

# Advice of the Prophet Muhammad (p.b.u.h.) to Abu Dhar

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*Compiled by Allameh Majlisi in the book 'Ayn al-Hayat*

March.2021

**Abstract:** *The traditions of the Prophet are the comprehensive utterance of the Prophet that might require volumes to explain and elucidate. We are trying to dwell on the subject briefly in the present article. In this article we read some saying of the holy Prophet to Abu Dharr, the honest companion of the Prophet.*

**Key words:** Abu Dhar, Islam, advice

Abu al-Aswad al-Da'ili said: I went to Abu Dharr Jundab ibn Janadah - may God be pleased with him - and he said to me: One day at noon I went to the Messenger of God in his mosque. No one was sitting there except Ali.

I took advantage of the privacy of the mosque and said: O Messenger of God, may my parents be sacrificed for you, give me a piece of advice so that God may benefit me with it.

His holiness said: O Abu Dharr, I cherish you, you are one of our family. I advice you to a will that, when you remember it, you have a word that includes the ways and means of goodness; because if you remember it, you will benefit because of two things.

O Abu Dharr, serve God as if you see Him, that if you do not see Him, He will see you, and know that His first servitude is His knowledge, that He was before everything and nothing was before Him and He is one Who has no second and is the One Who stays till indefinite time.

He is the Creator of the heavens and the earth, and all that is between them, and He is the All-Knowing, the All-Wise Who has power over anything.

Then believe in me and confess that God Almighty has sent me to all people to give them good news and fear and to invite them to Him by His permission and to be a beacon.

Then the friendship of my family, those from whom God has removed the filth and cleansed them, and O Abu Dharr, know that God Almighty placed my family as a ark of salvation among the people of Noah, so that whoever gets on it will be saved and whoever turns away from is drowned, and he is safe like Bab Hutti, through which everyone enters (to become clean from sins.).

O Abu Dharr, remember what I have commanded you so that you may be happy in this world and in the Hereafter.

O Abu Dharr, there are two blessings that many people have lost and suffer from their missing: health and leisure.

O Abu Dharr, treasure five things before the other five: youth before old age, health before illness,

wealth before need, comfort before occupation, and life before death.

O Abu Dharr, refrain from entrusting your affairs to desires; Because you are in today and you are not in tomorrow, if tomorrow is for you, tomorrow be as you are today, and if tomorrow is not for you, you will not regret for your shortness in today.

O Abu Dharr, perhaps one who has gone to greet the future that he has never seen and may hope for a tomorrow that he has not reached. O Abu Dharr, if you see the angel of death and its movement, you will consider desire and deception as an enemy. O Abu Dharr, be a stranger and a passer-by in the world and consider yourself one of the graves. O Abu Dharr, when you reach the morning, do not speak from the coming night, and when you reach the night, do not speak from the next morning. Take advantage of health before illness and from life before death; because you do not know what

your name is tomorrow [Will you be called salvated or cruel].

O Abu Dharr, be aware lest do not fall into negligent while you can not return, for your inheritance will not praise what you have left for him, and God whom you have gone to him will not excuse you for what you are busy with.

O Abu Dharr, be more greedy for your life time than for your dirhams and dinars. O Abu Dharr any one of you have to follow one thing: become rich and become a tyrant, become poor and forget God as a result of your poverty, become sick that prevents you from reforming, or you have reached an old age that makes you disabled, or you fall into the clutches of death that (takes away your opportunity), or you get caught in the sedition of the Antichrist, which is a hidden sedition that will come, or face the resurrection, a resurrection that is greater and more bitter than anything.

O Abu Dharr, the worst and meanest people in the sight of God on the Day of Judgment is a scientist whose knowledge will not be useful and whoever seeks knowledge to attract people to himself (to rule over them) will not smell the scent of Paradise.

O Abu Dharr, if they ask you about something you do not know, say, "I do not know", so that you may be saved from its undesirable consequences, and about what you do not know, do not issue any rule to the people if you want to be saved from God's punishment on the Day of Resurrection.

O Abu Dharr, a group of people from Paradise look at a group of people in Hell and says: What took you to Hell while we entered Paradise thanks to your training us?!

So they say: We enjoined on you good, but we refrained from doing so.

O Abu Dharr, the divine rights over the servants are greater than they can afford, and the blessings of God

are more than that the servants could count, but you must repent, night and day.

O Abu Dharr ... death comes suddenly. So whoever sows good is about to reap happiness, and whoever sows evil is about to reap regret, which for every farmer is what he sows.

