

In the name of Allah, the Rahman, the Raheem

يا عبدالله لَقَدْ نَصَبَ ابليسُ حَبَائِلَهُ فِي دَارِ الْغُرُورِ فَمَا يَقْصُدُ فِيهَا إِلَّا اَوْلِيَاءَنَا وَ لَقَدْ جَلَّتِ الْاٰخِرَةُ فِي اَعْيُنِهِمْ حَتَّى مَا يُرِيدُونَ بِهَا بَدَلًا آه، آه عَلَى قُلُوبِ حُشِيَّتِ نَوْرًا؛ وَإِنَّمَا كَانَتِ الدُّنْيَا عِنْدَهُمْ بِمَنْزِلَةِ الشَّجَاعِ الْاَزْقِيمِ؛ وَالْعَدُوِّ الْاَعْجَمِ اسْتَوْحَشُوا مِمَّا بِهِ اسْتَأْنَسَ الْمُتَرْفُونَ اَوْلِيَاكَ اَوْلِيَايَ حَقًّا وَبِهِمْ تُكْشَفُ كُلُّ فِتْنَةٍ وَتُرْفَعُ كُلُّ بَلِيَّةٍ

O Abdullah, Indeed Iblees has laid his traps in this world of deceit. And he intends none but our friends. The Akhirat in their view is great and they do not change it with anything else. Alas! How much their hearts are enlightened. The world before the friends of the AhlulBayt (as) is like a dangerous snake. Dunya for them is like an illogical enemy. They are frightened with the acquaintance of the daring sinful. They are my friends indeed. Through them every test is unveiled, and every trial removed.

يا ابنَ جندب، حَقٌّ عَلَى كُلِّ مُسْلِمٍ يَعْرِفُنَا أَنْ يَعْرِضَ عَمَلَهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ عَلَى نَفْسِهِ فَيَكُونَ مُحَاسِبَ نَفْسِهِ، فَإِنْ رَأَى حَسَنَةً اسْتَزَادَ مِنْهَا وَإِنْ رَأَى سَيِّئَةً اسْتَغْفَرَ مِنْهَا لِئَلَّا يُخْزَى يَوْمَ الْقِيَمَةِ

O son of Jundab, it is upon every Muslim who knows us, that he must present his actions before him, every day and every night, such that he is his own accountant. If he sees good, he should increase it. And if he sees bad, he must seek forgiveness, so that he is not defamed in the Hereafter.

يَا ابْنَ جُنْدَبِ حَقٌّ عَلَى كُلِّ مُسْلِمٍ يَعْرِفُنَا أَنْ يَعْرِضَ عَمَلَهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ عَلَى نَفْسِهِ فَيَكُونَ مُحَاسِبَ نَفْسِهِ فَإِنْ رَأَى حَسَنَةً اسْتَزَادَ مِنْهَا وَإِنْ رَأَى سَيِّئَةً اسْتَغْفَرَ مِنْهَا لِئَلَّا يُخْزَى يَوْمَ الْقِيَامَةِ.

O son of Jundab, it is upon every Muslim who knows us, that he must present his actions before him, every day and every night, such that he is an accountant of himself. If he sees good, he should increase it. And if he sees bad, he must seek forgiveness, so that he is not defamed in the Hereafter.

طُوبَى لِعَبْدٍ لَمْ يَغْبِطِ الْخَاطِئِينَ عَلَى مَا أُوتُوا مِنْ نَعِيمِ الدُّنْيَا وَزَهْرَتِهَا، طُوبَى لِعَبْدٍ طَلَبَ الْاٰخِرَةَ وَ سَعَى لَهَا، طُوبَى لِمَنْ لَمْ تُلْهِهِ الْاٰمَانِيُّ الْكَاذِبَةُ. رَحِمَ اللهُ قَوْمًا كَانُوا سِرَاجًا وَمَنَارًا، كَانُوا دُعَاةً اِلَيْنَا بِاَعْمَالِهِمْ وَمَجْهُودٍ طَاقَتِهِمْ لَيْسُوا كَمَنْ يُذِيعُ اَسْرَارَتَنَا.

Lucky is a servant who does not envy the wrongdoers for what they have been bestowed i.e. the worldly charms and favors. Lucky is a servant who seeks the Hereafter and strives towards it. And lucky is one who, his false hopes do not deceive him. May Allah have mercy on them who are a torch and a guide, who invite to us with their actions and with all their might. They are not like those who leak our secrets.

يَا ابْنَ جُنْدَب، إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ يَخَافُونَ اللَّهَ وَيُشْفِقُونَ أَنْ يُسَلَبُوا مَا أُعْطُوا مِنَ الْهُدَىٰ فَإِذَا ذَكَرُوا اللَّهَ وَنِعْمَانَهُ وَجِلُّوا وَاشْفَقُوا وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا مِمَّا أَظْهَرَهُ مِنْ نَفَائِدِ قُدْرَتِهِ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ.

O son of Jundab,

Indeed, the believers are those who fear Allah, they worry the guidance given to them being seized away. Then when Allah and his blessings are mentioned they tremble and fear. And then when His verses are recited their faith increases from that what He has made evident i.e. His might and upon Him is that they rely.

يَا ابْنَ جُنْدَب، قَدِيمًا عَمَرَ الْجَهْلُ وَقَوِيَ اسَاسُهُ وَذَلِكَ لِاتِّخَاذِهِمْ دِينَ اللَّهَ لَعِبًا حَتَّىٰ لَقَدْ كَانَ الْمُتَقَرِّبُ مِنْهُمْ إِلَىٰ اللَّهِ بِعَمَلِهِ يُرِيدُ سِوَاهُ أَوْلِيكَ هُمُ الظَّالِمُونَ.

O son of Jundab!

