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Home > Ain-Al Hayat, The Essence of Life > Appendix: The Prophet's Advice To Abu Dharr

## **Appendix: The Prophet's Advice To Abu Dharr**

From Makarim al Akhlaq: Chapter Twelve Section Five, Page 458 Compiled by Sheikh al Jaleel Radiyu al Deen Abu Nasr al Hasan bin al Fadl al Tabrasi, one among the great scholars of the 6th Century A.H.

وصية رسول الله صلى الله عليه وآله لابي ذر الغفاري رضي الله عنه

يقول مولاي أبي طول الله عمره الفضل بن الحسن: هذه الاوراق من وصية رسول الله صلى الله عليه وآله وسلم لابي ذر الغفاري \_ رضي الله عنه \_ التي أخبرني بها الشيخ المفيد أبو الوفاء عبد الجبار بن عبد الله المقرئ الرازي والشيخ الاجل الحسن بن الحسن أبي جعفر محمد بن بابويه \_ رضي الله عنهما \_ إجازة قالا: أملى علينا الشيخ الاجل أبو جعفر محمد بن الحسن الطوسي \_ قدس سره \_ وأخبرني بذلك الشيخ العالم الحسين بن الفتح الواعظ الجرجاني في مشهد الرضا (عليه السلام)، قال: أخبرنا الشيخ الامام أبو علي الحسن بن محمد الطوسي، قال: حدثني أبي الشيخ أبو جعفر \_قدس سره \_ ، قال: أخبرنا جماعة عن أبي المفضل محمد بن عبد الله بن محمد بن المطلب الشيباني، قال: حدثنا أبو الحسن رجاء بن يحيى العبرتائي الكاتب سنة أربع عشر وثلاثمائة وفيها مات، قال: حدثنا محمد بن الحسين بن ميمون، قال: حدثني عبد الله بن عبد الرحمن الاصم، عن الفضيل بن يسار، عن وهب بن عبد الله الهناء، قال حدثني أبو حرب بن أبي الاسود الدئلي، عن أبي الاسود

(Says the sheikh) that my master, father, may Allah increase his life-span Al Fadl bin al Hasan

said,"These pages are of the advice of the Messenger of Allah (s) that he gave to Abu Dharr al Giffari ."
(Then he gives the whole chain of narrators tracing it from Sheikh Mufeed and Sheikh Abu Ja'far Muhammad bin Hasan Babweih up to Abu al Aswad.)

قال: قدمت الربذة فدخلت على أبي ذر جندب ابن جنادة \_رضي الله عنه \_ فحدثني أبو ذر قال: دخلت ذات يوم في صدر نهاره على رسول الله (صلى الله عليه وآله وسلم) في مسجده فلم أر في المسجد أحدا من الناس إلا رسول الله (صلى الله عليه وآله وسلم) وعلي (عليه السلام) إلى جانبه جالس فاغتنمت خلوة المسجد فقلت: يا رسول الله بأبي أنت وأمي أوصني بوصية ينفعني الله بها؟

Abu al Aswad said, "I had arrived at al Rabdha and I met Abu Dharr Jundib son of Janada (a) and he narrated to me." "I entered one day in the midday in the presence of the Messenger of Allah (s) in his masjid. I didn't see anyone at all in the masjid except the Messenger of Allah (s) and 'Ali (s) who was sitting by his side, so I took the opportunity of the emptiness of the masjid (to approach the Prophet (s) )." I said, "Oh RasulAllah (s) , by my father and mother, please advise me with such advice that Allah will benefit me by it."

فقال: نعم وأكرم بك يا أبا ذر إنك منا أهل البيت وإني موصيك بوصية فاحفظها، فإنها جامعة لطرق الخير وسبله، فإنك إن حفظتها كان لك بها كفلان.

So he said, "Yes, and how noble you are Oh Abu Dharr! Most surely You are from us, the Ahl Al Bait (a), and I am giving You advise so remember it, for surely it is the collection of (all) the paths of goodness. Surely if You memorize them and put them into practice (hafiztaha), You will have by it `Kiflan'." (Two folds of mercy, in this world and the hereafter)

يا أبا ذر: اعبد الله كأنك تراه فإن كنت لا تراه فإنه يراك. واعلم أن أول عبادة الله المعرفة به فهو الاول قبل كل شئ فلا شئ قبله، والفرد فلا ثاني له، والباقي لا إلى غاية، فاطر السموات والارض وما فيهما وما بينهما من شئ وهو الله اللطيف الخبير وهو على كل شئ قدير، ثم الايمان بي والاقرار بأن الله تعالى أرسلني إلى كافة الناس بشيرا ونذيرا وداعيا إلى الله بإذنه وسراجا منيرا، ثم

# حب أهل بيتي الذين أذهب الله عنهم الرجس وطهرهم تطهيرا.

Oh Abu Dharr! "Worship Allah as if You see Him and if You weren't seeing Him (You must understand that) surely He sees You. Know that the first of worship of Allah is (Ma'rifa) gnosis, for He is surely the first before every other thing, so there is nothing before Him, The singlemost without any second, the continuing but not to an end. He is the Creator of the heavens and earth and whatever is in them and between them and He is the Subtle, the Aware, and He has power over all things; then (the second most important factor in the worship of God is) belief in me and acknowledgment that Allah sent me to all of humanity as a bearer of glad tidings, a warner, a caller (of people) to Allah by His permission an a illuminating torch of light; Then (the third most important factor in God's worship is) the love of the people of my house, Those from whom Allah has removed (from them) every impurity and purified them a perfect purification. 1

"You must know Abu Dharr that Allah, the Great and Majestic, has made the `Ahl al Bait' in my nation the likliness of the ship of Nuh (Noah) whoever rides it is saved and whoever desires other than it is drowned. He has made them the likeliness of the Gate of Jericho among the Banu Israel, whoever enters the gate is safe.

Oh Abu Dharr! "Safeguard what I am advising You, You will be happy in this world and next."

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

يا أبا ذر: اغتنم خمسا قبل خمس: شبابك قبل هرمك، وصحتك قبل سقمك،

#### وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك.

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

Oh Abu Dharr! Beware of Procrastination for you are (in) today and not (in) tomorrow. If there is a tomorrow for you, be tomorrow as you are today. If there isn't a tomorrow for you, you will grievously regret the opportunity you missed today.

Oh Abu Dharr! How many a person there is who has met a day he didn't complete! How many a waiter there is of tomorrow who doesn't find it!

Oh Abu Dharr! Had you known the exact period of time you will live and realize your fate, you would hate hopes and their deception.

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

يا أبا ذر إذا أصبحت فلا تحدث نفسك بالمساء. وإذا أمسيت فلا تحدث نفسك بالصباح. وخذ من صحتك قبل سقمك. ومن حياتك قبل موتك، فإنك لا تدري ما اسمك غدا.

Oh Abu Dharr! When you wake up in the morning don't talk to yourself about tonight and when night has come don't worry of the morning for surely you don't know what your state will be tomorrow.

يا أبا ذر: إياك أن تدركك الصرعة عند العثرة، فلا تقال العثرة، ولا تمكن من الرجعة. ولا يحمدك من خلفت بما تركت. ولا يعذرك من تقدم عليه بما اشتغلت به.

Oh Abu Dharr! Beware that may not over take you a fatal accident during stumbling. The stumbling will not be averted. It will not be possible to return (to correct your mistake). Will not praise you the one you left behind of what you left behind. Will not excuse you, the one you will meet (Allah), of what you were so busy conducting (in the world, carelessly).

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

يا أبا ذر: هل ينتظر أحدكم إلا غنى مطغيا أو فقيرا منسيا أو مرضا مفسدا أو هرما مقعدا أو موتا مجهزا، أو الدجال، فإنه شر غائب ينتظر، أو الساعة والساعة أدهى وأمر. إن شر الناس منزلة عند الله يوم القيامة عالم لا ينتفع بعلمه. ومن طلب علما ليصرف به وجوه الناس إليه لم يجد ريح الجنة.

