

'Neither Fleeing nor Stay but to Allah^{-azwj}'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ 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^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Neither Fleeing nor Stay but to Allah^{-azwj}’

We all are going to die, sooner or later, Allah^{-azwj} has Mentioned death at several places in the Holy Quran¹, in these Verses, we are reminded about the death, about the fixed time of the death, Allah^{-azwj} Calls the ‘ النَّفْسُ الْمُطْمَئِنَّةُ – *the contented soul*’ to return to Him^{-azwj} being successful and Mercied (89-28-30). However, related to our topic, there is a Holy Verse where Allah^{-azwj} Warns the pretentious people to wish for the death if they can escape the accountability:

.....فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {62:6}

Then wish for the death if you were truthful’ [62:6]

An unjust, unholy person will never wish for the death, but a Believer will – the Momin, upon completion of his term, would love to meet with his Lord^{-azwj}. As Prophet Yahya^{-as} says: Where is the fleeing and where is the staying, O Allah^{-azwj}, except to You^{-azwj}

- وَ رُوِيَ أَنَّ يَحْيَى بْنَ زَكَرِيَّا عَ كَانَ يُفَكِّرُ فِي طُولِ اللَّيْلِ فِي أَمْرِ الْجَنَّةِ وَ النَّارِ فَيَسْهَرُ لَيْلَهُ وَ لَا يَأْخُذُهُ نَوْمٌ ثُمَّ يَقُولُ عِنْدَ الصَّبَاحِ اللَّهُمَّ أَيْنَ الْمَقْرُ وَ أَيْنَ الْمُسْتَقَرُّ اللَّهُمَّ إِلَّا إِلَيْكَ.

And it is reported,

‘Yahya^{-as} Bin Zakariya^{-as} was thinking in the length of the night regarding the matter of Paradise and Fire. He^{-as} stayed awake his^{-as} night and the sleep did not seize him^{-saww}. Then he^{-as} said in the morning: ‘O Allah^{-azwj}! Where is the fleeing and where is the staying, O Allah^{-azwj}, except to You^{-azwj}!’²

Below we learn from is a beautiful and detailed Hadith-e-Qudsi, which makes a Believer not only to wish for the meeting his Lord^{-azwj} but also guides him/her to become a truthful and loyal Believer.

عَنْ كِتَابِ إِشْرَاقِ الْقُلُوبِ لِلدَّيْلَمِيِّ، رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ أَنَّ النَّبِيَّ صَ سَأَلَ رَبَّهُ سُبْحَانَهُ لَيْلَةَ الْمِعْرَاجِ فَقَالَ يَا رَبِّ أَيُّ الْأَعْمَالِ أَفْضَلُ

¹ For example: 2:156, 89:27-30, 16:61, 31:34, 63:10-11, 3:185

² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 8 d

From the book 'Irshad Al Quloub' of Al Daylami –

'It is reported from Amir Al-Momineen^{-asws} that the Prophet^{-saww} asked his^{-saww} Lord^{-azwj} the Glorious on the night of the Ascension (Mi'raj). He^{-saww} said: 'O Lord^{-azwj} Which of the deeds is the best?'

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَيْسَ شَيْءٌ عِنْدِي أَفْضَلَ مِنَ التَّوَكُّلِ عَلَيَّ وَ الرِّضَا بِمَا قَسَمْتُ

Allah^{-azwj} Mighty and Majestic Said: "There isn't anything in My^{-azwj} Presence superior to the relying upon Me^{-azwj} and the satisfaction with what I^{-azwj} have Apportioned!

يَا مُحَمَّدُ وَجِبْتَ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَ وَجِبْتَ مَحَبَّتِي لِلْمُتَعَاظِفِينَ فِيَّ وَ وَجِبْتَ مَحَبَّتِي لِلْمُتَوَاصِلِينَ فِيَّ وَ وَجِبْتَ مَحَبَّتِي لِلْمُتَوَكِّلِينَ عَلَيَّ

O Muhammad^{-saww}! I^{-azwj} have Obligated one loving Me^{-azwj} for giving gifts to each other for My^{-azwj} Sake, and Obligated ones loving Me^{-azwj} to be compassionate to each other for My^{-azwj} Sake, and Obligated to connect with each other for My^{-azwj} Sake, and Obligated ones loving to be relying upon Me^{-azwj}.

وَ لَيْسَ لِمَحَبَّتِي عِلْمٌ وَ لَا غَايَةٌ وَ لَا نَهْيَةٌ وَ كُلَّمَا رَفَعْتُ هُمْ عَلِمًا وَضَعْتُ هُمْ عَلِمًا أَوْلَيْكَ الَّذِينَ نَظَرُوا إِلَى الْمُخْلُوقِينَ بِنَظَرِي إِلَيْهِمْ وَ لَا يَرْفَعُوا الْحَوَائِجَ إِلَى الْخَلْقِ بَطْوَهُمْ خَفِيفَةً مِنْ أَكْلِ الْحَلَالِ نَعِيمُهُمْ فِي الدُّنْيَا ذِكْرِي وَ مَحَبَّتِي وَ رِضَايَ عَنْهُمْ-

And there isn't any flag (limitation) for My^{-azwj} Love, nor any peak, nor any end-point, and every time a flag is raised for them, a flag is dropped for them. They are those who are looking at the created being with My^{-azwj} Looking at them, and they are not raising the needs to the creatures. Their bellies are light from eating the Permissible(s), their bounties in the world is My^{-azwj} Zikr, and My^{-azwj} Love and My^{-azwj} Satisfaction with them.

يَا أَحْمَدُ إِنْ أَحْبَبْتَ أَنْ تَكُونَ أَوْرَعَ النَّاسِ فَارْزُقْ فِي الدُّنْيَا وَ ارْزُقْ فِي الْآخِرَةِ

O Ahmad^{-saww}! If you^{-saww} love to be the most devout of the people, then be ascetic regarding the world and desirous regarding the Hereafter!"

فَقَالَ يَا إِلَهِي كَيْفَ أَرْزُقُ فِي الدُّنْيَا وَ أَرْزُقُ فِي الْآخِرَةِ

He^{-saww} said: 'O my^{-saww} God^{-azwj}! How can I^{-saww} be the most ascetic regarding the world and most desirous regarding the Hereafter?'

قَالَ خُذْ مِنَ الدُّنْيَا خِفَاءً مِنَ الطَّعَامِ وَ الشَّرَابِ وَ اللَّيْسِ وَ لَا تَدْخِرْ لِعَدٍ وَ دُمَّ عَلَى ذِكْرِي

He^{-azwj} Said: "Take from the world, the light (less) from the food, and the drink, and the clothing, and do not hoard for tomorrow, and be constant upon My^{-azwj} Zikr!"

فَقَالَ يَا رَبِّ وَ كَيْفَ أَدُومُ عَلَى ذِكْرِكَ

He^{-saww} said: 'O Lord^{-azwj}! And can I^{-saww} be constant upon Your^{-azwj} Zikr?'

فَقَالَ بِالْحُلُوةِ عَنِ النَّاسِ وَ بُعْضِكَ الْحُلُوَ وَ الْحَامِضِ وَ فَرَاغِ بَطْنِكَ وَ بَيْتِكَ مِنَ الدُّنْيَا-

He^{-azwj} Said: "By isolating from the people, and your hating the sweet and the sour, and freeing your belly (by fasting) and your house from the world.

يَا أَحْمَدُ فَاحْذَرُ أَنْ تَكُونَ مِثْلَ الصَّبِيِّ إِذَا نَظَرَ إِلَى الْأَخْضَرِ وَ الْأَصْفَرِ أَحَبَّهُ وَ إِذَا أُعْطِيَ شَيْئاً مِنَ الْحُلُوِّ وَ الْحَامِضِ اغْتَرَّ بِهِ

O Ahmad^{-saww}! Be careful of not being like the young boy. When he looks at the green and the yellow, he loves it, and when he is give something from the sweet and the sour, he is deceived by it!"

فَقَالَ يَا رَبِّ دُلَّنِي عَلَى عَمَلٍ أَتَقَرَّبُ بِهِ إِلَيْكَ

He^{-saww} said: 'O Lord^{-azwj}! Point me^{-saww} upon a deed I^{-saww} can draw closer to You^{-azwj}!'

قَالَ اجْعَلْ لَيْلَكَ نَهَاراً وَ نَهَارَكَ لَيْلاً

He^{-azwj} Said: "Make your^{-saww} night as a day, and your^{-saww} day as a night!"

قَالَ يَا رَبِّ كَيْفَ ذَلِكَ

He^{-saww} said: 'O Lord^{-azwj}! How can that be so?'

قَالَ اجْعَلْ نَوْمَكَ صَلَاةً وَ طَعَامَكَ الْجُوعَ-

He^{-azwj} Said: "Make your^{-saww} sleep as your^{-saww} Salat, and your food as the hunger!

يَا أَحْمَدُ وَ عَزَّتِي وَ جَلَالِي مَا مِنْ عَبْدٍ مُؤْمِنٍ ضَمِنَ لِي بِأَرْبَعِ خِصَالٍ إِلَّا أَدْخَلْتُهُ الْجَنَّةَ يَطْوِي لِسَانَهُ فَلَا يَفْتَحُهُ إِلَّا بِمَا يَعْنِيهِ وَ يَحْفَظُ قَلْبَهُ مِنَ الْوَسْوَاسِ وَ يَحْفَظُ عِلْمِي وَ نَظْرِي إِلَيْهِ وَ تَكُونُ فُرَّةٌ عَيْنَيْهِ الْجُوعَ-

O Ahmad^{-saww}! By My^{-azwj} Might and My^{-azwj} Majestic! There is no Momin servant who guarantees four characteristics for Me^{-azwj}, except I^{-azwj} shall Enter him into the Paradise – he would fold his tongue and not open it except for what concerns him, and he would guard his heart from the insinuations (of Satan^{-la}), and he would preserve My^{-azwj} Knowledge and My^{-azwj} Looking at him, and the hunger would be delight of his eyes!