The foundation of ignorance always existed. and its basis has become firm, and that is because they have taken the religion of Allah as play. So much so that even those who intend to seek Him with their knowledge intend other than Him. They are indeed the transgressors.

يَا ابْنَ جُنْدَب لَوْ أَنَّ شِيعَتَنَا اسْتَقَامُوا لَصَافَحَتْهُمْ الْمَلَائِكَةُ وَلاَظَلَّتْهُمُ الْغَمَامُ وَلاَ شَرَقُوا نَهَارًا وَلاَ كَلُّوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَمَا سَأَلُوا اللَّهَ شَيْئًا إِلَّا أَعْطَاهُمْ.

O Son of Jundab, if our Shias were steadfast, the angels will shake hands with them. And the clouds would certainly shade them. And they would enlighten their day. They will eat from above them and from below their feet. And they would not ask Allah but that they will be given.

يَا ابْنَ جُنْدَب، لاَ تَقُلْ فِي الْمُنْذِبِينَ مِنْ أَهْلِ دَعْوَتِكُمْ إِلَّا خَيْرًا وَاسْتَكِينُوا إِلَى اللَّهِ فِي تَوْفِيقِهِمْ وَسَلُوا التَّوْبَةَ لَهُمْ فَكُلُّ مَنْ قَصَدَنَا وَتَوَلَّانَا وَلَمْ يُوَالِ عَدُوَّنَا وَقَالَ مَا يَعْلَمُ وَسَكَتَ عَمَّا لَا يَعْلَمُ أَوْ أَشْكَلَ عَلَيْهِ فَهُوَ فِي الْجَنَّةِ.

O Son of Jundab,

As for the wrong doers, from among the followers of your faith, do not speak but good regarding them. Seek their wellbeing, their success, seek repentance for them.

Indeed, whosoever, has sought us, has followed us and has not taken our enemies and says what he knows, and observes silence and is quiet towards what he does not know or is doubtful, indeed he is in the Heaven.

يَا ابْنَ جُنْدَبِ يَهْلِكُ الْمُتَكِلُ عَلَى عَمَلِهِ وَلَا يَنْجُوا الْمُتَجَرِّئُ عَلَى الذُّنُوبِ أَلْوَاتِقُ بِرَحْمَةِ اللَّهِ قُلْتُ
فَمَنْ يَنْجُو؟ قَالَ الَّذِينَ هُمْ بَيْنَ الرَّجَاءِ وَالْخَوْفِ كَأَنَّ قُلُوبَهُمْ فِي مِخْلَبٍ طَائِرٍ شَوْقاً إِلَى الثَّوَابِ وَ
خَوْفاً مِنَ الْعَذَابِ

One who relies on his good actions will be ruined. And one who sins, hoping the mercy of Allah will not find salvation.

Ibn Jundab inquired, and who will find salvation? He (as) said, they are those between fear and hope as if their hearts are in the claw of a bird, any moment it could harm or that it lets them free. The joy of thawab and the fear of punishment exists in their heart.

يَا ابْنَ جُنْدَبِ مَنْ سَرَّهُ أَنْ يُزَوِّجَهُ اللَّهُ الْحُورَ الْعَيْنِ وَيَتَوَجَّهُ بِالنُّورِ فَلْيُدْخِلْ عَلَى أَخِيهِ الْمُؤْمِنِ
السُّرُورَ.

O son of Jundab, one who wants Allah to marry him with the Houris and crowns him Noor must make his fellow brother in faith happy.

يَا ابْنَ جُنْدَبِ أَقِلَّ النَّوْمَ بِاللَّيْلِ وَالْكَلَامَ بِالنَّهَارِ فَمَا فِي الْجَسَدِ شَيْءٌ أَقَلُّ شُكْرًا مِنَ الْعَيْنِ وَاللِّسَانِ
فَإِنَّ أُمَّ سُلَيْمَانَ قَالَتْ لِسُلَيْمَانَ عَلَيْهِ السَّلَامُ يَا بُنَيَّ أَيَّاكَ وَالنَّوْمَ فَإِنَّهُ يُفْقِرُكَ يَوْمَ يَحْتَاجُ النَّاسُ
إِلَى أَعْمَالِهِمْ.

O son of Jundab, sleep less at night and talk little during the day. In the human body there is nothing more ungrateful than the eye and the tongue as indeed Sulaiman's (as) mother said to Sulaiman, my son, beware of the sleep, it will make you needy on the day when mankind will be in need of their actions.

يَا ابْنَ جُنْدَبِ إِنَّ لِلشَّيْطَانِ مَصَائِدَ يَصْطَادُ بِهَا فَتَحَامُوا شِبَاكَهُ وَمَصَائِدَهُ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ
وَمَا هِيَ قَالَ أَمَّا مَصَائِدُهُ فَصَدُّ عَنْ بَرِّ الإِخْوَانِ وَأَمَّا شِبَاكُهُ فَنَوْمٌ عَنْ قَضَاءِ الصَّلَوَاتِ الَّتِي
فَرَضَهَا اللَّهُ. أَمَا إِنَّهُ مَا يُعْبَدُ اللَّهُ بِمِثْلِ نَقْلِ الأَقْدَامِ إِلَى بَرِّ الإِخْوَانِ وَزِيَارَتِهِمْ وَيُلُّ لِلسَّاهِينَ عَنِ
الصَّلَوَاتِ النَّائِمِينَ فِي الخَلَوَاتِ المُسْتَهْزِئِينَ بِاللَّهِ وَآيَاتِهِ فِي الفُتَرَاتِ «أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الأُخْرَةِ
وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ القِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

O son of Jundab, indeed Shaitan has traps with which he catches. So, beware of his traps.
I then inquired, and what are they, O son of the Apostle of Allah?
As for his traps, among them is, abandoning doing good to fellow brothers. Among them is
delaying prayers that the Almighty Allah has made mandatory.
Know that, Allah has not been worshiped like the steps one takes towards doing good to fellow
brothers and visiting them.
And woe be unto those, unmindful of their prayers, asleep in the hiding, mocking Allah and His
signs surely, they shall have no share in the Hereafter, and Allah will not speak to them, nor will
He look upon them on the day of resurrection nor will He purify them, and they shall have a
painful chastisement.