Oh Abu Dharr! Does any of you wait for wealth that will make him oppressive, or poverty that will make him a forgotten thing, or sickness that will destroy, or old age that will not permit him to do anything but sit, or death that will finish him off, or the great deceiver, Dajjal – surely he is the most evil of those things awaited; or the hour (Day of Judgment) which is more calamitous and bitter. Most surely the worst of men in position with Allah on the Day of Judgment is he who didn't benefit from his knowledge. He

who seeks knowledge in order to divert peoples attention towards himself will surely not smell the fragrance of Paradise.

Oh Abu Dharr! He who seeks knowledge to deceive by it others will not even smell the fragrance of Paradise.

Oh Abu Dharr! When you are asked of some knowledge you know not of say, "I do not know!" You will be saved of it's consequences. Don't make judgment of that which you haven't knowledge, you will be saved from the wrath of Allah on the Day of Judgement.

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

Oh Abu Dharr! Surely the rights Allah (s) has over us are greater than his servant can possibly fulfill! Surely the favors of Allah are more than His servants can ever encompass. This is why they pass night and day repenting.

يا أبا ذر: إنك في ممر الليل والنهار في آجال منقوصة وأعمال محفوظة والموت يأتي بغتة. ومن يزرع خيرا يوشك أن يحصد خيرا. ومن يزرع شرا يوشك أن يحصد ندامة ولكل زارع مثل ما زرع، لا يسبق بطئ لحظة ولا يدرك حريص ما لم يقدر له ومن أعطى خيرا فالله أعطاه ومن وقى شرا فالله وقاه.

Oh Abu Dharr! You are surely in the passing of night and day where life are short, deeds are recorded and death comes suddenly. Whoever sows good is on the verge of reaping good and whoever sows evil is on the verge of reaping regret. And for every sower in the like of that which he sowed. Will not pass a slow person even a moment and a greedy person will not reach that which is not destined for him. Whoever is given good, Allah gave it to him and whoever is protected from evil, then Allah protected him.

يا أبا ذر: المتقون سادة، والفقهاء قادة، ومجالستهم الزيادة. إن المؤمن ليرى ذنبه كأنه خباب مر على ذنبه كأنه ذباب مر على أنفه.

Oh Abu Dharr! The pious are the masters. And the learned are the leaders. Keeping their company is increase (in good). Surely the believer sees his sin as if it is a boulder, he fears that it will fall on him and surely the unbeliever sees his sin as if it is a fly passing on his nose.

Oh Abu Dharr! Surely Allah (s), when He wills good for a servant he puts his sins before his two eyes. When he wills bad for a servant he makes him forget his sins.

Oh Abu Dharr! Don't look at the smallness of the sin but look at the one you disobeyed.

يا أبا ذر: إن المؤمن أشد ارتكاضا من الخطيئة من العصفور حين يقذف به في شركه.

Oh Abu Dharr! Surely the believer is stronger in his fleeing from sin than a sparrow when thrown from his nest.

Oh Abu Dharr! He whose words conform with his deed so he is the one who has attained his share. He whose words don't conform with his deed then he is only destroying himself.

Oh Abu Dharr! Surely a man's sustenance is prohibited (from reaching him) because of a sin he did.

Oh Abu Dharr! Leave that which you have nothing to do with. Do not speak of that which does not concern you, and guard your tongue like you guard your money.

يا أبا ذر: إن الله جل ثناؤه ليدخل قوما الجنة فيعطيهم حتى يملوا وفوقهم قوم في الدرجات العلى، فإذا نظروا إليهم عرفوهم فيقولون: ربنا إخواننا كنا معهم في الدنيا فبم فضلتهم علينا؟ فيقال: هيهات هيهات إنهم كانوا يجوعون حين تشبعون ويظمؤن حين تروون ويقومون حين تنامون ويشخصون حين تخفضون.

Oh Abu Dharr! Surely Allah, glorious is His praise, will enter a people into paradise and will give them

until they are weary and above them there will be a people in the highest grades. So when they will look to them they will recognize them so they will say. "Oh our Lord, they are our brothers, we use to be together in the world so why have you favored them over us." So it will be said, "Far from it, far from it! Surely they used to be hungry while you were satiated, they used to be thirsty while you were quenched, they used to stand (in prayer) while you used to sleep, they used to rise (take a stand) while you used to go low (be passive, relax).

يا أبا ذر: جعل الله جل ثناؤه قرة عيني في الصلاة. وحبب إلى الصلاة كما حبب إلى الطعام، وإلى الظمآن الماء. وإن الجائع إذا أكل شبع وإن الظمآن إذا شرب روى، وأنا لا أشبع من الصلاة.

Oh Abu Dharr! Allah, glorious is His praise, has made the pleasure of my eye in Salat, and has made me to love the Salat like food is made loveable to the hungry and water to the thirsty. And surely the hungry one, when he eats, he is satiated and the thirsty one, when he drinks he is quenched but I am not satiated from Salat.

يا أبا ذر: أيما رجل تطوع في يوم وليلة اثنتي عشرة ركعة سوى المكتوبة كان له حقا واجبا بيت في الجنة.

Oh Abu Dharr! Anyone who voluntarily does 12 raka't other than the obligatory, he has a sure right to a house in paradise.

يا أبا ذر: إنك ما دمت في الصلاة فإنك تقرع باب الملك الجبار، ومن يكثر قرع باب الملك يفتح له.

Oh Abu Dharr! Surely, so long as you are in Salat, you are knocking on the door of the Great King, and whoever knocks much on the door of the King it will be opened for him.

يا أبا ذر: ما من مؤمن يقوم مصليا إلا تناثر عليه البر ما بينه وبين العرش ووكل به ملك ينادي: يا ابن آدم لو تعلم ما لك في الصلاة ومن تناجي ما انفتلت.

Oh Abu Dharr! There is no believer that stands in prayer but falls on him goodness (birr) what is between him and the Throne. And an angel is appointed for him that calls out, "Oh son of Adam, if you knew what there is for you in Salat and who you are calling, you would not turn away.

Ah Abu Dharr! Glad tidings to those who will carry the banners on the Day of Resurrection, for they will go to Paradise ahead of the people. Verily, they are those who spent their days and nights in the mosque.

Oh Abu Dharr! The Salat is the pillar of the religion (deen) and the tongue is greater; and charity wipes out sin and the tongue is greater; and Fasting is a shield against the fire and the tongue is greater; and jihad is nobility and the tongue is greater.

يا أبا ذر: الدرجة في الجنة فوق الدرجة كما بين السماء والارض، وإن العبد ليرفع بصره فيلمع له نور يكاد يخطف بصره فيفزع لذلك فيقول: ما هذا؟ فيقال: هذا نور أخيك، فيقول: أخي فلان كنا نعمل جميعا في الدنيا وقد فضل علي هكذا، فيقال له: إنه كان أفضل منك عملا، ثم يجعل في قلبه الرضا حتى يرضى.

Oh Abu Dharr! A degree in heaven is above a degree (like steps) like what is between the sky and earth. And surely the servant raises his eye and light dazzles it, almost snatching his sight, so he is shocked by it and says, "What is this?" So it is said, "This is the light of your brother." So he will say, "My brother so and so? We use to work together in the world and he has been so much favored over me?" So it will by said, "He surely was better than you in deeds." Then will be put in his heart satisfaction until he is satisfied.

يا أبا ذر: الدنيا سجن المؤمن وجنة الكافر وما أصبح فيها مؤمن إلا حزينا،

فكيف لا يحزن المؤمن وقد أوعده الله جل ثناؤه إنه وارد جهنم ولم يعده أنه صادر عنها وليلقين أمراضا ومصيبات وأمورا تغيظه وليظلمن فلا ينتصر، يبتغي ثوابا من الله تعالى فلا يزال حزينا حتى يفارقها، فإذا فارقها أفضى إلى الراحة والكرامة.

On Abu Dharr! This world is the prison of the believer and the paradise of the unbeliever. And no believer wakes up but is grieved in it. And how can he not be grieved in it when Allah has sworn that it will take him to Hell and He didn't promise him that it will deliver him from it, and that he shall meet (in it) sicknesses and hardships and matters which will anger him and he will be wronged in it and won't be helped. He seeks reward from Allah and continues to be in grief (in it)until he departs from it. And when he departs from it, he attains to comfort and honor.

Oh Abu Dharr! Allah (s), has not been worshipped with a thing like that of length of grief.

