

'Al-Laghwu'
Time-wasting activities

Table of Contents

'Al-Laghwu (time-wasting activities)'	3
Summary:.....	3
Introduction:.....	5
Vanities Implies as fiction (stories):.....	5
Buying/involving in amusing discourse	6
Excessive indulgence in playful activities:	7
A case of a Momin who is addicted to music:.....	8
Those who run away from vanities:	9
Advise of Amir-Al-Momineen ^{asws} to Hisham.....	11
The Regret in the Hereafter:	15
Amir-ul-Momineen ^{asws} cautioned those having free time:	15
Those who watch/listen to fiction:	16

Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Al-Laghwu (time-wasting activities)’

Summary:

The new trend of ‘have a good time’ or ‘have fun’ are frequently used in our society. This may mean ‘do whatever is within the law of the land’ without much consideration for the outcome our activities with respect to the Hereafter. We frequently waste valuable time without realising its better alternatives, sometimes just browsing interest, (i.e., social media) or outside loafing/window shopping, gaming, clubbing, watching/reading fiction - all these are good examples of wasteful activities and Islam forbids these.

Amir-ul-Momineen^{asws} says: ‘hours of leisure (i.e., chilling around) pass away like summer-clouds, therefore, do not waste opportunity of doing good’¹. It’s a beautiful connexion to wasteful activities, since vegetation needs water in summer but not so during the winter, so these clouds of summer are important for the ‘good return’ from the earth in terms of food for human and animals – similarly our free time and energy should not be wasted on unnecessary activities but never in disobedience to Allah^{azwj}. Although that is never at back of our minds when we, initially, get engaged in these activities.

In many Ahadith, we are advised: ‘to stay away from the matters of doubts (if these are lawful or unlawful), who walks around these eventually falls into the sins’.²

¹ Nahjul Balagha, saying no. 20

² مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ التُّغْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي سَعِيدٍ الرَّضِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْوُقُوفُ عِنْدَ الشُّبُهَةِ خَيْرٌ مِنَ الْإِفْتِيحَامِ فِي الْمُلْكَةِ وَ تَرْكُوكَ حَدِيثًا لَمْ تُرَوْهُ خَيْرٌ مِنْ رِوَايَتِكَ حَدِيثًا لَمْ تُحْصِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu‘man, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhri,

Abu Ja’far^{asws} having said: ‘The pausing at the doubtful (vagueness) is better than storming into the destruction(an extract).²

Also Amir-ul-Momineen^{asws} says: four things never get tired from the other four things, among those are the eyes, which never get tired from watching.³ Hence we frequently end-up spending more time on watching that - which is spiritually harmful and physically useless, as it keeps us away from the remembrance of Allah^{azwj} and His Pious and Infallible People^{asws}.

In this difficult time, we need to be patient, in order to look away from so much which is going on around, from politics, entertainment, to sports,.....as the 'relief' is near, InshaAllah^{azwj} with the reappearance of the 12th Imam^{ajfj}! Imam Sadiq^{asws}, has praised his^{asws} devout shias as:

وقال الصادق (عليه السلام): «نحن صبر، و شيعتنا أصبر منا، و ذلك أنا صبرنا على ما نعلم، و هم صبروا على ما لا يعلمون».

And Al-Sadiq^{asws} said: 'We^{asws} are patient, and our^{asws} Shias are more patient than us^{asws}, and that is because we^{asws} are patient upon what we^{asws} know, and they are patient upon that which they do not know'.⁴

³ ابن الوليد، عن الصفار، عن جعفر بن محمد بن عبيد الله، عن القداح، عن أبي عبد الله (عليه السلام) قال: أربعة لا يشبعن من أربعة: الأرض من المطر، والعين من النظر، والانثى من الذكر، والعالم من العلم.

Ibn Al Waleed, from Al Saffar, from Ja'far Bin Muhammad Bin Ubeydullah, from Al-Qadah, 'From Abu Abdullah^{asws} having said: 'Four are never satiated: the ground from the rain, and the eyes from the looking, and the female from the male, and the scholar from the knowledge''.³

⁴ تفسير القمي 2: 141.

Introduction:

The term used in the holy Quran is 'اللَّغْوُ' 'Al-Laghwu' which is quite a broad term, it includes also singing, music, dancing, along with anything which may absorb us, apart from our legitimate duties with respect to work, helping family and friends.

Vanities Implies as fiction (stories):

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {23:3}

And those who are turning away from the vanities [23:3]

و في المجمع عن الصادق عليه السلام قال: ان يتقوّل الرجل عليك بالباطل أو يأتيك بما ليس فيك فتعرض عنه لله.