يَا ابْنَ جُنْدَبِ مَنْ أَصْبَحَ مَهْمُومًا لِسُوءِ فَكَاكِ رَقَبَتِهِ فَقَدْ هَوَّنَ عَلَيْهِ الجَلِيلَ وَرَغِبَ مِنْ رَبِّهِ فِي
الْوُتْحِ الحَقِيرِ وَمَنْ غَشَّ أَخَاهُ وَحَقَّرَهُ وَنَاوَاهُ جَعَلَ اللَّهُ النَّارَ مَأْوَاهُ وَمَنْ حَسَدَ مُؤْمِنًا انْمَاثَ الإِيمَانُ
فِي قَلْبِهِ كَمَا يَنْمِثُ المِلْحُ فِي المَاءِ؛

One who starts his day, worried, but not the worry of salvation from the chastisement has indeed
disregarded an important issue. He has indeed sought a very little benefit.
One who deceives his brother, plots, (removes from his rank), Allah will make the Fire his abode.
One who envies a believer, his faith will vanish from his heart, like the dissolving of salt in water.

يَا ابْنَ جُنْدَبِ أَلْمَأْشَى فِي حَاجَةِ أَخِيهِ كَالسَّاعِي بَيْنَ الصِّفَا وَالمَرُورَةِ وَقَاضَى حَاجَتَهُ كَالْمُتَشَجِّطِ بِدَمِهِ
فِي سَبِيلِ اللَّهِ يَوْمَ بَدْرٍ وَأُحُدٍ وَمَا عَذَّبَ اللَّهُ أُمَّةً إِلَّا عِنْدَ اسْتِهَانَتِهِمْ بِحُقُوقِ فُقَرَاءِ إِخْوَانِهِمْ. يَا ابْنَ
جُنْدَبِ بَلِّغْ مَعَاشِرَ شِيعَتِنَا وَقُلْ لَهُمْ لَا تَدَهَبَنَّ بِكُمْ المَذَاهِبُ فَوَاللَّهِ لَا تُنَالُ وَلا يُتَنَا إِلَّا بِالْوَرَعِ وَ
الإِجْتِهَادِ فِي الدُّنْيَا وَالمُؤَاوَسَةِ الإِخْوَانِ فِي اللَّهِ وَلا يَسُ مِنْ شِيعَتِنَا مَنْ يَظْلِمُ النَّاسَ

O son of Jundab! The one who strives for his fellow brother, is like the one who strives between Safa and Marwa .

And the one who fulfils his needs is like the one who has sacrificed himself in the battles of Badr and Ohod. And Allah does not punish a nation but due to their dishonoring of their fellow brothers' rights in need.

O son of Jundab! Inform our Shia communities and tell them, to not let go of the teachings, for, by Allah, our love does not include the one but that he is wary and strives in the world and reaches out his brothers in faith, and the one who oppresses mankind is not from our Shias.

يَا ابْنَ جُنْدَبِ إِنَّمَا شِيعَتُنَا يُعْرِفُونَ بِخِصَالِ شَتَّى بِالسَّخَاءِ وَ الْبَدْلِ لِلِإِخْوَانِ وَ بَأْنَ يُصَلُّوْا
الْخَمْسِينَ لَيْلًا وَ نَهَارًا. شِيعَتُنَا لَا يَمْرُؤْنَ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُونَ طَمَعَ الْغُرَابِ وَ لَا يُجَاوِرُونَ لَنَا
عَدُوًّا وَ لَا يَسْأَلُونَ لَنَا مُبْغِضًا وَ لَوْ مَاتُوا جُوعًا. شِيعَتُنَا لَا يَأْكُلُونَ الْجَرِيَّ وَ لَا يَمْسَحُونَ عَلَى الْخَفِيِّنَ
وَ يُحَافِظُونَ عَلَى الزَّوَالِ وَ لَا يَشْرَبُونَ مُسْكِرًا. قُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُهُمْ قَالَ عَلَيْهِ
السَّلَامُ عَلَى رُؤْسِ الْجِبَالِ وَ أَطْرَافِ الْمُدُنِ وَ إِذَا دَخَلْتَ مَدِينَةً فَسَلِّ عَمَّنْ لَا يُجَاوِرُهُمْ وَ لَا يُجَاوِرُونَهُ
فَذَلِكَ مُؤْمِنٌ كَمَا قَالَ اللَّهُ «وَ جَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى
وَ اللَّهُ لَقَدْ كَانَ حَبِيبُ النَّجَارِ وَحْدَهُ.

O son of Jundab, our Shias are known for few qualities: Their generosity-their giving to their brothers and their offering of fifty prayers during the night and day. Our Shias are neither aggressive like dogs nor are they greedy like crows. Our Shiites will not be neighbors with our enemy, and even if they die of hunger, they will not want anything from anyone who is our enemy.

Our Shi'is do not eat eels and they do not perform mas-h on the footwear. They are cautious both of their noon prayers and their nawafil. They do not consume wine.

I said, may I be sacrificed unto you, and where do I find them?

He, upon him be salaam replied, on mountains, in country sides. When you enter a city, ask for those who are abandoned, are not sought as neighbors. He indeed is a momin as the Almighty has such said, there came a man from the city outskirts, hurrying. By Allah! Habib Najjar was one of them.