يا أبا ذر: من أوتي من العلم ما لا يبكيه لحقيق أن يكون قد أوتي علما لا ينفعه، إن الله نعت العلماء فقال عزوجل: "إن الذين أوتو العلم من قبله إذا يتلى عليهم يخرون للاذقان سجدا ويقولون سبحان ربنا إن كان وعد ربنا لمفعولا، ويخرون للاذقان سجدا للاذقان يبكون ويزيدهم خشوعاً".

يا أبا ذر: من استطاع أن يبكي فليبك. ومن لم يستطع فليشعر قلبه الحزن وليتباك، إن القلب القاسى بعيد من الله تعالى ولكن لا يشعرون.

Oh Abu Dharr! Whoever is given knowledge which doesn't cause him to cry simply because he has been given knowledge, it will not benefit him. Allah has described the learned and said, "Surely those who were given knowledge before it, when it is recited onto them they fall upon their faces in prostration and they say, "Glory be to our Lord. Surely the promise of Allah shall be done." They fall on their faces crying and they increase in humility.

Oh Abu Dharr! Whoever is able to cry, let him cry. Whoever isn't able to cry then let him have his heart

feel sadness and let him try to cry. Surely the hard heart is far from Allah (s), but they don't realize.

Oh Abu Dharr! Allah (s) says, "I will not combine for my servant two fears nor two safeties. So when he feels safe from me in the world, I make him fear on the Day of Judgement. And when he fears me in the world, I give him safety on the Day of Judgement."

Oh Abu Dharr! If a man had the deeds of 70 prophets he would be looked down upon and it is feared that he will not be saved from the evils of the Day of Judgement.

Oh Abu Dharr! Surely the servant will be shown his sins on the Day of Judgement with him who did his sins (also) so he will say, "As for me, I was afraid, feeling anxiety (about my sins) so he will be forgiven.

Oh Abu Dharr! Surely the man does a good deed and he trusts (depends) on it and he (also) does despised deeds until Allah comes to him while angry. Surely the man who does an evil deed and he is afraid of it (its consequence) he will come safely on the Day of Judgement.

يا أبا ذر: إن العبد ليذنب الذنب فيدخل به الجنة، فقلت: وكيف ذلك بأبي أنت وأمى يا رسول الله؟ قال: يكون ذلك الذنب نصب عينيه تائبا منه قارا إلى الله

## عزوجل حتى يدخل الجنة.

Oh Abu Dharr! Surely the servant commits a sin, so he is made to enter into heaven by it! So I said, "And how is that? By my mother and father Oh Messenger of Allah (s)." He said, "That sin in front of his eyes makes him repentant of it, fleeing to Allah (s) (from it), until he enters heaven!"

Oh Abu Dharr! Smart is the one who subjugates himself and acts for that which is after death, and weak is the one who follows his self and its caprice and then hopes in Allah so many a hope.

Oh Abu Dharr! Surely the first thing which will be removed from this community (Ummat) is safekeeping (amaanat) and humbleness until it will hardly be seen fearful (of God)

Oh Abu Dharr! By Him in whose hand the soul of Muhammad is in (s), if the world was equal, with Allah, to that of a wing of a fly, the unbeliever wouldn't even get from it a glass of water.

يا أبا ذر: إن الدنيا ملعونة ملعون ما فيها إلا ما ابتغي به وجه الله. وما من شئ أبغض إلى الله تعالى من الدنيا خلقها ثم عرضها فلم ينظر إليها ولا ينظر إليها حتى تقوم الساعة. وما من شئ أحب إلى الله من الايمان به وترك ما أمر بتركه.

Oh Abu Dharr! The world is cursed! Is cursed what is in it except that by which Allah's face is sought. And there is nothing more hateful to Allah than the world. He created it then left it so He didn't look at it

and will not look at it until stands the hour (Day of Judgement). And there is nothing more loveable to Allah than faith (eeman) in Him and abandoning of that which He ordered to be abandoned.

Oh Abu Dharr! Surely Allah (s), revealed to my brother Isa (a), "Oh Isa! Don't love the world for surely I don't love it and love the Hereafter for surely it is the house of return."

Oh Abu Dharr! Surely Jibreel (a) came to me with the treasures of the world and said, "Oh Muhammad (S)! This is the treasures of the world (for you) and it will not decrease of your share (in the Hereafter) with your Lord." So I said, "My beloved Jibreel! I have no need of it. When I'm satiated I thank my Lord and when I'm hungry I ask Him."

Oh Abu Dharr! When Allah wants good for a servant He gives him understanding in religion and makes him abstemious in the world and makes him to see his own faults.

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

يا أبا ذر: إذا رأيت أخاك قد زهد في الدنيا فاستمع منه فإنه يلقن الحكمة، فقلت: يا رسول الله: من أزهد الناس؟ فقال: من لم ينس المقابر والبلى وترك فضل زينة الدنيا وآثر ما يبقى على ما يفنى ولم يعد غدا من أيامه وعد نفسه في الموتى.

Oh Abu Dharr! When you see your brother abstaining from worldliness, listen to him for surely he is dictating wisdom. So I said, "Oh Messenger of Allah (s), who is the most abstemious (zahid) of mankind?" So he said, "One who doesn't forget the graves and the deterioration (of the world) and leaves the excess of the adornment of the world and prefers what lasts over that which perishes and he doesn't count tomorrow among his days and counts himself among the dead.

Oh Abu Dharr! Allah didn't reveal to me to amass wealth upon wealth. But He revealed to me, "Glorify with the praise of your Lord and be among the prostrating ones and worship your Lord until comes to you the certainty."

Oh Abu Dharr! I wear coarse clothing, sit on the floor lick my fingers, ride a donkey without a saddle and have someone sit behind me. So whoever does not like my manner, so he is not of me.

يا أبا ذر: حب المال والشرف أذهب لدين الرجل من ذئبين ضاريين في زرب الغنم فأغارا فيها حتى أصبحا فماذا أبقيا منها؟ قال: قلت: يا رسول الله الخائفون الخاضعون المتواضعون الذاكرون الله كثيرا، أهم يسبقون الناس إلى الجنة؟ فقال: لا، ولكن فقراء المسلمين، فإنهم يأتون يتخطون رقاب الناس، فيقول لهم خزنة الجنة كما أنتم حتى تحاسبوا، فيقولون: بم نحاسب؟ فوالله ما ملكنا فنجور ونعدل ولا افيض علينا فنقبض ونبسط ولكن عبدنا ربنا حتى دعانا

#### فأجبنا.

Oh Abu Dharr! Love of wealth and honor are stronger in stripping a man of his religion than two ferocious wolves in a cattle pen of sheep; so they attack in it until morning. So what will remain of it? So I said, "Oh Messenger of Allah (S), the fearful humble lowly people who remember Allah much, will they be the first among mankind to go to heaven?"

So he said, "No. But it will be the poor among the muslims. They will come outstripping the necks of mankind. Will say to them the Keepers of Heaven, "Like that you are until you are accounted of!" So they will say, "About what shall we be accounted for, for by Allah we didn't own anything by which we could oppress or do justice and we weren't given (wealth) so we could withhold or give (to others) but we worshipped our Lord until He called us so we answered.

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

Oh Abu Dharr! I surely asked Allah, magnificent is His praise, to make the sustenance of he who loves me sufficient and to give the one who hates me much wealth and children.

Oh Abu Dharr! Blessedness is for those who are abstemious in the world, those who long for the hereafter; they take the earth of Allah as a carpet and its soil as a pillow and its water as perfume. They read the book of Allah lowly and call Him loudly and they cut themselves off from worldliness completely.

## يا أبا ذر: حرث الاخرة العمل الصالح. وحرث الدنيا المال والبنون.

Oh Abu Dharr! The harvest of the Hereafter is the good deeds, and the harvest of the life o this world is wealth and children.

يا أبا ذر: إن ربي أخبرني، فقال: وعزتي وجلالي ما أدرك العابدون درك البكاء وإني لابني لهم في الرقيق الاعلى قصرا لا يشركهم فيه أحد. قال: قلت: يا رسول الله: أي المؤمنين أكيس قال: أكثرهم للموت ذكرا وأحسنهم له استعدادا.