And in (the book) Al Majma'a Al Bayaan,

'From Al-Sadiq^{asws} having said: 'If the man speaks upon you with the falsehood or comes to you with what there isn't in you, then turn away from him for (the Sake of) Allah^{azwj}'.⁵

و في الاعتقادات عنه عليه السلام: انه سئل عن القصص أ يحل الاستماع لهم فقال لا.

And in (the book) Al-Itiqaad –

'From him^{asws} having been asked about the stories, is it Permissible the intently (willingly) listening to them?' He^{asws} said: 'No'.⁶

في إرشاد المفيد كلام طويل لأمر المؤمنين عليه السلام و فيه يقول عليه السلام: كُلُّ قَوْلٍ لَيْسَ فِيهِ لِلَّهِ ذِكْرٌ فَهُوَ لَغْوٌ.

In (the book) Al-Irshaad of Al-Mufeed, there is a lengthy speech of Amir Al-Momineen^{asws}, and in it he^{asws} is saying: 'Every word (sentence), there isn't in it a 'Zikr' (remembrance) of Allah^{azwj}, so it is a vanity'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عِزُّ الْمُؤْمِنِ كَفُّهُ عَنْ أَعْرَاضِ النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan,

⁵ تفسير الصافي، ج3، ص: 394

⁶ تفسير الصافي، ج3، ص: 394

⁷ H 15 – تفسير نور الثقلين، ج3، ص: 528

(It has been narrated) from Abu Abdullah^{asws} having said: 'A nobility of the Believer is his *Salāt* at night, and an honour of the Believer is his restraint from the vanities of the people'.⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَمَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humejd, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who restrains himself from the vanities of the world, Allah^{azwj} would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah^{azwj} Blessed and Exalted would Restrain the Punishment from him on the Day of Judgment'.⁹

Buying/involving in amusing discourse

وَمَنْ النَّاسِ مَنْ يَشْتَرِي لهُوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُؤًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ {31:6}

And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]

يَا هِشَامُ مَنْ سَلَطَ ثَلَاثًا عَلَى ثَلَاثٍ فَكَأَنَّمَا أَعَانَ عَلَى هَدْمِ عَقْلِهِ مَنْ أَظْلَمَ نُورَ تَفَكُّرِهِ بِطُولِ أَمَلِهِ وَحَا طَرَائِفَ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ وَ أَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَ مَنْ هَدَمَ عَقْلَهُ أَفْسَدَ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ

(Amir-Al-Momineen advised to) O Hisham! The one whom three (things) overcome three (things) so it is as if he is assisted upon the ruination of his own intellect – the one who darkens the light of his pondering by the prolongation of his expectancies, and his antics delete his wisdom by the vanities of his speech, and he extinguishes the light of his learning (lessons) by the lustful desires of his self. Thus, it is as if he is assisting himself upon the ruination of his own intellect. And the one who ruins his intellect, his Religion and his world would be spoilt upon him.

يَا هِشَامُ إِنَّ الْعُقُلَاءَ تَرَكُوا فُضُولَ الدُّنْيَا فَكَيْفَ الدُّنُوبَ وَ تَرَكُوا الدُّنْيَا مِنَ الْفُضْلِ وَ تَرَكُوا الدُّنُوبَ مِنَ الْقَرُوضِ

⁸ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 9

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14

O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations".¹⁰ (An extract).

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) مَا عَلامَةُ الْإِمَامِ الَّذِي بَعْدَ الْإِمَامِ فَقَالَ طَهَارَةُ الْوِلَادَةِ وَ حُسْنُ الْمَنْشَأِ وَ لَا يَلْهُو وَ لَا يَلْعَبُ .

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I said to Abu Ja'far^{asws}, 'What is the sign of the Imam^{asws} who is to be after the (current) Imam^{asws}?'. So he^{asws} said: 'Clean of birth, and good upbringing, and he^{asws} would neither indulge in vanities nor playfulness'.¹¹

Excessive indulgence in playful activities:

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ {70:42}

So leave them engaging in vanities and playing around until they meet their Day which they are Promised [70:42]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humejd, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who restrains himself from 'أَعْرَاضِ' the vanities of the world, Allah^{azwj} would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah^{azwj} Blessed and Exalted would Restrain the Punishment from him on the Day of Judgment'.¹²

¹⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 16 (Extract)

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 62 H 4

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14

A case of a Momin who is addicted to music:

العياشي: عن الحسن بن محبوب، عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن رجلا من أصحابنا ورعا مسلما كثير الصلاة، قد ابتلي بحب اللهو، و هو يسمع الغناء؟

Al Ayyashi, from Al Hassan Bin Mahboub, from Abu Walad who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! A man from our companions, a devout Muslim, frequent of the *Salat*, has been tempted with love of the desires, and he listens to the music (songs)?'

فقال: «أ يمنع ذلك من الصلاة لوقتها، أو من صوم، أو من عبادة مريض، أو حضور جنازة، أو زيارة أخ؟»

So he^{asws} said: 'Does that prevent him from the *Salat* at its time, or from Fasting, or from consoling a sick person, or attending a funeral, or visiting a brother (Momin)?'