يَا ابْنَ جُنْدَبِ كُلُّ الذُّنُوبِ مَغْفُورَةٌ سِوَى عُقُوقِ أَهْلِ دَعْوَتِكَ وَ كُلِّ الْبِرِّ مَقْبُولٌ إِلَّا مَا كَانَ رِيَاءً. يَا
ابْنَ جُنْدَبِ أَحِبِّ فِي اللَّهِ وَ أَبْغِضْ فِي اللَّهِ وَ اسْتَمْسِكْ بِالْعُرْوَةِ الْوُثْقَى وَ اعْتَصِمْ بِالْهُدَى يُقْبَلْ

عَمَلِكَ فَإِنَّ اللَّهَ يَقُولُ « وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى فَلَا يُقْبَلُ إِلَّا الْإِيمَانُ
وَلَا إِيْمَانَ إِلَّا بِعَمَلٍ وَلَا عَمَلَ إِلَّا بِإِقْيَانٍ وَلَا يُقْبَلُ إِلَّا بِالْخُشُوعِ وَمَلَائِكُهَا كُلُّهَا الْهُدَى فَمَنْ اهْتَدَى
يُقْبَلُ عَمَلُهُ وَصَعِدَ إِلَى الْمَلَائِكَةِ مُتَقَبَّلاً » وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Every sin is forgivable except cheating the fellow faithful. Every good is rewarding except that what was to show.

O son of Jundab, be friends for Allah and break friendship for Allah. And hold on to the firmest handle and cling on to the guidance your actions will be accepted. Indeed, Allah such says, Indeed, I am all-forgiver toward him who repents, becomes faithful and acts righteously, and then follows guidance.' So, nothing but faith will be accepted, nor a faith without actions, neither action but with certainty, nor certainty without fear. And the criteria of all is guidance. One who is guided his action is accepted and will ascend the dominions accepted and Allah guides whomever He wishes to a straight path.

يَا ابْنَ جُنْدَبِ كُلُّ الذُّنُوبِ مَغْفُورَةٌ سِوَى عُقُوقِ أَهْلِ دَعْوَتِكَ وَكُلِّ الْبِرِّ مَقْبُولٌ إِلَّا مَا كَانَ رِيَاءً. يَا
ابْنَ جُنْدَبِ أَحِبِّبْ فِي اللَّهِ وَابْغِضْ فِي اللَّهِ وَاسْتَمْسِكْ بِالْعُرْوَةِ الْوُثْقَى وَاعْتَصِمْ بِالْهُدَى يُقْبَلُ
عَمَلُكَ فَإِنَّ اللَّهَ يَقُولُ « وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى » فَلَا يُقْبَلُ إِلَّا الْإِيمَانُ
وَلَا إِيْمَانَ إِلَّا بِعَمَلٍ وَلَا عَمَلَ إِلَّا بِإِقْيَانٍ وَلَا يُقْبَلُ إِلَّا بِالْخُشُوعِ وَمَلَائِكُهَا كُلُّهَا الْهُدَى فَمَنْ اهْتَدَى
يُقْبَلُ عَمَلُهُ وَصَعِدَ إِلَى الْمَلَائِكَةِ مُتَقَبَّلاً » وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Every sin is forgiven except disloyalty towards those who invite you.

Every good is accepted but that which is to show.

O son of Jundab, love for Allah, hate for Allah and hold on to the strong cord. Hold on to the guidance, your actions will be accepted. Indeed, Allah has said, Verily, I forgive those who repent, become faithful, act righteously, and follow guidance.'

Therefore, it will not be accepted but with faith, nor will faith be accepted but with action, neither is there any action but with certainty, nor is there any certainty but with fear and its criteria, in fact all of it is guidance. One who is guided his action will be accepted, he will ascend accepted towards the Malkoot, the higher levels and Allah guides whomever He wishes to a straight path.

يَا ابْنَ جُنْدَبِ إِنْ أَحْبَبْتَ أَنْ تُجَاوِرَ الْجَلِيلَ فِي دَارِهِ وَتُسْكِنَ الْفِرْدَوْسَ فِي جِوَارِهِ فَلْتَمَنَّ عَلَيْنِكَ الدُّنْيَا
وَاجْعَلِ الْمَوْتَ نَصَبَ عَيْنِكَ وَلَا تَدْخِرْ شَيْئاً لِعَدْوِ الْعِلْمِ أَنْ لَكَ مَا قَدَّمْتَ وَعَلَيْنِكَ مَا أَخَّرْتَ.

O son of Jundab, if you love to be neighbored with the Glorious Lord in His House and if you want to reside in Janat al-Firdous by Him, then keep away from Dunya, and keep death before your sight. Don't hoard anything for the morrow. And know that what you have sent forth is for you and that what you delay will be against you.

يَا ابْنَ جُنْدَبٍ مَنْ حَرَّمَ نَفْسَهُ كَسْبَهُ فَإِنَّمَا يَجْمَعُ لِغَيْرِهِ وَمَنْ أَطَاعَ هَوَاهُ فَقَدْ أَطَاعَ عَدُوَّهُ وَمَنْ يَثِقُ بِاللَّهِ يَكْفِيهِ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ وَيَحْفَظُ لَهُ مَا غَابَ عَنْهُ وَقَدْ عَجَزَ مَنْ لَمْ يُعِدَّ لِكُلِّ بَلَاءٍ صَبْرًا وَ لِكُلِّ نِعْمَةٍ شُكْرًا وَ لِكُلِّ عُسْرٍ يُسْرًا. صَبَرَ نَفْسَكَ عِنْدَ كُلِّ بَلِيَّةٍ فِي وُلْدٍ أَوْ مَالٍ أَوْ رِزْيَةٍ فَإِنَّمَا يَقْبِضُ عَارِيَّتَهُ وَيَأْخُذُ هِبَتَهُ لِيَبْلُغَ فِيهِمَا صَبْرَكَ وَ شُكْرَكَ وَ انْجِ اللَّهُ رَجَاءً لِيَجْرُتَكَ عَلَى مَعْصِيَتِهِ وَخَفَهُ خَوْفًا لِيُؤَيِّسَكَ مِنْ رَحْمَتِهِ.