Oh Abu Dharr! Surely my Lord has informed me so He said, "By My glory and majesty, no servants attain to crying but I build for them a palace in paradise that no one will be a partner with in it. So I said, "Oh Messenger of Allah (s), who among the believers is most intelligent?" He said, "those that remember death most and prepare for it in the best way.

يا أبا ذر: إذا دخل النور القلب انفسح القلب واتسع، قلت: فما علامة ذلك بأبي أنت وأمي يا رسول الله؟ قال (صلى الله عليه وآله وسلم): الانابة إلى دار الخلود والتجافي عن دار الغرور والاستعداد للموت قبل نزوله.

On Abu Dharr! When light enters the heart it expands and becomes spacious. I said, "So what is the sign of that by my mother and father, Oh Messenger of Allah (s)."He said, "Turning (one's attention) to the eternal abode and keeping aloof from the abode of deception and preparation for death before it takes place."

Oh Abu Dharr! Fear Allah and don't show mankind that you fear Allah so they honor you while your heart is evil.

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

Oh Abu Dharr! You must magnify the majesty of Allah in your heart. So don't remember him like the ignorant remembers Him in the presence of a dog saying, "Oh Allah disgrace him" and in the presence of a pig "Oh Allah disgrace him."

يا أبا ذر: إن لله ملائكة قياما من خيفة الله ما رفعوا رؤوسهم حتى ينفخ في الصور النفخة الاخرة فيقولون جميعا: سبحانك ربنا وبحمدك ما عبدناك كما ينبغي لك أن تعبد.

Oh Abu Dharr! Surely Allah has angels who are standing out of fear of Him. They won't raise their heads until the trumpet shall be blown, the sounding of the Hereafter. So they will all say, "Glory be to You our Lord, and Your praise. We haven't worshipped you as it is fit for You to be worshipped!"

يا أبا ذر: لو كان لرجل عمل سبعين نبيا لاستقل عمله من شدة ما يرى يومئذ، ولو أن دلوا من غسلين صب في مطلع الشمس لغلت منه جماجم من في مغربها، ولو زفرت جهنم زفرة لم يبق ملك مقرب ولا نبي مرسل إلا خر جاثيا على ركبتيه يقول: رب ارحم نفسي حتى ينسى إبراهيم إسحق ويقول: يا رب أنا خليلك إبراهيم فلا تنسنى.

Oh Abu Dharr! If a man had the deeds of 70 prophets he would deem his deeds small because of the hardship he will see on that day. If a bucket of two baths were poured in the rising place of the sun it would cause to boil, the skulls of those who are witnessing its setting. And if Hell only exhaled one sigh, no near angel nor messenger sent would remain but would fall prostrate on his knees saying, "Lord have mercy on my soul," until he will forget Ibrahim and Ishaq and say, "My Lord, I am your Khaleel Ibrahim, so don't forget me!"

يا أبا ذر: لو أن امرأة من نساء أهل الجنة اطلعت من سماء الدنيا في ليلة ظلماء لاضاءت الارض أفضل مما يضيئها القمر ليلة البدر، ولوجد ريح نشرها جميع أهل الارض. ولو أن ثوبا من ثياب أهل الجنة نشر اليوم في الدنيا لصعق من ينظر إليه وما حملته أبصارهم.

Oh Abu Dharr! If a woman of the people of paradise rose from the sky of the world in the darkest night she would illuminate the earth more than the moon does when it is full and would notice the fragrance she emits, all the people of the earth. And if a cloth of the garments of the people of paradise was spread today in the world, would faint who ever looks at it because of what their eyes are beholding.

Oh Abu Dharr! Lower your voice during a funeral, during fighting and during the recitation of the Qur'an.

Oh Abu Dharr! When you are in a funeral procession, so let your mind be busy in pondering and humbleness and know that you will meet the same fate.

Oh Abu Dharr! Know that when something gets spoiled then salt is its remedy and when the salt is spoiled there is no remedy for it. And know that in you are two (dangerous) qualities; laughing at something not amusing and laziness when not tired.

Oh Abu Dharr! Two moderate cycles of prayer (rak'at) with pondering is better than standing all night in

prayer with a neglectful heart.

Oh Abu Dharr! The truth is heavy and bitter and the falsehood in light and sweet and it may be that the (fulfillment of the) desire of an hour will yield a long period of grief.

Oh Abu Dharr! A man has not fully understood until he sees mankind next to Allah as camels, then he looks to himself and holds himself more contemptible.

Oh Abu Dharr! You will not reach the reality of faith until you see all of mankind as fools in regards to their religion (deen) and intelligent in regards to their worldly matters (dunya).

Oh Abu Dharr! Take account of yourself before you're taken account of so your accounting will be easier tomorrow. And weigh yourself before you are weighed and prepare for the great staging; the day you will be presented, not the least of a hidden thing of you will be hidden from Allah.

## أستحى من الملكين الذين معى.

Oh Abu Dharr! Be shy of Allah for surely by the One who my soul is in His hand, I always feel embarrassed when I go to the bathroom; I cover myself with my cloths because of the two angels with me.

يا أبا ذر: أتحب أن تدخل الجنة؟ قلت نعم، فداك أبي، قال (صلى الله عليه وآله وسلم): فاقصر من الامل، واجعل الموت نصب عينيك. واستح من الله حق الحياء، قال: قلت: يا رسول الله، كلنا نستحي من الله، قال: ليس ذلك الحياء ولكن الحياء من الله أن لا تنسى المقابر والبلى، وتحفظ الجوف وما وعى، والرأس وما حوى. ومن أراد كرامة الاخرة فليدع زينة الدنيا، فإذا كنت كذلك أصبت ولاية الله.

Oh Abu Dharr! Would you like to enter heaven? I said, "Yes, may my father by sacrificed for thee." He said (s), "So cut your hopes short and put death before your eyes and feel shy of Allah, the shyness due to Him." He said, I said, "Oh Messenger of Allah, all of us feel shy of Allah." He said, "That is not shyness; rather shyness is to not forget the graves and deterioration and protecting your stomach and what concerns it and the head and what it contains and whoever wants the honor of the Hereafter, so let him leave the embellishments of the worldly life. So if you are like that, you have attained the Kingdom (walayat) of Allah."

Oh Abu Dharr! Some supplication with good deeds is sufficient just as some salt is sufficient with food.

Oh Abu Dharr! The one who supplicates without deed is like one who tries to shoot his arrow without a string on his bow.

يا أبا ذر: إن الله يصلح بصلاح العبد ولده وولد ولده ويحفظه في دويرته والدور

### حوله ما دام فيهم.

Oh Abu Dharr! Surely Allah, because of the goodness of his servant, He betters the condition of his whole family and even his neighbors and the houses around him so long as he is with them.

يا أبا ذر إن ربك عزوجل يباهي الملائكة بثلاثة نفر: رجل في أرض قفر فيؤذن ثم يقيم ثم يصلي، فيقول: ربك للملائكة: انظروا إلى عبدي يصلي ولا يراه أحد غيري، فينزل سبعون ألف ملك يصلون وراه ويستغفرون له إلى الغد من ذلك اليوم. ورجل قام من الليل فصلى وحده فسجد ونام وهو ساجد، فيقول الله تعالى: انظروا إلى عبدي روحه عندي وجسده ساجد. ورجل في زحف فر أصحابه وثبت هو يقاتل حتى يقتل.

Oh Abu Dharr! Surely your Lord (s) boasts to the angels about three people: A man who is in a deserted place (though alone), he calls azan and iqamat and he prays. So your Lord says to the angels, "Look at my servant! He's praying and no one sees him but me." So descends 70,000 angels and pray behind him and they seek forgiveness for him until the next day; and a man who stands in the mid of night and prays alone and does sajdah (prostrates) and falls asleep while prostrating. So Allah (s) says, "Look to my servant! His soul is with me and his body is prostrate" and a man who is in a war and all his companions flee, but he stays firm fighting until he is killed.

يا أبا ذر: ما من رجل يجعل جبهته في بقعة من بقاع الارض إلا شهدت له بها يوم القيامة. وما من منزل ينزله قوم إلا وأصبح ذلك المنزل يصلي عليهم أو يلعنهم.