قال: قلت: لا، ليس يمنع ذلك من شيء من الخير و البر. قال: فقال: «هذا من خطوات الشيطان، مغفور له ذلك إن شاء الله».

He (the narrator) said, 'I said, 'No, that doesn't prevent him from anything from the (acts of) goodness or righteousness'. He^{asws} said: 'This is from the footsteps of the satan^{la}. That would be Forgiven for him, if Allah^{azwj} so Desires'.

ثم قال: «إن طائفة من الملائكة عابوا ولد آدم في اللذات و الشهوات، أعني لكم الحلال ليس الحرام، - قال - فأنف الله للمؤمنين من ولد آدم من تعبير الملائكة لهم - قال - فألقى الله فيهم أولئك الملائكة اللذات و الشهوات، كيلا يعييبوا المؤمنين -

Then he^{asws} said: 'A group of Angels reproached the son of Adam^{as} regarding the pleasures and the desires, meaning for you the Permissible, not the Prohibited ones'. So Allah^{azwj} Disdained for the Momineen from the children of Adam from the faulting of the Angels to them, and He^{azwj} Cast in the minds of those Angels, the pleasures and the desires, lest they fault the Momineen.

قال - فلما جرى ذلك في همهم، عجزوا إلى الله من ذلك، فقالوا: ربنا عفوك عفوك، ردنا إلى ما خلقتنا له و اخترتنا عليه، فإننا نخاف أن نصير في أمر مريج - قال - فنزع الله ذلك من همهم -

He^{asws} said: 'So when that flowed into their thoughts, they clamoured to Allah^{azwj} from that and they said, 'Our Lord^{azwj}! Your^{azwj} Pardon! Your^{azwj} Pardon! Return us to what You^{azwj} had Created us and Keep us to be upon him for we fear being patient upon confusing matters'. He^{asws} said: 'So Allah^{azwj} Removed that from their thoughts'.

قال - فإذا كان يوم القيامة، و صار أهل الجنة في الجنة، استأذن أولئك الملائكة على أهل الجنة، فيؤذن لهم، فيدخلون عليهم فيسلمون عليهم، و يقولون لهم: سلامٌ عَلَيْكُمْ بما صَبَرْتُمْ في الدنيا عن اللذات و الشهوات الحلال».

He^{asws} said: 'So when it would be the Day of Judgment, and the people of the Paradise come to be in the Paradise, those Angels would seek permission upon the inhabitants of the Paradise. So they would permit for them and they would be entering to meet them and they would be greeting them and they would be saying to them: **Greetings be upon you due to your having been patient Greetings be upon you due to your having been patient [13:24]**, in the world, from the pleasures and the Permissible desires".¹³

Those who run away from vanities:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {23:3}

And those who are turning away from the vanities [23:3]

و في الجمع عن الصادق عليه السلام قال: ان يتقوّل الرجل عليك بالباطل أو يأتيك بما ليس فيك فتعرض عنه لله.

And in (the book) Al Majma'a Al Bayaan,

'From Al-Sadiq^{asws} having said: 'If the man speaks upon you with the falsehood or comes to you with what there isn't in you, then turn away from him for (the Sake of) Allah^{azwj}'.¹⁴

عن ابن يعقوب قال: قال لي أبو عبد الله عليه السلام لا يُعْرَتُكَ النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ مِنْ دُونِهِمْ، وَلَا تَقْطَعْ نَهَارَكَ بِكَذَا وَكَذَا فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ، وَلَا تَسْتَقِلَّ قَلِيلَ الْخَيْرِ فَإِنَّكَ تَرَاهُ غَدًا بِحَيْثُ يَسْرُكَ، وَلَا تَسْتَقِلَّ قَلِيلَ الشَّرِّ فَإِنَّكَ تَرَاهُ غَدًا بِحَيْثُ يَسُوؤُكَ، وَأَحْسِنْ فَإِنَّ لَمْ أَرْ شَيْئًا أَشَدَّ طَلِبًا، وَلَا أَحْسَنُ دَرْكًا مِنْ حَسَنَةِ مُحَدَّثَةٍ لَدُنِّكَ قَدِيمٍ، إِنَّ اللَّهَ [يَقُولُ:] إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ.

Ibn Ya'qub narrated that:

Imam Sadiq^{asws} said: "Let not the people make you forget about yourself since you, not they, will get the results of your own deeds.

Do not let your time be wasted, since there is an angel with you who is watching over you. Do not underestimate your minor good deeds, since you will be pleased to see their results in the future. Do not underestimate your minor bad deeds either since you will be upset to see their results in the Hereafter. Perform good deeds since I^{asws} have not seen anything more desirable than them and know of nothing that is better than good deeds to compensate for previous sins, as Allah^{azwj} Said: 'For those things that are good remove those that are evil; be that the word of remembrance to those who remember (their Lord).' [The Holy Quran: Hud 11:114].¹⁵

¹³ تفسير العياشي 2: 42 / 211.

