Displaying the Bounties of Allah-azwj

Table of Contents

Displaying the Bounties of Allah-azwj 4

Summary: 4

Mentioning Merits for a Purpose: 7

Imam Ali-asws displayed his-asws resources in response to false allegations: 8

Imam Ali-asws mentioned the merits of himself-asws and his ancestors-asws when Muawiya started insulting the Imam-asws 9

Imam Ali Amir Al-Momineen-asws disliked others praising him-asws 9

Believers are encouraged to be in a good State: 9

The Act of abandoning the bounties of Allah-azwj, i.e., Traditions of Sufis: 11

Debate of Sufis Against Imam Jafar-e-Sadiq-asws: 12

Acknowledging the bounties thankfully: 13

The Meanings of Displaying the Bounties: 14

Fear of losing bounties: 15

Offering Thanks Increases the Bounties: 15

Amir ul-Momineen-asws Specifies Major Bounties of Allah-azwj: 15

Be a Good Keeper of the Bounties: 16

Priding over Blessings is condemned: 17

It's on the believer to hide his Good Deeds: 19

Worship in secret is better than performed openly in the Occultation: 21

Showing off and Publicising deeds leads one to disbelief and Shirk: 21

Seeking Fame is disliked by Allah-azwj 24

Displaying deeds is like deceiving Allah-azwj: 24

Self-restraint and discipline in the world help to shun sins: 25

Appendix I: The Verses of the Holy Quran on Mentioning Bounties of Allah-azwj 27

Appendix II: Talha and Al-Zubayr alleged that Ali Amir Al-Momineen-asws has no wealth.. 31

Appendix III: Announcement of the Favours by Amir-Al-Momineen-asws 31

Appendix IV: Condemnation of the doctrine of Sufis 35

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِ الْعالَمِين, وَ صَلَّى اللَّهُ عَلى سَيِّدِنا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِين, وَسَلَّمَ تَسْلِيماً.

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

اَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ اَجْمَعِيْن

Displaying the Bounties of Allah-azwj

Summary:

Allah-azwj Wants us to live a balanced life, neither too extravagant nor too ascetic or stingy and Expects from us appreciation of the countless Bounties we enjoy every moment. These invaluable blessings nourish us in this world and will accompany us in the Hereafter, in multiple and everlasting ways – being a gift of the Most Kind and the Most Merciful Lord of the Worlds.

Allah-azwj does not Like us to be stingy or be a hoarder and Wants us to spend from what He-azwj has Bestowed upon us, and Says:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

And as for a (Grand) Favour of your Lord, so keep on announcing (proclaiming it) [93:11] *(see Appendices I-II).*

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {37}

Those who are stingy and enjoin (stinginess) upon others and who conceal (do not display) what Allah has Given them out from His Grace; and We have Prepared for the Kafirs an abasing Punishment [4:37].

Imam Abu Abdullah-asws said: 'I-asws do not like it for the man to whom comes the Bounty from Allah-azwj, but he does not show it (hoards it, while being stingy).'[1]

In a Hadith, Rasool-Allah-saww said: 'The generous one is loved in the skies and loved in the earth, having been Created from the essence of fresh water, and the water of his eyes having been Created from the water of *Al-Kawser*; and the stingy (one) is hated in the skies and hated in the earth, having been Created from the marshy water, and the water of his eyes having been Created from the water of 'الْعَوْسَجِ' boxthorn.'[2]

NB: Additional Holy Verses and explanatory Ahadith (including the above are cited in Appendix I.

[1] Tafseer Noor Al Saqalayn – CH 93 H 30

[2] عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عليهم السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ السَّخِيُّ مُحَبَّبٌ فِي السَّمَاوَاتِ مُحَبَّبٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةٍ عَذْبَةٍ وَ خُلِقَ مَاءُ عَيْنَيْهِ مِنْ مَاءِ الْكَوْثَرِ وَ الْبَخِيلُ مُبَغَّضٌ فِي السَّمَاوَاتِ مُبَغَّضٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةٍ سَبِخَةٍ وَ خُلِقَ مَاءُ عَيْنَيْهِ مِنْ مَاءِ الْعَوْسَجِ
Al Kafi – V 4 – The Book of Zakat Ch 76 H 3

Here one might think: when does one overstep and begin showing off, which is an abhorrent act and sometimes a grave sin, e.g, when it becomes polytheism[3]? In the following sections, we will cover this aspect to see where and how we indulge in displaying the bounties without boasting and show-off.

In our daily lives, we write CVs to apply for a position where we highlight our experience, skills, achievements and merits. The Ahadith encourage believers to compete with one another in doing good[4], hosting feasts at our gatherings, helping the deserving, and openly and secretly thanking Allah-azwj when escaping unfortunate circumstances. In these ways, our health, knowledge, and resources become evident to our friends and family without us having to mention them. Only Allah-azwj knows what, and how much, of these was boastfulness.

The Ahadith warn us that none of our deeds is pure or devoid of pride/self-promotion, e.g.,

بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَهُ زَيْدٌ الشَّحَّامُ إِنِّي سَمِعْتُكَ تَقُولُ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ فَكَيْفَ تَكُونُ النِّيَّةُ خَيْراً مِنَ الْعَمَلِ

And by his chain,

From Abu Abdullah-asws, Zayd Al-Shaham had said to him-asws, ‘I heard you-asws saying: ‘Intention of the Momin is better than his deed,’ so how can the intention be better than the deed?’

قَالَ لِأَنَّ الْعَمَلَ إِنَّمَا كَانَ رِئَاءَ الْمَخْلُوقِينَ وَ النِّيَّةَ خَالِصَةٌ لِرَبِّ الْعَالَمِينَ فَيُعْطِي عَزَّ وَ جَلَّ عَلَى النِّيَّةِ مَا لَا يُعْطِي عَلَى الْعَمَلِ

The Imam-asws said: ‘Because the deed rather (sometimes) was to show off to the people while the intention is purely for the Lord-azwj of the Worlds. So, the Mighty and Majestic Gives upon the intention what He-azwj does not Give upon the deed.’

قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْعَبْدَ لَيَنْوِي مِنْ نَهَارِهِ أَنْ يُصَلِّيَ بِاللَّيْلِ فَتَغْلِبُهُ عَيْنُهُ فَيَنَامُ فَيُثْبِتُ اللَّهُ لَهُ صَلَاتَهُ وَ يَكْتُبُ نَفَسَهُ تَسْبِيحاً وَ يَجْعَلُ نَوْمَهُ صَدَقَةً.

Abu Abdullah-asws said: ‘The servant intends from his day that he will pray Salat at night, but his eyes overcome him, so he sleeps. Allah-azwj Affirms his Salat for him and Writes his breathing as Glorification, and Makes his sleep to be charity.’[5]

Also, in another Hadith:

عِدَّةُ الدَّاعِي، رُوِيَ عَنْهُمْ ع أَنَّ فَضْلَ عَمَلِ السِّرِّ عَلَى عَمَلِ الْجَهْرِ سَبْعُونَ ضِعْفاً.

(The book) ‘Uddat Al-Daie’ –

‘It is reported from them-asws: ‘The merit of the secret deed over the open deed is of seventy multiples.’’[6]

[3] Showing off in worship is as one is worshipping others besides Allah-azwj
[4] https://hubeali.com/articles/competing-for-good-deeds
[5] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 c
[6] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 6

إِرْشَادُ الْقُلُوبِ، رُوِيَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ قَالَ: قَالَ لِي مَوْلَايَ الصَّادِقُ ع يَا مُفَضَّلُ إِنَّ لِلَّهِ تَعَالَى عِبَاداً عَامَلُوهُ بِخَالِصٍ مِنْ سِرِّهِ فَقَابَلَهُمْ بِخَالِصٍ مِنْ بِرِّهِ فَهُمُ الَّذِينَ تَمُرُّ صُحُفُهُمْ يَوْمَ الْقِيَامَةِ فَارِغاً فَإِذَا وَقَفُوا بَيْنَ يَدَيْهِ مَلَأَهَا لَهُمْ مِنْ سِرِّ مَا أَسَرُّوا إِلَيْهِ

(The book) ‘Irshad Al Quloub’ – It is reported from Al Mufazzal Bin Salih who said,

‘My Master-asws Al-Sadiq-asws said to me: ‘O Mufazzal! There are servants for Allah-azwj the Exalted who are working for Him-azwj with sincerity in secret, so He-azwj Faces them with Purity from His-azwj Righteousness. They are those whose registers will pass by empty on the Day of Qiyamah. When they stand in front of Him-azwj, He-azwj will Fill it for them from secrets of what they had done secretly to Him-azwj.’

فَقُلْتُ وَ كَيْفَ ذَاكَ يَا مَوْلَايَ

‘I said, ‘And how is that so, O my Master-asws?’

فَقَالَ أَجَلَّهُمْ أَنْ تَطَّلِعَ الْحَفَظَةُ عَلَى مَا بَيْنَهُ وَ بَيْنَهُمْ.

‘(The Imam replied), ‘He-azwj will Respite them until the recorders are notified of what had been between Him-azwj and them.’’[7]

NB: Allah-azwj <u>Records the worship of a servant when he mentions Allah-azwj secretly (i.e., in his heart)</u>, e.g.,

يَا إِسْحَاقُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزِلَ عَنِ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا إِجْلَالًا لَهُمَا وَ إِنَّهُ وَ إِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظَهُمَا وَ لَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ وَ يَحْفَظُهُ عَلَيْهِمَا عَالِمُ السِّرِّ وَ أَخْفَى.

Imam Abu Abdullah-asws said: ‘O Is’haq! Allah-azwj Blessed and Exalted rather Commands the Angels that they should isolate themselves from the Momineen when they meet due to their majesty; and it is as if the Angels do not write their words and do not recognise their speech, so it is Recognised and Preserved upon them by the Knower of the secrets and the hidden matters (by Allah-azwj)…’ – an extract.[8]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللَّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

‘I heard Abu Abdullah-asws saying: ‘Make this matter of yours (*Al-Wilayah*) to be for Allah-azwj, and do not make it to be for the people, for whatever was (performed) for Allah-azwj, so it

[7] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 7
[8] Al Kafi V 2 – The Book Of Belief and Disbelief CH 79 H 2

would be for Allah-azwj, and whatever was (performed) for the people, so it would not ascend to Allah-azwj.’’[9]

وَ بِإِسْنَادِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) ثَلَاثُ عَلَامَاتٍ لِلْمُرَائِي يَنْشَطُ إِذَا رَأَى النَّاسَ وَ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ

And by his chain,

Amir Al-Momineen-asws said: ‘There are three signs for the show-off – he is active when he sees the people (around him), and he is lazy when he is alone, and he loves to be praised in the entirety of his affairs.’[10]

In summary, one can display receiving those bounties when they are similar to other people’s, or in one’s defence or out of one’s need (such as when applying for a job/admission, i.e., a CV – Ahadith to follow), but the acts of worship are only for Allah-azwj, and these should be performed sincerely and discreetly and without an element of showing off.

قَالَ يَا رَبِّ وَ أَيْنَ عَمَلِي

(In a Hadith, cited below, a worshiper) asked, ‘O Lord-azwj! And where are my (good) deeds?’

قَالَ كُنْتَ إِذَا عَمِلْتَ خَيْراً أَخْبَرْتَ النَّاسَ بِهِ فَلَيْسَ لَكَ مِنْهُ إِلَّا الَّذِي رَضِيتَ بِهِ لِنَفْسِكَ تَمَامَ الْخَبَرِ.

Allah-azwj replied: ‘Whenever you worked a good deed, you informed the people with it, so there isn’t for you except what you were satisfied with for yourself…’ (an extract).[11]

وَ عَنِ الصَّادِقِ ع قَالَ: مَنْ عَمِلَ حَسَنَةً سِرّاً كُتِبَتْ لَهُ سِرّاً فَإِذَا أَقَرَّ بِهَا مُحِيَتْ وَ كُتِبَتْ جَهْراً فَإِذَا أَقَرَّ بِهَا ثَانِياً مُحِيَتْ وَ كُتِبَتْ رِئَاءً.

And from Imam Al-Sadiq-asws: ‘One who works a good deed secretly, a secretive good deed is written for him. When he discloses it, it is deleted, and an open deed (worship in front of others) is written for him. However, when he mentions it a second time, it is deleted altogether and showing off is written for him.’[12]

Mentioning Merits for a Purpose:

Allah-azwj Narrates, in the Holy Quran, when Prophet Yusuf-as said to the King of Egypt:

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ {55}

He (Prophet Yusuf) said (to the King of Egypt), ‘Make me (in charge) upon the treasures of the land; I am a knowledgeable protector,’ [12:55].

[9] Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 2
[10] Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 8
[11] Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 4
[12] Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 6

قال سليمان: قال سفيان: قلت لأبي عبد الله (عليه السلام): ما يجوز أن يزكي الرجل نفسه؟ قال: «نعم، إذا اضطر إليه، أما سمعت قول يوسف: اجْعَلْنِي عَلى خَزائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ و قول العبد الصالح: أَنَا لَكُمْ ناصِحٌ أَمِينٌ».

Suleyman, from Suafyan, said,

‘I said to Abu Abdullah-asws, ‘What is allowed for the man to praise himself?’ He-asws said: ‘Yes, when he is desperate to it. But, have you not heard the words of Yusuf-as: ***Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]***? And the words of the righteous servant (Prophet Hud-as): ***and I am a trustworthy adviser to you all [7:68]***[13]?.’’[14]

Imam Ali-asws displayed his-asws resources in response to false allegations:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ النَّاسَ يَرْوُونَ أَنَّ لَكَ مَالًا كَثِيراً فَقَالَ مَا يَسُوؤُنِي ذَاكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) مَرَّ ذَاتَ يَوْمٍ عَلَى نَاسٍ شَتَّى مِنْ قُرَيْشٍ وَ عَلَيْهِ قَمِيصٌ مُخَرَّقٌ فَقَالُوا أَصْبَحَ عَلِيٌّ لَا مَالَ لَهُ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazam Bin Hakeym, from Abdul A’ala, a slave of the progeny of Saam who said,

‘I said to Imam Abu Abdullah-asws, ‘The people are reporting that for you-asws is a lot of wealth.’ So, he-asws said: ‘That does not bother me-asws. One day, Amir Al-Momineen-asws passed by some people from Qureysh, and upon him-asws was a torn shirt. So, they said, ‘The morning has come to Ali-asws and there is no wealth for him-asws.’

فَسَمِعَهَا أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَأَمَرَ الَّذِي يَلِي صَدَقَتَهُ أَنْ يَجْمَعَ تَمْرَهُ وَ لَا يَبْعَثَ إِلَى إِنْسَانٍ شَيْئاً وَ أَنْ يُوَفِّرَهُ ثُمَّ قَالَ لَهُ بِعْهُ الْأَوَّلَ فَالْأَوَّلَ وَ اجْعَلْهَا دَرَاهِمَ ثُمَّ اجْعَلْهَا حَيْثُ تَجْعَلُ التَّمْرَ فَاكْبِسْهُ مَعَهُ حَيْثُ لَا يُرَى وَ قَالَ لِلَّذِي يَقُومُ عَلَيْهِ إِذَا دَعَوْتُ بِالتَّمْرِ فَاصْعَدْ وَ انْظُرِ الْمَالَ فَاضْرِبْهُ بِرِجْلِكَ كَأَنَّكَ لَا تَعْمِدُ الدَّرَاهِمَ حَتَّى تَنْثُرَهَا

‘‘So, Amir Al-Momineen-asws heard that and he-asws ordered the one who was in charge of his-asws charities that he should gather his-asws dates and do not send anything from these to the people and that these should be kept aside. Then he-asws said to him: ‘First sell these to the first one (buyer) and (exchange) these (for) Dirhams. Then keep these (coins) where the dates were kept, and compress with it where (they) cannot be seen.’ He-asws then said to the person in charge: ‘When I-asws call you with the dates, so climb and look at the wealth (of dates and coins, then) strike it with your leg as if you have no intention for the Dirhams until you scatter these.’

ثُمَّ بَعَثَ إِلَى رَجُلٍ مِنْهُمْ يَدْعُوهُمْ ثُمَّ دَعَا بِالتَّمْرِ فَلَمَّا صَعِدَ يَنْزِلُ بِالتَّمْرِ ضَرَبَ بِرِجْلِهِ فَنُثِرَتِ الدَّرَاهِمُ فَقَالُوا مَا هَذَا يَا أَبَا الْحَسَنِ فَقَالَ هَذَا مَالُ مَنْ لَا مَالَ لَهُ ثُمَّ أَمَرَ بِذَلِكَ الْمَالِ فَقَالَ انْظُرُوا أَهْلَ كُلِّ بَيْتٍ كُنْتُ أَبْعَثُ إِلَيْهِمْ فَانْظُرُوا مَالَهُ وَ ابْعَثُوا إِلَيْهِ .

‘‘Then he sent for a man from (those people), calling them over. Then he called for the dates. So when (the person in charge) climbed to descend with the dates, he struck with his leg and

[13] أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ {68}
I deliver to you Messages of my Lord and I am a trustworthy adviser to you all [7:68]
[14] تفسير العيّاشي 2: 181/ 40.

the Dirhams were scattered. So, they said, ‘What is this O Abu Al-Hassan-asws!’ Imam Ali-asws said: ‘This is wealth of the one who has no wealth for him-asws.’ Then he ordered with that wealth, he-asws said: ‘Look at the deserving ones of every house which I-asws used to send to them.’ When they looked at his-asws wealth, and he-asws sent it (to them).’’[15]

NB: Those people were Talha and Zubair, see Appendix II.

Imam Ali-asws mentioned the merits of himself-asws and his ancestors-asws when Muawiya started insulting the Imam-asws

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالْكُوفَةِ عِنْدَ مُنْصَرَفِهِ مِنَ النَّهْرَوَانِ وَ بَلَغَهُ أَنَّ مُعَاوِيَةَ يَسُبُّهُ وَ يَعِيبُهُ وَ يَقْتُلُ أَصْحَابَهُ فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَنْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثُمَّ قَالَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا ذَكَرْتُ مَا أَنَا ذَاكِرُهُ فِي مَقَامِي هَذَا يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

(It has been narrated) from Abu Ja’far Muhammad-asws Bin Ali-asws, having said: ‘Amir Al-Momineen Ali-asws Bin Abu Talib-asws addressed (the people) at Al-Kufa after his-asws leaving from Al-Nahrwan, and it reached him-asws that Muawiya is insulting him-asws and faulting him-asws, and he is killing his-asws companions.