يَا أَحْمَدُ لَوْ دُفَّتْ حَلَاوَةُ الْجُوعِ وَ الصَّمْتِ وَ الْحُلُوةِ وَ مَا وَرَثُوا مِنْهَا

O Ahmad^{-saww}! If you^{-saww} could taste (wish) for the sweetness of hunger, and the silence, and the isolation and that which inherit from these!"

قَالَ يَا رَبِّ مَا مِيرَاثُ الْجُوعِ

He^{-saww} said: 'O Lord^{-azwj}! What is the inheritance of hunger?'

قَالَ الْحِكْمَةُ وَ حِفْظُ الْقَلْبِ وَ التَّقَرُّبُ إِلَيَّ وَ الْحُزْنُ الدَّائِمُ وَ خِفَّةُ الْمُتَوَنِّتِ بَيْنَ النَّاسِ وَ قَوْلُ الْحَقِّ وَ لَا يُبَالِي عَاشَ بِسُرٍّ أَوْ بَعْسِرٍ -

He^{-azwj} Said: 'The wisdom, and guarding the heart, and drawing closer to Me^{-azwj}, and the constant grief, and lightness of provision between the people, and the word of truth, and he would not mind whether he lives in ease or hardship!

يَا أَحْمَدُ هَلْ تَدْرِي بِأَيِّ وَقْتٍ يَتَقَرَّبُ الْعَبْدُ إِلَى اللَّهِ

O Ahmad^{-saww}! Do you^{-saww} know in which timing the servant can draw closer to Allah^{-azwj}?"

قَالَ لَا يَا رَبِّ

He^{-saww} said: 'No, O Lord^{-azwj}!'

قَالَ إِذَا كَانَ جَائِعاً أَوْ سَاجِداً -

He^{-azwj} Said: "When he is either hungry or doing Sajdah!

يَا أَحْمَدُ عَجِبْتُ مِنْ ثَلَاثَةِ عِبِيدٍ عَبْدٌ دَخَلَ فِي الصَّلَاةِ وَ هُوَ يَعْلَمُ إِلَى مَنْ يَرْفَعُ يَدَيْهِ وَ قَدَامَ مَنْ هُوَ وَ هُوَ يَنْعَسُ وَ عَجِبْتُ مِنْ عَبْدٍ لَهُ قُوَّةٌ يَوْمَ مِنَ الْحَشِيشِ أَوْ غَيْرِهِ وَ هُوَ يَهْتُمُّ لِعَدِّهِ وَ عَجِبْتُ مِنْ عَبْدٍ لَا يَدْرِي أَيَّ رَاضٍ عَنْهُ أَمْ سَاحِطٌ عَلَيْهِ وَ هُوَ يَضْحَكُ

O Ahmad^{-saww}! I^{-azwj} am surprised from three servants – a servant who entered into the Salat while he knows the One^{-azwj} who is raising his hands to, and the One^{-azwj} who is in front of, but he still becomes drowsy/inattentive. And I^{-azwj} am surprised at a servant having his daily subsistence from the herbs or something else, and he still accuses (complains) for the next day. And I^{-azwj} am surprised who does not know whether I^{-azwj} am Pleased with him or Annoyed upon him, and he still laughs!

يَا أَحْمَدُ إِنَّ فِي الْجَنَّةِ قَصراً مِنَ اللُّؤلؤِ فَوْقَ اللُّؤلؤِ وَ دَرَّةٍ فَوْقَ دَرَّةٍ لَيْسَ فِيهَا قَصَمٌ وَ لَا وَصْلٌ فِيهَا الخَوَاصُّ أَنْظَرُ إِلَيْهِمْ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً وَ أَكَلْتُهُمْ كُلَّمَا نَظَرْتُ إِلَيْهِمْ أَزِيدُ فِي مُلْكِهِمْ سَبْعِينَ ضِعْفاً وَ إِذَا تَلَدَّدَ أَهْلُ الْجَنَّةِ بِالطَّعَامِ وَ الشَّرَابِ تَلَدَّدُوا بِكَلَامِي وَ ذِكْرِي وَ حَدِيثِي

O Ahmad^{-saww}! In the Paradise there is a castle of pearls above pearls, and gems above gems. There are no cracks (joints) nor any connections in it. The special ones (elites) look at them seventy times every day, and I^{-azwj} Speak to them every time I^{-azwj} Look at them. I^{-azwj} Increase in their kingdom seventy manifold, and whenever the people of Paradise derive pleasure with the food and the drink, they derive pleasure with My^{-azwj} Speech and My^{-azwj} Zikr, and My^{-azwj} Discussion!"

قَالَ يَا رَبِّ مَا عَلامَاتُ أَوْلِيَاكَ

He^{-saww} said: 'O Lord^{-azwj}! What are their signs?'

قَالَ هُمْ فِي الدُّنْيَا مَسْجُونُونَ قَدْ سَحَبُوا أَلْسِنَتَهُمْ مِنْ فُضُولِ الْكَلَامِ وَ بَطُونَهُمْ مِنْ فُضُولِ الطَّعَامِ - يَا أَحْمَدُ إِنَّ الْمَحَبَّةَ لِلَّهِ هِيَ الْمَحَبَّةُ لِلْفُقَرَاءِ وَ التَّقَرُّبُ إِلَيْهِمْ

He^{-azwj} Said: "They are prisoners in the world. Their tongues have imprisoned them from the surplus talk, and their bellies, from the surplus food. O Ahmad^{-saww}! The gifting to Allah^{-azwj} it is the gifting to the poor and drawing closer to them!"

قَالَ يَا رَبِّ وَمَنِ الْفُقَرَاءُ

He^{-saww} said: 'O Lord^{-azwj}, and who are the poor?'

قَالَ الَّذِينَ رَضُوا بِالْقَلِيلِ وَ صَبَرُوا عَلَى الْجُوعِ وَ شَكَرُوا عَلَى الرِّخَاءِ وَ لَمْ يَشْكُوا جُوعَهُمْ وَ لَا ظَمَأَهُمْ وَ لَا ظَمَأَهُمْ وَ لَمْ يَكْذِبُوا بِأَلْسِنَتِهِمْ وَ لَمْ يَعْضُبُوا عَلَى رَبِّهِمْ وَ لَمْ يَغْتَمُوا عَلَى مَا فَاتَهُمْ وَ لَمْ يَفْرَحُوا بِمَا آتَاهُمْ-

He^{-azwj} Said: "Those who are satisfied with the little and are patient upon the hunger, and they thank upon the ease, and they do not complain of their hunger nor of their thirst, and they do not lie with their tongues, and they do not get angered upon their Lord^{-azwj}, and they are not saddened at what is lost from them, and they do not rejoice at what comes to them.

يَا أَحْمَدُ حَبِّبِي حُبَّةٌ لِلْفُقَرَاءِ فَادُنْ الْفُقَرَاءَ وَ قَرِّبْ مَجْلِسَهُمْ مِنْكَ وَ بَعِدِ الْأَغْنِيَاءَ وَ بَعِدْ مَجْلِسَهُمْ مِنْكَ فَإِنَّ الْفُقَرَاءَ أَحِبَّائِي-

O Ahmad^{-saww}! Loving Me^{-azwj} is loving the poor, therefore go near the poor and draw their seats closer to you^{-saww} and distance the rich and distance their seats from you^{-saww}, for the poor are My^{-azwj} Loved ones.

يَا أَحْمَدُ لَا تَتَزَيَّنْ بِلِبَنِ الْبِنَاسِ وَ طِيبِ الطَّعَامِ وَ لَبَنِ الْوَطَاءِ فَإِنَّ النَّفْسَ مَأْوَى كُلِّ شَرٍّ وَ هِيَ رَفِيقُ كُلِّ سُوءٍ تَجُرُّهَا إِلَى طَاعَةِ اللَّهِ وَ تَجْرُكُ إِلَى مَعْصِيَتِهِ وَ تُخَالِفُكَ فِي طَاعَتِهِ وَ تُطِيعُكَ فِيمَا تَكْرَهُ وَ تَطْعَى إِذَا شَبِعْتَ وَ تَشْكُو إِذَا جَاعَتْ

O Ahmad^{-saww}! Do not adorn with the soft clothes, and good food, and soft carpets, for the soul is a shelter of every evil and it is a friend of every evil. You^{-saww} are pulling it to obedience of Allah^{-azwj} while it is pulling you^{-saww} to disobey Him^{-azwj} and opposes you^{-saww} from obeying Him^{-azwj}, and it obeys you in what you^{-saww} dislike and rebels when you^{-saww} are satiated, and complains when you^{-saww} are hungry.

وَ تَعْضُبُ إِذَا افْتَقَرْتَ وَ تَتَكَبَّرُ إِذَا اسْتَعْنَتْ وَ تَنْسَى إِذَا كَبُرَتْ وَ تَعْفَلُ إِذَا أَمِنَتْ وَ هِيَ قَرِينَةُ الشَّيْطَانِ وَ مَثَلُ النَّفْسِ كَمَثَلِ النَّعَامَةِ تَأْكُلُ الْكَثِيرَ وَ إِذَا حُمِلَ عَلَيْهَا لَا تَطِيرُ وَ مَثَلُ الدَّفْلَى لَوْثُهُ حَسَنٌ وَ طَعْمُهُ مُرٌّ-

And it gets angered when you^{-saww} are impoverished, and is arrogant when you^{-saww} are self-sufficient, and it forget when you^{-saww} get old, and is heedless when you^{-saww} are safe, and it is a pair of Satan^{-la}; and an example of the soul is like an example of the ostrich. It eats a lot, and when it is loaded upon, it cannot fly, and an example of the Oleander (flower). It's colour is excellent and it's taste is bitter.