¹⁴ تفسير الصافي، ج 3، ص: 394.

¹⁵ MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 335

و في الاعتقادات عنه عليه السلام: انه سئل عن القصص أ يحل الاستماع لهم فقال لا.

And in (the book) Al-Itqaad –

'From him^{asws} having been asked about the stories, is it Permissible the intently (carefully) listening to them?' He^{asws} said: 'No'.¹⁶

في إرشاد المفيد كلام طويل للأمير المؤمنين عليه السلام و فيه يقول عليه السلام: كُلُّ قَوْلٍ لَيْسَ فِيهِ لِلَّهِ ذِكْرٌ فَهُوَ لَعْوٌ.

In (the book) Al-Irshaad of Al-Mufeed, there is a lengthy speech of Amir Al-Momineen^{asws}, and in it he^{asws} is saying: 'Every word (sentence), there isn't in it a Zikr of Allah^{azwj}, so it is a vanity'.¹⁷

قال: و قوله: الَّذِينَ هُمْ عَنِ اللَّعْوِ مُعْرِضُونَ يعني عن الغناء و الملاهي.

(Ali Bin Ibrahim) said, 'And regarding His^{azwj} Words: **And those who are turning away from the vanities [23:3]**, he^{asws} said: 'It Means, from the singing and the musical instruments'.¹⁸

Also Allah^{azwj} Says:

فَذَرَهُمْ يُخْضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {70:42}

So leave them engaging in vanities and playing around until they meet their Day which they are Promised [70:42]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ عَنْ عُنْبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اسْتِمَاعُ الْغِنَاءِ وَاللَّهُوُ يُنْبِتُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الرَّزْعَ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Anbasa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Listening to the singing (music) and the vanities grow the hypocrisy in the heart just as the water grows the plantation'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنْهُمْ (عليهم السلام) قَالَ فِيمَا وَعَظَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَيْسَى (عليه السلام) يَا عَيْسَى أَنَا رَبُّكَ وَ رَبُّ آبَائِكَ اسْمِي وَاحِدٌ وَ أَنَا الْأَحَدُ الْمُتَمَرِّدُ بِخُلُقِ كُلِّ شَيْءٍ وَ كُلُّ شَيْءٍ مِنْ صُنْعِي وَ كُلُّ إِلَهٍ رَاجِعُونَ

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, who has narrated the following:

The Imam^{asws} having said: 'Among the Advice which Allah^{azwj} Gave to Isa^{as} was: "O Isa^{as}! I^{azwj} am your^{as} Lord^{azwj}, and the Lord^{azwj} of your^{as} forefathers. My^{azwj} Name is 'وَاحِدٌ' the One, and

¹⁶ تفسير الصافي، ج3، ص: 394

¹⁷ H 15 – تفسير نور الثقلين، ج3، ص: 528

¹⁸ (Extract) تفسير القمي 2: 88

¹⁹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 23

I^{azwj} am the 'الأحد' the One, which cannot be divided, the Lone One Who^{azwj} Created everything, and everything is Made by My^{azwj} and everything Returns to Me^{azwj}.

يَا عَيْسَى لَا تَسْتَيْقِظَنَّ عَاصِيًا وَلَا تَسْتَنْبِهَنَّ لَاهِيًا وَ افْطِمِ نَفْسَكَ عَنِ الشَّهَوَاتِ الْمُؤَبَقَاتِ وَ كُلُّ شَهْوَةٍ تُبَاعِدُكَ مِنِّي فَاهْجُرْهَا وَ اعْلَمْ أَنَّكَ مِنِّي بِمَكَانِ الرَّسُولِ الْأَمِينِ فَكُنْ مِنِّي عَلَى حَذَرٍ وَ اعْلَمْ أَنَّ دُنْيَاكَ مُؤَدِّتُكَ إِلَيَّ وَ أَنِّي آخِذُكَ بِعِلْمِي فَكُنْ ذَلِيلَ النَّفْسِ عِنْدَ ذِكْرِي خَاشِعَ الْقَلْبِ حِينَ تَذْكُرُنِي يَفْظَانَ عِنْدَ نَوْمِ الْعَافِيَيْنِ

O Isa^{as}! Do not wake up as a disobedient one, nor indulge in vanities whilst awake, and turn yourself^{as} away from the lusts and the sins, and every desire which distances you^{as} from Me^{azwj}. So migrate from it, and know that you^{as} are from Me^{azwj} at the status of the trustworthy Rasool^{as}, so be cautious with regards to Me^{azwj}, and know that your^{as} world will deliver you^{as} to Me^{azwj}, and I^{azwj} will Grab you^{as} with My^{azwj} Knowledge. So become a humble soul during My^{azwj} Remembrance, with a revering heart when you^{as} Mention Me^{azwj}, being fully aware whilst the neglectful ones sleep. (an extract).²⁰