Oh Abu Dharr! No man puts his forehead (in prostration) in a place of the places of the earth but that place bears witness of that for him on the Day of Judgement. There is no place that a people visit but that place starts either sending salutation on them or cursing them.

يا أبا ذر: ما من صباح ولا رواح إلا وبقاع الارض ينادي بعضها بعضا يا جارة هل مر بك من ذكر الله تعالى أو عبد وضع جبهته عليك ساجدا لله؟ فمن قائلة: لا، ومن قائلة نعم، فإذا قالت: نعم اهتزت وانشرحت وترى أن لها الفضل على

Oh Abu Dharr! There is no place of lodging or departure of the places of the earth but they call one another, "Oh neighbor, did anyone pass by you who remembered Allah or worshipped by placing his forehead on you in prostration to Allah?" So one says yes and one says no. When one says yes, it shakes and opens up (in happiness) and sees that it has (been favored) a greater rank over its neighbor.

يا أبا ذر: إن الله جل ثناؤه لما خلق الارض وخلق ما فيها من الشجر لم يكن في الارض شجرة يأتيها بنو آدم إلا أصابوا منها منفعة فلم تزل الارض والشجر كذلك حتى تكلم فجرة بني آدم بالكلمة العظيمة، قولهم: " اتخذ الله ولدا " فلما قالوها اقشعرت الارض وذهبت منفعة الاشجار.

Oh Abu Dharr! Surely Allah, when He created the earth and created what's in it of trees. there was no tree that the children of Adam came to but they got from it a benefit. The earth and the trees remained like that until the evil of the children of Adam started saying the grievous utterance. Their saying, "Allah has taken a son." So when they said it the earth trembled and the benefits of the trees went away.

Oh Abu Dharr! The earth cries over the believer when he dies for forty mornings.

Oh Abu Dharr! When a servant is in a deserted place and does wudu or tayammum then he does Azan and Iqamat and he prays. Allah (s) orders the angels, so they form a row behind him where the two ends of the row are not seen. They bow with his bowing and prostrate with his prostrating and say Ameen for his supplications.

يا أبا ذر: من أقام ولم يؤذن لم يصل معه إلا ملكاه اللذان معه.

Oh Abu Dharr! Whoever does Iqamah without Azan, no one prays with him but the two angels with him.

On Abu Dharr! No youth leaves the world and he spent his youth in obedience to Allah but Allah gives him the reward of 72 Siddig (truthful near servants).

Oh Abu Dharr! He who remembers (Allah) among the careless is like a warrior among the fleeing.

Oh Abu Dharr! A pious gathering is better than being alone and being alone is better than an evil gathering and speaking good is better than silence and silence is better then speaking evil.

Oh Abu Dharr! Don't accompany but a believer and let no one eat your food but a pious person and don't eat the food of the evil doers.

Oh Abu Dharr! Give your food to eat to one who you love for Allah and eat the food of one who loves you for Allah (s).

Oh Abu Dharr! Surely Allah (s) is with the tongue of every speaker. So let every man fear Allah and know what he is saying.

Oh Abu Dharr! Leave excessive speech and it is enough for you what you reach by it your need.

Oh Abu Dharr! It is enough for a man as a lie to say everything he hears.

Oh Abu Dharr! There is nothing more deserving of being imprisoned for (in Hell) than the tongue.

Oh Abu Dharr! It is of respect to Allah to honor an old muslim man, and to honor a carrier of the Qur'an who acts by it, and to honor a just ruler.

Oh Abu Dharr! Has not acted, the one who has not guarded his tongue.

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

Oh Abu Dharr! A servant continues to increase in distance from Allah so long as his behavior is bad.

Oh Abu Dharr! A good word (of advise) is sadaqah (charity) and every step you take towards Salat is (also) sadaqah.

يا أبا ذر: من أجاب داعي الله وأحسن عمارة مساجد الله كان ثوابه من الله الجنة. فقلت: بأبي أنت وأمي يا رسول الله كيف يعمر مساجد الله؟ قال: لا يرفع فيها الاصوات ولا يخاص فيها بالباطل ولا يشتري فيها ولا يباع، فاترك اللغو ما دمت فيها، فإن لم تفعل فلا تلومن يوم القيامة إلا نفسك.

Oh Abu Dharr! Whoever answers the caller of Allah and does well in inhabiting the masjids of Allah, his reward from Allah is paradise. So I said, "May my father and mother be sacrificed for you Oh Messenger of Allah (s). How should the masjids of Allah be inhabited?" He said, "Voices should not be raised in them and useless matters should not be discussed in them and things should not be bought and sold in them. Leave foolish talk so long as you are in them and if you don't, so don't blame on the Day of Judgement but yourself."

يا أبا ذر: إن الله تعالى يعطيك ما دمت جالسا في المسجد بكل نفس تنفست فيه فيه درجة في الجنة، وتصلي عليك الملائكة، ويكتب لك بكل نفس تنفست فيه عشر حسنات ويمحى عنك عشر سيئات.

Oh Abu Dharr! Surely Allah gives, so long as you're sitting in the masjid, for every breath taken in it, a degree in paradise. And the angels send blessings on you, and will be written for you for every breath you take in it ten good deeds and will be wiped out from you ten evil deeds.

يا أبا ذر: أتعلم في أي شئ أنزلت هذه الاية " اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون "؟ قلت: لا أدري فداك أبي وأمي، قال: في انتظار الصلاة خلف الصلاة.

Oh Abu Dharr! Do you know the reason concerning which this verse was revealed? "Be patient and exhort others to be patient and connect and fear Allah that you may be successful." I said, "I don't know. May my father and mother be sacrificed for you." He said, "In waiting for the next Salat after every Salat."

Oh Abu Dharr! Doing wudu well during difficulties is among the things that wipe out sins, and frequenting the masjids, that is connecting.

Oh Abu Dharr! Allah (s) says, "Surely the most beloved of the servants to me are they that love each other for my sake; they whose hearts are attached to the masjids and the seekers of forgiveness at dawn. They are the ones that when I want to punish the people of the earth, I remember them, so I avert the punishment from them."

Oh Abu Dharr! Every sitting in the masjid is a waste except three; the recitation of one offering prayers, the remembrance of Allah, and the asking of knowledge.

يا أبا ذر: كن بالعمل بالتقوى أشد اهتماما منك بالعمل، فإنه لا يقل عمل

Oh Abu Dharr! Be more concerned about doing deeds with piety than just doing deeds. Because it is not deemed little, that which is done with piety. And how can a deed be deemed little which is accepted? Allah says, "Allah only accepts from the pious."

Oh Abu Dharr! A man can not be among the pious until his accounting of himself is stronger than the accounting a (business) partner takes of his partner. So he knows from where his food comes from and from where his drink comes from and from where his cloths come from; from a lawful means or from a prohibited one.

Oh Abu Dharr! Whoever doesn't care from where he earns his money, Allah doesn't care from where He will enter him into Hell.

Oh Abu Dharr! Whoever it pleases that he may be the most honorable of mankind, let him fear Allah.

Oh Abu Dharr! The most beloved of you to Allah, magnificent is His praise, is the one who remembers

Him most. And the most honorable of you to Allah is the most pious among you, and the most saved of you from the punishment of Allah is the strongest of you in awe of Him.

Oh Abu Dharr! Surely the God-fearing are they who are careful concerning those things which people are not generally concerned with, out of fear of falling into that which is doubtful.

Oh Abu Dharr! Whoever obeys Allah has remembered Him even if his prayers, fasting and recitation of Qur'an is little.

Oh Abu Dharr! The king of religion is piety and its crown is obedience.

Oh Abu Dharr! Be pious! You will be the best in worship among mankind and the best of your religion is piety.

Oh Abu Dharr! The Virtue of knowledge is greater than that of worship. And know you that if you prayed until your back becomes bent and you fasted until you became thin as strings, that would not benefit you unless it is done with piety.

# يا أبا ذر: إن أهل الورع والزهد في الدنيا هم أولياء الله تعالى حقا.

Oh Abu Dharr! Surely the people of piety and abstinence in this world, they are the real friends of Allah.