O son of Jundab, one who deprives himself from work has availed it for others. One who obeys his vices has indeed obeyed his enemy. One who trusts God, he will indeed be sufficed by Him for all his needs of this world and the Hereafter. He will protect him and his interests in his absence. Incapable is one who has not availed patience for all trials, gratitude for every blessing and ease for every difficulty. Be patient in every trial pertaining to your children, wealth or disasters. Indeed, Allah takes that what He had given temporarily to you, He seizes away His bestowal to test your patience and your gratitude. Have such hope in Allah that does not switch you towards His disobedience and fear Him such that You do not despair His mercy.

وَلَا تَغْتَرَّ بِقَوْلِ الْجَاهِلِ وَلَا بِمَدْحِهِ فَتَكْبَرُ وَ تَجَبَّرَ وَ تُعْجِبَ بِعَمَلِكَ فَإِنَّ أَفْضَلَ الْعَمَلِ الْعِبَادَةَ وَ التَّوَاضُعَ.

Do not be deceived by the word of an ignorant such that his praise makes you arrogant and proud of your actions. Verily, the best action is worship and humbleness.

فَلَا تُضَيِّعْ مَالَكَ وَ تُصْلِحْ مَالَ غَيْرِكَ مَا خَلَفْتَهُ وَرَاءَ ظَهْرِكَ وَ اقْنَعْ بِمَا قَسَمَهُ اللَّهُ لَكَ وَ لَا تَنْظُرْ إِلَّا إِلَى مَا عِنْدَكَ وَ لَا تَتَمَنَّ مَا لَسْتَ تَنَالُهُ فَإِنَّ مَنْ قَنَعَ شَبِعَ وَ مَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ وَ خُذْ حَظَّكَ مِنْ آخِرَتِكَ وَ لَا تَكُنْ بَطْرًا فِي الْغِنَى وَ لَا جَزَعًا فِي الْفَقْرِ.

Do not ruin your wealth and you correct the wealth of others by that what you will leave behind. Be content with that what Allah has blessed you with. Do not admire but that what is with you. Do not desire that what you will never get to. One who is content is full. One who is not content

is hungry. Take your share from your Hereafter. When rich do not be arrogant nor be upset when poor.

وَلَا تَكُنْ فَظًّا غَلِيظًا يَكْرَهُ النَّاسُ قُرْبَكَ وَلَا تَكُنْ وَاهِنًا يَحْقِرُكَ مَنْ عَرَفَكَ وَلَا تَشَارَّ مَنْ فَوْقَكَ وَلَا تَسْخَرِ مَنْ هُوَ دُونَكَ وَلَا تَنَازِعِ الْأَمْرَ أَهْلَهُ وَلَا تُطِعِ السُّفَهَاءَ وَلَا تَكُنْ مَهِينًا تَحْتَ كُلِّ أَحَدٍ وَلَا تَتَكَلَّنْ عَلَى كِفَايَةِ أَحَدٍ.

Do not be hard hearted that people hate to come closer to you. Nor be disrespectful, for those who know you will disregard you. Do not quarrel with those who are above you nor mock those who are below you. Do not fight with those who owns rightfully. Do not obey the insane nor remain with disgrace under everyone. Do not rely upon the capability of anyone.

قِفْ عِنْدَ كُلِّ أَمْرٍ حَتَّى تَعْرِفَ مَدْخَلَهُ مِنْ مَخْرَجِهِ قَبْلَ أَنْ تَقَعَ فِيهِ فَتَنْدَمَ وَاجْعَلْ قَلْبَكَ قَرِيبًا تَشَارِكُهُ وَاجْعَلْ عِلْمَكَ وَالِدًا تَتَّبِعُهُ وَاجْعَلْ نَفْسَكَ عَدُوًّا تُجَاهِدُهُ وَعَارِيَةً تَرُدُّهَا فَإِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَعُرِفْتَ آيَةَ الصِّحَّةِ وَبَيَّنَ لَكَ الدَّاءُ وَدُلَّتْ عَلَى الدَّوَاءِ فَانظُرْ قِيَامَكَ عَلَى نَفْسِكَ وَإِنْ كَانَتْ لَكَ يَدٌ عِنْدَ إِنْسَانٍ فَلَا تُفْسِدْهَا بِكَثْرَةِ الْمِنَنِ وَالذِّكْرِ لَهَا وَلَكِنْ اتَّبِعْهَا بِأَفْضَلِ مِنْهَا فَإِنَّ ذَلِكَ أَجْمَلُ بِكَ فِي أَخْلَاقِكَ وَأَوْجِبْ لِلثَّوَابِ فِي آخِرَتِكَ وَعَلَيْكَ بِالصَّمْتِ تُعَدُّ حَلِيمًا جَاهِلًا كُنْتَ أَوْ عَالِمًا فَإِنَّ الصَّمْتَ زِينٌ لَكَ عِنْدَ الْعُلَمَاءِ وَالسَّتْرُ لَكَ عِنْدَ الْجُهَّالِ.

Stop before every task, until you know its inlets and outlets before you regret. Consider... your heart to be a near one with whom you consult. Your knowledge to be your father who you obey.

Your soul your enemy who you fight.

Your soul temporary that is to be returned. Indeed, you are your own physician!!

You know the signs of health, you recognize the pain and you have been guided to its cure.

Beware of your duty. If you have helped someone, do not ruin it by continuously mentioning and favoring, instead continue it with another better good deed. This is ethically better for you and more rewarding in the Hereafter.

Be quiet to be tolerant, whether you are knowledgeable or ignorant, as your silence is an adornment in knowledge and a cover in the ignorance.