يَا أَحْمَدُ أَبْغِضِ الدُّنْيَا وَ أَهْلَهَا وَ أَحِبَّ الْآخِرَةَ وَ أَهْلَهَا

O Ahmad^{-saww}! Hate the world and its people, and love the Hereafter and its people!"

قَالَ يَا رَبِّ وَمَنِ أَهْلُ الدُّنْيَا وَ مَنْ أَهْلُ الْآخِرَةِ

He^{-saww} said: 'O Lord^{-azwj}, and who are people of the world, and who are people of the Hereafter?'

قَالَ أَهْلُ الدُّنْيَا مَنْ كَثُرَ أَكْلُهُ وَ ضِحْكُهُ وَ نَوْمُهُ وَ غَضَبُهُ قَلِيلٌ الرِّضَا لَا يَتَعَذَّرُ إِلَى مَنْ أَسَاءَ إِلَيْهِ وَ لَا يَقْبَلُ مَغْدِرَةً مَنْ اغْتَدَرَ إِلَيْهِ كَسَلَانٌ عِنْدَ الطَّاعَةِ شُجَاعٌ عِنْدَ الْمَعْصِيَةِ أَمَلُهُ بَعِيدٌ وَ أَجَلُهُ قَرِيبٌ لَا يُحَاسِبُ نَفْسَهُ قَلِيلٌ الْمُنْفَعَةِ كَثِيرٌ الْكَلَامِ قَلِيلٌ الْخَوْفِ كَثِيرٌ الْفُرْحِ عِنْدَ الطَّعَامِ

He^{-azwj} Said: 'People of the world, his eating, and his laughter, and his sleep, and his anger is a lot. He is of little satisfaction, not even apologising to the one he is offensive to, nor does he accept an apology from the one apologising to him. He is lazy during the obedience, brace during the disobedience. His hopes are long and his death is near. He does not reckon himself as being of little benefit. He is of a lot of talk, little of fear, a lot of happiness during the meal.

وَ إِنَّ أَهْلَ الدُّنْيَا لَا يَشْكُرُونَ عِنْدَ الرِّخَاءِ وَ لَا يَصْبِرُونَ عِنْدَ الْبَلَاءِ كَثِيرٌ النَّاسِ عِنْدَهُمْ قَلِيلٌ يَحْمَدُونَ أَنْفُسَهُمْ بِمَا لَا يَفْعَلُونَ وَ يَدْعُونَ بِمَا لَيْسَ لَهُمْ وَ يَتَكَلَّمُونَ بِمَا يَتَمَنَّوْنَ وَ يَذْكُرُونَ مَسَاوِي النَّاسِ وَ يُحْفَوْنَ حَسَنَاتِهِمْ

And people of the world are neither thanking during the prosperity, nor are they being patient during the afflictions. A lot of people in their presence is few. They are praising themselves with what they haven't done and they are claiming what isn't for them, and they are speaking (reproaching) with what they are conferring, and they are mentioning evil deeds of the people, and there are taking their (people's) good deeds lightly!"

قَالَ يَا رَبِّ هَلْ يَكُونُ سِوَى هَذَا الْعَيْبِ فِي أَهْلِ الدُّنْيَا

He^{-saww} said: 'O Lord^{-azwj}! Does this fault happen to be the same among people of the world?'

قَالَ يَا أَحْمَدُ إِنَّ عَيْبَ أَهْلِ الدُّنْيَا كَثِيرٌ فِيهِمُ الْجَهْلُ وَ الْحُمْقُ- لَا يَتَوَاضَعُونَ لِمَنْ يَتَعَلَّمُونَ مِنْهُ وَ هُمْ عِنْدَ أَنْفُسِهِمْ عُقَلَاءُ وَ عِنْدَ الْغَارِفِينَ حَمَقَاءُ:

He^{-azwj} Said: 'O Ahmad^{-saww}! Faults of people of the world are a lot. Among them is the ignorant and the stupidity. They are not being humble to the one they are learning from, and there are intellectuals in their own view while in the presence of the Gnostics, they are idiots.

يَا أَحْمَدُ إِنَّ أَهْلَ الْخَيْرِ وَ أَهْلَ الْأَجْرَةِ رَقِيقَةٌ وَ جَوْهَرُهُمْ كَثِيرٌ حَيَاؤُهُمْ قَلِيلٌ حُمُومُهُمْ كَثِيرٌ نَفْعُهُمْ قَلِيلٌ مَكْرُهُمْ النَّاسُ مِنْهُمْ فِي رَاحَةٍ وَ أَنْفُسُهُمْ مِنْهُمْ فِي تَعَبٍ كَلَامُهُمْ مَوْزُونٌ مُحَاسِبِينَ لِأَنْفُسِهِمْ مُتَعَبِينَ لَهَا تَنَامُ أَعْيُنُهُمْ وَ لَا تَنَامُ قُلُوبُهُمْ أَغْيُنُهُمْ بَاكِيَةٌ وَ قُلُوبُهُمْ ذَاكِرَةٌ

O Ahmad^{-saww}! The good people and people of the Hereafter, gentle are their faces, a lot is their modesty, little is their stupidity, a lot is their benefit, few are their plans. The people are in comfort from them while they themselves are in fatigue from them. Their talk is weighed (careful). They reckon their own selves, tiring for it. Their eyes sleep and their hearts do not sleep. Their eyes are crying and their hearts are doing Zikr.

إِذَا كُتِبَ النَّاسُ مِنَ الْغَافِلِينَ كُتِبُوا مِنَ الدَّاكِرِينَ فِي أَوَّلِ التَّعْمَةِ يَحْمَدُونَ وَ فِي آخِرِهَا يَشْكُرُونَ دُعَاؤُهُمْ عِنْدَ اللَّهِ مَرْفُوعٌ وَ كَلَامُهُمْ مَسْمُوعٌ تَفْرَحُ الْمَلَائِكَةُ بِهِمْ يَدُورُ دُعَاؤُهُمْ تَحْتَ الْحُجُبِ

When the people are being written as being from the heedless ones, they are being written as being from the ones doing Zikr. They are praising (Allah^{-azwj}) in the beginning of the

bounties, and there are thanking in the end of it. Their supplications are being raised in the Presence of Allah^{-azwj} and their speeches are being heard. The Angels rejoice with them, circulating their supplications beneath the veils.

يُحِبُّ الرَّبُّ أَنْ يَسْمَعَ كَلَامَهُمْ كَمَا تُحِبُّ الْوَالِدَةُ وَلَدَهَا وَ لَا يَشْغَلُهُمْ عَنِ اللَّهِ شَيْءٌ طَرْفَةَ عَيْنٍ وَ لَا يُرِيدُونَ كَثْرَةَ الطَّعَامِ وَ لَا كَثْرَةَ الْكَلَامِ وَ لَا كَثْرَةَ اللَّيَاسِ النَّاسِ عِنْدَهُمْ مَوْتَى وَ اللَّهُ عِنْدَهُمْ حَيٌّ قِيَوْمٌ كَرِيمٌ

The Lord^{-azwj} Loves to Hear their speech just as the mother loves her children, and nothing pre-occupies them away from Allah^{-azwj} even for the blink of an eye, nor are they wanting a lot of food, nor a lot of talk, nor a lot of clothes. The people are dead in their view while Allah^{-azwj} is Living in their view, Eternal, Benevolent.

يَدْعُونَ الْمُدْرِبِينَ كَرَمًا وَ يُرِيدُونَ الْمُتْمِيلِينَ تَلَطُّفًا قَدْ صَارَتِ الدُّنْيَا وَ الْآخِرَةُ عِنْدَهُمْ وَاحِدَةً مَمُوتٌ النَّاسُ مَرَّةً وَ مَمُوتٌ أَحَدُهُمْ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ مُجَاهَدَةٍ أَنْفُسِهِمْ وَ مُخَالَفَةِ هَوَاهُمْ

The ones turning away, they call them honourably, and they are wanting the ones coming to them gently. The world and the Hereafter have become one in their view. The people are dying once, while one of them is dying seventy times a day from fighting against their own selves and opposing their own whims.

وَ الشَّيْطَانُ الَّذِي يَجْرِي فِي عُرُوقِهِمْ وَ لَوْ تَحَرَّكَتْ رِيحٌ لَزَعَزَعَتْهُمْ وَ إِنْ قَامُوا بَيْنَ يَدَيْكَ كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ - لَا أَرَى فِي قُلُوبِهِمْ شُغْلًا لِمَخْلُوقٍ

And the Satan^{-la} is the one who flows in their veins, and if the wind were to blow, it would shake them, and if they were to stand in front, it is as if they are a solid structure. I^{-azwj} do not See in their hearts any pre-occupation for a created being.

فَوَ عِزِّي وَ جَلَالِي لِأَحْيَيْتَهُمْ حَيَاةً طَيِّبَةً إِذَا فَارَقَتْ أَرْوَاحُهُمْ مِنْ جَسَدِهِمْ - لَا أَسْلُطُ عَلَيْهِمْ مَلَكُ الْمَوْتِ وَ لَا يَلِي قَبْضَ رُوحِهِمْ غَيْرِي وَ لَأَفْتَحَنَّ لِرُوحِهِمْ أَبْوَابَ السَّمَاءِ كُلَّهَا وَ لَأَرْفَعَنَّ الْحُجُبَ كُلَّهَا دُونِي

By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} shall Cause them to live a good life when their souls separate from their bodies. I^{-azwj} will not Cause the Angel of death to prevail upon them, nor will anyone be in charge of capturing their souls apart from Me^{-azwj}, and I^{-azwj} will Open for their souls, doors of the sky, all of them, and I^{-azwj} will Raise the veils besides Me^{-azwj}, all of them.