Oh Abu Dharr! Whoever does not come on the day of Judgement with three qualities he has surely lost. So I said, "What are the three, may my mother and father be sacrificed for you?" He said, "Piety that prevents him from that which Allah the Great and Majestic has made haraam for him, and clemency (hilm) by which he refutes the ignorance of the fools and good manners (Khuluq) with which he deals with the people.

يا أبا ذر: إن سرك أن تكون أقوى الناس فتوكل على الله عزوجل. وإن سرك أن تكون أكرم الناس فاتق الله. وإن سرك أن تكون أغنى الناس فكن بما في يد الله عزوجل أوثق منك بما في يدك.

Oh Abu Dharr! If you desire to be the strongest among the people, then depend and rely on Allah (SWT). And if you desire to be the most generous among the people, then fear Allah (SWT). And if you desire to be the wealthiest of people, then be more confident of what is in Allah's hands than in what is in your hands.

يا أبا ذر: لو أن الناس كلهم أخذوا بهذه الاية لكفتهم: " ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ومن يتوكل على الله فهو حسبه إن الله بالغ أمره ".

Oh Abu Dharr! If all of the people benefitted from this verse, it would have been enough for them: "And whoever fears Allah (SWT), He will provide a solution for him and grant him sustenance from where he least expects it. And whoever depends and relies on Allah (SWT), then Allah (SWT) will take care of him, surely Allah will execute his affair."

يا أبا ذر: يقول الله جل ثناؤه: وعزتي وجلالي لا يؤثر عبدي هواي على هواه إلا جعلت غناه في نفسه وهمومه في آخرته وضمنت السموات والارض رزقه وكففت عنه ضيقه وكنت له من وراء تجارة كل تاجر.

Oh Abu Dharr! Allah (SWT) says: By My Dignity and Majesty, if my servant prefers My desire over his desire, I will grant him wealth in himself and make his worry be directed to the Hereafter. And the heavens and earths will guarantee his sustenance, and I will relieve him from his tough time, and I will back him up in every business transaction.

يا أبا ذر: لو أن ابن آدم فر من رزقه كما يفر من الموت لادركه كما يدركه الموت.

Oh Abu Dharr! If the son of Adam escased from his sustenance just like he runs away from death, it will reach him just like death will reach him.

يا أبا ذر: ألا أعلمك كلمات ينفعك الله عزوجل بهن؟ قلت: بلى يا رسول الله، قال: احفظ الله يحفظك. احفظ الله تجده أمامك. تعرف إلى الله في الرخاء يعرفك في الشدة. وإذا سألت فاسأل الله عزوجل. وإذا استعنت فاستعن بالله، فقد جرى القلم بما هو كائن إلى يوم القيامة، فلو أن الخلق كلهم جهدوا أن ينفعوك بشئ لم يكتب لك ما قدروا عليه، ولو جهدوا أن يضروك بشئ لم يكتبه الله عليك ما قدروا عليه. فإن استطعت أن تعمل لله عزوجل بالرضا في اليقين فافعل، وإن لم تستطع فإن في الصبر على ما تكره خيرا كثيرا. وإن النصر مع الصبر، والفرج مع الكرب، وإن مع العسر يسرا.

Oh Abu Dharr! Be cafreul, Allah (SWT) is watching over you. Guard your actions and you will find Allah (SWT) with you. Shall I not teach you words which may benefit you by Allah's help? I said: Yes, Oh Messenger of Allah. He (S) said: Get to know Allah (SWT) in your time of leisure and comfort and Allah (SWT) will remember you in your hard times. If you ask, then ask Allah (SWT). And if you seek help, seek Allah's help. Whatever will happen till the Day of Resurrection has already been recorded. If all of creation tried to help or benefit you in something which Allah (SWT) did not will for you, they will not be able to do so. And if they try to harm you with something which Allah (SWT) did not will for you, they will not be able to do so. If you are able to perform deeds for Allah (SWT)

يا أبا ذر: استغن بغنى الله يغنك الله، فقلت: وما هو يا رسول الله؟ قال (صلى الله عليه وآله وسلم): غداء يوم وعشاء ليلة، فمن قنع بما رزقه الله فهو أغنى الناس.

Oh Abu Dharr! Be satisfied with the wealth of Allah (SWT) and Allah will grant you wealth. So I said: And what is that, Oh Messenger of Allah (SWT)? He (S) said: Lunch during the day and dinner during the night, whoever is content with whatever Allah (SWT) gives him, then he is the most wealthiest of people?"

يا أبا ذر: إن الله عزوجل يقول: إني لست كلام الحكيم أتقبل ولكن همه وهواه، فإن كان همه وهواه فيما أحب وأرضى جعلت صمته حمدا لي وذكرا ووقارا وإن لم يتكلم.

Oh Abu Dharr! Allah (SWT) has said: I do not accept the talk of the wise person, rather it is his focus and desire which matters. If his worry and desire is in what I love and is pleased in, then I will make his silence be recorded as thanks to Me and remembrance, and dignity, even though he did not talk.

Oh Abu Dharr! Allah (SWT) does not look at your physical appearance or your financial status or your words, but He looks at your hearts and deeds.

Oh Abu Dharr! Here is piety, here is piety! (and he pointed to his chest)

يا أبا ذر: أربع لا يصيبهن إلا مؤمن: الصمت وهو أول العبادة، والتواضع لله سبحانه، وذكر الله تعالى في كل حال وقلة الشئ يعني قلة المال.

Oh Abu Dharr! There are four things which does not affect anyone but a believer: silence which is the first thing in worship, humility to Allah (SWT), remembrance of Allah (SWT) in every situation, and having little wealth or money.

Oh Abu Dharr! Hasten to do a good deed even if you don't get the opportunity do so, so that you are not recorded among the heedless.

Oh Abu Dharr! Whoever owns what is between his legs and beard will enter the Paradise: I said: Oh Messenger of Allah, shall we be accounted for what our tongue speaks? He answered:

Oh Abu Dharr! Surely, what brings people to fall into Hell-Fire on their noses is what their tongues say! You are safe so long as you are quiet, and when you speak, Allah (SWT) either writes it for you or against you.

Oh Abu Dharr! A man may speak words in a gathering to give advice but he falls in the Hell-Fire what is between the earth and heavens.

Oh Abu Dharr! Woe be to he who talks and lies to make a group of people laugh, woe be to him, woe be to him!

يا أبا ذر: من صمت نجا، فعليك بالصدق ولا تخرجن من فيك كذبا أبدا. قلت: يا رسول الله فما توبة الرجل الذي كذب متعمدا؟ قال: الاستغفار والصلوات الخمس تغسل ذلك.

Oh Abu Dharr! Whoever observes silence will be saved, so be honest and do't ever lie.

I asked him, "Oh Messenger of Allah, what about the repentence of a man who intentionally lies?" He
(S) answered, "Repentence and the five obligatory prayers cleanses the sin."

يا أبا ذر: إياك والغيبة، فإن الغيبة أشد من الزنا، قلت: يا رسول الله ولم ذلك بأبي أنت وأمي؟ قال: لان الرجل يزني ويتوب إلى الله فيتوب الله عليه، والغيبة لا تغفر حتى يغفرها صاحبها.

Oh Abu Dharr! Beward of backbiting, for backbiting is worse than adultery! So I asked, "Oh Messenger of Allah, and why is that? He (S) said: Because a man can commit adultery and then repent to Allah (SWT) and Allah (SWT) can forgive him. But the backbiting cannot be forgiven until those who were backbited forgive first.

يا أبا ذر: سباب المؤمن فسوق، وقتالة كفر، وأكل لحمه من معاصي الله، وحرمة ماله كحرمة دمه. قلت: يا رسول الله وما الغيبة؟ قال: ذكرك أخاك بما يكره، قلت: يا رسول الله فإن كان فيه ذاك الذي يذكر به؟ قال: اعلم إنك إذا ذكرته بما هو فيه فقد اغتبته وإذا ذكرته بما ليس فيه فقد بهته.