يَا ابْنَ جُنْدَبِ إِنَّ عَيْسَىٰ بِنَ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ لِأَصْحَابِهِ أَرَأَيْتُمْ لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِأَخِيهِ فَرَأَى ثَوْبَهُ قَدْ انْكَشَفَ عَنْ بَعْضِ عَوْرَتِهِ أَكَانَ كَاشِفًا عَنْهَا كُلَّهَا أَمْ يَرُدُّ عَلَيْهَا مَا انْكَشَفَ مِنْهَا قَالُوا بَلْ نَرُدُّ عَلَيْهَا قَالَ كَلَّا بَلْ تَكْشِفُونَ عَنْهَا كُلَّهَا فَعَرَفُوا أَنَّ هَذَا مَثَلٌ ضَرَبَهُ لَهُمْ فَقِيلَ يَا رُوحَ اللَّهِ وَ كَيْفَ ذَلِكَ؟ قَالَ: الرَّجُلُ مِنْكُمْ يَطَّلِعُ عَلَى الْعَوْرَةِ مِنْ أَخِيهِ فَلَا يَسْتُرُهَا. بِحَقِّي أَقُولُ لَكُمْ إِنَّكُمْ لِأَتْصِيبُونَ مَا تُرِيدُونَ إِلَّا بِتَرْكِ مَا تَشْتَهُونَ وَلَا تَتَنَالُونَ مَا تَأْمُلُونَ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ. إِيَّاكُمْ وَالنَّظْرَةَ فَإِنَّهَا تَزْرَعُ فِي الْقَلْبِ الشَّهْوَةَ وَكَفَىٰ بِهَا لِصَاحِبِهَا فِتْنَةً. طُوبَىٰ لِمَنْ جَعَلَ بَصَرَهُ فِي قَلْبِهِ وَ لَمْ يَجْعَلْ بَصَرَهُ فِي عَيْنِهِ. لِاتَنْظُرُوا فِي عُيُوبِ النَّاسِ كَالْأَرْبَابِ وَانظُرُوا فِي عُيُوبِكُمْ كَهَيْئَةِ الْعَبِيدِ إِنَّمَا النَّاسُ رَجُلَانِ مُبْتَلَىٰ وَمُعَافَىٰ فَارْحَمُوا الْمُبْتَلَىٰ وَاحْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ.

O son of Jundab, verily Eisa son of Marium (upon him be salaam) said to his disciples, if you come across your fellow brother and see his clothing has uncovered his private parts, will you undress him so that his parts are evident completely or will you cover them?

They all said, we will cover it. He replied, no, you will uncover it completely. They thought it is a parable and inquired as to what it meant?

He replied, you come across a secret of your brother, but do not hide it. This is a fact that I tell you that you will never get to what you want but that you discard what you like. You will not get to your desires but by being patient with that you dislike. Mind your look as looks create temptations in the heart and that is enough for one to fell in the traps of trials. Lucky is him who has placed his looks in his heart and has not placed his looks in his eyes. Do not look at the faults of mankind like their lords but look into your own shortcomings like a slave.

Surely, people are of two kinds suffering and blessed. Have mercy on him who is suffering and praise Allah for the wellbeing.

يَا ابْنَ جُنْدَبِ، صِلْ مَنْ قَطَعَكَ وَاعْطِ مَنْ حَرَمَكَ وَأَحْسِنْ إِلَىٰ مَنْ أَسَاءَ إِلَيْكَ وَسَلِّمْ عَلَىٰ مَنْ سَبَّكَ وَأَنْصِفْ مَنْ خَاصَمَكَ وَاعْفُ عَمَّنْ ظَلَمَكَ كَمَا أَنَّكَ تُحِبُّ أَنْ يُعْفَىٰ عَنْكَ فَاعْتَبِرْ بِعَفْوِ اللَّهِ عَنْكَ أَلَا تَرَىٰ أَنَّ شَمْسَهُ أَشْرَقَتْ عَلَى الْأَبْرَارِ وَالْفُجَّارِ وَأَنَّ مَطَرَهُ يَنْزِلُ عَلَى الصَّالِحِينَ وَالْخَاطِئِينَ.

O son of Jundab, make ties with one who has broken with you. Give him who has deprived you. Do good to him who has done bad to you. Greet him who has sworn at you. Be fair to him who has been unfair to you. Forgive him who has oppressed you, just like you would like to be forgiven. Think of Allah's forgiveness for you. Do you not see that His sun shines on both the righteous and on the sinners and that His rain falls on both the noble and on the wrongdoers?

يَا ابْنَ جُنْدَبٍ لَا تَتَّصَدَّقْ عَلَى أَعْيُنِ النَّاسِ لِيُزَكَّوكَ فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَقَدْ اسْتَوْفَيْتَ أَجْرَكَ وَ لَكِنْ إِذَا أُعْطِيْتَ بِيَمِينِكَ فَلَا تَطَّلِعْ عَلَيْهَا شِمَالَكَ فَإِنَّ الَّذِي تَتَّصَدَّقُ لَهُ سِرًّا يَجْزِيكَ عِلَانِيَةً عَلَى رُؤُوسِ الْأَشْهَادِ فِي الْيَوْمِ الَّذِي لَا يَضُرُّكَ أَنْ لَا يَطَّلِعَ النَّاسُ عَلَى صَدَقَتِكَ ...

واخفض الصوت، إن ربك الذي يعلم ما تسرون وما تعلنون، قد علم ما تريدون قبل أن تسألوه. وإذا صمت فلا تغتب أحدا. ولا تلبسوا صيامكم بظلم. ولا تكن كالذي يصوم رياء الناس، مغبرة وجوهم، شعثة رؤوسهم، يابسة أفواههم لكي يعلم الناس أنهم صيامي.