وَ لَأَمْرَنَّ الْجَنَانَ فَلْتُرْتَبَنَّ وَ الْحُورَ الْعِينُ فَلْتُرْفَنَّ وَ الْمَلَائِكَةَ فَلْتُصَلِّبَنَّ وَ الْأَشْجَارَ فَلْتُثْمِرَنَّ وَ نَخَارَ الْجَنَّةِ فَلْتُدَلِّبَنَّ

And I^{-azwj} will Command the Gardens, so they will be decorated, and the Maiden Houries so they will be escorted (to their husbands), and the Angels so they will send Salawaat, and the trees so they will bear fruit, and the fruits of Paradise so they will hang lower.

وَ لَأَمْرَنَّ رِيحًا مِنْ الرِّيَاحِ الَّتِي تَحْتَ الْعَرْشِ فَلْتَحْمِلَنَّ جِبَالًا مِنَ الْكَافُورِ وَ الْمِسْكِ الْأَدْفَرِ فَلْتَصِيرَنَّ وَفُودًا مِنْ غَيْرِ النَّارِ فَلْتَدْخُلَنَّ بِهِ وَ لَا يَكُونُ بَيْنِي وَ بَيْنَ رُوحِهِ سِتْرٌ

And I-azwj will Command a wind from the winds which are beneath the Throne, so they will carry a mountain of camphor and yellow musk so they will become firewood from without there being a fire. They will be entering it and there will not happen to be any curtain between Me-azwj and his soul.

فَأَقُولُ لَهُ عِنْدَ قَبْضِ رُوحِهِ مَرْحَباً وَ أَهْلاً بِقُدُومِكَ عَلَيَّ اصْعَدْ بِالْكَرَامَةِ وَ الْبُشْرَى وَ الرَّحْمَةَ وَ الرِّضْوَانَ- وَ جَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ خَالِدِينَ فِيهَا أَبَداً إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ فَلَوْ رَأَيْتَ الْمَلَائِكَةَ كَيْفَ يَأْخُذُ بِهَا وَاحِدٌ وَ يُعْطِيهَا الْآخِرَ -

I-azwj will be Saying to him at the capture of his soul: “Welcome and hello at your arrival to Me-azwj! Ascend with the honours, and the glad tidings, and the Mercy, and the Pleasure **and Gardens for them wherein is everlasting Bliss [9:21] Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]**. If only you-saww could see the Angels, how one takes with it and the other gives it.

يَا أَحْمَدُ إِنَّ أَهْلَ الْآخِرَةِ لَا يَهْتَهُهُمْ الطَّعَامُ مِنْدُ عَرَفُوا رَحْمَتَهُمْ وَ لَا يَشْعَلُهُمْ مُصِيبَةٌ مِنْدُ عَرَفُوا سَيِّئَاتِهِمْ يَبْكُونَ عَلَى خَطَايَاهُمْ يَتَعَبُونَ أَنْفُسَهُمْ وَ لَا يُرِيحُوهَا وَ إِنَّ رَاحَةَ أَهْلِ الْجَنَّةِ فِي الْمَوْتِ وَ الْآخِرَةِ مُسْتَرَاحٍ الْعَابِدِينَ

O Ahmad-saww! People of the Hereafter, the food is not pleasurable to them since they have recognised their Lord-azwj, nor does any difficulty pre-occupy them since they recognised their evil deeds. They are crying upon their mistakes (sins), exhausting their souls and not resting them, and the comfort of the people of Paradise is in the death, and the Hereafter is a comfort of the worshippers.

مُؤْنِسُهُمْ دُمُوعُهُمُ الَّتِي تَفِيضُ عَلَى خُدُودِهِمْ وَ جُلُوسُهُمْ مَعَ الْمَلَائِكَةِ الَّذِينَ عَنْ أَيْمَانِهِمْ وَ عَنْ شِمَائِلِهِمْ وَ مُنَاجَاتُهُمْ مَعَ الْجَلِيلِ الَّذِي فَوْقَ عَرْشِهِ وَ إِنَّ أَهْلَ الْآخِرَةِ قُلُوبُهُمْ فِي أَجْوَابِهِمْ قَدْ فَرِحَتْ يَقُولُونَ مَتَى نَسْتَرِيحُ مِنْ دَارِ الْفَنَاءِ إِلَى دَارِ الْبَقَاءِ-

Their consoler are their tears which flow upon their cheeks, and their sitting is with the Angels, the ones on their right and on their left, and their whispering with the Majestic Who is above His-azwj Throne, and people of the Hereafter, their hearts in their interior are rejoicing. They are saying, ‘When will we be resting from the temporal house to the ever-lasting House?’

يَا أَحْمَدُ هَلْ تَعْرِفُ مَا لِلزَّاهِدِينَ عِنْدِي فِي الْآخِرَةِ

O Ahmad! Do you know what is for the ascetics in My-azwj Presence in the Hereafter?”

قَالَ لَا يَا رَبِّ

He-saww said: ‘No, O Lord-azwj!’

قَالَ يُبْعَثُ الْخَلْقُ وَ يُنَاقَشُونَ بِالْحِسَابِ وَ هُمْ مِنْ ذَلِكَ آمِنُونَ إِنَّ أَدْنَى مَا أُعْطِيَ لِلزَّاهِدِينَ فِي الْآخِرَةِ أَنْ أُعْطِيَهُمْ مَفَاتِيحَ الْجَنَانِ كُلِّهَا حَتَّى يَفْتَحُوا أَيَّ بَابٍ شَاءُوا وَ لَا أُحْجَبُ عَنْهُمْ وَجْهِي

He-azwj Said: ‘The creatures will be Resurrected while they would be safe from that. The least of what would be given to the ascetics in the Hereafter is that they would be given keys of the

Gardens, all of them, until they can open whichever door they so desires to, and I^{-azwj} will not Veil My^{-azwj} Face.

وَلَأُنْعِمَنَّهُمْ بِاللَّوَانِ التَّلَذُّدِ مِنْ كَلَامِي وَ لَأَجْلِسَنَّهُمْ فِي مَقْعَدِ صِدْقِي وَ أَدْكُرُّهُمْ مَا صَنَعُوا وَ تَعْبُوا فِي دَارِ الدُّنْيَا

And I^{-azwj} will Favour upon them with a variety of pleasures from My^{-azwj} Speech, and I^{-azwj} will Make them sit in truthful sitting, and I^{-azwj} shall Remind them of what they had done and toiled in the house of the world.

وَ أَفْتَحْ لَهُمْ أَرْبَعَةَ أَبْوَابٍ بَابٌ تَدْخُلُ عَلَيْهِمُ الْهَدَايَا مِنْهُ بُكْرَةً وَ عَشِيئاً مِنْ عِنْدِي وَ بَابٌ يَنْظُرُونَ مِنْهُ إِلَى كَيْفِ شَاءُوا بِأَلَا صُعُوبَةٍ وَ بَابٌ يَطَّلِعُونَ مِنْهُ إِلَى النَّارِ فَيَنْظُرُونَ مِنْهُ إِلَى الظَّالِمِينَ كَيْفَ يُعَذَّبُونَ وَ بَابٌ تَدْخُلُ عَلَيْهِمْ مِنْهُ الْوَصَائِفُ وَ الْحُورُ الْعِينُ

And I^{-azwj} will Open for them, four doors from the doors – a door the gifts would be entering to them from it, morning and evening, from My^{-azwj} Presence, and a door they will be looking from it towards Me^{-azwj}, however they so desire to, without any difficulties, and a door they will be noticing from it to the Fire. They will be looking from it at the unjust ones, how they are being Punished, and a door the butlers and the Maiden Houries will be entering to them from it!”

قَالَ يَا رَبِّ مَنْ هَؤُلَاءِ الرَّاهِدُونَ الَّذِينَ وَصَفْتَهُمْ

He^{-saww} said: ‘O Lord^{-azwj}! Who are these ascetics, those whom You^{-azwj} have described?’

قَالَ الرَّاهِدُ هُوَ الَّذِي لَيْسَ لَهُ بَيْتٌ يَخْرُبُ فَيَعْتَمُ بِخَرَابِهِ وَ لَا لَهُ وَ لَدَّ يَمُوتُ فَيَحْزَنُ لِمَوْتِهِ وَ لَا لَهُ شَيْءٌ يَذْهَبُ فَيَحْزَنُ لِذَهَابِهِ وَ لَا يَعْرِفُهُ إِنْسَانٌ لِيَشْغَلَهُ عَنِ اللَّهِ طَرَفَةَ عَيْنٍ وَ لَا لَهُ فَضْلٌ طَعَامٍ لِيُسْأَلَ عَنْهُ وَ لَا لَهُ نُوبٌ لِيَتَّ

He^{-azwj} Said: ‘The ascetic, he is the one no house for him to ruin so he could be saddened at its ruination, nor is there any son for him to be dying so he could be grieving at his death, nor is there for him anything which can go away so he would grieve at its going away, nor does any person recognise him to distract him away from Allah^{-azwj} for the blink of an eye, nor is there any surplus food for him to be Questioned about it, nor are there any soft clothes for him.

يَا أَحْمَدُ وَجْهُ الرَّاهِدِينَ مُضْمَرَةٌ مِنْ تَعَبِ اللَّيْلِ وَ صَوْمِ النَّهَارِ وَ أَلْسِنَتُهُمْ كِبَالٌ إِلَّا مِنْ ذِكْرِ اللَّهِ تَعَالَى فُلُوهُمْ فِي صُدُورِهِمْ مَطْعُونَةٌ مِنْ كَثْرَةِ مَا يُحَالِفُونَ أَهْوَاءَهُمْ قَدْ ضَمَرُوا أَنْفُسَهُمْ مِنْ كَثْرَةِ صَمْتِهِمْ

O Ahmad^{-saww}! Faces of the ascetics are paled from exhaustion of the night, and fasting of the day, and their tongues are feeble except from Zikr of Allah^{-azwj} the Exalted. Their hearts are stabbed in their chests from the frequency of their opposing their own whims. They have withered themselves from the frequency of their silence.