Advise of Amir-Al-Momineen^{asws} to Hisham

يَا هِشَامُ مَنْ سَلَطَ ثَلَاثًا عَلَى ثَلَاثٍ فَكَأَنَّمَا أَعَانَ عَلَى هَدْمِ عَقْلِهِ مَنْ أَظْلَمَ نُورَ تَفَكُّرِهِ بِطُولِ أَمَلِهِ وَ مَخَا طَرَائِفَ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ وَ أَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَ مَنْ هَدَمَ عَقْلَهُ أَفْسَدَ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ

(Amir-Al-Momineen advised to) O Hisham! The one whom three (things) overcome three (things) so it is as if he is assisted upon the ruination of his own intellect – the one who darkens the light of his pondering by the prolongation of his expectancies, and his antics delete his wisdom by the vanities of his speech, and he extinguishes the light of his learning (lessons) by the lustful desires of his self. Thus, it is as if he is assisting himself upon the ruination of his own intellect. And the one who ruins his intellect, his Religion and his world would be spoilt upon him.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ تَرَكُوا فُضُولَ الدُّنْيَا فَكَيْفَ الدُّنُوبَ وَ تَرَكَ الدُّنْيَا مِنَ الْفَضْلِ وَ تَرَكَ الدُّنُوبَ مِنَ الْقَرَضِ

O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations. **(an extract)**²¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ أَبِي كَانَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْبِضُ الْعِلْمَ بَعْدَ مَا يُهَيِّطُهُ وَ لَكِنَّ يَمُوتُ الْعَالِمُ فَيَذْهَبُ بِمَا يَعْلَمُ فَتَلِيهِمُ الْجَفَاءُ فَيُضِلُّونَ وَ يُضَلُّونَ وَ لَا خَيْرَ فِي شَيْءٍ لَيْسَ لَهُ أَصْلٌ .

²⁰ Al Kafi – V 8 – Hadeeth 14551

²¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 51

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Asbat, from his uncle Yaqoub Bin Salim, from Dawood Bin Farqad who said,

'Abu Abdullah^{asws} said: 'My^{asws} father^{asws} was saying: 'Allah^{azwj} Mighty and Majestic does not Capture the knowledge after having Sent it down, but He^{azwj} Causes the death of a scholar, so he goes away with whatever he knew and the vanities follow them (the people), so they would be straying and causing others to be straying, and there is no goodness in something which does not originate from its source (the Divine Knowledge)'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا عِلْمُهُ
الإمام الذي بعد الإمام فقال طهارته الولادة وحسن المشي ولا يلهو ولا يلعب .

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I said to Abu Ja'far^{asws}, 'What is the sign of the Imam^{asws} who is to be after the (current) Imam^{asws}?' So he^{asws} said: 'Clean of birth, and good upbringing, 'و لا يلهو و لا يلعب' and he^{asws} would neither indulge in vanities nor playfulness'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ أَعْطَانِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام)
هَذَا الدُّعَاءَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Abdul Rahman Bin Sayaba who said,

'Abu Abdullah^{asws} gave me this supplication:

رَبِّ دَعَنْتِي دَوَاعِي الدُّنْيَا فَأَجْبَتْهَا سَرِيعاً وَ رَكَنْتُ إِلَيْهَا طَائِعاً وَ دَعَنْتِي دَوَاعِي الآخِرَةِ فَتَبَطَّطْتُ عَنْهَا وَ أَبْطَأْتُ فِي الإِجَابَةِ وَ
المُسَارَعَةَ إِلَيْهَا كَمَا سَارَعْتُ إِلَى دَوَاعِي الدُّنْيَا وَ حُطَّامِهَا الهَامِدِ وَ هَشِيمِهَا البَائِدِ وَ سَرَاجِهَا الذَّاهِبِ

Lord^{azwj}! The temptations of the world invited me, so I responded to these quickly and turned towards these willingly, and the temptations of the Hereafter invited me, so I stayed steadfastly away from these and was complacent in the response and being quick towards these, just as I had quickly gone to the temptations of the world and its lifeless debris, and its transitory vanities, and its disappearing mirages. (an extract).²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ شَرَفُ
المؤمن صَلَاتُهُ بِاللَّيْلِ وَ عِزُّ المومن كَفُّهُ عَنْ أَعْرَاضِ النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan,

²² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 5

²³ Al Kafi V 1 – The Book Of Divine Authority CH 62 H 4

²⁴ Al Kafi V 2 – The Book Of Supplication CH 60 H 31

(It has been narrated) from Abu Abdullah^{asws} having said: 'A nobility of the Believer is his *Salāt* at night, and an honour of the Believer is his restraint from the vanities of the people'.²⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ عَنْ بَعْضِ رِجَالِهِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) كَانَ يَدْعُو بِهَذَا الدُّعَاءِ فِي كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ اللَّهُمَّ إِنَّ هَذَا شَهْرُ رَمَضَانَ وَ هَذَا شَهْرُ الصِّيَامِ وَ هَذَا شَهْرُ الْإِنَابَةِ وَ هَذَا شَهْرُ التَّوْبَةِ وَ هَذَا شَهْرُ الْمَغْفِرَةِ وَ الرَّحْمَةِ وَ هَذَا شَهْرُ الْعِتْقِ مِنَ النَّارِ وَ الْقَوْزِ بِالْجَنَّةِ

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ja'far Bin Muhammad, from Ali Bin Asbaat, from Abdul Rahman Bin Bashir, from one of his men that,

'Ali^{asws} Bin Al-Husayn^{asws} used to supplicate with this supplication during every day from the Month of Ramazan: 'O Allah^{azwj}! This is the Month of Ramazan, and this is the month of the Fasts, and this is the month of the representation, and this is the month of the repentance, and this is the month of the Forgiveness and the Mercy, and this is the month of emancipation from the Fire and the success with the Paradise.

اللَّهُمَّ فَسَلِّمْهُ لِي وَ تَسَلِّمْهُ مِنِّي وَ أَعِيَّ عَلَيْهِ بِأَفْضَلِ عَوْنِكَ وَ وَفِّقْنِي فِيهِ لِطَاعَتِكَ وَ فَرِّغْنِي فِيهِ لِإِعَادَتِكَ وَ دُعَائِكَ وَ تِلَاوَةِ كِتَابِكَ وَ أَعْظِمْ لِي فِيهِ الْبَرَكَاتِ وَ أَحْسِنْ لِي فِيهِ الْعَاقِبَةَ وَ أَصِحِّ لِي فِيهِ بَدَنِي وَ أَوْسِعْ فِيهِ رِزْقِي وَ اكْفِنِي فِيهِ مَا أَهْمَنِي وَ اسْتَجِبْ لِي فِيهِ دُعَائِي وَ بَلِّغْنِي فِيهِ رَجَائِي

O Allah^{azwj}! Therefore, submit it to me^{asws} and receive it from me^{asws}, and aid me over it with the Grace, and Incline me^{asws} in it for being obedient to You^{azwj}, and Free me^{asws} for Your^{azwj} worship, and Your^{azwj} supplication, and recitation of Your^{azwj} book; and Magnify for me^{asws} the Blessings in it, and better the end-results for me^{asws} in it, and correct my^{asws} body for me^{asws} in it, and Expand my^{asws} sustenance in it, and Suffice for me^{asws} for what concerns me^{asws}, and Answer my^{asws} supplication for me^{asws} in it, and Make my^{asws} hopes reach fruition in it.

اللَّهُمَّ أَدْهِبْ عَنِّي فِيهِ النُّعَاسَ وَ الْكَسَلَ وَ السَّامَةَ وَ الْفُتْرَةَ وَ الْقَسْوَةَ وَ الْعَقْلَةَ وَ الْعِرَّةَ اللَّهُمَّ جَنِّبْنِي فِيهِ الْعِلَالَ وَ الْأَسْقَامَ وَ الْهُمُومَ وَ الْأَحْزَانَ وَ الْأَعْرَاضَ وَ الْأَمْرَاضَ وَ الْخَطَايَا وَ الذُّنُوبَ وَ اصْرِفْ عَنِّي فِيهِ السُّوءَ وَ الْفَحْشَاءَ وَ الْجَهْدَ وَ الْبَلَاءَ وَ التَّعَبَ وَ الْعَنَاءَ إِنَّكَ سَمِيعُ الدُّعَاءِ

O Allah^{azwj}! Remove from me^{asws} therein, the laziness, and the indolence, and the tiredness, and the indifference, and the cruelty, and the negligence, and the deception. O Allah^{azwj}! Keep aside from me^{asws} therein, the aches, and the illnesses, and the worries, and the griefs, and the symptoms, and the diseases, and the errors, and the sins. And, Repel from me^{asws}, the evil, and the immoralities, and denials, and the afflictions, and the exhaustion, and the tiredness, You^{azwj} are the Hearer of the supplications.