O son of Jundab, do not give charity before the eyes of people so that they enlist you as pure. If you do that, you surely have received your reward. But when you give to someone with your right hand see that your left hand does not notice. Verily, one who gives charity secretly, He will reward you before the witnesses on that Day, then when it does not matter for people to know of your charity.

And lower your voice, indeed your Lord who is aware of what you hide and what you show, knows before you ask Him. Do not backbite anyone when you are fasting. Do not contaminate your fast with oppression. Be not like them who fast to show to people, their faces dusty, hair all awry, mouths dry, so that people know they are fasting.

يَا ابْنَ جُنْدَبِ الْخَيْرُ كُلُّهُ أَمَامَكَ وَإِنَّ الشَّرَّ كُلَّهُ أَمَامَكَ وَلَنْ تَرَى الْخَيْرَ وَالشَّرَّ إِلَّا بَعْدَ الْآخِرَةِ لِإِنَّ اللَّهَ جَلَّ وَعَزَّ جَعَلَ الْخَيْرَ كُلَّهُ فِي الْجَنَّةِ وَالشَّرَّ كُلَّهُ فِي النَّارِ لِأَنَّهُمَا الْبَاقِيَانِ وَالْوَاجِبُ عَلَى مَنْ وَهَبَ اللَّهُ لَهُ الْهُدَى وَآكْرَمَهُ بِالْإِيمَانِ وَالْهَمَّةَ رُشْدَهُ وَرَكَّبَ فِيهِ عَقْلًا يَتَعَرَّفُ بِهِ نِعْمَهُ وَآتَاهُ عِلْمًا وَحُكْمًا وَيُدَبِّرُ بِهِ أَمْرَ دِينِهِ وَدُنْيَاهُ أَنْ يُوَجِبَ عَلَى نَفْسِهِ أَنْ يَشْكُرَ اللَّهَ وَلَا يَكْفُرَهُ وَأَنْ يَذْكُرَ اللَّهَ وَلَا يَنْسَاهُ وَأَنْ يُطِيعَ اللَّهَ وَلَا يَعْصِيَهُ لِلْقَدِيمِ الَّذِي تَفَرَّدَ لَهُ بِحُسْنِ النَّظَرِ وَالْحَدِيثِ الَّذِي أَنْعَمَ عَلَيْهِ بَعْدَ إِذْ أَنْشَأَهُ مَخْلُوقًا وَلِلْجَزِيلِ الَّذِي وَعَدَهُ وَالْفَضْلِ الَّذِي لَمْ يُكَلِّفْهُ مِنْ طَاعَتِهِ فَوْقَ طَاعَتِهِ وَمَا يَعْجُزُ عَنِ الْقِيَامِ بِهِ وَضَمِنَ لَهُ الْعَوْنَ عَلَى تَيْسِيرِ مَا حَمَلَهُ مِنْ ذَلِكَ وَنَدَبَهُ إِلَى الْإِسْتِعَانَةِ عَلَى قَلِيلٍ مَا كَلَّفَهُ وَهُوَ مُعْرِضٌ عَمَّا أَمَرَهُ وَعَاجِزٌ عَنْهُ قَدْ لَبَسَ ثَوْبَ الْإِسْتِهَانَةِ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ مُتَقَلِّدًا لِهَوَاهُ مَا ضِيًّا فِي شَهَوَاتِهِ مُؤْتِرًا لِدُنْيَاهُ عَلَى آخِرَتِهِ وَهُوَ فِي ذَلِكَ يَتَمَتَّى جِنَانِ الْفِرْدَوْسِ وَمَا يَنْبَغِي لِأَحَدٍ أَنْ يَطْمَعَ أَنْ يُنْزَلَ بِعَمَلِ الْفَجَّارِ مَنَازِلَ الْإِبْرَارِ أَمَا أَنَّهُ لَوْ وَقَعَتِ الْوَاقِعَةُ وَقَامَتِ الْقِيَامَةُ وَجَاءَتِ الطَّامَّةُ وَنَصَبَ الْجَبَّارُ الْمَوَازِينَ لِفَصْلِ الْقَضَاءِ وَبَرَزَ الْخَلَائِقُ لِيَوْمِ الْحِسَابِ أَيْقَنْتَ عِنْدَ ذَلِكَ لِمَنْ

تَكُونُ الرَّفْعَةُ وَالْكَرَامَةُ وَبِمَنْ تَحُلُّ الْحَسْرَةَ وَالنَّدَامَةَ فَاعْمَلِ الْيَوْمَ فِي الدُّنْيَا بِمَا تَرْجُوا بِهِ الْفَوْزَ فِي الْآخِرَةِ.

O son of Jundab, all the good is in front of you; likewise, is all the evil in front of you. You will see the good and the evil, but after the Aakhirat (resurrection) because Allah the Almighty has placed the good, all of it in the Heaven and the evil, all of it in the Fire as both are eternal. It is upon him, who Allah has guided, has dignified him with faith, mentored him, blessed him with the intellect with which he recognizes His blessings. He gave him the knowledge and the wisdom with which he can administer the tasks of his world and the Hereafter, so that He is grateful to Allah and not faithless, that he remembers Allah and does not forget Him, that he obeys Allah and does not disobey Him, for all His favors He had bestowed upon him and His blessings He continues unto him. He created him and promised His eternal favors unto him. And His grace that He did not burden anyone beyond his capacity. Furthermore, He has guaranteed to help even for this amount of duty that He has tasked you for. He has summoned him to seek help for the little He has tasked you for, and despite his incapacity, he disobeys His command. Between him and his Lord, he clothes himself in the garment of wretchedness. He follows his self-desires, and is in his continuous lusts. He prefers the world over the Hereafter. At the same time, he wishes the gardens of the Paradise. And one should not desire the ranks of the righteous with the actions of the wrongdoers. Know that, when the Imminent (Hour) befalls, and the Resurrection takes place; when the Catastrophe befalls and the Mighty lays the scale of Justice and the creations are prepared for the Day of Reckoning. Then, you shall know to whom the exaltedness and the benevolence belong to, and for whom are the regret and shame. Therefore, act today in this world, with a hope to prosper in the Hereafter.