‘So Imam Ali-asws stood addressing, and he-asws praised Allah-azwj and Extolled upon Him-azwj and sent *Salawat* upon Rasool-Allah-saww, and he-asws mentioned what Allah-azwj had Favoured with upon His-azwj Prophet-saww and upon him-asws, then said: ‘Had it not been for a Verse from the Book of Allah-azwj, I-asws would not mention what I-asws am mentioning in this place of mine. Allah-azwj Mighty and Majestic is Saying: ***And as for the Favour of your Lord, so do announce (it) [93:11]…***’’ (See the complete Hadith in Appendix III).

Imam Ali Amir Al-Momineen-asws disliked others praising him-asws

وَ قَالَ ع وَ مَدَحَهُ قَوْمٌ فِي وَجْهِهِ فَقَالَ اللَّهُمَّ إِنَّكَ أَعْلَمُ بِي مِنْ نَفْسِي وَ أَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ اللَّهُمَّ [اجْعَلْنِي] اجْعَلْنَا خَيْراً مِمَّا يَظُنُّونَ وَ اغْفِرْ [لِي] لَنَا مَا لَا يَعْلَمُونَ

And he-asws (Imam Ali-asws) spoke, and a group had praised him-asws in his-asws face. He-asws said: ‘O Allah-azwj! You-azwj are more Knowing with me-asws than myself-asws, and I-asws am more knowing with myself-asws than them. O Allah-azwj! Make us-asws better than what they are guessing and Forgive for us-asws what they are not knowing of.’[16]

Believers are encouraged to be in a good State:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يَكُونَ عَلَيْهِ نِعْمَةٌ مِنَ اللَّهِ فَلَا يُظْهِرَهَا .

Ali Bin Ibrahim, from his father, form Ibn Abu Umeyr, raising it, said,

[15] Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 8
[16] Nahj Al Balagah – Saying 100

Abu Abdullah-asws said: ‘I-asws dislike it for the man that a Bounty happens to be upon him from Allah-azwj, so he does not manifest it.’[17]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِيَتَزَيَّنْ أَحَدُكُمْ لِأَخِيهِ الْمُسْلِمِ كَمَا يَتَزَيَّنُ لِلْغَرِيبِ الَّذِي يُحِبُّ أَنْ يَرَاهُ فِي أَحْسَنِ الْهَيْئَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws, having said that Amir Al-Momineen-asws said: ‘Let one of you outfit (safeguard) for your Muslim brother, just as he outfits himself for the stranger whom he loves, that he should see him in a good state.’[18]

عَنْهُ عَنِ ابْنِ فَضَّالٍ وَ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أُنَاساً بِالْمَدِينَةِ قَالُوا لَيْسَ لِلْحَسَنِ (عليه السلام) مَالٌ فَبَعَثَ الْحَسَنُ (عليه السلام) إِلَى رَجُلٍ بِالْمَدِينَةِ فَاسْتَقْرَضَ مِنْهُ أَلْفَ دِرْهَمٍ وَ أَرْسَلَ بِهَا إِلَى الْمُصَدِّقِ وَ قَالَ هَذِهِ صَدَقَةُ مَالِنَا فَقَالُوا مَا بَعَثَ الْحَسَنُ (عليه السلام) بِهَذِهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلَّا وَ لَهُ مَالٌ .

From him, from Ibn Fazzal, and Ibn Mahboub, from Yunus Bin Yaqoub, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws having said: ‘The people in Al-Medina were saying, ‘There is no wealth for Al-Hassan-asws.’ So, Al-Hassan-asws sent for a man of Al-Medina and borrowed a thousand Dirhams from him, and sent with it to the governor and said: ‘This is a charity of our-asws wealth.’ So, they said, ‘Al-Hassan-asws would not have sent this from himself-asws except that there was indeed wealth for him-asws.’’’[19]

عَنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) اشْتَدَّتْ حَالُهُ حَتَّى تَحَدَّثَ بِذَلِكَ أَهْلُ الْمَدِينَةِ فَبَلَغَهُ ذَلِكَ فَتَعَيَّنَ أَلْفَ دِرْهَمٍ ثُمَّ بَعَثَ بِهَا إِلَى صَاحِبِ الْمَدِينَةِ وَ قَالَ هَذِهِ صَدَقَةُ مَالِي .

From him, from Ali Bin Jadeed, from Murazam Bin Hakeym, from Abdul A’ala, a slave of the progeny of Saam who said,

The state of Ali-asws Bin Al-Husayn-asws was extremely difficult until the people of Al-Medina were discussing it. So that reached him-asws, and he-asws designated a thousand Dirhams, then sent with these to the governor of Al-Medina and said: ‘This is a charity from my-asws wealth.’[20]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِعُبَيْدِ بْنِ زِيَادٍ إِظْهَارُ النِّعْمَةِ أَحَبُّ إِلَى اللَّهِ مِنْ صِيَانَتِهَا فَإِيَّاكَ أَنْ تَتَزَيَّنَ إِلَّا فِي أَحْسَنِ زِيِّ قَوْمِكَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Haroun Bin Muslim, from Bureyd Bin Muawiya who said,

[17] Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 9
[18] Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 10
[19] Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 12
[20] Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 13

Abu Abdullah-asws said to Ubeyd Bin Ziiyad: ‘Manifestation of the Bounty is more beloved to Allah-azwj than its maintenance, so beware that you should not be outfitting except in the best of outfits of your people.’

قَالَ فَمَا رُئِيَ عُبَيْدٌ إِلَّا فِي أَحْسَنِ زِيِّ قَوْمِهِ حَتَّى مَاتَ .

He (the narrator) said, ‘So Ubdeyd was not seen except in the best of outfits of his people until he died.’[21]

وَ بِهَذَا الْإِسْنَادِ عَنْ يُونُسَ عَنْ سَعْدَانَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ لَمْ يُنْعِمْ عَلَى عَبْدٍ نِعْمَةً إِلَّا وَ قَدْ أَلْزَمَهُ فِيهَا الْحُجَّةَ مِنَ اللَّهِ فَمَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ قَوِيّاً فَحُجَّتُهُ عَلَيْهِ الْقِيَامُ بِمَا كَلَّفَهُ وَ احْتِمَالُ مَنْ هُوَ دُونَهُ مِمَّنْ هُوَ أَضْعَفُ مِنْهُ

And by this chain, from Yunus, from Sa’dan, raising it,

(It has been narrated) from Abu Abdullah-asws having said: ‘Allah-azwj has never Bestowed a blessing upon a servant without simultaneously establishing a Divine Proof (*Imam-asws*) against him regarding it. So, the one whom Allah-azwj Favours upon, so He-azwj would Make him strong, so the Proof is established upon him with what He-azwj Encumbers him with, and the toleration of the one who is below him from the ones who are weaker than him (in understanding).

وَ مَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ مُوَسَّعاً عَلَيْهِ فَحُجَّتُهُ عَلَيْهِ مَالُهُ ثُمَّ تَعَاهُدُهُ الْفُقَرَاءَ بَعْدُ بِنَوَافِلِهِ وَ مَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ شَرِيفاً فِي بَيْتِهِ جَمِيلًا فِي صُورَتِهِ فَحُجَّتُهُ عَلَيْهِ أَنْ يَحْمَدَ اللَّهَ تَعَالَى عَلَى ذَلِكَ وَ أَنْ لَا يَتَطَاوَلَ عَلَى غَيْرِهِ فَيَمْنَعَ حُقُوقَ الضُّعَفَاءِ لِحَالِ شَرَفِهِ وَ جَمَالِهِ .

‘And the one whom Allah-azwj Favours upon, so He-azwj would Make him capacious upon it, so the Argument upon him is his wealth. Then He-azwj Charged him with (helping) the poor afterwards by his optional (helping). And the one whom Allah-azwj Favours upon, so He-azwj would Make him noble in his house, beautiful in his image. So the Argument upon him is that he should Praise Allah-azwj the Exalted upon that, and that he should not be insolent upon others, so that he would prevent the rights of the weak due to his noble state and his beauty.’[22]

The Act of abandoning the bounties of Allah-azwj, i.e., Traditions of Sufis:

Sufis adopted the practice of abstaining from the bounties of Allah-azwj in the name of asceticism, but Ahl Al-Bayt-asws have denounced their practices and urged them to be moderate and enjoy and thank the bounties of Allah-azwj:

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ مَرَّ سُفْيَانُ الثَّوْرِيُّ فِي الْمَسْجِدِ الْحَرَامِ فَرَأَى أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ عَلَيْهِ ثِيَابٌ كَثِيرَةُ الْقِيمَةِ حِسَانٌ فَقَالَ وَ اللَّهِ لَآتِيَنَّهُ وَ لَأُوَبِّخَنَّهُ فَدَنَا مِنْهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا لَبِسَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِثْلَ هَذَا اللِّبَاسِ وَ لَا عَلِيٌّ (عليه السلام) وَ لَا أَحَدٌ مِنْ آبَائِكَ

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, raising it, said,

[21] Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 15
[22] Al-Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 32 H 6

Sufyan Al-Sowry passed by in the Sacred Masjid, so he saw Abu Abdullahasws and upon himasws were a lot of clothes of goodly price. He said, ‘By Allahazwj! I will go to himasws and rebuke himasws.’ Sufyan approached himasws and said, ‘O sonasws of Rasool-Allahsaww! Rasool-Allahsaww did not wear the likes of these clothes, nor did Aliasws, nor did anyone (else) from yourasws forefathers.’

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي زَمَانِ فَتْرٍ مُقْتِرٍ وَ كَانَ يَأْخُذُ لِقَتْرِهِ وَ اقْتِدَارِهِ وَ إِنَّ الدُّنْيَا بَعْدَ ذَلِكَ أَرْخَتْ عَزَالِيَهَا فَأَحَقُّ أَهْلِهَا بِهَا أَبْرَارُهَا ثُمَّ تَلَا قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبادِهِ وَ الطَّيِّباتِ مِنَ الرِّزْقِ وَ نَحْنُ أَحَقُّ مَنْ أَخَذَ مِنْهَا مَا أَعْطَاهُ اللَّهُ غَيْرَ أَنِّي يَا ثَوْرِيُّ مَا تَرَى عَلَيَّ مِنْ ثَوْبٍ إِنَّمَا أَلْبَسُهُ لِلنَّاسِ

Abu Abdullahasws said to him: ‘Rasool-Allahsaww was in an era of scarcity, and hesaww used to take in accordance with hissaww straightness and hissaww ability, and the world after that has long gone past it, thus the most deserving of its people with it are its righteous ones.’ Then heasws recited, ‘***[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?*** And weasws are the most rightful of taking from it what Allahazwj has Granted it, besides Iasws, O Sowry, what you see upon measws from the clothes, rather Iasws wear it for the people.’

ثُمَّ اجْتَذَبَ يَدَ سُفْيَانَ فَجَرَّهَا إِلَيْهِ ثُمَّ رَفَعَ الثَّوْبَ الْأَعْلَى وَ أَخْرَجَ ثَوْباً تَحْتَ ذَلِكَ عَلَى جِلْدِهِ غَلِيظاً فَقَالَ هَذَا أَلْبَسُهُ لِنَفْسِي وَ مَا رَأَيْتَهُ لِلنَّاسِ ثُمَّ جَذَبَ ثَوْباً عَلَى سُفْيَانَ أَغْلَاهُ غَلِيظٌ خَشِنٌ وَ دَاخِلُ ذَلِكَ ثَوْبٌ لَيِّنٌ فَقَالَ لَبِسْتَ هَذَا الْأَعْلَى لِلنَّاسِ وَ لَبِسْتَ هَذَا لِنَفْسِكَ تَسُرُّهَا.

Then heasws drew the hand of Sufyan, so heasws brought it towards himselfasws. Then heasws raised his upper garment, and there was a cloth beneath it, upon hisasws skin, which was rough. So heasws said: ‘This, Iasws wear it for myselfasws, and what you see is for the people.’ Then heasws drew the upper clothing of Sufyan which was rough, coarse, and inside that was a smooth cloth. So heasws said: ‘<u>You wear this outer garment for the people, and you wear this for yourself, delighting in it</u>.’[23]

Debate of Sufis Against Imam Jafar-e-Sadiq-asws:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ دَخَلَ سُفْيَانُ الثَّوْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَرَأَى عَلَيْهِ ثِيَابَ بِيضٍ كَأَنَّهَا غِرْقِئُ الْبَيْضِ فَقَالَ لَهُ إِنَّ هَذَا اللِّبَاسَ لَيْسَ مِنْ لِبَاسِكَ فَقَالَ لَهُ اسْمَعْ مِنِّي وَ عِ مَا أَقُولُ لَكَ فَإِنَّهُ خَيْرٌ لَكَ عَاجِلًا وَ آجِلًا إِنْ أَنْتَ مِتَّ عَلَى السُّنَّةِ وَ الْحَقِّ وَ لَمْ تَمُتْ عَلَى بِدْعَةٍ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

Sufyan Al-Sowry came over to Abu Abdullah-asws, so he saw white clothes upon him-asws, as if they were the albumin of the egg, so he said to him-asws, ‘This attire is not from your-asws attires.’ So, he-asws said: ‘Listen from me-asws attentively what I-asws am going to say to you, for

[23] Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 8

it would be better for you now and in the future, that you should die upon the Sunnah, and not die upon an innovation.

أُخْبِرُكَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ فِي زَمَانٍ مُقْفِرٍ جَدْبٍ فَأَمَّا إِذَا أَقْبَلَتِ الدُّنْيَا فَأَحَقُّ أَهْلِهَا بِهَا أَبْرَارُهَا لَا فُجَّارُهَا وَ مُؤْمِنُوهَا لَا مُنَافِقُوهَا وَ مُسْلِمُوهَا لَا كُفَّارُهَا فَمَا أَنْكَرْتَ يَا ثَوْرِيُّ فَوَ اللَّهِ إِنَّنِي لَمَعَ مَا تَرَى مَا أَتَى عَلَيَّ مُذْ عَقَلْتُ صَبَاحٌ وَ لَا مَسَاءٌ وَ لِلَّهِ فِي مَالِي حَقٌّ أَمَرَنِي أَنْ أَضَعَهُ مَوْضِعاً إِلَّا وَضَعْتُهُ

‘I-asws hereby inform you that Rasool Allah-saww was in an era which was desolate (barren) and waterless. So, when the world turns, so the most deserving of its inhabitants with it are its righteous ones (but) not its immoral ones, and its Believers not its hypocrites, and its Muslims not its Infidels. So, what are you criticizing, O Sowry, for by Allah-azwj, I-asws am with what you see. By Allah-azwj! There has never come upon me a morning nor an evening such that there is a right for Allah-azwj in my-asws wealth which He-azwj had Commanded me-asws to place it in a (particular) place, except that I-asws did place it…’ (see the remaining Hadith in Appendix IV).

NB: See additional Ahadith elsewhere, Sufis and Sufi Beliefs · HubeAli

Acknowledging the bounties thankfully:

Allah-azwj Likes those who thankfully mention the countless bounties they enjoy in their lives. Allah-azwj has Promised us, if we remain sincere in our submission and thank Him-azwj, Allah-azwj will Keep on increasing His-azwj ‘*Naymah*’ (bounties). Generally, people consider health, children, resources and wealth among the bounties; indeed, these are among the blessings. However, the most superior is guidance from the Elites-asws of Allah-azwj for attaining the best for both Worlds. For example, in a Hadith, Prophet Mohammed-saww narrates:

وَ قِيلَ لِي: يَا مُحَمَّدُ قَايِلْ نَعْمَائِي عَلَيْكَ بِالشُّكْرِ الْمُمْتَرِي لِلْمَزِيدِ. فَقُلْتُ: يَا رَبِّي وَ مَا أَفْضَلُ مَا أَشْكُرُكَ بِهِ فَقَالَ لِي: يَا مُحَمَّدُ أَفْضَلُ ذَلِكَ بَتُّكَ فَضْلَ أَخِيكَ عَلِيٍّ وَ بَعْثُكَ سَائِرَ عِبَادِي عَلَى تَعْظِيمِهِ وَ تَعْظِيمِ شِيعَتِهِ،

‘And He-azwj Said to me-saww: “O Muhammad-saww! Speak of My-azwj Bounties upon you-saww with the thankfulness continuously, for the increase (in rewards)”. So I-saww said: ‘O my-saww Lord-azwj! And what is the most superior thing for which I-saww can thank You-azwj?’

‘He-azwj Said to me-saww: ‘O Muhammad-saww! The most superior of that (among the bounties) is your-saww brother Ali-asws, and I-azwj Sent you-saww to the rest of My-azwj servants upon revering (admiring) him-asws and the reverence of his-asws Shias…’’ (An extract).[24]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: يا أَيُّهَا الَّذِينَ آمَنُوا بِتَوْحِيدِ اللَّهِ، وَ نُبُوَّةِ مُحَمَّدٍ ص رَسُولِ اللَّهِ وَ بِإِمَامَةِ عَلِيٍّ وَلِيِّ اللَّهِ: كُلُوا مِنْ طَيِّباتِ ما رَزَقْناكُمْ وَ اشْكُرُوا لِلَّهِ عَلَى مَا رَزَقَكُمْ مِنْهَا بِالْمُقَامِ عَلَى وَلَايَةِ مُحَمَّدٍ وَ عَلِيٍّ

[24] Tafseer e Imam Hassan Askari, H. 343

The Imam-asws said: ‘Allah-azwj Mighty and Majestic Said: ***O you those who are believing!*** – in the *Tawheed* (Oneness) of Allah-azwj, and Prophet-hood of Muhammad-saww, Rasool-saww of Allah-azwj, and in the Imamate (Mastership) of Ali-asws (who is) Guardian of Allah-azwj, ***Eat from the good (things) what We Provided you (with), and give thanks to Allah*** – Upon what He-azwj Provided you from it, with the staying upon the Wilayah (Mastership) of Muhammad-saww and Ali-asws…; (An extract).[25]

الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْجَوَادُ ع نِعْمَةٌ لَا تُشْكَرُ كَسَيِّئَةٍ لَا تُغْفَرُ.

(The book) ‘Al Durr Al Baahira’ –

Imam Al-Jawad-asws said: ‘A bounty not thanked for is like an evil deed not repented for.’[26]

NB: For additional Ahadith on offering thanks, see: Thanks – Shukar (Gratitude) · HubeAli

The Meanings of Displaying the Bounties:

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدِهِ بِنِعْمَةٍ فَظَهَرَتْ عَلَيْهِ سُمِّيَ حَبِيبَ اللَّهِ مُحَدِّثاً بِنِعْمَةِ اللَّهِ وَ إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ فَلَمْ تَظْهَرْ عَلَيْهِ سُمِّيَ بَغِيضَ اللَّهِ مُكَذِّباً بِنِعْمَةِ اللَّهِ .