قَدْ أُعْطُوا الْمَجْهُودَ مِنْ أَنْفُسِهِمْ- لَا مِنْ خَوْفِ نَارٍ وَ لَا مِنْ شَوْقِ جَنَّةٍ وَ لَكِنْ يَنْظُرُونَ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ فَيَعْلَمُونَ أَنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى أَهْلٌ لِلْعِبَادَةِ كَأَمَّا يَنْظُرُونَ إِلَى مَنْ فَوْقَهَا

They give the efforts from themselves, neither from fear of fire, nor from yearning of Paradise, but they are looking into kingdoms of the skies and the earth, so they are knowing that Allah^{-azwj} the Glorious and Exalted is rightful of the worship. It is as if they are looking at the One^{-azwj} above these!"

قَالَ يَا رَبِّ هَلْ تُعْطِي لِأَخِي مِنْ أُمَّتِي هَذَا

He^{-saww} said: 'O Lord^{-azwj}! Will You^{-azwj} be Giving this to anyone from my^{-saww} community?'

قَالَ يَا أَحْمَدُ هَذِهِ دَرَجَةُ الْأَنْبِيَاءِ وَ الصِّدِّيقِينَ مِنْ أُمَّتِكَ وَ أُمَّةٍ غَيْرِكَ وَ أَقْوَامٍ مِنَ الشُّهَدَاءِ

He^{-azwj} Said: "O Ahmad^{-saww}! This is a rank of the Prophets^{-as}, and the truthful from your^{-saww} community, and other communities, and people from the martyrs!"

قَالَ يَا رَبِّ أَيُّ الرُّهَادِ أَكْثَرُ رُهَادُ أُمَّتِي أَمْ رُهَادُ بَنِي إِسْرَائِيلَ

He^{-azwj} Said: 'O Lord^{-azwj}! Which of the ascetics are more, the ascetics of my^{-saww} community or ascetics of the children of Israel?'

قَالَ إِنَّ رُهَادَ بَنِي إِسْرَائِيلَ فِي رُهَادِ أُمَّتِكَ كَشَعْرَةٍ سَوْدَاءٍ فِي بَقَرَةٍ بَيْضَاءَ

He^{-azwj} Said: "The ascetics of the children of Israel in (comparison) to ascetics of your^{-saww} community are like a black hair in a white cow!"

فَقَالَ يَا رَبِّ كَيْفَ يَكُونُ ذَلِكَ وَ عَدَدُ بَنِي إِسْرَائِيلَ أَكْثَرُ مِنْ أُمَّتِي

He^{-saww} said: 'O Lord^{-azwj}! How can that happen to be, and the number of children of Israel are more than my^{-saww} community!'

قَالَ لِأَنَّهُمْ شَكُّوا بَعْدَ الْيَقِينِ وَ جَحَدُوا بَعْدَ الْإِقْرَارِ

He^{-azwj} Said: "Because they complained after the conviction, and they rejected after the acknowledging!"

قَالَ رَسُولُ اللَّهِ ص فَحَمِدْتُ اللَّهَ لِلزَّاهِدِينَ كَثِيرًا وَ شَكَرْتُهُ وَ دَعَوْتُ لَهُمْ فَفَلَّتْ لَهُمُ اللَّهْمُ احْفَظْهُمْ وَ ارْحَمْهُمْ وَ احْفَظْ عَلَيْهِمْ دِينَهُمُ الَّذِي ارْتَضَيْتَ لَهُمْ

Rasool-Allah^{-saww} said: 'I^{-saww} Praise Allah^{-azwj} a lot for the ascetics, and thanked Him^{-azwj}, and supplicated for them. I^{-saww} said: 'O Allah^{-azwj}! Protect them, and Mercy them, and Protect their religion upon them which You^{-azwj} are Pleased for them.

اللَّهُمَّ ارْزُقْهُمْ إِيمَانَ الْمُؤْمِنِينَ الَّذِي لَيْسَ بَعْدَهُ شَكٌّ وَ زِنَعٌ وَ وَرَعًا لَيْسَ بَعْدَهُ رَغْبَةٌ وَ خَوْفًا لَيْسَ بَعْدَهُ عَقْلَةٌ وَ عِلْمًا لَيْسَ بَعْدَهُ جَهْلٌ وَ عَفْلًا لَيْسَ بَعْدَهُ حَقٌّ وَ قُرْبًا لَيْسَ بَعْدَهُ بُعْدٌ وَ حُسُوعًا لَيْسَ بَعْدَهُ فَسَاوَةٌ وَ دُخْرًا لَيْسَ بَعْدَهُ نَسْيَانٌ وَ كَرَمًا لَيْسَ بَعْدَهُ هَوَانٌ وَ صَبْرًا لَيْسَ بَعْدَهُ ضَجْرٌ وَ جِلْمًا لَيْسَ بَعْدَهُ عَجَلَةٌ

O Allah^{-azwj}! Grace them Eman of the Momineen, that which there isn't any doubt and deviation after it, and devoutness not having any desires after it, and fear not having any

heedlessness after it, and knowledge not having ignorance after it, and intellect not having idiocy after it, and nearness not having remoteness after it, and humbleness not having cruelty after it, and remembrance not having forgetfulness after it, and honour not having lowness after it, and patience not having tedium (boredom) after it, and forbearance not having haste after it.

وَ اَمَلًا فُلُوهُمْ حَيَاءً مِنْكَ حَتَّى يَسْتَحْبُوا مِنْكَ كُلَّ وَقْتٍ وَ تُبَصِّرَهُمْ بِآفَاتِ الدُّنْيَا وَ آفَاتِ أَنْفُسِهِمْ وَ وَسَاوِسِ الشَّيْطَانِ فَإِنَّكَ تَعْلَمُ مَا فِي نَفْسِي وَ أَنْتَ عَلَّامُ الْغُيُوبِ-

And Fill their hearts with modesty from You^{-azwj} until they are embarrassed from You^{-azwj} all the time, and Make them insightful with afflictions of the world and their own afflictions, and insinuations of Satan^{-la}, for You^{-azwj} Know what is within myself^{-saww} and You^{-azwj} are All-Knowing of the hidden matters!'

يَا أَحْمَدُ عَلَيْكَ بِالْوَرَعِ فَإِنَّ الْوَرَعَ رَأْسُ الدِّينِ وَ وَسَطُ الدِّينِ وَ آخِرُ الدِّينِ إِنَّ الْوَرَعَ يُقَرِّبُ الْعَبْدَ إِلَى اللَّهِ تَعَالَى-

(He^{-azwj} Said): "O Ahmad^{-saww}! Upon you is to be with the devoutness, for the devoutness is head of the religion, and middle of the religion, and end of the religion. The devoutness draws the servant closer to Allah^{-azwj} the Exalted.

يَا أَحْمَدُ إِنَّ الْوَرَعَ كَالشُّنُوفِ بَيْنَ الْخَلْقِ وَ الْحُبْزِ بَيْنَ الطَّعَامِ إِنَّ الْوَرَعَ رَأْسُ الْإِيمَانِ وَ عِمَادُ الدِّينِ إِنَّ الْوَرَعَ مَثَلُهُ كَمَثَلِ السَّفِينَةِ كَمَا أَنَّ فِي الْبَحْرِ لَا يَنْجُو إِلَّا مَنْ كَانَ فِيهَا كَذَلِكَ لَا يَنْجُو الرَّاهِدُونَ إِلَّا بِالْوَرَعِ-

O Ahmad^{-azwj}! The devoutness is like the ear-ring between the ornaments, and the bread between the foods. The devoutness is head of the Eman, and the pillar of religion. The devoutness, its example is like an example of the ship just as it is in the sea, not is saved except the one who was in it, like the ascetics cannot be saved except with the devoutness.

يَا أَحْمَدُ مَا عَرَفَنِي عَبْدٌ وَ خَشَعَ لِي إِلَّا وَ خَشَعْتُ لَهُ-

O Ahmad^{-saww}! No servant recognises Me^{-azwj} and humbles to Me^{-azwj} except I^{-azwj} Humble to him.

يَا أَحْمَدُ الْوَرَعَ يَفْتَحُ عَلَى الْعَبْدِ أَبْوَابَ الْعِبَادَةِ فَتَكْرَمَ بِهِ عِنْدَ الْخَلْقِ وَ يَصِلُ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ-

O Ahmad^{-saww}! The devoutness opens the doors of worship upon the servants, so he becomes honourable by it in presence of the people, and he connects by it to Allah^{-azwj} Mighty and Majestic.

يَا أَحْمَدُ عَلَيْكَ بِالصَّمْتِ فَإِنَّ أَعْمَرَ الْقُلُوبِ قُلُوبَ الصَّالِحِينَ وَ الصَّامِتِينَ وَ إِنَّ أَحْرَبَ الْقُلُوبِ قُلُوبَ الْمُتَكَلِّمِينَ بِمَا لَا يَعْنِيهِمْ-

O Ahmad^{-saww}! Upon you^{-saww} is to be with the silence, for the hearts of the longest lifespan are hearts of the righteous and the silent ones, and the most ruined of hearts are hearts of the speakers with what does not concern them.

يَا أَحْمَدُ إِنَّ الْعِبَادَةَ عَشْرَةٌ أَجْزَاءُ تَسَعَةٌ مِنْهَا طَلَبُ الْحَلَالِ فَإِذَا طَيَّبْتَ مَطْعَمَكَ وَ مَسْرَبَكَ فَأَنْتَ فِي حِفْظِي وَ كَنْفِي

O Ahmad-saww! The worship is of ten segments – nine of these is seeking the Permissible (sustenance). When your food and drink is good then you are in My^{-azwj} Protection and My^{-azwj} Care!"