يَا ابْنَ جُنْدَبٍ قَالَ اللَّهُ جَلَّ وَعَزَّ فِي بَعْضِ مَا أَوْحَى: إِنَّمَا أَقْبَلُ الصَّلَاةَ مِمَّنْ يَتَوَاضَعُ لِعَظَمَتِي وَ يَكْفُ نَفْسَهُ عَنِ الشَّهَوَاتِ مِنْ أَجْلِ وَيَقْطَعُ نَهَارَهُ بِذِكْرِي وَلَا يَتَعَظَّمُ عَلَى خَلْقِي وَيُطْعِمُ الْجَائِعَ وَ يَكْسُو الْعَارِيَ وَ يَرْحَمُ الْمُصَابَ وَ يُؤْوِي الْغَرِيبَ فَذَلِكَ يُشْرِقُ نَوْرَهُ مِثْلَ الشَّمْسِ أَجْعَلْ لَهُ فِي الظُّلْمَةِ نَوْراً وَ فِي الْجَهَالَةِ حِلْماً أَكْلَاهُ بِعِزَّتِي وَ اسْتَحْفِظْهُ مَلَائِكَتِي يَدْعُونِي فَالْبَيْهَ وَ يَسْأَلْنِي فَأَعْطِيهِ فَمَثَلُ ذَلِكَ الْعَبْدِ عِنْدِي كَمَثَلِ جَنَاتِ الْفِرْدَوْسِ لَا يُسْبَقُ أَثْمَارُهَا وَلَا تَتَغَيَّرُ عَنْ حَالِهَا.

O son of Jundab, the Almighty Allah has such said in some of His revelations. Verily, I will accept the prayers of one who humbles before My Greatness, guards himself from worldly allures for My sake, ends his day in My remembrance and is not prideful over My creation, feeds the hungry, clothes the uncovered, has mercy on the afflicted, shelters the lonely...he illuminates like the shining of the sun. I shall make for him light in darkness and tolerance in ignorance. I will protect

him with My Honor, I will save him through my angels. He will call Me and I will say 'Labbayk' to him. He will ask Me and I will give him. The example of that servant before Me is like the Gardens of the Paradise, the like of whose fruit does not exist nor change.

يَا ابْنَ جُنْدَبِ الْإِسْلَامُ عُرْيَانٌ فَلِبَاسُهُ الْحَيَاءُ وَزِينَتُهُ الْوَقَارُ وَمُرُوتُهُ الْعَمَلُ الصَّالِحُ وَعِمَادُهُ الْوَرَعُ.
وَلِكُلِّ شَيْءٍ أَسَاسٌ وَأَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ
يَا ابْنَ جُنْدَبِ إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى سُورًا مِنْ نُورٍ مَحْفُوفًا بِالزَّبْرِجَدِ وَالْحَرِيرِ مُنْجَدًا بِالسُّنْدُسِ وَالذَّبِيحِ يَضْرِبُ هَذَا السُّورِ بَيْنَ أَوْلِيَائِنَا وَبَيْنَ أَعْدَائِنَا فَإِذَا غَلَى الدِّمَاغُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَنَضِجَتِ الْأَكْبَادُ مِنْ طُولِ الْمَوْقِفِ أُدْخِلَ فِي هَذَا السُّورِ أَوْلِيَاءُ اللَّهِ فَكَانُوا فِي أَمْنٍ مِنَ اللَّهِ وَحِرْزِهِ لَهُمْ فِيهَا مَا تَشْتَهَى الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَعْدَاءُ اللَّهِ قَدْ أَلْجَمَهُمُ الْعَرَقُ وَقَطَعَهُمُ الْفَرْقُ وَهُمْ يَنْظُرُونَ إِلَى مَا أَعَدَّ اللَّهُ لَهُمْ فَيَقُولُونَ «مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ فَيَنْظُرُ إِلَيْهِمْ أَوْلِيَاءُ اللَّهِ فَيَضْحَكُونَ مِنْهُمْ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ «أَتَّخَذْنَا لَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ» وَقَوْلُهُ «فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ عَلَى الْأَرَائِكِ يَنْظُرُونَ فَلَا يَبْقَى أَحَدٌ مِمَّنْ أَعَانَ مُؤْمِنًا مِنْ أَوْلِيَائِنَا بِكَلِمَةٍ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بَغَيْرِ حِسَابٍ.

O son of Jundab, Islam is uncovered, its clothing chastity, its adornment dignity, its reverence good action and its pillars piety.

And everything has a base and the base of Islam is the love towards us, the AhlulBayt.

O son of Jundab, Indeed Allah the Blessed and the Exalted has a wall of light protected with topaz and silk, embellished with silk and fine brocades. This wall will separate our friends from our enemies. Then, when the brains shall boil and life shall reach the throats and the livers shall burn due to the long standing on the Day of Judgement, the friends of Allah will be made to enter this wall. They will be in peace and in His protection. For them, will be whatever their souls desire and eyes delight in. The enemies of Allah will be sweating, restrained and separated.

And they will be seeing all that Allah had promised them and will say, 'Why is it that we do not see men whom we used to count among the bad ones.' The friends of Allah will look at them and laugh. That is the word of Him, the Almighty, 'Ridiculing them, or do [our] eyes miss them [here]?' and His word, 'Indeed, the record of the vicious is in Sijjeen. Observing from their couches.' No one will remain from among them, who helped a believer from our friends with a word, but that Allah will enter them in the Heaven without any reckoning.