Ali Bin Muhammad raising it,

Abu Abdullah-asws has said: ‘When Allah-azwj Favours upon His-azwj servant with a Bounty, and he displays it (with gratitude), he is named as a Beloved of Allah-azwj narrating a Bounty of Allah-azwj; and when Allah-azwj Favours upon a servant with a Bounty, so he does not display/spend it (with thanks), he is named as the one being angry with Allah-azwj - a denier in a Bounty of Allah-azwj.’[27]

The above Hadith is better explained by the following Hadith of Amir ul-Momineen-asws:

وَ قَالَ ع لِرَجُلٍ تَجَاوَزَ الْحَدَّ فِي التَّقَشُّفِ يَا هَذَا أَ مَا سَمِعْتَ قَوْلَ اللَّهِ– وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ فَوَ اللَّهِ لَابْتِذَالُكَ نِعَمَ اللَّهِ بِالْفِعَالِ أَحَبُّ إِلَيْهِ مِنِ ابْتِذَالِكَهَا بِالْمَقَالِ.

As he (Amir ul-Momineen-asws) noticed a man who exceeded the limits of asceticism (austerity/self-denial), Imam Ali-asws said to him:

‘O you, have you not heard Allah-azwj’s Saying: “And proclaim/announce the bounties of your Lord?”[28]

[25] Tafseer e Imam Hassan Askari, H. 348
[26] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 84
[27] Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 2
[28] {11} وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ
And as for the Favour of your Lord, so do announce (it) [93:11]

'By Allah-azwj, I-asws swear, to thank Allah-azwj's favours by means of deeds is certainly better than thanking them by means of words.' [29]

Fear of losing bounties:

عَنْ سَعْدَانَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ إِنِّي أَرَى مَنْ هُوَ شَدِيدُ الْحَالِ مُضَيَّقاً عَلَيْهِ الْعَيْشُ وَ أَرَى نَفْسِي فِي سَعَةٍ مِنْ هَذِهِ الدُّنْيَا- لَا أَمُدُّ يَدِي إِلَى شَيْءٍ إِلَّا رَأَيْتُ فِيهِ مَا أُحِبُّ وَ قَدْ أَرَى مَنْ هُوَ أَفْضَلُ مِنِّي قَدْ صُرِفَ ذَلِكَ عَنْهُ فَقَدْ خَشِيتُ أَنْ يَكُونَ لِي اسْتِدْرَاجاً مِنَ اللَّهِ لِي بِخَطِيئَتِي فَقَالَ ع أَمَّا مَعَ الْحَمْدِ فَلَا وَ اللَّهِ.

Sae'dan ibn Yazeed said: 'I told Imam Sadiq-asws that I saw someone having hard times in life while I had a good life. Whatever I reach out for, I find in it what I like. Sometimes I see other people who are superior to me but they do not have these blessings. I am afraid this might be a sort of Divine test for me. The Imam-asws said: 'Have no fear as long as you give thanks (say: 'الْحَمْدُ لِلَّهِ') for these blessings.''[30]

Offering Thanks Increases the Bounties:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أُعْطِيَ ثَلَاثاً لَمْ يُمْنَعْ ثَلَاثاً مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَ مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكِفَايَةَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab, from

Abu Abdullah-asws said: 'The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient.'

ثُمَّ قَالَ أَ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he-asws said: 'Did you recite the Book of Allah-azwj Mighty and Majestic ***[65:3] and whoever relies upon Allah, He is sufficient for him***?' And he-asws said: '***[14:7] If you are grateful, I would Increase it more for you***. And He-azwj Said ***[40:60] And your Lord says: Call upon Me, I will Answer you***.'[31]

Amir ul-Momineen-asws Specifies Major Bounties of Allah-azwj:

قب، المناقب لابن شهرآشوب جَابِرٌ وَ ابْنُ عَبَّاسٍ أَنَّ أُبَيَّ بْنَ كَعْبٍ قَرَأَ عِنْدَ النَّبِيِّ ص وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظاهِرَةً وَ باطِنَةً فَقَالَ النَّبِيُّ ص لِقَوْمٍ عِنْدَهُ وَ فِيهِمْ أَبُو بَكْرٍ وَ عُبَيْدَةُ وَ عُمَرُ وَ عُثْمَانُ وَ عَبْدُ الرَّحْمَنِ قُولُوا الْآنَ مَا أَوَّلُ نِعَمِهِ أَعَزَّكُمُ اللَّهُ بِهَا وَ بَلَاكُمْ بِهَا فَخَاضُوا مِنَ الْمَعَاشِ وَ الرِّيَاشِ وَ الذُّرِّيَّةِ وَ الْأَزْوَاجِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Jabir and Ibn Abbas,

[29] تحف العقول، النص، ص: 222
[30] مشكاة الأنوار في غرر الأخبار، النص، ص: 27, H. 97
[31] Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

Ubay Bin Ka’ab recited in the presence of the Prophet-saww: ***and Bestowed upon you His Bounties, apparent and hidden? [31:20]***. The Prophet-saww said to a group in his-asws presence, and among them were Abu Bakr, and Ubeyda, and Umar, and Usman, and Abdul Rahman: ‘Say now! What is the first Bounty Allah-azwj has Endeared you all with and Tried you with it?’ They argued from the following: the livelihood, and the luxurious life, and the offspring, and the wives.

فَلَمَّا أَمْسَكُوا قَالَ يَا أَبَا الْحَسَنِ قُلْ فَقَالَ ع إِنَّ اللَّهَ خَلَقَنِي وَ لَمْ أَكُ شَيْئاً مَذْكُوراً وَ أَنْ أَحْسَنَ بِي فَجَعَلَنِي حَيّاً لَا مَوَاتاً وَ أَنْ أَنْشَأَنِي فَلَهُ الْحَمْدُ فِي أَحْسَنِ صُورَةٍ وَ أَعْدَلِ تَرْكِيبٍ

When they were unable to decide, he-saww said: ‘O Abu Al-Hassan-asws! Speak.’ He-asws said: ‘Allah-azwj Created me-asws and I-asws did not happen to be a thing worthy of mention, and (He-azwj) Improved me-asws, and He-azwj Made me-asws to be alive, not dead, and He-azwj Caused me-asws to grow. So, for Him-azwj is the Praise regarding the excellent image.

وَ أَنْ جَعَلَنِي مُتَفَكِّراً وَاعِياً لَا أَبْلَهَ سَاهِياً وَ أَنْ جَعَلَ لِي شَوَاعِرَ أُدْرِكُ بِهَا مَا ابْتَغَيْتُ وَ جَعَلَ فِيَّ سِرَاجاً مُنِيراً وَ أَنْ هَدَانِي لِدِينِهِ وَ لَنْ يُضِلَّنِي عَنْ سَبِيلِهِ وَ أَنْ جَعَلَ لِي مَرَدّاً فِي حَيَاةٍ لَا انْقِطَاعَ لَهَا

‘And He-azwj Made me-asws to think, retain, (so) I-asws do not forget. And He-azwj Made senses for me-asws, I-asws can realise with these for as long as I-asws seek. And He-azwj Made a radiant lamp inside me-asws and Guided me-asws to His-azwj religion and will never Stray me-asws from His-azwj Way. And He-azwj Made a return to be for me-asws in a life (wherein) there is no termination.

وَ أَنْ جَعَلَنِي مَلَكاً مَالِكاً لَا مُمْلُوكاً وَ أَنْ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ وَ أَنْ جَعَلَنَا ذُكْرَاناً قُوَّاماً عَلَى حَلَائِلِنَا لَا إِنَاثاً وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي كُلِّ كَلِمَةٍ صَدَقْتَ

‘And He-azwj Made me-asws a king, an owner, not owned. And He-azwj Subdued His-azwj sky and His-azwj earth and whatever is in them, and whatever is between them of His-azwj creatures. And He-azwj Made us males standing upon our strength, not females.’ And Rasool-Allah-saww was saying: ‘True!’ during each phrase.

ثُمَّ قَالَ فَمَا بَعْدَ هَذَا فَقَالَ عَلِيٌّ ع وَ إِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لا تُحْصُوها فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ قَالَ لِيَهْنِئْكَ الْحِكْمَةُ لِيَهْنِئْكَ الْعِلْمُ يَا أَبَا الْحَسَنِ أَنْتَ وَارِثُ عِلْمِي وَ الْمُبِينُ لِأُمَّتِي مَا اخْتَلَفَتْ فِيهِ مِنْ بَعْدِي الْخَبَرَ.

Then he-saww said: ‘So what is after this?’ Imam Ali-asws said: ‘***And if you were to count the Favours of Allah, you would not be (able to) count these. [16:18]***.’ Rasool-Allah-saww smiled and said: ‘Congratulations to you-asws for the wisdom! Congratulations to you-asws for the knowledge, O Abu Al-Hassan-asws! You-asws are the inheritor of my-saww knowledge, and the clarifier for my-saww community of whatever it differs in from after me-saww.’[32]

Be a Good Keeper of the Bounties:

عَنْهُ ع قَالَ: أَحْسِنُوا جِوَارَ نِعَمِ اللَّهِ وَ احْذَرُوا أَنْ تَنْتَقِلَ عَنْكُمْ إِلَى غَيْرِكُمْ أَمَا إِنَّهَا لَمْ تَنْتَقِلْ عَنْ أَحَدٍ قَطُّ وَ كَادَتْ أَنْ تَرْجِعَ إِلَيْهِ.

[32] Bihar Al Anwaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 56 a

Imam Sadiq-asws said: ‘Be a good neighbour for Allah-azwj's Blessings, and try not to let blessings leave you and go to someone else (by being ungrateful). Beware that once Blessings are gone, they are hard to return.’[33]

عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَنْ مَحَارِمِ اللَّهِ.

Ameer-ul-Momineen-asws said: ‘Being grateful for Allah-azwj's Blessings is not committing divinely forbidden acts.’[34]

دَخَلَ بَعْضُ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ إِلَيْهِ وَ قَدْ ذَبُلَ فَلَمْ يَبْقَ إِلَّا رَأْسُهُ فَبَكَى فَقَالَ لِأَيِّ شَيْءٍ تَبْكِي فَقَالَ لَا أَبْكِي وَ أَنَا أَرَاكَ عَلَى هَذِهِ الْحَالِ قَالَ لَا تَفْعَلْ فَإِنَّ الْمُؤْمِنَ تَعَرَّضَ كُلَّ خَيْرٍ إِنْ قُطِعَ أَعْضَاؤُهُ كَانَ خَيْراً لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ الشَّرْقِ وَ الْغَرْبِ كَانَ خَيْراً لَهُ.

One of the companions of Imam Sadiq-asws went to see him-asws. The Imam-asws was seriously ill and near death. He saw that the Imam-asws was very weak, and he cried. Imam Sadiq-asws asked why he cried. He said: “Should I not cry seeing you-asws this way?” The Imam-asws said: “Do not cry. Believers are always receiving what is good for them. Be it they lose a part of their body, or they become the owner of whatever lies between the East and the West, it is good for them.”[35]

Priding over Blessings is condemned:

Priding over others is Abhorred even if it’s regarding a *‘Naymah’* (a Blessing or Kindness) of Allah-azwj or an act of kindness of Ahl Al-Bayt-asws towards a believer. Two Ahadith are cited below:

عيون أخبار الرضا عليه السلام ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَبِي عِيسَى عَنِ الْبَزَنْطِيِّ قَالَ: بَعَثَ الرِّضَا ع إِلَيَّ بِحِمَارٍ فَرَكِبْتُهُ وَ أَتَيْتُهُ وَ أَقَمْتُ عِنْدَهُ بِاللَّيْلِ إِلَى أَنْ مَضَى مِنْهُ مَا شَاءَ اللَّهُ فَلَمَّا أَرَادَ أَنْ يَنْهَضَ قَالَ لَا أَرَاكَ أَنْ تَقْدِرَ عَلَى الرُّجُوعِ إِلَى الْمَدِينَةِ قُلْتُ أَجَلْ جُعِلْتُ فِدَاكَ

(The book) ‘Uyoon Akhbar Al-Reza-asws’ – Ibn Al-Waleed, from Al-Saffar, from Abu Isa, from Al Bazanty who said,

‘Al-Reza-asws sent a donkey to me, so I rode it and went to (see) him-asws, and I stayed with him-asws at night there passed from it what Allah-azwj so Desired. When I wanted to get up, he-asws said: ‘I do not see you being able upon returning to Al-Medina.’ I said, ‘Yes, may I be sacrificed for you-asws!’

قَالَ فَبِتْ عِنْدَنَا اللَّيْلَةَ وَ اغْدُ عَلَى بَرَكَةِ اللَّهِ عَزَّ وَ جَلَّ قُلْتُ أَفْعَلُ جُعِلْتُ فِدَاكَ فَقَالَ يَا جَارِيَةُ افْرُشِي لَهُ فِرَاشِي وَ اطْرَحِي عَلَيْهِ مِلْحَفَتِيَ الَّتِي أَنَامُ فِيهَا وَ ضَعِي تَحْتَ رَأْسِهِ مِخَادِّي

‘He-asws said: ‘Spent the night with us and go tomorrow morning upon the Blessings of Allah-azwj Mighty and Majestic.’ I said, ‘I shall do so, may I be sacrificed for you-asws!’ He-asws said: ‘O maid! Furnish my-asws bed for him-asws and drop my-asws quilt upon it which I-asws tend to sleep in and place my-asws pillow under his head!’’

[33] مشكاة الأنوار في غرر الأخبار، النص، ص: 30 H. 111
[34] مشكاة الأنوار في غرر الأخبار، النص، ص: 35 H. 147.
[35] مشكاة الأنوار في غرر الأخبار، النص، ص: 35 H. 146

قَالَ قُلْتُ فِي نَفْسِي مَنْ أَصَابَ مَا أَصَبْتُ فِي لَيْلَتِي هَذِهِ لَقَدْ جَعَلَ اللَّهُ لِي مِنَ الْمَنْزِلَةِ عِنْدَهُ وَ أَعْطَانِي مِنَ الْفَخْرِ مَا لَمْ يُعْطِهِ أَحَداً مِنْ أَصْحَابِنَا بَعَثَ إِلَيَّ بِحِمَارِهِ فَرَكِبْتُهُ وَ فَرَشَ لِي فِرَاشَهُ وَ بِتُّ فِي مِلْحَفَتِهِ وَ وُضِعَتْ لِي مَخَادُّهُ مَا أَصَابَ مِثْلَ هَذَا أَحَدٌ مِنْ أَصْحَابِنَا

He (the narrator) said, ‘I said within myself, ‘Who can achieve what I have achieved during this night of mine? Allah-azwj has Made a status to be for me in his-asws presence and Given me from the pride what He-azwj has not Given anyone from our companions. He-asws sent his-asws donkey to me, so I rode it, and he-asws furnished his-asws bed, and I am spending the night in his-asws quilt, and he-asws has placed his-asws pillow for me. No one from our companions has achieved the likes of this!’

قَالَ وَ هُوَ قَاعِدٌ مَعِي وَ أَنَا أُحَدِّثُ فِي نَفْسِي فَقَالَ ع يَا أَحْمَدُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَتَى زَيْدَ بْنَ صُوحَانَ فِي مَرَضِهِ يَعُودُهُ فَافْتَخَرَ عَلَى النَّاسِ بِذَلِكَ فَلَا تَذْهَبَنَّ نَفْسُكَ إِلَى الْفَخْرِ وَ تَذَلَّلْ لِلَّهِ عَزَّ وَ جَلَّ وَ اعْتَمِدْ عَلَى يَدِهِ فَقَامَ ع.

He (the narrator) said, ‘And the Imam-asws was seated with me, and I was discussing within myself. The Imam-asws said: ‘O Ahmad! Amir Al-Momineen-asws came to Zayd Bin Sowhan during his illness to console him, and he prided upon the people with that. So do not take yourself to the pride, and humble to Allah-azwj Mighty and Majestic and rely upon His-azwj Hand.’ He-asws stood up.’[36]

يج، الخرائج و الجرائح رُوِيَ عَنِ الْبَزَنْطِيِّ قَالَ: إِنِّي كُنْتُ مِنَ الْوَاقِفَةِ عَلَى مُوسَى بْنِ جَعْفَرٍ وَ أَشُكُّ فِي الرِّضَا ع فَكَتَبْتُ أَسْأَلُهُ عَنْ مَسَائِلَ وَ نَسِيتُ مَا كَانَ أَهَمَّ الْمَسَائِلِ إِلَيَّ فَجَاءَ الْجَوَابُ مِنْ جَمِيعِهَا ثُمَّ قَالَ وَ قَدْ نَسِيتَ مَا كَانَ أَهَمَّ الْمَسَائِلِ عِنْدَكَ فَاسْتَبْصَرْتُ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Al Bazanty who said,

‘I was from the Waqifites, stopping upon Musa-asws Bin Ja’far-asws, and I doubted regarding Al-Reza-asws. I wrote asking him-asws about issues, and I forgot what questions had been important to me. The answer came regarding its entirety. Then he-asws said: ‘And you had forgotten what questions were important in your view, so I-asws have explained.’

ثُمَّ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَشْتَهِي أَنْ تَدْعُوَنِي إِلَى دَارِكَ فِي أَوْقَاتٍ تَعْلَمُ أَنَّهُ لَا مَفْسَدَةَ لَنَا مِنَ الدُّخُولِ عَلَيْكُمْ مِنْ أَيْدِي الْأَعْدَاءِ

‘Then I said to him-asws, ‘O son-asws of Rasool-Allah-saww! I am desirous if you-asws could invite me to your-asws house during timings which you-asws know an enemy from the enemies would not spoil (an opportunity) for us to see you-asws.’’

قَالَ ثُمَّ إِنَّهُ بَعَثَ إِلَيَّ مَرْكُوباً فِي آخِرِ يَوْمٍ فَخَرَجْتُ وَ صَلَّيْتُ مَعَهُ الْعِشَاءَيْنِ وَ قَعَدَ يُمْلِي عَلَيَّ الْعُلُومَ ابْتِدَاءً وَ أَسْأَلُهُ فَيُجِيبُنِي إِلَى أَنْ مَضَى كَثِيرٌ مِنَ اللَّيْلِ

He (the narrator) said, ‘Then he sent a transport animal to me during the last day. I went out and prayed the two evening salat(s) with him-asws and he-asws sat dictating to me the knowledge, initiating from him-asws, and I was asking him-asws and he-asws kept answering me until most of the night had passed by.