قَالَ يَا رَبِّ مَا أَوَّلُ الْعِبَادَةِ

He^{-saww} said: 'O Lord^{-azwj}! What is the first worship?'

قَالَ أَوَّلُ الْعِبَادَةِ الصَّمْتُ وَالصَّوْمُ

He^{-azwj} Said: "The first worship is the silence and the fasting!"

قَالَ يَا رَبِّ وَمَا مِيرَاثُ الصَّوْمِ

He^{-saww} said: 'O Lord^{-azwj}, and what is the inheritance of fasting?'

قَالَ الصَّوْمُ يُورِثُ الْحِكْمَةَ وَالْحِكْمَةُ تُورِثُ الْمَعْرِفَةَ وَالْمَعْرِفَةُ تُورِثُ الْيَقِينَ فَإِذَا اسْتَيْقَنَ الْعَبْدُ لَا يُبَالِي كَيْفَ أَصْبَحَ يُعْسِرُ أَمْ يُسِرُّ

He^{-azwj} Said: "The fasting inherits the wisdom, and the wisdom inherits the recognition, and the recognition inherits the conviction. When the servant is convinced, he does not mind how he becomes, in hardship or ease!"

وَ إِذَا كَانَ الْعَبْدُ فِي حَالَةِ الْمَوْتِ يَوْمَ عَلَى رَأْسِهِ مَلَائِكَةٌ بِيَدِكُلِّ مَلَكٍ كَأْسٌ مِنْ مَاءِ الْكُوْثَرِ وَ كَأْسٌ مِنَ الْخَمْرِ يَسْتَقُونَ رُوحَهُ حَتَّى تَذْهَبَ سَكَرَتُهُ وَ مَرَارَتُهُ وَ يُبَشِّرُونَهُ بِالْبِشَارَةِ الْعُظْمَى وَ يَقُولُونَ لَهُ طِبْتَ وَ طَابَ مَثْوَاكَ إِنَّكَ تَقْدَمُ عَلَى الْعَزِيزِ الْحَكِيمِ الْحَبِيبِ الْقَرِيبِ

And when the servant is in the state of death, Angels will stand upon his head. In the hand of each Angel will be a cup of camphor, and a cup of drink. They will quench his soul until his pangs and bitterness (of death) are gone, and they will give him glad tidings with the mighty glad tidings, and they will be saying to him: 'Feel good! Your destination is good. You are heading toward the Mighty, the Wise, the Beloved, the Near One!'

فَتَطِيرُ الرُّوحَ مِنْ أَيْدِي الْمَلَائِكَةِ فَتَصْعَدُ إِلَى اللَّهِ تَعَالَى فِي أَسْرَعٍ مِنْ طَرْفَةِ عَيْنٍ وَ لَا يَبْقَى حِجَابٌ وَ لَا سِتْرٌ بَيْنَهَا وَ بَيْنَ اللَّهِ تَعَالَى وَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا مُشْتَقًا وَ تَجْلِسُ عَلَى عَيْنِ الْعَرْشِ

The soul flies off from the hands of Angels and it ascends to Allah^{-azwj} the Exalted quicker than the blink of an eye, and there neither remains a veil nor a curtain between it (soul) and Allah^{-azwj} the Exalted, and Allah^{-azwj} Mighty and Majestic is Desirous to (meet) him, and he is seated at a spring by the Throne.

ثُمَّ يُقَالُ لَهَا كَيْفَ تَرَكْتِ الدُّنْيَا-

Then He^{-azwj} Says to it: "How did you leave the world?"

فَتَقُولُ إِلَهِي وَ عَزَّتِكَ وَ جَلَالِكَ لَا عَلِمَ لِي بِالْدُّنْيَا أَنَا مُنْذُ خَلَقْتَنِي خَائِفَةً مِنْكَ

It (soul) says, 'My God^{-azwj}! By You^{-azwj} Mighty and Your^{-azwj} Majesty! There is no knowledge for me with the world. Since You^{-azwj} had Created me, I have been fearing from You^{-azwj}'.

فَيَقُولُ اللَّهُ تَعَالَى صَدَقْتَ عَبْدِي كُنْتُ بِحَسْبِكَ فِي الدُّنْيَا وَ رُوحَكَ مَعِيَ فَأَنْتَ بِعَيْنِي سِرُّكَ وَ عَلَانِيَتُكَ سَلَّ أُعْطِكَ وَ تَمَنَّ عَلَيَّ فَأُكْرِمُكَ هَذِهِ جَنَّتِي فَتَجَنَّبْ فِيهَا وَ هَذَا جَوَارِي فَاسْكُنْهُ

Allah^{-azwj} the Exalted Says: "You speak the truth, My^{-azwj} servant. You were in the world with your body while your soul was with Me^{-azwj}, so you were in My^{-azwj} Eyes, your secrets and your announcements. Ask, I^{-azwj} shall Give you, and wish to Me^{-azwj}, I^{-azwj} shall Honour you. This here is My^{-azwj} Paradise. You have succeeded regarding it, and this is My^{-azwj} Neighbourhood, so dwell in it!"

فَتَقُولُ الرُّوحُ إِلَهِي عَرَفْتَنِي نَفْسَكَ فَاسْتَعْنَيْتَ بِمَا عَنِ جَمِيعِ خَلْقِكَ وَ عَزَّتِكَ وَ جَلَالِكَ لَوْ كَانَ رِضَاكَ فِي أَنْ أُفْطَعَ إِزْبًا إِزْبًا وَ أُقْتَلَ سَبْعِينَ قَتْلَةً بِأَشَدِّ مَا يُقْتَلُ بِهِ النَّاسُ لَكَانَ رِضَاكَ أَحَبَّ إِلَيَّ

The soul says, 'My God^{-azwj}! Introduce Yourself to me, so I can be needless by it from entirety of Your^{-azwj} creatures! By You^{-azwj} Might and Your^{-azwj} Majesty! If Your^{-azwj} Satisfaction were to be in my being cut into pieces and pieces, and to be killed seventy times with the severest of killings the people can be killed with, Your^{-azwj} Satisfaction would be more beloved to me.

إِلَهِي كَيْفَ أُعْجِبُ بِنَفْسِي وَ أَنَا ذَلِيلٌ إِنْ لَمْ تُكْرِمْنِي وَ أَنَا مَغْلُوبٌ إِنْ لَمْ تُنصُرْنِي وَ أَنَا ضَعِيفٌ إِنْ لَمْ تُقَوِّنِي وَ أَنَا مَيِّتٌ إِنْ لَمْ تُحْيِنِي بِذِكْرِكَ وَ لَوْ لَا سِرُّكَ لَأَفْتَضَحْتُ أَوَّلَ مَرَّةٍ عَصَيْتُكَ

My God^{-azwj}! How can I be fascinated with myself? And I am disgraced if You^{-azwj} don't Honour me, and I am overcome if You^{-azwj} don't Help me, and I am weak if You^{-azwj} don't Strengthen me, and I am dead if You^{-azwj} don't Revive me with Your^{-azwj} Zikr, and had it not been for Your^{-azwj} veil, I would have been exposed the first time I had disobeyed You^{-azwj}!

إِلَهِي كَيْفَ لَا أُطَلِّبُ رِضَاكَ وَ قَدْ أَكْمَلْتُ عَقْلِي حَتَّى عَرَفْتُكَ وَ عَرَفْتُ الْحَقَّ مِنَ الْبَاطِلِ وَ الْأَمْرَ مِنَ النَّهْيِ وَ الْعِلْمَ مِنَ الْجَهْلِ وَ النُّورَ مِنَ الظُّلْمَةِ

My God^{-azwj}! How can I not seek Your^{-azwj} Satisfaction and You^{-azwj} have Perfected my intellect until I recognised You^{-azwj}, and I recognised the truth from the falsehood, and the Commands from the Prohibitions, and the knowledge from the ignorance, and the light from the darkness?'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عَزَّتِكَ وَ جَلَالِي لَا أُحْجِبُ بَيْنِي وَ بَيْنَكَ فِي وَقْتٍ مِنَ الْأَوْقَاتِ كَذَلِكَ أَفْعَلُ بِأَجْبَائِي -

Allah^{-azwj} Mighty and Majestic Says: "By My^{-azwj} Mighty and My^{-azwj} Majestic! I^{-azwj} will not Veil between Me^{-azwj} and you, during any time from the timings. Like that I^{-azwj} Deal with My^{-azwj} Loves ones!

يَا أَحْمَدُ هَلْ تَدْرِي أَيُّ عَيْشٍ أَهْنَأُ وَ أَيُّ حَيَاةٍ أَبْقَى

O Ahmad^{-sawww}! Do you know which life is most welcoming, and which life is more lasting?"

قَالَ اللَّهُ لَا

He^{-saww} said: 'O Allah^{-azwj}, no!'

قَالَ أَمَا الْعَيْشُ الْهَيِّئُ فَهُوَ الَّذِي لَا يُغْفَرُ صَاحِبُهُ عَنْ ذِكْرِي وَ لَا يَنْسَى نِعْمَتِي وَ لَا يَجْهَلُ حَقِّي يُطَلِّبُ رِضَايَ فِي لَيْلِهِ وَ نَهَارِهِ

He^{-azwj} Said: 'As for the welcoming life, it is which its owner is not lazy from doing My^{-azwj} Zikr, nor does he forget My^{-azwj} bounties, nor does he ignore My^{-azwj} right. He seeks My^{-azwj} Satisfaction during his night and his day.