Oh Abu Dharr! To curse a believer is corruption, and fighting him is disbelief, and eating his flesh is a disobedience to Allah (SWT). The sanctity of his wealth and property is like the sanctity of his blood. I said: Oh Messenger of Allah, and what is Gheeba? He answered: To say about your brother what he does not like to hear. I said: Oh Messenger of Allah, what if that which is being said is really in that person? He said: Know that if you mentioned what is really in him, that is considered to be Gheeba, and if you spoke what is not really in him, then you have committed Buhtan (tale-bearing)

Oh Abu Dharr! Whoever defends his Muslim brother from backbiting, he would deserve that Allah (SWT) emanicipates him from Hell-Fire.

Oh Abu Dharr! Whoever sees his Muslim brother being backbited and he is able to defend him and he defends him, Allah (SWT) will defend him in this life and the Hereafter. And if he fails to support him while he is capable of doing so, Allah (SWT) will not support him in this life and the Hereafter.

Oh Abu Dharr! He who engages in "Qotaat" will not enter Paradise. So I said: And what is the Qotaat? He answered: talebearing

Oh Abu Dharr! The tale-bearer will not rest from the punishment of Allah (SWT) in the Hereafter.

Oh Abu Dharr! Whoever has two faces and two tongues in this life, he will also have two tongues in the Hell-Fire.

Oh Abu Dharr! The gatherings are confidential, and revealing the secret of your brother is betrayal, so avoid that and avoid the tribal meetings.

Oh Abu Dharr! The deeds of the people of this world are presented to Allah (SWT) from one Friday to another Friday on Monday and Thursday. Istighfaar (repentance) would be done on behalf of each believer except a servant who has grudges towards another believer. Someone will say to him, "Leave the deeds of these two persons until they make peace."

Oh Abu Dharr! Beware of abandoning your brother; deeds are not accepted while you are abandoning your brother.

Oh Abu Dharr! I forbid you from abandoning your brother, and if you must do so, do not abandon him more than three full days. Whoever dies within these three days while they have abandoned their brother, the Hell-Fire will be worthy of him.

Oh Abu Dharr! Whoever for others to stand up for him when he enters, then let him take his place in Hell-Fire.

قبل ذلك. فقال رجل: يا رسول الله إني ليعجبني الجمال حتى وددت إن علاقة سوطي وقبال نعلي حسن فهل يرهب على ذلك؟ قال: كيف تجد قلبك؟ قال: أجده عارفا للحق مطمئنا إليه. قال: ليس ذلك بالكبر ولكن الكبر أن تترك الحق وتتجاوزه إلى غيره وتنظر إلى الناس ولا ترى إن أحدا عرضه كعرضك ولا دمه كدمك.

Oh Abu Dharr! Whoever dies and has in his heart an atome of arrogance, he will not smell the fragrance of Paradise unless he repents before that.

A man asked: Oh Messenger of Allah, I admire beauty such that I like for my dress and my shoes looks good. Is that something for me to be concerned of? He (S) answered: How do you find the state of your heart? The man answered: I find it knowing the truth and comfortable with it. So the Messenger replied: That is not the same as arrogance; arrogance is to abandon the truth and exceed it to something else, and to look at the people and think that their family is not the same as yours and their blood is not the same as yours.

يا أبا ذر: أكثر من يدخل النار المستكبرون. فقال رجل: وهل ينجو من الكبر أحد يا رسول الله؟ قال: نعم، من لبس الصوف وركب الحمار وحلب الشاة وجالس المساكين.

Oh Abu Dharr! The most who will enter Hell-Fire are the arrogant people. A man asked: And can anyone escape arrogance, Oh Messenger of Allah? He (S) answered: Yes, whoever wears the wool and rides the donkey and milks the sheep and accompanies the needy.

Oh Abu Dharr! Whoever carries his own belongings will be free of arrogance, i.e. means whoever buys from the market.

Oh Abu Dharr! Whoever drags his clothes with pride when walking, Allah (SWT) will not look at him on

the Day of Judgment.

Oh Abu Dharr! The top shirt of a believer should be at the length of half of his leg, and there is no problem in keeping the below uncovered.

Oh Abu Dharr! Whoever raises his clothes from the ground fixed his slippers and rubs his face on the floor, he will be free from arrogance and pride.

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

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

يا أبا ذر: من ترك لبس الجمال وهو يقدر عليه تواضعا لله عزوجل في غير منقصة وأذل نفسه في غير مسكنة وأنفق ما جمعه في غير معصية ورحم أهل الذل والمسكنة وخالط أهل الفقه والحكمة، طوبى لمن صلحت سريرته وحسنت علانيته وعزل عن الناس شره، طوبى لمن عمل بعلمه وأنفق الفضل من على من ماله وأمسك الفضل من قوله.

Oh Abu Dharr! Whoever abandons the dress of beauty while he is capable of dressing so, out of humility to Allah (SWT), and he indignifies himself when he doesn't have to, and he spends what he earns in something that is not disobedience to Allah (SWT), and he has mercy on those who are less dignified, and he intermingles with those who have knowledge and wisdom, glad tidings to he who acts upon his knowledge and spends good from his wealth, and watches what he says.

Oh Abu Dharr! Wearing the rough and the light clothes so that you don't find a place for pride in yourself.

Oh Abu Dharr! In the end of time there will be a group of people who wear the wool in both the summer and winter, they think that they are better than others because of that. The angels of the earth and heavens curse them.

Oh Abu Dharr! Shall I tell you who are the people of Paradise? I said: Yes, Oh Messenger of Allah. He (S) said: Every person who has uncombed hair and dusty face, nobody cares for him, but he has a high status in the eyes of Allah (SWT) such that if he swears Allah (SWT) will fulfill his swear.

Abu Dharr said: One day I entered the presence of the Prophet (S) while he is in the mosque sitting alone, so I took advantage of his lonliness and he (S) said:

يا أبا ذر: إن للمسجد تحية، قلت: وما تحيته يا رسول الله؟ قال: ركعتان تركعهما. ثم التفت إليه فقلت: يا رسول الله أمرتني بالصلاة، فما الصلاة؟ قال (صلى الله عليه وآله وسلم): الصلاة خير موضع فمن شاء أقل ومن شاء أكثر. قلت: يا رسول الله أي الاعمال أحب إلى الله عزوجل؟ قال (صلى الله عليه وآله وسلم): الايمان بالله، ثم الجهاد في سبيله. قلت: يا رسول الله أي المؤمنين أكمل إيمانا؟ قال (صلى الله عليه وآله وسلم): أحسنهم خلقا. قلت: وأي المؤمنين أفضل؟ قال (صلى الله عليه وآله وسلم): من سلم المسلمون من المؤمنين أفضل؟ قال (صلى الله عليه وآله وسلم): من الله المعابى: من الليل الغابر. قلت: وأي الليل أفضل؟ قال (صلى الله عليه وآله وسلم): جوف الليل الغابر. قلت: فأي الصلاة أفضل؟ قال (صلى الله عليه وآله وسلم): فرض القنوت. قلت فأي الصوم أفضل؟ قال (صلى الله عليه وآله وسلم): فرض مجزئ وعند الله أضعاف ذلك. قلت: وفأي الصدقة أفضل؟ قال (صلى الله عليه وآله وسلم): غهد من مقل إلى فقير في سر. قلت: وأي الزكاة أفضل؟ قال (صلى الله عليه وآله وسلم): خاله وسلم): أغلاها ثمنا وأنفسها عند أهلها.

Oh Abu Dharr! A mosque has a greeting.

I said: And what is that greeting Oh Messenger of Allah?

He (S) answered: Two unit prayer which you perform.

Then I turned to him and said: Oh Messenger of Allah, you ordered me to pray, so what exactly is prayer? He (S) answered: Prayer (As–Salah) is the best position one can be in, whoever desires to do little can do so and whoever decides to do a lot can do so.

So I said: Oh Messenger of Allah, which deed is the best to Allah (SWT)? He (S) answered: faith in God, then struggle in the way of Allah (SWT). I then said: Oh Messenger of Allah, which person among the believers has completed his faith? The Prophet (S) answered: The best of them in manners. I asked: And which believer is best? The Prophet (S) answered: The one whom the people are safe from his tongue and hand. Then I asked: And which type of abandonment is best? He (S) answered: He who abandons the bad. I asked: And which night is the best? He (S) replied: The middle of a late night. I asked: And which prayer is best? He (S) replied: Reciting a long Qunoot (supplication recited during prayer). I asked: Which fast is most recommended? He (S) answered: An obligatory fast and Allah (SWT) has multiples of it. I asked: Which type of charity is best? He (S) answered: The least of effort that is given to a poor person in secret. I asked: And which Zakat is most recommended? He (S) said: That which is most high in price and that which is most needed or benefitted from its recipient.