ثُمَّ قَالَ لِلْغُلَامِ هَاتِ الثِّيَابَ الَّتِي أَنَامُ فِيهَا لِيَنَامَ أَحْمَدُ الْبَزَنْطِيُّ فِيهَا

[36] Bihar Al Awaar – V 49, The book of History – Ali Al Reza[asws], Ch 3 H 18

‘Then he-asws said to the slave: ‘Give the clothes which I-asws tend to sleep in, for Ahmad Al-Bazanty to sleep in.’

قَالَ فَخَطَرَ بِبَالِي لَيْسَ فِي الدُّنْيَا مَنْ هُوَ أَحْسَنُ حَالًا مِنِّي بَعَثَ الْإِمَامُ مَرْكُوبَهُ إِلَيَّ وَ جَاءَ وَ قَعَدَ إِلَيَّ ثُمَّ أَمَرَ لِي بِهَذَا الْإِكْرَامِ

‘It occurred in my mind that there isn’t anyone in the world who is in better state than me. The Imam-asws has sent his-asws riding animal to me-asws, and he-asws came and sat to me, then he-asws ordered with these honours for me.’

وَ كَانَ قَدِ اتَّكَأَ عَلَى يَدَيْهِ لِيَنْهَضَ فَجَلَسَ وَ قَالَ يَا أَحْمَدُ لَا تَفْخَرْ عَلَى أَصْحَابِكَ بِذَلِكَ فَإِنَّ صَعْصَعَةَ بْنَ صُوحَانَ مَرِضَ فَعَادَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَكْرَمَهُ وَ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ وَ جَعَلَ يُلَاطِفُهُ فَلَمَّا أَرَادَ النُّهُوضَ قَالَ يَا صَعْصَعَةُ لَا تَفْخَرْ عَلَى إِخْوَانِكَ بِمَا فَعَلْتُ فَإِنِّي إِنَّمَا فَعَلْتُ جَمِيعَ ذَلِكَ لِأَنَّهُ كَانَ تَكْلِيفاً لِي.

‘And the Imam-asws leant upon his-asws hand to get up. He-asws sat up and said: ‘O Ahmad! Do not pride over your companions with that, for Sa’sa Bin Sowhan (a devotee of Amir Al-Momineen-asws) was sick, and Amir Al-Momineen-asws had consoled him and honoured him, and placed his-asws hand upon his forehead, and went on to care for him. When he-asws wanted to get up, he-asws said: ‘O Sa’sa! Do not pride yourself over your brother with what I-asws have done, for rather I-asws have done the entirety of that because it was a moral obligation for me-asws.’’[37]

It's on the believer to hide his Good Deeds:

حَدَّثَنَا أَبُو الفَضْلِ تَمِيمُ بْنِ عَبْدِ اللَّهِ بْنِ تَمِيمُ القُرَشِي الحِمْيَرِيُّ قالَ: حَدَّثَنا أَبِي أَخْبَرَناعَلِيّ أَحْمَدِ بْنِ عَلِى الأَنْصارِي قالَ: حَدَّثَنا أَبُو الصَّلْتِ عَبْد السَّلامُ بْنِ صالِح الهَرَوِيّ قالَ: سَمِعتُ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيّ مِنْ أَنْبِيَائِهِ إِذَا أَصْبَحْتَ فَأَوَّلُ شَيْءٍ يَسْتَقْبِلُكَ فَكُلْهُ وَالثَّانِي فَاكْتُمْهُ وَالثَّالِثُ فَاقْبَلْهُ وَالرَّابِعُ فَلا تُؤْيِسْهُ وَالْخَامِسُ فَاهْرُبْ مِنْهُ قَالَ فَلَمَّا أَصْبَحَ مَضَى فَاسْتَقْبَلَهُ جَبَلٌ أَسْوَدُ عَظِيمٌ فَوَقَفَ وَقَالَ أَمَرَنِي رَبِّي أَنْ آكُلَ هَذَا وَبَقِيَ مُتَحَيِّراً ثُمَّ رَجَعَ إِلَى نَفْسِهِ فَقَالَ إِنَّ رَبِّي جَلَّ جَلالُهُ لا يَأْمُرُنِي إِلا بِمَا أُطِيقُ فَمَشَى إِلَيْهِ لِيَأْكُلَهُ فَكُلَّمَا دَنَا مِنْهُ صَغُرَ حَتَّى انْتَهَى إِلَيْهِ فَوَجَدَهُ لُقْمَةً فَأَكَلَهَا فَوَجَدَهَا أَطْيَبَ شَيْءٍ أَكَلَهُ ثُمَّ مَضَى فَوَجَدَ طَسْتاً مِنْ ذَهَبٍ فَقَالَ أَمَرَنِي رَبِّي أَنْ أَكْتُمَ هَذَا فَحَفَرَ لَهُ وَجَعَلَهُ فِيهِ وَأَلْقَى عَلَيْهِ التُّرَابَ ثُمَّ مَضَى فَالْتَفَتَ فَإِذَا الطَّسْتُ قَدْ ظَهَرَ فَقَالَ قَدْ فَعَلْتُ مَا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ فَمَضَى فَإِذَا هُوَبِطَيْرٍ وَخَلْفَهُ بَازِيٌّ فَطَافَ الطَّيْرُ حَوْلَهُ فَقَالَ أَمَرَنِي رَبِّي أَنْ أَقْبَلَ هَذَا فَفَتَحَ كُمَّهُ فَدَخَلَ الطَّيْرُ فِيهِ فَقَالَ لَهُ الْبَازِيُّ أَخَذْتَ صَيْدِي وَأَنَا خَلْفُهُ مُنْذُ أَيَّامٍ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ لا أُؤْيِسَ هَذَا فَقَطَعَ مِنْ فَخِذِهِ قِطْعَةً فَأَلْقَاهَا إِلَيْهِ ثُمَّ مَضَى فَلَمَّا مَضَى إِذَا هُوَبِلَحْمِ مَيْتَةٍ مُنْتِنٍ مَدُودٍ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَجَلَّ أَنْ أَهْرُبَ مِنْ هَذَا فَهَرَبَ مِنْهُ وَرَجَعَ وَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ إِنَّكَ قَدْ فَعَلْتَ مَا أُمِرْتَ بِهِ فَهَلْ تَدْرِي مَا ذَا كَانَ قَالَ لا قَالَ لَهُ أَمَّا الْجَبَلُ فَهُوَالْغَضَبُ إِنَّ الْعَبْدَ إِذَا غَضِبَ لَمْ يَرَ نَفْسَهُ وَجَهِلَ قَدْرَهُ مِنْ عِظَمِ الْغَضَبِ، فَإِذَا حَفِظَ نَفْسَهُ وَعَرَفَ قَدْرَهُ وَسَكَنَ غَضَبُهُ كَانَتْ عَاقِبَتُهُ كَاللُّقْمَةِ الطَّيِّبَةِ الَّتِي أَكَلْتَهَا وَأَمَّا الطَّسْتُ فَهُوَالْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَأَخْفَاهُ أَبَى اللَّهُ عَزَّ وَجَلَّ إِلا أَنْ يُظْهِرَهُ لِيُزَيِّنَهُ بِهِ مَعَ مَا يَدَّخِرُ لَهُ مِنْ ثَوَابِ الْآخِرَةِ وَأَمَّا الطَّيْرُ فَهُوَالرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَاقْبَلْهُ وَاقْبَلْ نَصِيحَتَهُ وَأَمَّا الْبَازِيُّ فَهُوَالرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلا تُؤْيِسْهُ وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهِيَ الْغِيبَةُ فَاهْرُبْ مِنْهَا .

Abul Fadhl Tamim ibn Abdullah ibn Tamim al-Qurashi - may Allah be pleased with him - narrated that his father quoted on the authority of Abu Ali Ahmad ibn Ali Al-Ansari, on the authority of Abul Salt Abdul Salam ibn Salih al-Harawi that he had heard:

(From) Imam Ali-asws ibn Musa Al-Reza-asws, ‘The Honourable, the Exalted Allah-azwj Revealed (in a dream) the following to one of His Prophets-as, ‘When you leave the house in the

[37] Bihar Al Awaar – V 49, The book of History – Ali Al Reza-asws, Ch 3 H 48

morning, eat the first thing that you encounter, hide the second thing, accept the third thing, do not disappoint the fourth, and escape from the fifth.’ At first when he left the house in the morning, he encountered a big black mountain. He said to himself that the Exalted the Magnificent Allah had ordered him to eat it, and wondered how to do it. He then thought that Allah would not order him to do what was beyond his power. So, he moved towards the mountain. The closer he got to the mountain, the smaller it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious. He continued to go on until he reached a golden pan. He said to himself that Allah had ordered him to hide it. He dug a ditch, threw the golden pan in the ditch, covered it up with dirt, and started to go on his way again. But then he noticed that the pan was visible out of the ground. He said to himself that he had done what Allah had ordered him to and continued to go on. Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet remembered that Allah had ordered him to accept this one. He opened his sleeve and the bird entered it. The falcon told the Prophet-as, ‘You have caught the prey that I was after for a few days.’ Then he remembered that Allah had ordered him not to disappoint this one. Then he cut off a piece of the bird’s leg and threw it to the falcon. He continued to go on, and saw a piece of rotten meat. He remembered that Allah-azwj had ordered him to escape from this one, so he escaped from it. When he had returned home he went to sleep, and had a dream. He was told, ‘You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?’ He said, ‘No.’ He was told, ‘That mountain was anger. Whenever one gets angry, he does not see himself and does not realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end is like a delicious bite which he eats. The golden pan is indeed man’s good deeds which are better to hide. However, Allah-azwj will Make them apparent so that he is adorned by them, and he will receive the reward in the Hereafter. The bird, however, is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfil his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid.’’[38]

، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبَّاسِ بْنِ هِلَالٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ الْمُسْتَتِرُ بِالْحَسَنَةِ تَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ وَ الْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Abbas Bin Hilal who said,

‘I heard Al-Reza-asws saying: ‘The concealer of (his) good deeds equates (each) to seventy good deeds, and the broadcaster of the evil deeds is abandoned (never forgiven), and the concealer of the evil deeds is Forgiven for it.’’[39]

[38] عيون أخبار الرضا عليه السلام، ج1، ص: 275

[39] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 2

Worship in secret is better than performed openly in the Occultation:

فَقَالَ يَا عَمَّارُ الصَّدَقَةُ فِي السِّرِّ وَ اللَّهِ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَفْضَلُ لِخَوْفِكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَ حَالِ الْهُدْنَةِ مِمَّنْ يَعْبُدُ اللَّهَ فِي ظُهُورِ الْحَقِّ مَعَ الْإِمَامِ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَ لَيْسَ الْعِبَادَةُ مَعَ الْخَوْفِ فِي دَوْلَةِ الْبَاطِلِ مِثْلَ الْعِبَادَةِ مَعَ الْأَمْنِ فِي دَوْلَةِ الْحَقِّ

Imam Abu Abdullah-asws said: ‘O Ammar! The charity (given) in the secrecy, by Allah-azwj, is superior than the charity (given) in the open, and likewise your (acts of) worship in the secrecy, during the occultation of the Imam-ajfj and during the government of the falsehood, are superior – due to your fearing from your enemies in the government of the falsehood – than the state of truce, from the ones worshipping Allah-azwj during the appearance of the truth with the apparent Imam-asws in the government of the truth. And the worship with the fear in the government of falsehood isn’t like the worship with security in the government of truth…’ (an extract).[40]

قرب الإسناد السِّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَعْظَمُ الْعِبَادَةِ أَجْراً أَخْفَاهَا.

(The book) ‘Qurb Al Asnaad’ – Al Sindy Bin Muhammad, from Abu Al Bakhtari,

From Al-Sadiq-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said: ‘The worship of the mightiest Recompense is (the one kept) most hidden.’’[41]

صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنْ كُنُوزِ الْجَنَّةِ إِخْفَاءُ الْعَمَلِ وَ الصَّبْرُ عَلَى الرَّزَايَا وَ كِتْمَانُ الْمَصَائِبِ.

(From the book) ‘Saheefa Al-Reza-asws’: May the greetings be upon him-asws, from Al-Reza-asws, from his-asws forefathers-asws having said: ‘Ali-asws Bin Abu Talib-asws said: ‘From the treasures of Paradise is concealing the deed, and patience upon the calamity, and concealing the difficulties.’’[42]

Showing off and Publicising deeds leads one to disbelief and Shirk:

معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: كُنَّا جُلُوساً عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ قَالَ لَهُ رَجُلٌ مِنَ الْجُلَسَاءِ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ أَ تَخَافُ عَلَيَّ أَنْ أَكُونَ مُنَافِقاً

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

‘We were seated in the presence of Abu Abdullah-asws when a man from the gatherers said to him-asws, ‘May I be sacrificed for you-asws, O son-asws of Rasool-Allah-saww! Are you fearing that I might be a hypocrite?’

قَالَ فَقَالَ لَهُ إِذَا خَلَوْتَ فِي بَيْتِكَ نَهَاراً أَوْ لَيْلًا أَ لَيْسَ تُصَلِّي

[40] Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 22 H 20
[41] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 1
[42] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 3

‘He-asws said to him: ‘When you are alone in your house, at daytime or night, are you praying Salat?’

فَقَالَ بَلَى

‘He said, ‘Yes.’

قَالَ فَلِمَنْ تُصَلِّي

‘He-asws said: ‘Who are you praying to?’

فَقَالَ لِلَّهِ عَزَّ وَ جَلَّ

‘He said, ‘To Allah-azwj Mighty and Majestic.’

قَالَ فَكَيْفَ تَكُونُ مُنَافِقاً وَ أَنْتَ تُصَلِّي لِلَّهِ عَزَّ وَ جَلَّ لَا لِغَيْرِهِ.

‘He-asws said: ‘So how can you be a hypocrite and you are praying Salat to Allah-azwj Mighty and Majestic, and to no one else (purely for Allah-azwj without showing off)?’’[43]

معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ فَلا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقى قَالَ قَوْلُ الْإِنْسَانِ صَلَّيْتُ الْبَارِحَةَ وَ صُمْتُ أَمْسِ وَ نَحْوَ هَذَا

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel who said,

‘I asked Abu Abdullah-asws about the Words of Allah-azwj Mighty and Majestic: ***Therefore do not attribute purity to yourselves, He is more Knowing of the one who fears [53:32]***. He-asws said: ‘The words of the person, ‘I prayed Salat last night,’ and ‘I prayed yesterday’ and approximate to this.’

ثُمَّ قَالَ ع إِنَّ قَوْماً كَانُوا يُصْبِحُونَ فَيَقُولُونَ صَلَّيْنَا الْبَارِحَةَ وَ صُمْنَا أَمْسِ فَقَالَ عَلِيٌّ ع لَكِنِّي أَنَامُ اللَّيْلَ وَ النَّهَارَ وَ لَوْ أَجِدُ بَيْنَهُمَا شَيْئاً لَنِمْتُهُ.

‘Then he-asws said: ‘A group used to wake up in the morning and they would say, ‘We prayed Salat last night, and we fasted yesterday.’ And Ali-asws said: ‘But I-asws sleep night and day, and if I-asws could have found something between the two, I-asws would sleep it.’’[44]

الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى النَّاسِ زَمَانٌ تَخْبُثُ فِيهِ سَرَائِرُهُمْ وَ تَحْسُنُ فِيهِ عَلَانِيَتُهُمْ طَمَعاً فِي الدُّنْيَا لَا يُرِيدُونَ بِهِ مَا عِنْدَ رَبِّهِمْ يَكُونُ دِينُهُمْ رِيَاءً لَا يُخَالِطُهُمْ خَوْفٌ يَعُمُّهُمُ اللَّهُ بِعِقَابٍ فَيَدْعُونَهُ دُعَاءَ الْغَرِيقِ فَلَا يَسْتَجِيبُ لَهُمْ.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

From Abu Abdullah-asws having said: ‘Rasool-Allah-saww said: ‘There shall come a time upon the people, their secretive deeds would be wicked, and their open deeds would be good out of

[43] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 17
[44] Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 3

greed regarding the world. They will not be intending what is in the possession of their Lord-azwj. Their religion would be (based in) showing off. Fear (of Allah-azwj) will not mingle in them. Allah-azwj will Generalise them with Punishment, so they will be supplicating to Him-azwj with ‘Dua Al-Ghareeq’ (supplication of the drowning one), but He-azwj will not Answer them.’[45]

الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: إِنِّي لَأَتَعَشَّى عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقى مَعاذِيرَهُ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

‘I had dinner in the presence of Abu Abdullah-asws when he-asws recited this Verse: ***But! The human being is a witness against himself [75:14] And even though he casts his excuses [75:15]***.

يَا بَا حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَقَرَّبَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِخِلَافِ مَا يَعْلَمُ اللَّهُ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ مَنْ أَسَرَّ سَرِيرَةً رَدَّاهُ اللَّهُ رِدَاءَهَا إِنْ خَيْراً فَخَيْراً وَ إِنْ شَرّاً فَشَرّاً.

‘(He-asws said): ‘O Abu Hafs! The human being cannot draw closer to Allah-azwj Mighty and Majestic by opposing what Allah-azwj Knows. Rasool-Allah-saww has said: ‘One who conceals his secretive deed, Allah-azwj will Cover it with its Cloak. If good, so good, and if evil, so evil.’[46]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً قَالَ الرَّجُلُ يَعْمَلُ شَيْئاً مِنَ الثَّوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللَّهِ إِنَّمَا يَطْلُبُ تَزْكِيَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمِعَ بِهِ النَّاسَ فَهَذَا الَّذِي أَشْرَكَ بِعِبَادَةِ رَبِّهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah-asws regarding the Words of Allah-azwj Mighty and Majestic ***[18:110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate anyone in the worship of his Lord***. He-asws said: ‘The man does something from the Rewardable deeds, not seeking the Face of the Allah-azwj by it, but rather for purifying (his image) for the sake of the people, desiring that the people would (learn about) it (so he would become famous as a pious man). So, this is the one who is associating (committing Shirk) with the worship of his Lord-azwj.’

ثُمَّ قَالَ مَا مِنْ عَبْدٍ أَسَرَّ خَيْراً فَذَهَبَتِ الْأَيَّامُ أَبَداً حَتَّى يُظْهِرَ اللَّهُ لَهُ خَيْراً وَ مَا مِنْ عَبْدٍ يُسِرُّ شَرّاً فَذَهَبَتِ الْأَيَّامُ أَبَداً حَتَّى يُظْهِرَ اللَّهُ لَهُ شَرّاً .