²⁵ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 9

اللَّهُمَّ أَعِزِّي فِيهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ هَمَزِهِ وَ لَمَزِهِ وَ نَفَثِهِ وَ نَفْحِهِ وَ وَسْوَاسِهِ وَ كَيْدِهِ وَ مَكْرِهِ وَ حِيلِهِ وَ أَمَانِيهِ وَ خُدَعِهِ وَ غُرُورِهِ وَ فِتْنَتِهِ وَ رَحْلِهِ وَ شَرْكِهِ وَ أَعْوَانِهِ وَ أَتْبَاعِهِ وَ أَحْدَانِهِ وَ أَشْيَاعِهِ وَ أَوْلِيَائِهِ وَ شُرَكَائِهِ وَ جَمِيعِ كَيْدِهِمْ

O Allah^{azwj}! Shelter me^{asws} therein from the Pelted Satan^{la}, and his^{la} slandering, and his^{la} defaming, and his^{la} whispering, and his^{la} blowing's, and his^{la} indecisiveness, and his^{la} traps, and his^{la} plans, and his^{la} tricks, and his^{la} betrayals, and his^{la} deceptions, and his^{la} vanities, and his^{la} 'فِتْنَتِهِ' strife, and his^{la} infantry, and his^{la} associates, and his^{la} helpers, and his^{la} followers, and his^{la} deceivers, and his^{la} adherents, and his^{la} friends, and his^{la} partners, and the entirety of his^{la} plots.

اللَّهُمَّ ارْزُقْنِي فِيهِ تَمَامَ صِيَامِهِ وَ بُلُوعَ الْأَمَلِ فِي قِيَامِهِ وَ اسْتِكْمَالَ مَا يُرْضِيكَ فِيهِ صَبْرًا وَ إِيْمَانًا وَ يَقِينًا وَ اخْتِسَابًا ثُمَّ تَقَبَّلَنَّ ذَلِكَ مِنَّا بِالْأَضْعَافِ الْكَثِيرَةِ وَ الْأَجْرِ الْعَظِيمِ

O Allah^{azwj}! Grace me^{asws} in it, the completion of its Fasts, and the fulfilment of the deeds during its establishment, and the perfection of what Pleases You^{azwj} therein of patience, and faith, and conviction, and anticipation, then Accept that from us^{asws} with the abundant increase, and the magnificent Recompense.

اللَّهُمَّ ارْزُقْنِي فِيهِ الْجِدَّةَ وَ الْإِحْتِهَادَ وَ الْقُوَّةَ وَ النَّشَاطَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ الرَّغْبَةَ وَ الرَّهْبَةَ وَ الْجُرْعَ وَ الرَّقَّةَ وَ صِدْقَ اللِّسَانِ وَ الْوَجَلَ مِنْكَ وَ الرَّجَاءَ لَكَ وَ التَّوَكُّلَ عَلَيْكَ وَ الثَّقَّةَ بِكَ وَ الْوَرَعَ عَنْ مَحَارِمِكَ بِصَالِحِ الْقَوْلِ وَ مَقْبُولِ السَّعْيِ وَ مَرْفُوعِ الْعَمَلِ وَ مُسْتَحَابِ الدُّعَاءِ وَ لَا تَحُلْ بَيْنِي وَ بَيْنَ شَيْءٍ مِنْ ذَلِكَ بَعْرَضٍ وَ لَا مَرَضٍ وَ لَا هَمٍّ وَ لَا غَمٍّ يَرْحِمْتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah^{azwj}! Grace me^{asws} in it, the struggling, and the striving, and the strength, and the activity, and the representation, and the repentance, and the desire, and the dread, and the dismay, and the tenderness, and the truthfulness of the tongue, and the scruples from You^{azwj}, and the wishing to You^{azwj}, and the reliance upon You^{azwj}, and the steadfastness with You^{azwj}, and the abstinence from Your^{azwj} Prohibition by the correct speech, and the Accepted works, and the raising of the deeds, and the Answering of the supplications. And, do not Permit between me^{asws} and anything from that, by an accident, nor an illness, nor a worry, nor a grief, by Your^{azwj} Mercy, O Most Merciful of the merciful ones'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَطَنَّ نَفْسَكَ عَلَى حُسْنِ الصَّحَابَةِ لِمَنْ صَحِبْتَ فِي حُسْنِ خُلُقِكَ وَ كُفَّ لِسَانَكَ وَ اكْظَمَ غَيْظَكَ وَ أَقْلَ لَعُونَكَ وَ تَفَرَّشْ عَفُونَكَ وَ تَسْخُو نَفْسَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawyaia Bin Ammar who said,

'Abu Abdullah^{asws} said: 'Settle yourself upon good companionship with the one who accompanies you with in regard to good mannerisms; and restrain your tongue, and stifle your anger, and lessen your vanities, and roll out your forgiveness, and make yourself generous'.²⁷

²⁶ Al Kafi – V 4 – The Book of Fasts Ch 5 H 7

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 47 H 3

The Regret in the Hereafter:

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ {74:45}

And we used to indulge in vanities along with the indulgers in vanities [74:45]

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، قوله عز و جل وَ لَمْ نَكُ نَطْعُمُ الْمَسْكِينِ وَ كُنَّا نَخُوضُ مَعَ الْخَائِضِينَ فيقول لهم أصحاب اليمين: ليس من هذا أوتيتم، فما الذي سلككم في سقر يا أشقياء؟»

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! The Words of the Mighty and Majestic: ***And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45]***. So the companions of the right hand (Shias) would be saying to them, 'It isn't this which brought you here. So: ***What brought you into Saqar (Inferno)? [74:42]***, O wretched ones?'