وَ أَمَا الْحَيَاةُ الْبَاقِيَةُ فَهِيَ الَّتِي يَعْمَلُ لِنَفْسِهِ حَتَّى تَهْوَنَ عَلَيْهِ الدُّنْيَا وَ تَصْغُرَ فِي عَيْنِهِ وَ تَعْظُمَ الْآخِرَةُ عِنْدَهُ وَ يُؤَيِّرُ هَوَايَ عَلَى هَوَاهُ وَ يَبْتَغِي مَرْضَاتِي وَ يُعْظِمُ حَقَّ عَظَمَتِي وَ يَذْكُرُ عَلَمِي بِهِ وَ يُرَاقِبُنِي بِاللَّيْلِ وَ النَّهَارِ عِنْدَ كُلِّ سَيِّئَةٍ أَوْ مَعْصِيَةٍ وَ يُنْفِي قَلْبَهُ عَنْ كُلِّ مَا أُكْرَهُ وَ يُبْعِضُ الشَّيْطَانَ وَ وَسَاوِسَهُ وَ لَا يَجْعَلُ لِإِبْلِيسَ عَلَى قَلْبِهِ سُلْطَانًا وَ سَبِيلًا

And as for the lasting life, it is which he works for himself until the world becomes insignificant to him and is belittle in his eyes, and the Hereafter is magnified in his view, and he prefers My^{-azwj} Desires over his own desires, and he seeks My^{-azwj} Satisfaction and magnifies the right of My^{-azwj} Magnificence, and he remembers My^{-azwj} Knowledge of him, and he watches out for Me^{-azwj} at night and day at every evil deed or (act of) disobedience, and he purifies his heart from all what I^{-azwj} Dislike, and he hates the Satan^{-la} and his^{-la} insinuations, and he does not make any authority and a way to be for Iblees^{-la} upon his heart.

فَإِذَا فَعَلَ ذَلِكَ أَسْكَنْتُ قَلْبَهُ حُبًّا حَتَّى أَجْعَلَ قَلْبَهُ لِي وَ فِرَاقَهُ وَ اشْتِغَالَهُ وَ هَمَّهُ وَ حَدِيثَهُ مِنَ النِّعْمَةِ الَّتِي أَنْعَمْتُ بِهَا عَلَى أَهْلِ مَحَبَّتِي مِنْ خَلْقِي وَ أَفْتَحُ عَيْنَ قَلْبِهِ وَ سَمْعَهُ حَتَّى يَسْمَعَ بِقَلْبِهِ وَ يَنْظُرُ بِقَلْبِهِ إِلَى جَلَالِي وَ عَظَمَتِي

When he does that, I^{-azwj} Settle Love in his heart until I^{-azwj} Make his heart to be for Me^{-azwj}, and his free times, and his pre-occupations, and his worries, and his discussions, from the bounties which I^{-azwj} have Favoured with upon people from My^{-azwj} creatures who love Me^{-azwj}, and I^{-azwj} Open the eyes of his heart and his ears until he hears with his heart and looks by his heart at My^{-azwj} Permissible(s), and My^{-azwj} Magnificence.

وَ أُضِيقُ عَلَيْهِ الدُّنْيَا وَ أُبْعِضُ الدُّنْيَا وَ أُبْعِضُ إِلَيْهِ مَا فِيهَا مِنَ اللَّذَاتِ وَ أَحْذِرُهُ مِنَ الدُّنْيَا وَ مَا فِيهَا كَمَا يُحْذِرُ الرَّاعِي غَنَمَهُ مِنْ مَرَاغِ الْهَلَكَةِ

And I^{-azwj} Restrict the world upon him, and Cause the world to be hateful, and hateful to him whatever pleasures there are in it, and I^{-azwj} Caution him of the world and whatever is in it, like what the shepherd cautions his sheep from the pastures of doom.

فَإِذَا كَانَ هَكَذَا يَغْرُرُ مِنَ النَّاسِ فِرَارًا وَ يَنْتَقِلُ مِنْ دَارِ الْفَنَاءِ إِلَى دَارِ الْبَقَاءِ وَ مِنْ دَارِ الشَّيْطَانِ إِلَى دَارِ الرَّحْمَنِ-

When he were to be like this, he will flee from the people with a fleeing, and he will transfer from a temporal house to the lasting house, and from the house of Satan^{-la} to the house of the Beneficent.

يَا أَحْمَدُ وَ لَا تُزَيِّنَنَّ بِالْهَيْبَةِ وَ الْعَظَمَةِ فَهَذَا هُوَ الْعَيْشُ الْهَيِّئُ وَ الْحَيَاةُ الْبَاقِيَةُ وَ هَذَا مَقَامُ الرَّاضِينَ فَمَنْ عَمِلَ بِرِضَايَ الرِّمَّةُ ثَلَاثَ حِصَالٍ أَعْرَفْتُهُ شُكْرًا لَا يُحَالِطُهُ الْجَهْلُ وَ ذِكْرًا لَا يُحَالِطُهُ التَّسْمَانُ وَ مَحَبَّةً لَا يُؤَيِّرُ عَلَى مَحَبَّتِي الْمَخْلُوقِينَ

O Ahmad^{-saww}! And I^{-azwj} will Adorn him with the awe and the magnificence. This is the welcoming house and the lasting life, and this is the position of the satisfied. The one who works with My^{-azwj} Satisfaction, I^{-azwj} shall necessitate three characteristics to him – I^{-azwj} shall Cause him to recognise the thanking, not mingling the ignorance, and Zikr not mingled with the forgetfulness, and love not preferring upon My^{-azwj} love the love of the created beings.

فَإِذَا أَحْبَبْتَنِي أَحْبَبْتُهُ وَ أَفْتَحُ عَيْنَ قَلْبِهِ إِلَى جَلَالِي وَ لَا أُخْفِي عَلَيْهِ خَاصَّةَ خَلْقِي وَ أَنَا جِيهِ فِي ظِلْمِ اللَّيْلِ وَ نُورِ النَّهَارِ حَتَّى يَنْقَطِعَ حَدِيثُهُ مَعَ الْمَخْلُوقِينَ وَ
مُحَاسِنَتُهُ مَعَهُمْ

When he loves Me^{-azwj}, I^{-azwj} will Love him, and Open the eyes of his heart to My^{-azwj} Majesty, and I^{-azwj} will not Hide from him the special of My^{-azwj} creatures, and I^{-azwj} will Whisper to him in the darkness of the night and brightness of the day until his discussion with the created beings is cut off and his sitting with them.

وَ أُسْمِعُهُ كَلَامِي وَ كَلَامَ مَلَائِكَتِي وَ أَعْرِفُهُ السِّرَّ الَّذِي سَتَرْتُهُ عَن خَلْقِي وَ أَلْبِسُهُ الْحَيَاءَ حَتَّى يَسْتَحْيِيَ مِنْهُ الْخَلْقُ كُلُّهُمْ وَ يَمْشِي عَلَى الْأَرْضِ مَغْفُوراً لَهُ

And I^{-azwj} shall Make him hear My^{-azwj} Speech and speech of My^{-azwj} Angels, and I^{-azwj} will Make him recognise the secrets which I^{-azwj} have Concealed from My^{-azwj} creatures, and I^{-azwj} will Clothe him the modesty until the creatures, all of them are embarrassed from him, and he will walk upon the earth having been Forgiven for.

وَ أَجْعَلُ قَلْبَهُ وَاعِياً وَ بَصِيراً وَ لَا أُخْفِي عَلَيْهِ شَيْئاً مِنْ جَنَّةٍ وَ لَا نَارٍ وَ أَعْرِفُهُ مَا يَمُرُّ عَلَى النَّاسِ فِي يَوْمِ الْقِيَامَةِ مِنَ الْهَوْلِ وَ الشَّدَّةِ وَ مَا أَحَاسِبُ الْأَغْنِيَاءَ وَ الْفُقَرَاءَ وَ الْجُهَّالَ وَ الْعُلَمَاءَ وَ أَنْوَمُهُ فِي قَبْرِهِ وَ أَنْزِلُ عَلَيْهِ مُنْكَرًا وَ نَكِيرًا حَتَّى يَسْأَلَاهُ وَ لَا يَرَى غَمْرَةَ الْمَوْتِ وَ ظِلْمَةَ الْقَبْرِ وَ اللَّحْدِ وَ هَوْلَ الْمَطْلَعِ

And I^{-azwj} shall Make his heart as a container and insightful, and I^{-azwj} will not Hide from him anything from a Garden or Fire, and I^{-azwj} will Make him recognise what shall pass upon the people during the Day of Qiyamah, from the horrors and the adversities, and I^{-azwj} will not Reckon the rich and the poor, and ignoramuses and the scholars, and I^{-azwj} Cause him to sleep in his grave and Send down Munkar and Nakeer (two questioning Angels) to him until they question him, and he will not see the pangs of death and nor darkness of the grave and nor the tomb (narrowness), and the emerging horrors.

ثُمَّ أَنْصِبُ لَهُ مِيزَانَهُ وَ أَنْشُرُ دِيْوَانَهُ ثُمَّ أَصْعُ كِتَابَهُ فِي يَمِينِهِ فَيَقْرَأُهُ مَنْشُوراً ثُمَّ لَا أَجْعَلُ بَيْنِي وَ بَيْنَهُ تَرْجُمَاناً فَهَذِهِ صِفَاتُ الْمُحِبِّينَ-

Then I^{-azwj} will Set-up his scale for him and Publish his register (of deeds). Then I^{-azwj} will Place his book in his right hand, and they (others) will read it published. Then I^{-azwj} will not Make any interpreter to be between Me^{-azwj} and him. So, these are attributes of the loving ones.

يَا أَحْمَدُ اجْعَلْ هَمَّكَ هَمًّا وَاحِداً فَاجْعَلْ لِسَانَكَ لِسَاناً وَاحِداً وَ اجْعَلْ بَدَنَكَ حَيًّا لَا تَعْفُلُ عَنِّي مَنْ يَعْفُلُ عَنِّي لَا أَبَالِي بِأَيِّ وَادٍ هَلَكَ-

O Ahmad^{-saww}! Make your worries as one worry. Make your tongues as on tongue, and make your body as living. Do not be heedless from Me^{-azwj}. One who is heedless from Me^{-azwj}, I^{-azwj} will not Care in which valley he is destroyed.