Then he-asws said: ‘There is none from a servant who does good deeds secretly, so the days go by forever until Allah-azwj would Manifest goodness for him, and there is none from a servant

[45] الكافي (ط - الإسلامية)، ج2، ص: 296 , 14 Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 14

[46] Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 6

who does an evil deed secretly, so the days would go by forever until Allah-azwj would Manifest the evil for him.’[47]

Seeking Fame is disliked by Allah-azwj

الأمالي للصدوق عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ الْكِنَانِيِّ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يَتَّبِعِ السُّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ.

(The book) ‘Al Amaali’ of Al Sadouq – From his father, from Ali Bin Ibrahim, from his father, from Safwan, from Al Kinani,

From Al-Sadiq-asws having said: ‘Rasool-Allah-saww said: ‘One who pursues the fame, Allah-azwj will Defame him with it.’[48]

دَعَوَاتُ الرَّاوَنْدِيِّ، رُوِيَ أَنَّ عَابِداً فِي بَنِي إِسْرَائِيلَ سَأَلَ اللَّهَ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا رَبِّ مَا حَالِي عِنْدَكَ أَ خَيْرٌ فَأَزْدَادَ فِي خَيْرِي أَوْ شَرٌّ فَأَسْتَعْتِبَكَ قَبْلَ الْمَوْتِ

(The book) ‘Dawaat’ of Al Rawandy –

‘It is reported that a worshipper among the children of Israel asked Allah-azwj Blessed and Exalted. He said, ‘O Lord-azwj! What is my situation in Your-azwj Presence? If it is good, then increase in my goodness, or (if it is) evil, so I regret to You-azwj before the death.’

قَالَ فَأَتَاهُ آتٍ فَقَالَ لَهُ لَيْسَ لَكَ عِنْدَ اللَّهِ خَيْرٌ

‘A comer came to him (in a dream). He said to him: ‘There isn’t any good for you in the Presence of Allah-azwj.’

قَالَ يَا رَبِّ وَ أَيْنَ عَمَلِي

‘He said, ‘O Lord-azwj! And where are my deeds?’

قَالَ كُنْتَ إِذَا عَمِلْتَ خَيْراً أَخْبَرْتَ النَّاسَ بِهِ فَلَيْسَ لَكَ مِنْهُ إِلَّا الَّذِي رَضِيتَ بِهِ لِنَفْسِكَ تَمَامَ الْخَبَرِ.

‘His-azwj Reply: ‘Whenever you performed a good deed, you informed the people with it, so there isn’t for you except what you were satisfied with for yourself (did not announce).’’[49]

Displaying deeds is like deceiving Allah-azwj:

أَبِي ره قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ بْنِ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سُئِلَ فِيمَ النَّجَاةُ غَداً قَالَ إِنَّمَا النَّجَاةُ فِي أَنْ لَا تُخَادِعُوا اللَّهَ فَيَخْدَعَكُمْ فَإِنَّهُ مَنْ يُخَادِعِ اللَّهَ يَخْدَعْهُ وَ يَنْزِعْ مِنْهُ الْإِيمَانَ وَ نَفْسَهُ تخدع [يَخْدَعُ] و لَوْ بشعرة [يَشْعُرُ] قِيلَ لَهُ فَكَيْفَ يُخَادِعُ

[47] Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 4
[48] Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 1
[49] Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 4

اللَّهَ قَالَ يَعْمَلُ بِهِما [بِمَا] أَمَرَ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ يُرِيدُ بِهِ غَيْرَهُ فَاتَّقُوا اللَّهَ فِي الرِّيَاءِ فَإِنَّهُ الشِّرْكُ بِاللَّهِ إِنَّ الْمُرَائِيَ يُدْعَى يَوْمَ الْقِيَامَةِ بِأَرْبَعَةِ أَسْمَاءٍ يَا كَافِرُ يَا فَاجِرُ يَا غَادِرُ يَا خَاسِرُ حَبِطَ عَمَلُكَ وَ بَطَلَ أَجْرُكَ فَلَا خَلَاصَ لَكَ الْيَوْمَ فَالْتَمِسْ أَجْرَكَ مِمَّنْ كُنْتَ تَعْمَلُ لَهُ.

My father, may God bless him and grant him peace, said: Abdullah bin Ja’far told me, on the authority of Harun bin Masada bin Ziyad:

Imam Jafar-asws bin Muhammad-asws, from his-asws father-asws, narrated that the Rasool Allah-saww replied when asked about salvation, and said:

‘Survival lies in not deceiving Allah-azwj so that He-azwj will not Deceive (Rebuke) you. For whoever deceives Allah-azwj, He-azwj will deceive him and take away faith from him. And (even if) he deceives himself—even by a hair’s width.’

It was said to him-saww, “How can he deceive Allah-azwj?’ He-saww said, ‘He will perform from those (deeds) which Allah-azwj has Commanded, then he means something else (shows-off), so beware of it. Fear Allah-azwj regarding (showing off/ostentation/display in worship), for it is associating partners with Allah-azwj (Shirk). Indeed, the hypocrite (show-off) will be called on the Day of Resurrection with four names: O disbeliever, O wicked, O treacherous, O deceived loser. Your work and your reward have been nullified, so there is no salvation for you today; so seek your reward from the one for whom you worked for (showed off to).’[50]

Self-restraint and discipline in the world help to shun sins:

معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ الْأَحْمَسِيِّ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي الطُّفَيْلِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ الزُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَمَّا حَرَّمَ اللَّهُ عَلَيْكَ.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Barqy, from his father, from muhammad Bin Sinan, from Malik Bin Atiya Al Ahmasy, from Marouf Bin KHarbouz, from Abu Al Tufeyl who said,

‘I heard Amir Al-Momineen-asws saying: ‘The asceticism in the world is having short hopes, and thanking for every bounty, and abstaining from whatever Allah-azwj has Prohibited upon you.’’[51]

معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ الْجَهْمِ بْنِ الْحُكَمِ عَنِ السَّكُونِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ الزُّهْدُ فِي الدُّنْيَا بِإِضَاعَةِ الْمَالِ وَ لَا بِتَحْرِيمِ الْحَلَالِ بَلِ الزُّهْدُ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدِكَ أَوْثَقَ مِنْكَ بِمَا فِي يَدِ اللَّهِ عَزَّ وَ جَلَ.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al Jahl Bin Al Hakam, from Al Sakuny who said,

Abu Abdullah-asws said: ‘The asceticism in the world isn’t wasting the wealth, nor prohibiting the Permissible, but the asceticism in the world is that you do not become more trusting

[50] ثواب الأعمال و عقاب الأعمال، النص، ص: 255

[51] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 3

(relying) with what is in your hand than with what is in the Presence of Allah-azwj Mighty and Majestic.’[52]

نهج، نهج البلاغة عَنْ نَوْفٍ الْبِكَالِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع ذَاتَ لَيْلَةٍ وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَنَظَرَ إِلَى النُّجُومِ فَقَالَ يَا نَوْفُ أَ رَاقِدٌ أَنْتَ أَمْ رَامِقٌ

(The book) ‘Nahj Al Balagah’ – From Nowf Al Bikaly who said,

‘I saw Amir Al-Momineen-asws one night and he-asws had come out from his-asws bed. He-asws looked at the stars. He-asws said: ‘O Nowf! Are you lying down (sleeping), or are you watching out (alert)?’

فَقُلْتُ بَلْ رَامِقٌ يَا أَمِيرَ الْمُؤْمِنِينَ

‘I said, ‘But, I am alert, O Amir Al-Momineen-asws!’

فَقَالَ يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاغِبِينَ فِي الْآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا الْأَرْضَ بِسَاطاً وَ تُرَابَهَا فِرَاشاً وَ مَاءَهَا طِيباً وَ الْقُرْآنَ شِعَاراً وَ الدُّعَاءَ دِثَاراً ثُمَّ قَرَضُوا الدُّنْيَا قَرْضاً عَلَى مِنْهَاجِ الْمَسِيحِ ع

‘He-asws said: ‘O Nowf! Beatitude is for the ascetic ones in the world, the desirous regarding the Hereafter. They are a people taking the ground as a rug, and it’s soil as a bed, and its water as perfume, and the Quran as a slogan, and the supplication as a blanket. Then they are borrowing a loan from the world upon the manifesto of the Messiah-as!

يَا نَوْفُ إِنَّ دَاوُدَ ع قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ إِنَّهَا سَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ رَبَّهُ إِلَّا اسْتُجِيبَ لَهُ إِلَّا أَنْ يَكُونَ عَشَّاراً أَوْ عَرِيفاً أَوْ شُرْطِيّاً أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطُّنْبُورُ أَوْ صَاحِبَ كُوبَةٍ وَ هِيَ الطَّبْلُ

‘‘O Nowf! Dawood-as had stood in the like of this time from the night. He-as said: ‘It is a time, no servant will supplicate to his Lord-azwj during it except it will be Answered for him, except if he either happens to be a tithe (religious) collector, or a corporal, or a policeman, or owner of a musical wood, and it is the mandolin, or owner of a beaten wood, and it is the drum.’

وَ قَدْ قِيلَ أَيْضاً إِنَ الْعَرْطَبَةَ الطَّبْلُ وَ الْكُوبَةَ الطُّنْبُورُ.

‘‘And it has been said as well, ‘Al-Artabah’ is the drum, and ‘Al-Kowba’ is the mandolin.’’[53]

– وَ قَالَ ع الزُّهْدُ كَلِمَةٌ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ قَالَ اللَّهُ سُبْحَانَهُ لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَ لا تَفْرَحُوا بِما آتاكُمْ فلم [فَمَنْ] لَمْ يَأْسَ عَلَى الْمَاضِي وَ لَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ.

And Imam-asws said: ‘Asceticism is a phrase between two phrases from the Quran. Allah-azwj the Glorious Said: ***So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]***. So, the one who does not despair over the past

[52] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 4
[53] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 35 a

and does not rejoice with the coming (future), so he has grabbed the asceticism with its edge.'[54]

Appendix I: The Verses of the Holy Quran on Mentioning Bounties of Allah-azwj

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {271}

If you disclose (display) your charitable giving (alms), it is well, but if you hide it and give it to the poor, it would be better for you; and this will expiate from you of your evil deeds; and Allah is Aware of what you are doing [2:271]

و عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغرا، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنْ تُبْدُوا الصَّدَقاتِ فَنِعِمَّا هِيَ وَ إِنْ تُخْفُوها وَ تُؤْتُوهَا الْفُقَراءَ فَهُوَ خَيْرٌ لَكُمْ. قال: «ليس من الزكاة، و صلتك قرابتك ليس من الزكاة».

And from him, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws regarding the Words of Allah-azwj Mighty and Majestic: ***If you give alms openly, it is good, and if you hide it and give it to the poor, it would be better for you [2:271]***. He-asws said: 'It is not from the *Zakāt*, and maintaining good relations with your relatives is (also) not from the *Zakāt*.'[55]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ تُخْفُوها وَ تُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ فَقَالَ هِيَ سِوَى الزَّكَاةِ إِنَّ الزَّكَاةَ عَلَانِيَةٌ غَيْرُ سِرٍّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah-asws regarding the Words of Allah-azwj Mighty and Majestic: ***If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you [2:271]***. So he-asws said: 'It is besides the *Zakāt*. The (giving) of *Zakāt* is publicly, without being secretive.'[56]

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {37}

Those who are (stingy) and enjoin (stinginess) upon others and who conceal (do not display) what Allah has Given them out from His Grace; and We have Prepared for the Kafirs an abasing Punishment [4:37]

مُحَمَّدُ بْنُ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ كَانَتْ لَهُ دَارٌ فَاحْتَاجَ مُؤْمِنٌ إِلَى سُكْنَاهَا فَمَنَعَهُ إِيَّاهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَائِكَتِي أَ بَخِلَ عَبْدِي عَلَى عَبْدِي بِسُكْنَى الدَّارِ الدُّنْيَا وَ عِزَّتِي وَ جَلَالِي لَا يَسْكُنُ جِنَانِي أَبَداً .

[54] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 35 b
[55] الكافي 3: 499/ 9
[56] Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 17

Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

Abu Abdullah-asws said: ‘The one who had a house for him and a *Momin* needed to dwell in it, but he prevents it to him, Allah-azwj Mighty and Majestic Says: “O My-azwj Angels! Is My-azwj servant being stingy upon My-azwj servant of dwelling in the house of the world? By My-azwj Honour and My-azwj Majesty! He shall not dwell in My-azwj Gardens, ever!.’’[57]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عليهم السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ السَّخِيُّ مُحَبَّبٌ فِي السَّمَاوَاتِ مُحَبَّبٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةٍ عَذْبَةٍ وَ خُلِقَ مَاءُ عَيْنَيْهِ مِنْ مَاءِ الْكَوْثَرِ وَ الْبَخِيلُ مُبَغَّضٌ فِي السَّمَاوَاتِ مُبَغَّضٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةٍ سَبِخَةٍ وَ خُلِقَ مَاءُ عَيْنَيْهِ مِنْ مَاءِ الْعَوْسَجِ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

from Ja’far-asws, from his-asws father-asws that Rasool-Allah-saww said: ‘The generous one is loved in the skies and loved in the earth, having been Created from the essence of fresh water, and the water of his eyes having been Created from the water of *Al-Kawser*; and the stingy is hated in the skies and hated in the earth, having been Created from the marshy water, and the water of his eyes been Created from the water of ‘الْعَوْسَجِ’ boxthorn.’[58]

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا {149}

If you do good openly (be observed) or conceal it, or pardon an evil, so Allah would always be Pardoning, Powerful [4:149]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ فَضْلٍ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ السَّرِيرَةَ إِذَا صَحَّتْ قَوِيَتِ الْعَلَانِيَةُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Fazl Abu Al Abbas,

(It has been narrated) from Abu Abdullah-asws having said: ‘The secretive deed, when it is correct, strengthens the deed done in the open.’[59]

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

And as for a (grand) Favour of your Lord, so keep on announcing (proclaiming it) [93:11]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ فَضْلٍ الْبَقْبَاقِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قَالَ الَّذِي أَنْعَمَ عَلَيْكَ بِمَا فَضَّلَكَ وَ أَعْطَاكَ وَ أَحْسَنَ إِلَيْكَ ثُمَّ قَالَ فَحَدِّثْ بِدِينِهِ وَ مَا أَعْطَاهُ اللَّهُ وَ مَا أَنْعَمَ بِهِ عَلَيْهِ .

From him, from Ahmad Bin Muhamad Bin Abu Nasr, from Dawood Bin Al Husayn, from Fazl Al Baqbaq who said,

‘I asked Abu Abdullah-asws about the Words of Allah-azwj Mighty and Majestic: ***And as for the Favour of your Lord, so do announce (it) [93:11]***. He-asws said: ‘The One-azwj Who Favoured upon you-saww with whatever He-azwj Graced you-saww, and Gave you-saww, and was Good to you-

[57] Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 3
[58] Al Kafi – V 4 – The Book of Zakat Ch 76 H 3
[59] Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 11 (Extract)

saww.’ Then he-asws said: ‘So he-saww announced His-azwj Religion what Allah-azwj had Given him-saww, and whatever He-azwj had Favoured with upon him-saww.’’[60]

أحمد بن محمد بن خالد البرقي: عن الوشاء، عن عاصم بن حميد، عن عمرو بن أبي نصر، قال: حدثني رجل من أهل البصرة، قال: رأيت الحسين بن علي (عليه السلام) و عبد الله بن عمر يطوفان بالبيت، فسألت ابن عمر، فقلت: قول الله تعالى: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ؟ قال: أمره أن يحدث بما أنعم الله عليه.

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Washa, from Aasim Bin Hameed, from Amro Bin Abu Nasr who said, ‘It has been narrated to me from a man from Al-Basra who said,

‘I saw Al-Husayn-asws Bin Ali-asws and Abdullah Bin Umar both performing Tawaaf of the House (Kabah). So I asked Ibn Umar, ‘(What about) the Words of Allah-azwj: ***And as for the Favour of your Lord, so do announce (it) [93:11]***?’ He said, ‘He-azwj Commanded him-saww to announce what Blessings Allah-azwj has Granted to him-saww.’

ثم إني قلت للحسين بن علي (عليه السلام): قول الله تعالى: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قال: «أمره أن يحدث بما أنعم الله عليه من دينه».

‘Then I said to Al-Husayn-asws Bin Ali-asws, ‘(What about) the Words of Allah-azwj: ***And as for the Favour of your Lord, so do announce (it) [93:11]***?’ He-asws said: ‘Commanded him-saww to announce what Blessings Allah-azwj had Granted to him-saww from His-azwj Religion.’’[61]

علي بن ابراهيم عن أبيه عن ابن أبي عمير رفعه قال: قال أبو عبد الله عليه السلام: انى لاكره للرجل ان يكون عليه من الله نعمة فلا يظهرها.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr with an unbroken chain, said,

Abu Abdullah-asws said: ‘I-asws do not like it for the man to whom comes the Bounty from Allah-azwj but he does not show it (i.e., he hoards it, being stingy).’[62]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ غَيْرُهُمَا بِأَسَانِيدَ مُخْتَلِفَةٍ فِي احْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) عَلَى عَاصِمِ بْنِ زِيَادٍ حِينَ لَبِسَ الْعَبَاءَ وَ تَرَكَ الْمُلَاءَ وَ شَكَاهُ أَخُوهُ الرَّبِيعُ بْنُ زِيَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَدْ غَمَّ أَهْلَهُ وَ أَحْزَنَ وُلْدَهُ بِذَلِكَ

Ali Bin Muhammad, from Salih Bin Abu Hammad and a number of our companions, from Ahmad Bin Muhammad and some others, by their different chains,

Regarding the argumentation of Amir-Al-Momineen-asws upon Asim Bin Ziyad when he wore the cloak and neglected the appropriate (easy of life), and his brother Al-Rabie Bin Ziyad complained to Amir-Al-Momineen-asws that he (his brother by adapting strict life) had saddened his wife and grieved his children with that.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) عَلَيَّ بِعَاصِمِ بْنِ زِيَادٍ فَجِيءَ بِهِ فَلَمَّا رَآهُ عَبَسَ فِي وَجْهِهِ فَقَالَ لَهُ أَ مَا اسْتَحْيَيْتَ مِنْ أَهْلِكَ أَ مَا رَحِمْتَ وُلْدَكَ أَ تَرَى اللَّهَ أَحَلَّ لَكَ الطَّيِّبَاتِ وَ هُوَ يَكْرَهُ أَخْذَكَ مِنْهَا أَنْتَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ أَ وَ لَيْسَ اللَّهُ يَقُولُ وَ الْأَرْضَ وَضَعَهَا لِلْأَنَامِ. فِيهَا فاكِهَةٌ وَ النَّخْلُ ذاتُ الْأَكْمامِ

[60] Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 5
[61] (المحاسن: 218/ 115)
[62] Tafseer Noor Al Saqalayn – CH 93 H 30

So Amir-Al-Momineen-asws said: ‘(Bring) Asim Bin Ziyad to me-asws!’ So they came with him. So when he-asws saw him, he-asws frowned his face and he-asws said to him: ‘Are you not ashamed from your wife? Are you not being merciful to your children? Do you view that Allah-azwj Permitted the good things for you and He-azwj would Abhor it if you were to take from these? You are lesser upon Allah-azwj than that. Or, isn’t Allah-azwj Saying: ***And the earth, He Placed it for the creatures [55:10] Therein are fruits, and the palm trees with the sheathed clusters [55:11]***?