قالوا: كنا نكذب بيوم الدين حتى أتانا اليقين. فقالوا لهم: هذا الذي سلككم في سقر يا أشقياء، و يوم الدين يوم الميثاق حيث جحدوا و كذبوا بولايتك، و عتوا عليك و استكبروا».

They would be saying, '***And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47]***'. So they (Shias) would be saying to them, '(Now) this is that which brought you into Saqar, O wretched ones!' And the Day of Religion is the day of the Covenant when they rejected and belied your^{asws} Wilayah, and revolted against you^{asws} and were arrogant''²⁸.

Amir-ul-Momineen^{asws} cautioned those having free time:

وكان الناس أيضا يصيرون بالفراغ إلى غاية الاشر والبطر حتى يكثر الفساد ويظهر الفواحش. أعلمت ما طعم هذه الاصناف من الطير التي لا تخرج إلا بالليل كمثل البوم والهام والخفاش؟

²⁸ (Extract) (تأويل الآيات 2: 738 / 9)

And the people as well, being with the free time, are coming to the peak of evil and the wicked until the corruption abound and the immoralities appear. Didn't I^{asws} let you know what food there is for these types from the birds which do not come out except at night, like the owl, and the masked owl, and the bat?²⁹

Those who watch/listen to fiction:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا {25:72}

And those who are not witnessing the falsities (fiction), and when they pass by the vanities, they pass by nobly [25:72]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ قَالَ الْغِنَاءُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim, from Abu Al Sabbah,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of the Mighty and Majestic: **And those who are not witnessing the falsities [25:72]**. He^{asws} said: 'The singing (music)'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرٍو الرُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَقْبَلُ اللَّهُ شَيْئًا إِلَّا بِهِ

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

'I said to Abu Abdullah^{asws} 'O Scholar! Inform me, which of the deeds is the most superior in the Presence of Allah^{azwj}? He^{asws} said: What Allah^{azwj} will not Accept anything except with it'

قُلْتُ وَ مَا هُوَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حَقًّا

I asked, 'What is that?' He^{asws} said, *Emān* in Allah^{azwj} besides whom no one deserves to be worshipped. It (*Emān*) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) Reward.'

وَ قَالَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Allah has Said: **and when they pass by the vanities, they pass by nobly [25:72]**.

²⁹ Bihar Al Anwaar – V 3, The book of Tawheed, Ch 4 H 1

³⁰ Al Kafi – V 6 – The Book of Drinks Ch 34 H 6

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْغِيَ إِلَى مَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

This is what Allah^{azwj} has Made obligatory for the ears in relation to *Emān*; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of *Emān*.³¹

سَهْلُ بْنُ زِيَادٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ نَزَلْنَا الْمَدِينَةَ فَأَتَيْتَنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَنَا أَيْنَ نَزَلْتُمْ فَقُلْنَا عَلَى فُلَانٍ صَاحِبِ الْقِيَانِ فَقَالَ كُونُوا كِرَامًا

Sahl Bin Ziyad, from Saeed Bin Janaah, from Hammad, from Abu Ayoub Al Khazzaz who said,

'We lodged at Al-Medina, so we went over to Abu Abdullah^{asws}, so he^{asws} said to us: 'Where are you lodged at?' So we said, 'At so and so, the owner of the singing slave-girls'. He^{asws} said: 'Be honourable'.

فَوَ اللَّهُ مَا عَلِمْنَا مَا أَرَادَ بِهِ وَ ظَنَنَّا أَنَّهُ يَقُولُ تَقَضُّوا عَلَيْهِ فَعُدْنَا إِلَيْهِ فَقُلْنَا إِنَّا لَا نَدْرِي مَا أَرَدْتَ بِقَوْلِكَ كُونُوا كِرَامًا

So, by Allah^{azwj}, we did not know what he^{asws} intended by it, and we thought that he^{asws} was saying that we should be graceful upon it. So we returned to him^{asws}, and we said, 'We do not know what you^{asws} intended by your^{asws} words: 'Be honourable''.

فَقَالَ أَمَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا .

So he^{asws} said: 'Have you all not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **and when they pass by the vanities, they pass by nobly [25:72]?**³²

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1 (Extract)

³² Al Kafi – V 6 – The Book of Drinks Ch 34 H 9