قلت: وأي الجهاد أفضل؟ قال (صلى الله عليه وآله وسلم): ما عقر فيه جواده واهريق دمه. قلت: وأي آية أنزلها الله عليك أعظم؟ قال (صلى الله عليه وآله وسلم): آية الكرسي. قال قلت: يا رسول الله فما كانت صحف إبراهيم (عليه السلام)؟ قال: كانت أمثالا كلها: "أيها الملك المسلط المبتلي إني لم أبعثك لتجتمع الدنيا بعضها على بعض ولكني بعثتك لترد عني دعوة المظلوم، فإني لا أردها وإن كانت من كافر أو فاجر فجوره على نفسه ". وكان فيها أمثال: "وعلى العاقل ما لم يكن مغلوبا على عقله أن يكون له ثلاث ساعات: ساعة يناجي فيها ربه، وساعة يفكر فيها في صنع الله تعالى، وساعة يحاسب فيها نفسه فيما قدم وأخر، وساعة يخلو فيها بحاجته من الحلال من المطعم والمشرب. وعلى العاقل أن يكون ظاعنا إلا في ثلاث: تزود لمعاد، أو مرمة لمعاش، أو لذة في غير محرم. وعلى العاقل أن يكون بصيرا بزمانه، مقبلا على شأنه، حافظا للسانه. ومن حسب كلامه من عمله قل كلامه إلا فيما يعنيه ".

I asked: And which Jihad (struggle) is most recommended? He (S) answered: The one in which the horse is sacrificed and its blood shed. I asked: And which verse revealed to you is the most greatest? He (S) answered: Ayat Al Kursi. I asked: Oh Messenger of Allah, what about the Revelatins of Prophet Ibraheem (AS)? He answered: They were all examples. "Oh test ruler, I didn't send you so that the world divide against each other, rather I sent you to support the oppressed and hear their voices. For I do not reject the call of an oppressed person even if he is a nonbeliever or corrupt person." And there are examples such as: "A sane person should divide his time in three parts: One hour where he supplicates to his ord, another hour to contemplate in Allah's creation, and another hour to question and account himself in what deeds he committed, and another hour where he dedicate for work. A sane person should dedicate his time except in three cases: increasing your deeds for the Day of Judgment, earning your living, or enjoying yourself in that which is legitimate. A sane person should have insight and understand the circumstances of your time, mind his own business, and watch his tongue. Whoever counts his speech to be from his deeds, he should decrease his talk except what concerns him.

قلت: يا رسول الله فما كانت صحف موسى (عليه السلام)؟ قال (صلى الله عليه وآله وسلم): كانت عبرا كلها: "عجب لمن أيقن بالنار ثم ضحك، عجب لمن أيقن بالموت كيف يفرح، عجب لمن أبصر الدنيا وتقلبها بأهلها حالا بعد حال ثم هو يطمئن إليها، عجب لمن أيقن بالحساب غدا ثم لم يعمل ". قلت: يا رسول الله فهل في الدنيا شئ مما كان في صحف إبراهيم وموسى عليهما

السلام مما أنزله الله عليك؟ قال (صلى الله عليه وآله وسلم): إقرأ يا أبا ذر: "قد أفلح من تزكى، وذكر اسم ربه فصلى، بل تؤثرون الحياة الدنيا، والاخرة خير وأبقى، إن هذا \_يعني ذكره هذه الاربع الايات \_لفي الصحف الاولى، صحف إبراهيم وموسى ". قلت: يا رسول الله أوصني؟ قال: أوصيك بتقوى الله، فإنه رأس أمرك كله. فقلت: يا رسول الله زدني؟ قال (صلى الله عليه وآله وسلم): عليك بتلاوة القرآن وذكر الله عز وجل، فإنه ذكر لك في السماء ونور في الارض. قلت: يا رسول الله زدني؟ قال (صلى الله عليه وآله وسلم): عليك بالجهاد، فإنه رهبانية أمتى.

I said: Oh Messenger of Allah, what about the Revelation of Prophet Musa (AS)? He replied: All of it were lessons. "Wonders at he who is certain of Hell-Fire yet he laughs, wonders at he who is certain of death and he feels happy, wonders at he who observes how the life of this world changes with its people and situations, yet he feels secure in it. Wonders at he who is certain of the reckoning on the Day of Judgment, yet he does not present deeds.

I said: Oh Messenger of Allah: Does this life have anything which was in the revelations of Prophets Ibraheem and Musa (AS) which was also revealed to you? He (S) answered: Oh Abu Dharr! Recite: He indeed shall be successful who purifies himself, And magnifies the name of his Lord and prays. Nay! you prefer the life of this world, While the hereafter is better and more lasting. It means His remembrance of these four verses. Most surely this is in the earlier scriptures. The scriptures of Ibraheem and Musa. (Surat Al 'Aala)

I said: Oh Messenger of Allah: Give me advice. He (S) said: Recite the Quran and remember Allah (SWT), for it is remembrance for you in the heavens and light in the earth. I said: Oh Messenger of Allah: Tell me more. He (S) said: Perform Jihad (struggle in the way of Allah), for it is the ascetism of my nation.

قلت: يا رسول الله زدني؟ قال (صلى الله عليه وآله وسلم): عليك بالصمت إلا من خير، فإنه مطردة للشيطان عنك وعون لك على امور دينك. قلت: يا رسول الله زدني؟ قال (صلى الله عليه وآله وسلم): إياك وكثرة الضحك، فإنه يميت القلب ويذهب بنور الوجه. قلت: يا رسول الله زدني؟ قال (صلى الله عليه وآله وسلم): انظر إلى من هو قوقك، فإنه أجدر أن لا تزدري نعمة الله عليك. قلت: يا رسول الله زدني؟ قال (صلى الله عليه وآله وسلم): صل قرابتك وإن قطعوك. وأحب المساكين وأكثر مجالستهم. قلت: يا

رسول الله زدني؟ قال (صلى الله عليه وآله وسلم): قل الحق وإن كان مرا. قلت: يا رسول الله زدني؟ قال (صلى الله عليه وآله وسلم): لا تخف في الله لومة لائم. قلت: يا رسول الله زدني؟ قال (صلى الله عليه وآله وسلم):

I said: Oh Messenger of Allah, can you tell me more. He replied: Observe silence except that which there is good in it, for it repels the devil from you and helps you in the matters of your religion. I said: Oh Messenger of Allah, can you tell me more. The Prophet (S) said: Beware of laughing alot, for it kills the heart and removes the light from the face. I said: Oh Messenger of Allah, can you tell me more.

The Prophet (S) said: Look at he who is below you and do not look at those who are above you, for it is better that you do so that you better appreciate the bounty of Allah (SWT). I said: Oh Messenger of Allah, can you tell me more. The Prophet (S) said: Keep contact with your close kin even if they cut relations with you. Love the needy people and accompany them alot. I said: Oh Messenger of Allah, can you tell me more. The Prophet (S) said: Tell the truth even if it is bitter. I then said: Oh Messenger of Allah, tell me more. He (S) said: Do not fear anything when it is for the sake of Allah (SWT). I said: Oh Messenger of Allah, can you tell me more.

يا أبا ذر: ليردك عن الناس ما تعرف من نفسك ولا تجر عليهم فيما تأتي، فكفى بالرجل عيبا أن يعرف من الناس ما يجهل من نفسه ويجر عليهم فيما يأتي. قال: ثم ضرب على صدري وقال:

The Prophet (S) said:Oh Abu Dharr! Let your shortcomings keep you busy from the shortcoming of others? It is enough of a deficiency in a man that knows the shortcomings of others but doesn't recognize his own shortcomings. (Then he struck his chest and said):

يا أبا ذر: لا عقل كالتدبير، ولا ورع كالكف عن المحارم، ولا حسب كحسن الخلق.

Oh Abu Dharr! There is no mind like contemplation, and no Wara' (extreme piety) like avoiding the forbidden, and no deed like good manners.

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