أَ وَ لَيْسَ اللَّهُ يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ. بَيْنَهُما بَرْزَخٌ لا يَبْغِيانِ إِلَى قَوْلِهِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ فَبِاللَّهِ لَابْتِذَالُ نِعَمِ اللَّهِ بِالْفِعَالِ أَحَبُّ إِلَيْهِ مِنِ ابْتِذَالِهَا بِالْمَقَالِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

‘Or isn’t Allah-azwj Saying: ***He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]*** – up to His-azwj Words: ***There come forth from them the pearls and the rubies [55:22]***? So, by Allah-azwj, utilisation of the Bounties of Allah-azwj by the deeds is more Beloved to Him-azwj than utilising them by the words, and Allah-azwj Mighty and Majestic has Said: ***And as for the Favour of your Lord, so do announce (it) [93:11]***.’

فَقَالَ عَاصِمٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَعَلَى مَا اقْتَصَرْتَ فِي مَطْعَمِكَ عَلَى الْجُشُوبَةِ وَ فِي مَلْبَسِكَ عَلَى الْخُشُونَةِ

Asim said, ‘O Amir-Al-Momineen-asws! So upon (reason) what do you-asws confine (yourself), regarding your-asws food (being purposefully) upon the tastelessness, and regarding your-asws clothing upon the coarseness?’

فَقَالَ وَيْحَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَى أَئِمَّةِ الْعَدْلِ أَنْ يُقَدِّرُوا أَنْفُسَهُمْ بِضَعَفَةِ النَّاسِ كَيْلَا يَتَبَيَّغَ بِالْفَقِيرِ فَقْرُهُ

He-asws said: ‘Woe be unto you! Allah-azwj Mighty and Majestic Necessitated upon the Imams-asws of justice that they should manage themselves with the weak ones of the people, perhaps the poor might despair due to his poverty.’

فَأَلْقَى عَاصِمُ بْنُ زِيَادٍ الْعَبَاءَ وَ لَبِسَ الْمُلَاءَ .

So, <u>Asim Bin Ziyad threw off the cloak and wore (that which was more) appropriate</u>.[63]

هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ {39}

(Allah-azwj is Saying to His-azwj Prophet-saww) This is Our Gift, so either confer (give/award) or withhold, without a Reckoning [38:39]

See, Tafseer — Saad · HubeAli

Also see;

Al-Baqara (The Cow) 2:243 AL BAQARAH (Chapter 2) Verses 226 – 254 · HubeAli

[63] Al Kafi V 1 – The Book Of Divine Authority CH 106 H 3

Al-Baqara (The Cow) 2:268 AL BAQARAH (Chapter 2) Verses 255 – 268 · HubeAli

An-Nisa (The Women) 4:32, AL-NISAA (Chapter 4) VERSES 22 – 41 · HubeAli

An-Nisa (The Women) 4:34, AL-NISAA (Chapter 4) VERSES 22 – 41 · HubeAli

Al-Nour (The Light) 24:31 AL-NOOR (Chapter 24) Verses 1 – 35 · HubeAli

Al-Nour (The Light) 24:60 AL-NOOR (Chapter 24) Verses 36 – 64 · HubeAli

Luqman (Luqman) 31:20 Tafseer — Luqman · HubeAli

Appendix II: Talha and Al-Zubayr alleged that Ali Amir Al-Momineen-asws has no wealth

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ بَلَغَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) أَنَّ طَلْحَةَ وَ الزُّبَيْرَ يَقُولَانِ لَيْسَ لِعَلِيٍّ مَالٌ قَالَ فَشَقَّ ذَلِكَ عَلَيْهِ فَأَمَرَ وُكَلَاءَهُ أَنْ يَجْمَعُوا غَلَّتَهُ حَتَّى إِذَا حَالَ الْحَوْلُ أَتَوْهُ وَ قَدْ جَمَعُوا مِنْ ثَمَنِ الْغَلَّةِ مِائَةَ أَلْفِ دِرْهَمٍ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Fazzal, altogether from Yunus Bin Yaqoub, from Abu Baseer who said,

It (news) reached Amir Al-Momineen-asws that Talha and Al-Zubeyr were both saying, 'There is not for Ali-asws, any wealth.' So that was grievous upon (the Imam-asws), so he-asws ordered his-asws representatives that they should gather his-asws harvest until when a year passes by, to bring it to him-asws, and there had gathered from the price of the harvest, one hundred thousand Dirhams.

فَنُشِرَتْ بَيْنَ يَدَيْهِ فَأَرْسَلَ إِلَى طَلْحَةَ وَ الزُّبَيْرِ فَأَتَيَاهُ فَقَالَ لَهُمَا هَذَا الْمَالُ وَ اللَّهِ لِي لَيْسَ لِأَحَدٍ فِيهِ شَيْءٌ وَ كَانَ عِنْدَهُمَا مُصَدَّقاً قَالَ فَخَرَجَا مِنْ عِنْدِهِ وَ هُمَا يَقُولَانِ إِنَّ لَهُ لَمَالًا .

So he-asws had it displayed in front of him-asws and sent a messenger to (bring) Talha and Al-Zubayr. So he brought both of them to him-asws. And he-asws said to them both: 'This wealth, by Allah-azwj, is for me-asws, there not being a share for anyone else in it,' and they had both verified it. So they both left from his-asws presence, and they were both saying, 'He-asws does have wealth for him-asws.'[64]

Appendix III: Announcement of the Favours by Amir-Al-Momineen-asws

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ بَابَوَيْهِ رَحِمَهُ اللَّهُ بِالرَّيِّ سَنَةَ عَشَرَةٍ وَ خَمْسِمِائَةٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ره قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى بِالْبَصْرَةِ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا رَجَاءُ بْنُ أَبِي سَلَمَةَ عَنْ عُمَرَ بْنِ ثُمْرٍ عَنْ جَابِرٍ الْجُعْفِيِّ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Ali Bin Babuway, at Al Rayy in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali, from

[64] Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 11

Abu Al Abbas Muhammad Bin Ibrahim Bin Is’haq Al Talaqany, from Abdul Aziz Bin Yahya, at Al Basra, from Al Mugheira Bin Muhammad, from Raja’a Bin Abu Salma, from Amro Bin Shimr, from Jabir Al-Ju’fy,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالْكُوفَةِ عِنْدَ مُنْصَرَفِهِ مِنَ النَّهْرَوَانِ وَ بَلَغَهُ أَنَّ مُعَاوِيَةَ يَسُبُّهُ وَ يَعِيبُهُ وَ يَقْتُلُ أَصْحَابَهُ فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَنْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثُمَّ قَالَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا ذَكَرْتُ مَا أَنَا ذَاكِرُهُ فِي مَقَامِي هَذَا يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

(It has been narrated) from Abu Ja’far Muhammad-asws Bin Ali-asws having said: ‘Amir Al-Momineen Ali-asws Bin Abu Talib-asws addressed (the people) at Al-Kufa after his-asws leaving from Al-Nahrwan, and it reached him-asws that Muawiya is insulting him-asws and faulting him-asws, and he is killing his-asws companions. So he-asws stood addressing, and he-asws praised Allah-azwj and Extolled upon Him-azwj and sent *Salawat* upon Rasool-Allah-saww, and he-asws mentioned what Allah-azwj had Favoured with upon His-azwj Prophet-saww and upon him-asws, then said: ‘Had it not been for a Verse from the Book of Allah-azwj, I-asws would not mention what I-asws am mentioning it in this place of mine. Allah-azwj Mighty and Majestic is Saying: ***And as for the Favour of your Lord, so do announce (it) [93:11]***.

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى نِعَمِكَ الَّتِي لَا تُحْصَى وَ فَضْلِكَ الَّذِي لَا يُنْسَى أَيُّهَا النَّاسُ إِنَّهُ بَلَغَنِي مَا بَلَغَنِي وَ إِنِّي أَرَانِي قَدِ اقْتَرَبَ أَجَلِي وَ كَأَنِّي بِكُمْ وَ قَدْ جَهِلْتُمْ أَمْرِي وَ إِنِّي تَارِكٌ فِيكُمْ مَا تَرَكَهُ رَسُولُ اللَّهِ كِتَابَ اللَّهِ وَ عِتْرَتِي وَ هِيَ عِتْرَةُ الْهَادِي إِلَى النَّجَاةِ خَاتَمِ الْأَنْبِيَاءِ وَ سَيِّدِ النُّجَبَاءِ وَ النَّبِيِّ الْمُصْطَفَى

‘‘O Allah-azwj! For You-azwj is the Praise upon Your-azwj Favours which cannot be counted, and Your-azwj Grace which cannot be forgotten. O you people! It has reached me (news) what has reached me, and I-asws see that (the end of) my-asws term is nearer, and it is as if I-asws am with you all and you have been ignorant of my-asws lifespan; and I-asws hereby leave among you all what Rasool-Allah-saww had left – the Book of Allah-azwj and my-asws descendants, and it is the offspring of the Guidance to the salvation, the Seal of the Prophets-as and the Chief of the excellent ones, and the Chosen Prophet-saww.’

يَا أَيُّهَا النَّاسُ لَعَلَّكُمْ لَا تَسْمَعُونَ قَائِلًا يَقُولُ مِثْلَ قَوْلِي بَعْدِي إِلَّا مُفْتَرٍ أَنَا أَخُو رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ وَ سَيْفُ نَقِمَتِهِ وَ عِمَادُ نُصْرَتِهِ وَ بَأْسُهُ وَ شِدَّتُهُ أَنَا رَحَى جَهَنَّمَ الدَّائِرَةُ وَ أَضْرَاسُهَا الطَّاحِنَةُ أَنَا مُوتِمُ الْبَنِينَ وَ الْبَنَاتِ وَ قَابِضُ الْأَرْوَاحِ وَ بَأْسُ اللَّهِ الَّذِي لَا يَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

‘‘O you people! You will not be hearing a speaker saying the like of my-asws speech after me-asws, except for a forger. I-asws am the brother-asws of Rasool-Allah-saww, and a son-asws of his-saww uncle-asws, and a sword of His-azwj Wrath, and a pillar of His-azwj Triumph, and His-azwj Strength and His-azwj Severity. I-asws am a millstone circling Hell, and am its grinding molars. I-asws am an orphanage of the sons and the daughters, and the capturer of the souls, and a Torment of Allah-azwj, which cannot be repelled from the criminal people.

أَنَا مُجَدِّلُ الْأَبْطَالِ وَ قَاتِلُ الْفُرْسَانِ وَ مُبِيدُ مَنْ كَفَرَ بِالرَّحْمَنِ وَ صِهْرُ خَيْرِ الْأَنَامِ أَنَا سَيِّدُ الْأَوْصِيَاءِ وَ وَصِيُّ خَيْرِ الْأَنْبِيَاءِ أَنَا بَابُ مَدِينَةِ الْعِلْمِ وَ خَازِنُ عِلْمِ رَسُولِ اللَّهِ ص وَ وَارِثُهُ وَ أَنَا زَوْجُ الْبَتُولِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ التَّقِيَّةِ النَّقِيَّةِ الزَّكِيَّةِ الْبَرَّةِ الْمَهْدِيَّةِ حَبِيبَةِ حَبِيبِ اللَّهِ وَ خَيْرِ بَنَاتِهِ وَ سُلَالَتِهِ وَ رَيْحَانَةِ رَسُولِ اللَّهِ ص سِبْطَاهُ خَيْرُ الْأَسْبَاطِ وَ وُلْدِي خَيْرُ الْأَوْلَادِ هَلْ يُنْكِرُ أَحَدٌ مَا أَقُولُ أَيْنَ مُسْلِمُو أَهْلِ الْكِتَابِ

‘‘I-asws am the debater of (against) the heroes, and a fighter of the horsemen, and a destroyer of the ones who disbelieve in the Beneficent, and son-in-law of the best of the creatures-saww, I-asws am the chief of the successors-as and a successor-asws of the best of the Prophets-as. I-asws am a door of the city of knowledge and a treasurer of the knowledge of Rasool-Allah-saww and

his-saww inheritor, and I-asws am the husband of the chaste chieftess of the women of the worlds, (Syeda) Fatima-asws, the pious, the pure, the clean, the righteous, the Guide, the beloved of the Beloved of Allah-azwj and the best of his-saww daughters, and his-saww lineage, and an aroma of Rasool-Allah-saww. His-saww grandsons are the best of the grandsons, and my-asws children are the best of the children. Can anyone deny what I-asws am saying? Where are the People of the Book submitting (to)?

أَنَا اسْمِي فِي الْإِنْجِيلِ إِلْيَا وَ فِي التَّوْرَاةِ بريا وَ فِي الزَّبُورِ اريا وَ عِنْدَ الْهِنْدِ كابر وَ عِنْدَ الرُّومِ بطريسا وَ عِنْدَ الْفُرْسِ جبير وَ عِنْدَ التُّرْكِ تبير وَ عِنْدَ الزِّنْجِ خبير وَ عِنْدَ الْكَهَنَةِ بوي وَ عِنْدَ الْحَبَشَةِ بتريك وَ عِنْدَ أُمِّي حَيْدَرَةُ وَ عِنْدَ ظِئْرِي مَيْمُونٌ وَ عِنْدَ الْعَرَبِ عَلِيٌّ وَ عِنْدَ الْأَرْمَنِ فَرِيقٌ وَ عِنْدَ أَبِي ظَهِيرٌ

‘‘I-asws, my-asws name in the Evangel is ‘Eliah,’ and in the Torah it is ‘Barya,’ and in the Psalms it is ‘Arya,’ and with India it is ‘Kabir,’ and with the Romans it is ‘Batreysa,’ and with the Persians it is , ‘Jabeyr,’ and with the Turks it is , ‘Tabeyr,’ and with Al-Zanj it is ‘Haytar,’ and with Al-Kahna it is ‘Bousy,’ and with Eithiopia it is ‘Batreyk,’ and with my-asws mother-as it is ‘Haydar,’ and with my-asws foster mother it is ‘Maymoun,’ and with the Arabs it is ‘Ali,’ and with the Armenians it is ‘Fareyq,’ and with my-asws father-asws it is ‘Zaheera.’

أَلَا وَ إِنِّي مَخْصُوصٌ فِي الْقُرْآنِ بِأَسْمَاءٍ احْذَرُوا أَنْ تَغْلِبُوا عَلَيْهَا فَتَضِلُّوا فِي دِينِكُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ مَعَ الصَّادِقِينَ أَنَا ذَلِكَ الصَّادِقُ وَ أَنَا الْمُؤَذِّنُ فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ اللَّهُ تَعَالَى فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أَنَا ذَلِكَ الْمُؤَذِّنُ وَ قَالَ اللَّهُ تَعَالَى وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ فَأَنَا ذَلِكَ الْأَذَانُ

‘‘Indeed! And I-asws am particularised in the Quran by (certain) names. Be cautioned from mastering upon these for you would be straying in your Religion! Allah-azwj Mighty and Majestic is Saying: “Allah-azwj is with the truthful!” I-asws am that truthful, and I-asws am the proclaimer (Muezzin) in the world and the Hereafter. Allah-azwj the Exalted Says: ***Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44]***. I-asws am that proclaimer. And Allah-azwj the Exalted Said: ***And a proclamation from Allah and His Rasool [9:3]***. So, I-asws am that proclamation.

وَ أَنَا ذَلِكَ الْمُحْسِنُ يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ وَ أَنَا ذُو الْقَلْبِ يَقُولُ اللَّهُ عَزَّ وَ جَلَ إِنَّ فِي ذلِكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبٌ وَ أَنَا الذِّكْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَ الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً وَ عَلى جُنُوبِهِمْ

‘‘And I-asws am the good doer Allah-azwj Mighty and Majestic is Speaking of: ***and surely Allah is with the good doers [29:69]***. And I-asws am the one with the heart Allah-azwj Mighty and Majestic is Speaking of: ***Surely, there is a Zikr in that for one who has a heart for him [50:37]***. And I-asws am the rememberer (Zakir) Allah-azwj Mighty and Majestic is Speaking of: ***Those who are recalling Allah standing and sitting and (lying) on their sides [3:191]***.

وَ نَحْنُ أَصْحابُ الْأَعْرافِ أَنَا وَ عَمِّي وَ أَخِي وَ ابْنُ عَمِّي وَ اللَّهِ فَالِقِ الْحَبِّ وَ النَّوَى لَا يَلِجُ النَّارَ لَنَا مُحِبٌّ وَ لَا يَدْخُلُ الْجَنَّةَ مُبْغِضٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ عَلَى الْأَعْرافِ رِجالٌ يَعْرِفُونَ كُلًّا بِسِيماهُمْ

‘‘And we-asws are the owners of the Heights (A’raaf), I-asws and my-asws uncle-asws, and my-asws cousin-saww. By the One-azwj Who Split the seed and the cores, the Fire will not penetrate to the one who have love for us-asws, nor would he enter the Paradise the one who has hatred for us-asws. Allah-azwj Mighty and Majestic is Saying: ***And between the two there shall be a veil. And upon the heights would be men recognising all by their marks [7:46]***.

وَ أَنَا الصِّهْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً وَ أَنَا الْأُذُنُ الْوَاعِيَةُ يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ تَعِيَها أُذُنٌ واعِيَةٌ وَ أَنَا السَّالِمُ لِرَسُولِ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ رَجُلًا سَلَماً لِرَجُلٍ وَ مِنْ وُلْدِي مَهْدِيُّ هَذِهِ الْأُمَّةِ

‘‘And I-asws am of the ‘marriage’ (son in law) Allah-azwj Mighty and Majestic is Speaking of: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54]***. And I-asws am the retaining ear which Allah-azwj Mighty and Majestic is Speaking of: ***And We Made it a Reminder for you, and the retaining ear is preserving it [69:12]***. And I-asws am the one who submitted to Rasool-Allah-saww, Allah-azwj Mighty and Majestic is Speaking of: ***and a man wholly for one man [39:29]***; and from my-asws sons-asws would be the Mahdi-asws of this community.