يَا أَحْمَدُ اسْتَعْمِلْ عَقْلَكَ قَبْلَ أَنْ يَذْهَبَ فَمَنْ اسْتَعْمَلَ عَقْلَهُ لَا يُخْطِئُ وَ لَا يَطْعَى-

O Ahmad^{-saww}! Use your^{-saww} intellect before it goes away. The one who uses his intellect will neither err nor transgress.

يَا أَحْمَدُ أَلَمْ تَدْرِ لِأَيِّ شَيْءٍ فَضَّلْتُكَ عَلَى سَائِرِ الْأَنْبِيَاءِ

O Ahmad^{-saww}! Do you not know for which thing (reason) I^{-azwj} have Merited you^{-saww} over rest of the Prophets^{-as}?'

قَالَ اللَّهُمَّ لَا

He^{-saww} said: 'O Allah^{-azwj}, no!'

قَالَ بِالْبَيْتَيْنِ وَ حُسْنِ الْخُلُقِ وَ سَخَاوَةِ النَّفْسِ وَ رَحْمَةِ الْخَلْقِ وَ كَذَلِكَ أَوْتَادُ الْأَرْضِ لَمْ يَكُونُوا أَوْتَاداً إِلَّا بِهَذَا-

He^{-azwj} Said: "Due to the conviction, and good manners, and generous self, and merciful morals, and like that are pegs of the earth. They cannot be pegs except with these.

يَا أَحْمَدُ إِنَّ الْعَبْدَ إِذَا أَجَاعَ بَطْنَهُ وَ حَفِظَ لِسَانَهُ عَلَّمْتُهُ الْحِكْمَةَ وَ إِنْ كَانَ كَافِرًا تَكُونُ حِكْمَتُهُ حُجَّةً عَلَيْهِ وَ وَبَالًا وَ إِنْ كَانَ مُؤْمِنًا تَكُونُ حِكْمَتُهُ لَهُ نُورًا وَ بُرْهَانًا وَ شِفَاءً وَ رَحْمَةً فَيَعْلَمُ مَا لَمْ يَكُنْ يَعْلَمُ وَ يُبْصِرُ مَا لَمْ يَكُنْ يُبْصِرُ

O Ahmad^{-saww}! When the servant keeps his belly hungry, and protects his tongue, I^{-azwj} Teach him the wisdom, and if he were to be a Kafir, his wisdom would be an argument upon him and a scourge, and if he were to be a Momin, his wisdom would be a Noor for him and a proof, and a healing, and a mercy. Thus, he would know what cannot be known, and he would have insight of what cannot be sighted.

فَأَوَّلُ مَا أَبْصَرَهُ عُيُوبَ نَفْسِهِ حَتَّى يَسْتَعِيزَ عَنْ عُيُوبِ غَيْرِهِ وَ أَبْصَرَهُ دَفَائِقَ الْعِلْمِ حَتَّى لَا يَدْخُلَ عَلَيْهِ الشَّيْطَانُ-

The first of what I^{-azwj} would Make him to be insightful of are faults of his own until he is too pre-occupied from faulting others, and I^{-azwj} will Cause him to have insight intricacies of knowledge until the Satan^{-la} cannot enter to see him.

يَا أَحْمَدُ لَيْسَ شَيْءٌ مِنَ الْعِبَادَةِ أَحَبَّ إِلَيَّ مِنَ الصَّمْتِ وَ الصَّوْمِ فَمَنْ صَامَ وَ لَمْ يَحْفَظْ لِسَانَهُ كَانَ كَمَنْ قَامَ وَ لَمْ يَقْرَأْ فِي صَلَاتِهِ فَأَعْطِيهِ أَجْرَ الْقِيَامِ وَ لَمْ أُعْطِهِ أَجْرَ الْعَابِدِينَ

O Ahmad^{-saww}! There isn't anything from the worship more Beloved to Me^{-azwj} than the silence and the fasting. The one who fasts and does not protect his tongue, would be like the one standing (for Salat) and does not recite (Quran) in his Salat. So I^{-azwj} Give him Rewards of the standing and do not Give him Rewards of the worshippers.

يَا أَحْمَدُ هَلْ تَدْرِي مَتَى تَكُونُ الْعَبْدُ عَابِداً

O Ahmad^{-saww}! Do you^{-saww} know when the servant becomes a worshipper?'

قَالَ لَا يَا رَبِّ

He^{-saww} said: ‘No, O Lord^{-azwj}!’

قَالَ إِذَا اجْتَمَعَ فِيهِ سَبْعُ خِصَالٍ وَرَعٌ يَحْجُزُهُ عَنِ الْمَحَارِمِ وَ صَمْتُ يَكْتُمُهُ عَمَّا لَا يَعْنِيهِ وَ خَوْفٌ يَزِدُّهُ كُلَّ يَوْمٍ مِنْ بُكَائِهِ وَ حَيَاءٌ يَسْتَحْيِي مَنِّي فِي الْخَلَاءِ وَ أَكْلٌ مَا لَا يَدُّ مِنْهُ وَ يُبَغِضُ الدُّنْيَا لِغُضِي لَهَا وَ يُحِبُّ الْأَخْيَارَ لِحُبِّي إِيَّاهُمْ-

He^{-azwj} Said: “When seven characteristics are gathered in him – devoutness cutting him off from the Prohibitions, and silence restraining him from what does not concern him, and fear increasing his crying every day, and modesty embarrassing him from Me^{-azwj} during the isolation, and he eats what there is no escape from, and he hates the world due to My^{-azwj} Hatred for it, and he loves the good people due to My^{-azwj} Love for them.

يَا أَحْمَدُ لَيْسَ كُلُّ مَنْ قَالَ أَحَبُّ اللَّهِ أَحَبَّنِي حَتَّى يَأْخُذَ قُوْتًا وَ يَلْبَسَ دُونَاً وَ يَنَامَ سُجُوداً وَ يُطِيلَ قِيَاماً وَ يَلْزَمَ صَمْتاً وَ يَتَوَكَّلَ عَلَيَّ وَ يَبْكِي كَثِيراً وَ يُغَلِّ ضَحْكَاً وَ يُخَالِفَ هَوَاهُ وَ يَتَّخِذَ الْمَسْجِدَ بَيْتاً وَ الْعِلْمَ صَاحِباً وَ الزُّهْدَ خَلِيصاً وَ الْعُلَمَاءَ أَجْبَاءً وَ الْفُقَرَاءَ رُفَقَاءً

O Ahmad^{-saww}! Not everyone who says, ‘I love Allah^{-azwj}, love Me^{-azwj}, until he takes to daily bread, and wears lowly (clothes), and sleeps in Sajdah, and prolongs standing, and necessitates silence, and relies upon Me^{-azwj}, and cries a lot, and little is his laughter, and he opposes his whims, and he takes the Masjid as a house, and the knowledge as a companion, and the ascetism as a sitting companion, and the scholars as loved ones, and the poor as friends.

وَ يَطْلُبُ رِضَايَ وَ يَفِرُّ مِنَ الْعَاصِيَيْنِ فِرَاراً وَ يَشْعَلُ بِذِكْرِي اشْتِعَالاً وَ يُكْثِرُ التَّسْبِيحَ دَائِماً وَ يَكُونُ بِالْوَعْدِ صَادِقاً وَ بِالْعَهْدِ وَاثِياً وَ يَكُونُ قَلْبُهُ طَاهِراً وَ فِي الصَّلَاةِ زَاكِياً وَ فِي الْفَرَائِضِ مُجْتَهِداً وَ فِيمَا عِنْدِي فِي الثَّوَابِ رَاغِباً وَ مِنْ عَدَائِي رَاهِباً وَ لِأَجْبَائِي قَرِيناً وَ خَلِيصاً-

And he seeks My^{-azwj} Satisfaction, and flees from the disobedience with a fleeing, and he pre-occupies with My^{-azwj} Zikr as pre-occupation, and he frequents the glorification constantly, and he becomes truthful of the promise, and loyal with the pact, and his hearing becomes clean, and is pure in the Salat, and striving in the obligations, and desirous of the Rewards regarding what is with Me^{-azwj}, and fearful from My^{-azwj} Punishment, and pairs and sits to My^{-azwj} loved ones.

يَا أَحْمَدُ لَوْ صَلَّى الْعَبْدُ صَلَاةَ أَهْلِ السَّمَاءِ وَ الْأَرْضِ وَ يَصُومُ صِيَامَ أَهْلِ السَّمَاءِ وَ الْأَرْضِ وَ يَطْوِي مِنَ الطَّعَامِ مِثْلَ الْمَلَائِكَةِ وَ لَيْسَ لِنَاسِ الْعَارِي نَمٌّ أَرَى فِي قَلْبِهِ مِنْ حُبِّ الدُّنْيَا ذَرَّةً أَوْ سَعْتَهَا أَوْ رِئَاسَتَهَا أَوْ خَلِيَّتَهَا أَوْ زِينَتَهَا- لَا يُجَاوِزُنِي فِي دَارِي وَ لَا نَعْنَنُ مِنْ قَلْبِهِ مَحَبَّتِي

O Ahmad^{-saww}! If the servant were to pray Salat of people the sky and the earth, and fasts fasting, and he bends from the (lack of) food like the Angels, and wear the clothing of the bare, then I^{-azwj} See in his heart a particle of love of the world, or it’s capaciousness, or its governance, or its ornaments, or its adornments, he will not be in My^{-azwj} Vicinity in My^{-azwj} House, and I^{-azwj} will Remove My^{-azwj} love from his heart.

وَ عَلَيْكَ سَلَامِي وَ رَحْمَتِي وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And upon you^{-saww} is My^{-azwj} Greetings and My^{-azwj} Mercy!" And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds".³

Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 6