أَلَا وَ قَدْ جُعِلْتُ مِحْنَتَكُمْ بِبُغْضِي يُعْرَفُ الْمُنَافِقُونَ وَ بِمَحَبَّتِي امْتَحَنَ اللَّهُ الْمُؤْمِنِينَ هَذَا عَهْدُ النَّبِيِّ ص الْأُمِّيِّ إِلَّا أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ وَ أَنَا صَاحِبُ لِوَاءِ رَسُولِ اللَّهِ ص فِي الدُّنْيَا وَ الْآخِرَةِ

‘‘Indeed! He-azwj has Made your love to be. (It is) by hatred of me-asws the hypocrite is recognise, and by love for me-asws Allah-azwj Tests the Momineen. This is the Covenant of the Ummy Prophet-saww to me-asws: “He will not love you-asws, O Ali-asws except for a Momin, nor would he hate you-asws except for a hypocrite.” And I-asws am the owner of the flag of Rasool-Allah-saww in the world and the Hereafter.

وَ رَسُولُ اللَّهِ ص فَرَطِي وَ أَنَا فَرَطُ شِيعَتِي وَ اللَّهِ لَا عَطِشَ مُحِبِّي وَ لَا خَافَ وَ اللَّهِ مُوَالِيَّ أَنَا وَلِيُّ الْمُؤْمِنِينَ وَ اللَّهُ وليه [وَلِيِّي] يحب [حَسْبُ] مُحِبِّيَّ أَنْ يُحِبُّوا مَنْ أَحَبَّ اللَّهَ

‘‘And Rasool-Allah-saww precedes me-asws and I-asws precede my-asws Shia, and Allah-azwj will not Leave the one who loves me-asws as thirsty, nor in fear. And Allah-azwj is my-asws Partisan and I-asws am the guardian of the Momineen-asws and Allah-azwj is my-asws Guardian. He-azwj Loves the one who loves me-asws because he loves the one-asws who loves Allah-azwj, and He-azwj Hates the one who hates me-asws because he hates the one-asws who hates Allah-azwj.

وَ يحب [حَسْبُ] مُبْغِضِيَّ أَنْ يُبْغِضُوا مَنْ أَحَبَّ اللَّهُ أَلَا وَ إِنَّهُ قَدْ بَلَغَنِي أَنَّ مُعَاوِيَةَ سَبَّنِي وَ لَعَنَنِي اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَيْهِ وَ أَنْزِلِ اللَّعْنَةَ عَلَى الْمُسْتَحِقِّ آمِينَ رَبَّ الْعَالَمِينَ رَبَّ إِسْمَاعِيلَ وَ بَاعِثَ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

‘‘Indeed! And it has reached me-asws that Muawiya is insulting me-asws and cursing me-asws. O Allah-azwj! Intensify Your-azwj Trampling upon him and Send down the Curses upon the deserving one. Ameen, Lord-azwj of the worlds, Lord-azwj of Ismail-as and the Stimulant of Ibrahim-as. You-azwj are the Praised, the Glorious.’

ثُمَّ نَزَلَ ع عَنْ أَعْوَادِهِ فَمَا عَادَ إِلَيْهَا حَتَّى قَتَلَهُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ.

‘Then he-asws descended from his-asws Pulpit and did not return to it until Ibn Muljim-la, may Allah-azwj Curse him-la, murdered him-asws.’[65]

[65] Bashaarat Al Mustafa-saww Li Shia Al Murtaza-asws - P 1 H 17

Appendix IV: Condemnation of the doctrine of Sufis

قَالَ فَأَتَاهُ قَوْمٌ مِمَّنْ يُظْهِرُونَ الزُّهْدَ وَ يَدْعُونَ النَّاسَ أَنْ يَكُونُوا مَعَهُمْ عَلَى مِثْلِ الَّذِي هُمْ عَلَيْهِ مِنَ التَّقَشُّفِ فَقَالُوا لَهُ إِنَّ صَاحِبَنَا حَصِرَ عَنْ كَلَامِكَ وَ لَمْ تَحْضُرْهُ حُجَجُهُ فَقَالَ لَهُمْ فَهَاتُوا حُجَجَكُمْ فَقَالُوا لَهُ إِنَّ حُجَجَنَا مِنْ كِتَابِ اللَّهِ فَقَالَ لَهُمْ فَأَدْلُوا بِهَا فَإِنَّهَا أَحَقُّ مَا اتُّبِعَ وَ عُمِلَ بِهِ

He (the narrator) said, ‘So a group came over to him-asws, from the ones who were manifesting the asceticism and calling the people that they should come to be with them upon the likes which they were upon, from the austerities (restrain). So they said to him-asws, ‘Our companion was tongue-tied from your-asws speech and could not present his arguments.’ So he-asws said: ‘So give your arguments.’ So they said to him-asws, ‘Our argument is from the Book of Allah-azwj.’ Therefore, he-asws said to them: ‘So indicate it, for it is most rightful of what is to be followed and acted by.’

فَقَالُوا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى مُخْبِراً عَنْ قَوْمٍ مِنْ أَصْحَابِ النَّبِيِّ (صلى الله عليه وآله) وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ فَمَدَحَ فِعْلَهُمْ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً فَنَحْنُ نَكْتَفِي بِهَذَا فَقَالَ رَجُلٌ مِنَ الْجُلَسَاءِ إِنَّا رَأَيْنَاكُمْ تَزْهَدُونَ فِي الْأَطْعِمَةِ الطَّيِّبَةِ وَ مَعَ ذَلِكَ تَأْمُرُونَ النَّاسَ بِالْخُرُوجِ مِنْ أَمْوَالِهِمْ حَتَّى تَمَتَّعُوا أَنْتُمْ مِنْهَا

‘So, they said, ‘Allah-azwj Blessed and High is Saying, Informing about a group of companions of the Prophet-saww ***[59:9] and they prefer (others) before themselves though poverty may afflict them, and whoever is preserved from the stinginess of his soul, these are the ones who are the successful ones***. Thus, He-azwj Complimented their deeds and Said in another place ***[76:8] And they give food out of love for Him to the poor and the orphan and the captive***. Therefore, we are content with this.’ So a man from the gathering said, ‘I am seeing you all manifesting asceticism in you all being fed the good food, and along with that you are instructing the people with the taking out from their wealth to the extent that you all are enjoying from it.’

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) دَعُوا عَنْكُمْ مَا لَا تَنْتَفِعُونَ بِهِ أَخْبِرُونِي أَيُّهَا النَّفَرُ أَ لَكُمْ عِلْمٌ بِنَاسِخِ الْقُرْآنِ مِنْ مَنْسُوخِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ الَّذِي فِي مِثْلِهِ ضَلَّ مَنْ ضَلَّ وَ هَلَكَ مَنْ هَلَكَ مِنْ هَذِهِ الْأُمَّةِ فَقَالُوا لَهُ أَوْ بَعْضِهِ فَأَمَّا كُلُّهُ فَلَا

‘Therefore, Abu Abdullah-asws said: ‘Leave from yourselves what you are not benefitting with. Inform me-asws, O you group! Is there anyone of you knowledgeable with the Abrogating (Verses) of the Quran from its Abrogated ones, and its Decisive from its Allegorical, those regarding the likes of which strayed the one who strayed, and destroyed was the one who was destroyed, from this community?’ So, they said to him-asws, ‘Of some of it. As for all of it (the Holy Verses), so no.’

فَقَالَ لَهُمْ فَمِنْ هُنَا أُتِيتُمْ وَ كَذَلِكَ أَحَادِيثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَّا مَا ذَكَرْتُمْ مِنْ إِخْبَارِ اللَّهِ عَزَّ وَ جَلَّ إِيَّانَا فِي كِتَابِهِ عَنِ الْقَوْمِ الَّذِينَ أَخْبَرَ عَنْهُمْ بِحُسْنِ فَعَالِهِمْ فَقَدْ كَانَ مُبَاحاً جَائِزاً وَ لَمْ يَكُونُوا نُهُوا عَنْهُ وَ ثَوَابُهُمْ مِنْهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

‘(To this) he-asws said to them; ‘So from over here you are coming (to the reality). And similar to that are the Ahadith of Rasool Allah-saww. So as for what you have mentioned from the News of Allah-azwj Mighty and Majestic, it is regarding us-asws in His-azwj Book, about the people who can inform about these with goodness of their-asws deeds. So, it was neutral, allowed, and it was not Forbidden from, and their Rewards from it is upon Allah-azwj Mighty and Majestic.

وَ ذَلِكَ أَنَّ اللَّهَ جَلَّ وَ تَقَدَّسَ أَمَرَ بِخِلَافِ مَا عَمِلُوا بِهِ فَصَارَ أَمْرُهُ نَاسِخاً لِفِعْلِهِمْ وَ كَانَ نَهْيُ اللَّهِ تَبَارَكَ وَ تَعَالَى رَحْمَةً مِنْهُ لِلْمُؤْمِنِينَ وَ نَظَراً لِكَيْلَا يُضِرُّوا بِأَنْفُسِهِمْ وَ عِيَالَاتِهِمْ مِنْهُمُ الضَّعَفَةُ الصِّغَارُ وَ الْوِلْدَانُ وَ الشَّيْخُ الْفَانِي وَ الْعَجُوزُ الْكَبِيرَةُ الَّذِينَ لَا يَصْبِرُونَ عَلَى الْجُوعِ فَإِنْ تَصَدَّقْتُ بِرَغِيفِي وَ لَا رَغِيفَ لِي غَيْرُهُ ضَاعُوا وَ هَلَكُوا جُوعاً

‘‘And that is that Allah-azwj Sanctified a matter with opposite to what they (people) had been doing with, so His-azwj Commanded came to be Abrogating of their deeds. And the Prohibition of Allah-azwj Blessed and High is a Mercy from it for the Believers, and a Consideration that perhaps they may harm themselves and their families among whom would be the weak, and the young, and the parents, and the dying old man, and the aged woman, those who cannot be patient upon the hunger. Therefore, if I-asws were to give my-asws bread in charity, and there was no bread other than it with me-asws, they (family) would waste away and die of hunger.

فَمِنْ ثَمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خَمْسُ تَمَرَاتٍ أَوْ خَمْسُ قُرَصٍ أَوْ خَمْسُ دَنَانِيرَ أَوْ دَرَاهِمُ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُمْضِيَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ الثَّانِيَةُ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّالِثَةُ عَلَى قَرَابَتِهِ الْفُقَرَاءِ ثُمَّ الرَّابِعَةُ عَلَى جِيرَانِهِ الْفُقَرَاءِ ثُمَّ الْخَامِسَةُ فِي سَبِيلِ اللَّهِ وَ هُوَ أَخَسُّهَا أَجْر

‘‘Thus, Rasool Allah-saww said: “Five dates, or five discs (of bread), or five Dinars or Dirhams which the human being owns, and he wants to spend these, so the most superior of what the human being can spend upon are his parents. Then secondly upon himself and his family. Then thirdly upon his poor relatives. Then fourthly upon his poor neighbours. Then fifthly in the Way of Allah-azwj, and it is of the lowest Recompense.”

أَوَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِلْأَنْصَارِيِّ حِينَ أَعْتَقَ عِنْدَ مَوْتِهِ خَمْسَةً أَوْ سِتَّةً مِنَ الرَّقِيقِ وَ لَمْ يَكُنْ يَمْلِكُ غَيْرَهُمْ وَ لَهُ أَوْلَادٌ صِغَارٌ لَوْ أَعْلَمْتُمُونِي أَمْرَهُ مَا تَرَكْتُكُمْ تَدْفِنُوهُ مَعَ الْمُسْلِمِينَ يَتْرُكُ صِبْيَةً صِغَاراً يَتَكَفَّفُونَ النَّاسَ

‘Rasool Allah-saww said to (one of the) ‘Ansar’ (the Helpers in Madina) when he freed, at the time of his death, five or six of his slaves, and he did not own other than them, and for him were young children: “Had you let me-saww know, I-saww would have ordered you all not to bury him with the Muslims. He left young children to spread their hands to the people?”’

ثُمَّ قَالَ حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ ابْدَأْ بِمَنْ تَعُولُ الْأَدْنَى فَالْأَدْنَى ثُمَّ هَذَا مَا نَطَقَ بِهِ الْكِتَابُ رَدّاً لِقَوْلِكُمْ وَ نَهْياً عَنْهُ مَفْرُوضاً مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ وَ الَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كانَ بَيْنَ ذلِكَ قَواماً

Then he-asws said: ‘My-asws father-asws narrated to me-asws that Rasool Allah-saww said: ‘Begin with the ones reliant (upon you), so the closest one, then the next closest one.’ Then this what the

Book Speaks with is a rebuttal to your words, and Forbidden from it being an Obligation from Allah-azwj, the Mighty, the Wise. He-azwj Said ***[25:67] And they who when they spend, are neither extravagant nor stingy, and between that by stature (status)***.

أَ فَلَا تَرَوْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ غَيْرَ مَا أَرَاكُمْ تَدْعُونَ النَّاسَ إِلَيْهِ مِنَ الْأَثَرَةِ عَلَى أَنْفُسِهِمْ وَ سَمَّى مَنْ فَعَلَ مَا تَدْعُونَ النَّاسَ إِلَيْهِ مُسْرِفاً وَ فِي غَيْرِ آيَةٍ مِنْ كِتَابِ اللَّهِ يَقُولُ إِنَّهُ لا يُحِبُّ الْمُسْرِفِينَ فَنَهَاهُمْ عَنِ الْإِسْرَافِ وَ نَهَاهُمْ عَنِ التَّقْتِيرِ وَ لَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ لَا يُعْطِي جَمِيعَ مَا عِنْدَهُ ثُمَّ يَدْعُو اللَّهَ أَنْ يَرْزُقَهُ

‘Are you not seeing that Allah-azwj Blessed and High Says other than what you all are showing, calling the people towards it from the preferring of (others) over their own selves, and Named the one who does what you are calling the people towards as being extravagant? And in another Verse from the Book of Allah-azwj He-azwj is Saying ***[7:31] surely He does not Love the extravagant***. So, He-azwj has Forbidden them from the extravagance, and Forbidden them from the miserliness, but has Commanded between the two matters, that one should not give away the entirety of what is in his presence, then he supplicates to Allah-azwj that He-azwj Grace him.

فَلَا يَسْتَجِيبُ لَهُ لِلْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ (صلى الله عليه وآله) إِنَّ أَصْنَافاً مِنْ أُمَّتِي لَا يُسْتَجَابُ لَهُمْ دُعَاؤُهُمْ رَجُلٌ يَدْعُو عَلَى وَالِدَيْهِ وَ رَجُلٌ يَدْعُو عَلَى غَرِيمٍ ذَهَبَ لَهُ بِمَالٍ فَلَمْ يَكْتُبْ عَلَيْهِ وَ لَمْ يُشْهِدْ عَلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ تَخْلِيَةَ سَبِيلِهَا بِيَدِهِ

‘So it would not be Answered to him due to the Hadeeth which has come from the Prophet-saww that: “A category (of people) from my-saww community, their supplication would not be Answered to them – a man who supplicates against his parents; and a man who supplicates against a creditor who went away with his wealth and he had no written agreement against him and did not have a witness upon him; and a man who supplicates against his wife and Allah-azwj Mighty and Majestic has Made a freeing of the way (divorce) to be in his hands;

وَ رَجُلٌ يَقْعُدُ فِي بَيْتِهِ وَ يَقُولُ رَبِّ ارْزُقْنِي وَ لَا يَخْرُجُ وَ لَا يَطْلُبُ الرِّزْقَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَبْدِي أَ لَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ وَ الضَّرْبِ فِي الْأَرْضِ بِجَوَارِحَ صَحِيحَةٍ فَتَكُونَ قَدْ أُعْذِرْتَ فِيمَا بَيْنِي وَ بَيْنَكَ فِي الطَّلَبِ لِاتِّبَاعِ أَمْرِي وَ لِكَيْلَا تَكُونَ كَلًّا عَلَى أَهْلِكَ فَإِنْ شِئْتُ رَزَقْتُكَ وَ إِنْ شِئْتُ قَتَّرْتُ عَلَيْكَ وَ أَنْتَ غَيْرُ مَعْذُورٍ عِنْدِي

‘“and a man who sits in his house and is saying, ‘Lord-azwj! Grant me sustenance,’ and he neither goes out nor seeks the livelihood. So, Allah-azwj Mighty and Majestic is Saying: “My-azwj servant! Did I-azwj not Make the way for you to the seeking and the going around in the land with healthy limbs? So you have become paralysed in what is between Me-azwj and you with regards to the seeking in following My-azwj Command, and perhaps you would become a burden upon your family. So if I-azwj so Desire to I-azwj would Grace you, and if I-azwj so Desire to be Straiten upon you, and you would be without an excuse in my Presence.”

وَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا كَثِيراً فَأَنْفَقَهُ ثُمَّ أَقْبَلَ يَدْعُو يَا رَبِّ ارْزُقْنِي فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَ لَمْ أَرْزُقْكَ رِزْقاً وَاسِعاً فَهَلَّا اقْتَصَدْتَ فِيهِ كَمَا أَمَرْتُكَ وَ لِمَ تُسْرِفُ وَ قَدْ نَهَيْتُكَ عَنِ الْإِسْرَافِ وَ رَجُلٌ يَدْعُو فِي قَطِيعَةِ رَحِمٍ

‘“And a man whom Allah-azwj had Graced with abundant wealth, so he spends it (all), then turns supplicating, ‘O Lord-azwj! Grace me”. Therefore, Allah-azwj Mighty and Majestic is Saying: “Did I-azwj not Grace you extensive sustenance? So, you were not moderate in it as I-azwj had Commanded you, and why were you extravagant and I-azwj had Forbidden you from the extravagance?” And a man who supplicates regarding a cutting-off of a relationship.”

ثُمَّ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ (صلى الله عليه وآله) كَيْفَ يُنْفِقُ وَ ذَلِكَ أَنَّهُ كَانَتْ عِنْدَهُ أُوقِيَّةٌ مِنَ الذَّهَبِ فَكَرِهَ أَنْ يَبِيتَ عِنْدَهُ فَتَصَدَّقَ بِهَا فَأَصْبَحَ وَ لَيْسَ عِنْدَهُ شَيْءٌ وَ جَاءَهُ مَنْ يَسْأَلُهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَلَامَهُ السَّائِلُ وَ اغْتَمَّ هُوَ حَيْثُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ وَ كَانَ رَحِيماً رَقِيقاً

‘Then Allah-azwj Taught His-azwj Prophet-saww how he-saww should spend, and that is once he-saww had an Owqiya (unit of measurement) of gold, so he-saww disliked that it should be with him-saww overnight. So, he-saww gave in charity with it. So, in the morning there was nothing with him-saww, and there came a beggar asking him-saww, but there did not happen to be anything with him-saww what he-saww could give him. So, the beggar accused him-saww, and he-saww was saddened that there did not happen to be anything with him-saww what he-saww could give him, as he-saww was merciful, gentle.

فَأَدَّبَ اللَّهُ تَعَالَى نَبِيَّهُ (صلى الله عليه وآله) بِأَمْرِهِ فَقَالَ وَ لا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلى عُنُقِكَ وَ لا تَبْسُطْها كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوماً مَحْسُوراً يَقُولُ إِنَّ النَّاسَ قَدْ يَسْأَلُونَكَ وَ لَا يَعْذِرُونَكَ فَإِذَا أَعْطَيْتَ جَمِيعَ مَا عِنْدَكَ مِنَ الْمَالِ كُنْتَ قَدْ حَسَرْتَ مِنَ الْمَالِ

‘So, Allah-azwj the Exalted Educated His-azwj Prophet-saww with His-azwj Command, so He-azwj Said ***[17:29] And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, destitute***. He-azwj is Saying that the people have asked you-saww and will not excuse you-saww. So if you-saww were to give away the entirety of what is with you-saww from the wealth, you-saww would be regretful from the wealth (unable to help anymore).

فَهَذِهِ أَحَادِيثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) يُصَدِّقُهَا الْكِتَابُ وَ الْكِتَابُ يُصَدِّقُهُ أَهْلُهُ مِنَ الْمُؤْمِنِينَ وَ قَالَ أَبُو بَكْرٍ عِنْدَ مَوْتِهِ حَيْثُ قِيلَ لَهُ أَوْصِ فَقَالَ أُوصِي بِالْخُمُسِ وَ الْخُمُسُ كَثِيرٌ فَإِنَّ اللَّهَ تَعَالَى قَدْ رَضِيَ بِالْخُمُسِ فَأَوْصَى بِالْخُمُسِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الثُّلُثَ عِنْدَ مَوْتِهِ وَ لَوْ عَلِمَ أَنَّ الثُّلُثَ خَيْرٌ لَهُ أَوْصَى بِهِ

‘Thus, these are the Ahadith of Rasool Allah-saww ratifying the Book (Quran) and the Book Ratifies its people from the Believers. And Abu Bakr said at the time of his death when it was said to him, ‘Bequeath.’ So he said, ‘I bequeath with the fifth, and the fifth is a lot, for Allah-azwj the Exalted is Pleased with the fifth.’ So he bequeathed with the fifth, and Allah-azwj Mighty and Majestic had Made the third to be for him at the time of his death, and had he known that the third is better for him, he would have bequeathed with it.

ثُمَّ مَنْ قَدْ عَلِمْتُمْ بَعْدَهُ فِي فَضْلِهِ وَ زُهْدِهِ سَلْمَانُ وَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا فَأَمَّا سَلْمَانُ فَكَانَ إِذَا أَخَذَ عَطَاهُ رَفَعَ مِنْهُ قُوتَهُ لِسَنَتِهِ حَتَّى يَحْضُرَ عَطَاؤُهُ مِنْ قَابِلٍ فَقِيلَ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ فِي زُهْدِكَ تَصْنَعُ هَذَا وَ أَنْتَ لَا تَدْرِي لَعَلَّكَ تَمُوتُ الْيَوْمَ أَوْ غَداً فَكَانَ جَوَابُهُ أَنْ قَالَ مَا لَكُمْ لَا تَرْجُونَ لِيَ الْبَقَاءَ كَمَا خِفْتُمْ عَلَيَّ الْفَنَاءَ أَ مَا عَلِمْتُمْ يَا جَهَلَةُ أَنَّ النَّفْسَ قَدْ تَلْتَاثُ عَلَى صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنَ الْعَيْشِ مَا يَعْتَمِدُ عَلَيْهِ فَإِذَا هِيَ أَحْرَزَتْ مَعِيشَتَهَا اطْمَأَنَّتْ

‘Then the ones you know of after him in their merits and their asceticism, Salman-ra and Abu Zarr-ra, may Allah-azwj be Pleased with both of them-ra. So as for Salman-ra, whenever he-ra took his-ra contribution, extracted from it a provision for his year until his contribution comes up the following year. So it was said to him-as, ‘O servant of Allah-azwj! You-ra in your-ra asceticism are doing this, and you-as do not know perhaps you-as would be dying today or tomorrow?.’ So his-ra answer was that he-ra said: ‘What is the matter with you that you are not hoping that I-as would remain, just as you are fearing the death upon me-ra? Do you not know, O ignoramus, that the self becomes lethargic (restless) upon its owner when there does not happen to be the subsistence for it what he can depend upon. So when the subsistence is present, it is tranquil (peace of mind)?’

وَ أَمَّا أَبُو ذَرٍّ فَكَانَتْ لَهُ نُوَيْقَاتٌ وَ شُوَيْهَاتٌ يَحْلُبُهَا وَ يَذْبَحُ مِنْهَا إِذَا اشْتَهَى أَهْلُهُ اللَّحْمَ أَوْ نَزَلَ بِهِ ضَيْفٌ أَوْ رَأَى بِأَهْلِ الْمَاءِ الَّذِينَ هُمْ مَعَهُ خَصَاصَةً نَحَرَ لَهُمُ الْجُزُورَ أَوْ مِنَ الشِّيَاهِ عَلَى قَدْرِ مَا يَذْهَبُ عَنْهُمْ بِقَرَمِ اللَّحْمِ فَيَقْسِمُهُ بَيْنَهُمْ وَ يَأْخُذُ هُوَ كَنَصِيبِ وَاحِدٍ مِنْهُمْ لَا يَتَفَضَّلُ عَلَيْهِمْ وَ مَنْ أَزْهَدُ مِنْ هَؤُلَاءِ وَ قَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا قَالَ وَ لَمْ يَبْلُغْ مِنْ أَمْرِهِمَا أَنْ صَارَا لَا يَمْلِكَانِ شَيْئاً الْبَتَّةَ كَمَا تَأْمُرُونَ النَّاسَ بِإِلْقَاءِ أَمْتِعَتِهِمْ وَ شَيْئِهِمْ وَ يُؤْثِرُونَ بِهِ عَلَى أَنْفُسِهِمْ وَ عِيَالَاتِهِمْ

‘And as for Abu Zarr-ra, so there used to be for him-ra camels and sheep for milking them, and he-ra used to slaughter from them whenever his-ra family desired the meat, or if a guest were to lodge with him-ra, or if he-ra saw the people of the water who were with him-ra as destitute, he-ra would sacrifice the camel for them or from the sheep upon a measurement of what would remove the craving of the meat from them. So he-ra would distribute between them, and he-ra himself would take one share from them, not preferring himself upon them. And who is more ascetic that them (Salman-ra and Abu Zarr-ra), and Rasool Allah-saww has said regarding them what he-saww said? And it (news) has not reached from the affairs of them both-ra that they-ra came to be in a state of not owning anything. In no way it is as you are instructing the people with, the throwing away of their belongings and their things and preferring others by it upon their own selves, and their families.

وَ اعْلَمُوا أَيُّهَا النَّفَرُ أَنِّي سَمِعْتُ أَبِي يَرْوِي عَنْ آبَائِهِ (عليهم السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ يَوْماً مَا عَجِبْتُ مِنْ شَيْءٍ كَعَجَبِي مِنَ الْمُؤْمِنِ إِنَّهُ إِنْ قُرِّضَ جَسَدُهُ فِي دَارِ الدُّنْيَا بِالْمَقَارِيضِ كَانَ خَيْراً لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا كَانَ خَيْراً لَهُ وَ كُلُّ مَا يَصْنَعُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَهُوَ خَيْرٌ لَهُ

‘And know, O you group! I-asws heard my-asws father-asws reporting from his-asws forefathers-asws that Rasool Allah-saww said one day: “I-saww am not astounded (amazed) from anything like I-saww am astounded from the Believer. If his body is cut into pieces in the house of the world with the scissors it would be good for him, and if he owns whatever is between the east of the

earth and its west, it would be good for him, and everything what Allah-azwj Mighty and Majestic Does with him, so it is good for him.”

فَلَيْتَ شِعْرِي هَلْ يَحِيقُ فِيكُمْ مَا قَدْ شَرَحْتُ لَكُمْ مُنْذُ الْيَوْمِ أَمْ أَزِيدُكُمْ أَ مَا عَلِمْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ فَرَضَ عَلَى الْمُؤْمِنِينَ فِي أَوَّلِ الْأَمْرِ أَنْ يُقَاتِلَ الرَّجُلُ مِنْهُمْ عَشَرَةً مِنَ الْمُشْرِكِينَ

‘So, I-asws am not aware, whether it has had any effect among you what I-asws have commented to you today, or whether I-asws should increase for you all. Do you not know that Allah-azwj Mighty and Majestic has Obligated upon the Believers at first that the man among them should fight against ten from the Polytheists?

لَيْسَ لَهُ أَنْ يُوَلِّيَ وَجْهَهُ عَنْهُمْ وَ مَنْ وَلَّاهُمْ يَوْمَئِذٍ دُبُرَهُ فَقَدْ تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ ثُمَّ حَوَّلَهُمْ عَنْ حَالِهِمْ رَحْمَةً مِنْهُ لَهُمْ فَصَارَ الرَّجُلُ مِنْهُمْ عَلَيْهِ أَنْ يُقَاتِلَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ تَخْفِيفاً مِنَ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ فَنَسَخَ الرَّجُلَانِ الْعَشَرَةَ

‘It was not for him that he should be turning his face away from them, and the one who turned back on his heels in those days, so he has reserved his seat in the Fire. Then He-azwj Changed for them about their situation out of Mercy from Him-azwj, so that man from them came to be Obligated that he fights two men from the Polytheists, being a Lightening from Allah-azwj Mighty and Majestic for the Believers. So the (Command) of two men Abrogated the (Command of) the ten.

وَ أَخْبِرُونِي أَيْضاً عَنِ الْقُضَاةِ أَ جَوَرَةٌ هُمْ حَيْثُ يَقْضُونَ عَلَى الرَّجُلِ مِنْكُمْ نَفَقَةَ امْرَأَتِهِ إِذَا قَالَ إِنِّي زَاهِدٌ وَ إِنِّي لَا شَيْءَ لِي فَإِنْ قُلْتُمْ جَوَرَةٌ ظَلَّمَكُمْ أَهْلُ الْإِسْلَامِ وَ إِنْ قُلْتُمْ بَلْ عُدُولٌ خَصَمْتُمْ أَنْفُسَكُمْ وَ حَيْثُ تَرُدُّونَ صَدَقَةَ مَنْ تَصَدَّقَ عَلَى الْمَسَاكِينِ عِنْدَ الْمَوْتِ بِأَكْثَرَ مِنَ الثُّلُثِ

‘And inform me-asws as well about the judges. Would they be unjust when they are judging upon the man among you for payment of the expenses to his wife, if you were to say, ‘I am an ascetic. I am such that there is nothing for me.’ If you were to say they are inequitable, the people of Al-Islam would call you as unjust. And if you were to say they have been just with you, you would be disputing against yourselves. And where would you be able to refute a charity given by the one who gives it to the poor at the time of his death, with more than a third?

أَخْبِرُونِي لَوْ كَانَ النَّاسُ كُلُّهُمْ كَالَّذِينَ تُرِيدُونَ زُهَّاداً لَا حَاجَةَ لَهُمْ فِي مَتَاعِ غَيْرِهِمْ فَعَلَى مَنْ كَانَ يُتَصَدَّقُ بِكَفَّارَاتِ الْأَيْمَانِ وَ النُّذُورِ وَ الصَّدَقَاتِ مِنْ فَرْضِ الزَّكَاةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ التَّمْرِ وَ الزَّبِيبِ وَ سَائِرِ مَا وَجَبَ فِيهِ الزَّكَاةُ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ وَ غَيْرِ ذَلِكَ

‘Inform me-asws, if the people, all of them were to be like what you want them to be, as ascetics, there would not be any need for them regarding the belongings for others, so upon whom would they give charity with an expiation of the oaths, and the vows, and the charities from the Obligatory Zakat from the gold, and the silver, and the dates, and the raisins, and the rest of what is Obligated regarding it, the Zakat from the camels, and the cows, and the sheep, and other such when the matter was as you are saying it to be.

إِذَا كَانَ الْأَمْرُ كَمَا تَقُولُونَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْبِسَ شَيْئاً مِنْ عَرَضِ الدُّنْيَا إِلَّا قَدَّمَهُ وَ إِنْ كَانَ بِهِ خَصَاصَةٌ فَبِئْسَمَا ذَهَبْتُمْ إِلَيْهِ وَ حَمَلْتُمُ النَّاسَ عَلَيْهِ مِنَ الْجَهْلِ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ (صلى الله عليه وآله) وَ أَحَادِيثِهِ الَّتِي يُصَدِّقُهَا الْكِتَابُ الْمُنْزَلُ وَ رَدِّكُمْ إِيَّاهَا بِجَهَالَتِكُمْ وَ تَرْكِكُمُ النَّظَرَ فِي غَرَائِبِ الْقُرْآنِ مِنَ التَّفْسِيرِ بِالنَّاسِخِ مِنَ الْمَنْسُوخِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ الْأَمْرِ وَ النَّهْيِ

‘If the matter was as you are saying it to be, that it is not befitting for anyone that he should withhold anything from the goods of the world except that he should send it forward (for the Hereafter), even though he may become a destitute by it, so evil it is what you are taking (the people) towards and carrying the people upon, due to your ignorance of the Book of Allah-azwj Mighty and Majestic, and a Sunnah of His-azwj Prophet-saww, and the Ahadith which are ratified by the Revealed Book, and you are rejecting these by your ignorance, and forsaking the consideration in the strangeness of the Quran from the interpretation of the Abrogating (Verses) from the Abrogated, and the Decisive and the Allegorical, and the Commands and the Prohibitions.

وَ أَخْبِرُونِي أَيْنَ أَنْتُمْ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ (عليه السلام) حَيْثُ سَأَلَ اللَّهَ مُلْكاً لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ اللَّهُ جَلَّ اسْمُهُ ذَلِكَ وَ كَانَ يَقُولُ الْحَقَّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ نَجِدِ اللَّهَ عَزَّ وَ جَلَّ عَابَ عَلَيْهِ ذَلِكَ وَ لَا أَحَداً مِنَ الْمُؤْمِنِينَ وَ دَاوُدَ النَّبِيِّ (صلوات الله عليه) قَبْلَهُ فِي مُلْكِهِ وَ شِدَّةِ سُلْطَانِهِ

‘And inform me-asws, where are you (saying) about Suleyman-as Bin Dawood-as, where he-as asked Allah-azwj for a kingdom which would not be befitting for anyone (else) from after him-as? So, Allah-azwj, Majestic is His-azwj Name, Granted him-as that, and he-as was speaking the rightfulness and was acting by it. Then we do not find Allah-azwj Mighty and Majestic Faulting him-as over that, nor anyone from the Believers. And the Prophet Dawood-as before him-as regarding his-as kingdom and the force of his-as authority.

ثُمَّ يُوسُفَ النَّبِيِّ (عليه السلام) حَيْثُ قَالَ لِمَلِكِ مِصْرَ اجْعَلْنِي عَلى خَزائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ فَكَانَ مِنْ أَمْرِهِ الَّذِي كَانَ أَنِ اخْتَارَ مَمْلَكَةَ الْمَلِكِ وَ مَا حَوْلَهَا إِلَى الْيَمَنِ وَ كَانُوا يَمْتَارُونَ الطَّعَامَ مِنْ عِنْدِهِ لِمَجَاعَةٍ أَصَابَتْهُمْ وَ كَانَ يَقُولُ الْحَقَّ وَ يَعْمَلُ بِهِ فَلَمْ نَجِدْ أَحَداً عَابَ ذَلِكَ عَلَيْهِ

‘Then the Prophet Yusuf-as when he-as said to the king of Egypt ***[12:55] Place me (in authority) over the treasures of the land, I am a good keeper, knowing well***. So, from his-as matter was that he-as chose a kingdom of the king and what was around it up to Al-Yemen. And they (people) used to get their provisions from him-as due to them being hit by the famine, and he-as was speaking the truth and acting by it. So we do not find anyone faulting that upon him-as.

ثُمَّ ذُو الْقَرْنَيْنِ عَبْدٌ أَحَبَّ اللَّهَ فَأَحَبَّهُ اللَّهُ وَ طَوَى لَهُ الْأَسْبَابَ وَ مَلَّكَهُ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا وَ كَانَ يَقُولُ الْحَقَّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ نَجِدْ أَحَداً عَابَ ذَلِكَ عَلَيْهِ

‘Then Zulqarnayn, a righteous one who loved Allah-azwj, so Allah-azwj Loved him and Rolled up his causes for him and Made him a king of the east of the earth and its west, and he was speaking the truth and was acting by it. Then we do not find anyone faulting that upon him.

فَتَأَدَّبُوا أَيُّهَا النَّفَرُ بِآدَابِ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ وَ اقْتَصِرُوا عَلَى أَمْرِ اللَّهِ وَ نَهْيِهِ وَ دَعُوا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ مِمَّا لَا عِلْمَ لَكُمْ بِهِ وَ رُدُّوا الْعِلْمَ إِلَى أَهْلِهِ تُوجَرُوا وَ تُعْذَرُوا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

‘So educate yourselves, O group, by the Education of Allah-azwj Mighty and Majestic for the Believers, and moderate yourselves upon the Commands of Allah-azwj, and His-azwj Prohibitions, and leave from yourselves what is doubtful upon you, from what there is no knowledge for you of it, and refer the knowledge to its rightful ones, so you would be Recompensed, and Excused in the Presence of Allah-azwj Blessed and High.

وَ كُونُوا فِي طَلَبِ عِلْمِ نَاسِخِ الْقُرْآنِ مِنْ مَنْسُوخِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ مِمَّا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أَبْعَدُ لَكُمْ مِنَ الْجَهْلِ وَ دَعُوا الْجَهَالَةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ .

‘And become the seekers of the knowledge of the Abrogating (Verses) of the Quran from its Abrogated, and its Decisive from its Allegorical, and what Allah-azwj has Permitted regarding it from what is Prohibited. Thus, it would take you all closer to Allah-azwj and remote from the ignorance. And leave the ignorance to its people, for the people of the ignorance are many, and the people of the knowledge are a few. And Allah-azwj Mighty and Majestic has Said ***[12:74] and above every one possessed of knowledge, is the All-knowing one***.’[66]

[66] Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1