O Abu Dharr, the slow-moving one does not lose his interest and greedy one does not achieve what is not destined for him. Whoever is given good, God has given, and whoever is deprived of evil, God has forbidden it.

O Abu Dharr, the pious are the majesties and the jurists are the leaders, and companionship with them is increasing [our knowledge].

O Abu Dharr, the believer sees his sins as rocks above his head and is afraid of its falling on him, and the disbeliever sees his sins as a fly passing by his nose.

O Abu Dharr, when God desires His servant goodness, pictures his sins

between his eyes. So, O Abu Dharr, do not look at the smallness of a sin, but look at whom you have disobeyed.

O Abu Dharr, the soul of a believer is more restless and fearful than a sparrow thrown into a cage. O Abu Dharr, whoever his words and deed are equal is the one who benefits, and whoever is not equal in word and deed is the same man who should blame himself.

O Abu Dharr, a person is deprived of sustenance because of the sin he has committed.

O Abu Dharr, when you want something from the Hereafter and follow it, it becomes easy for you, and when you see something of the affairs of the world and follow it, it becomes difficult for you; Because you are in a state that you are afraid of.

O Abu Dharr, do not talk about what does not benefit you; Because it has nothing to do with you and keep your tongue as you keep your fasts.

O Abu Dharr, indeed, the glorious God takes people to Paradise and grants them enough to complete their deposits, and above them are people in higher ranks who, when they look up to that group, recognize them and say: Our Lord, these are our brothers who were with us in the world. So why did you make them superior to us?

It is said: when you were full, they were hungry, when you were not thirsty, they were thirsty, when you were asleep, they stood up, and when you stayed in your place, they set off.

O Abu Dharr, God Almighty placed the light of my eyes in prayer and made it my beloved, just as He made food the beloved of the hungry and water the beloved of the thirsty. Hungry, when he eats, he is full, and when he drinks water, his thirst quenched, while I am not tired of prayer.

O Abu Dharr, God Almighty inspired Jesus Ibn Maryam for

monasticism, and I was appointed for the easy true religion.

O Abu Dharr, whenever a man prays twelve rak'ats in a day other than the obligatory prayers, a house in Paradise is his right. O Abu Dharr, the prayer in this mosque of mine is equal to one hundred thousand prayers in other mosques except the Masjid al-Haram, and the prayer in the Masjid al-Haram is equal to one hundred thousand prayers in other places, and above all this is the prayer that a man prays only for the sake of God in his house in such a way that no one sees him except God.

O Abu Dharr, as long as you are praying, you are knocking at door of the king's house and whoever knocks at the king's a lot, it will be opened at last. Any faithful person who stands up for prayer, the gifts between him and skies pour on him and an angel is responsible to shout: O son of Adam, if you knew what is in your prayer and with whom you are talking, you would not be tired and would not turn away.

O Abu Dharr, blessed are the companions of the flags on the Day of Judgment who will carry the flags and overtake the people towards Paradise. They are the ones who go to the mosques in the morning and other times.

O Abu Dharr, do not make your houses like dark graves. Pray in it so that your grave lightens up because of this. O Abu Dharr, prayer is the pillar of religion, but the tongue is greater, and alms giving destroys sin, but the tongue is greater [ the harms of tongue is bigger than other things.].

O Abu Dharr, in Paradise, every degree that is higher than the other degree is such that it is between heaven and earth, the servant opens his eyes and a light illuminates it so bright that it is close to blind him, so he rejoices and says: What is this? They say: This is the light of your believing brother. He says: This is my brother, we used to work together in the world, but now he is superior! They say: "His deed was superior to yours." Then

they put joy in his heart to make him happy.

O Abu Dharr, this world is the prison of the believer and the paradise of the disbeliever, and the believer does not sleep in it except with sorrow, and how can he not be sad when God has threatened him that he will go to Hell but has not given the good news that he will come out of it.

O Abu Dharr, anyone can make his heart weep, do it, and if can not, stick sorrow to his heart and make himself cry. O Abu Dharr, the hard heart is far from God, but you do not understand.

O Abu Dharr, on the Day of Judgment, every preacher will be presented with his words and what he intended.

O Abu Dharr, the hidden supererogatory prayer is superior to the visible one. Like the superiority of obligatory prayer over supererogatory prayer. O Abu Dharr, the servant does not approach God with anything superior to prostration. O Abu Dharr,

remember God with an unknown remembrance. I said: O Messenger of God, what is anonymous remembrance? He said: hidden remembrance.

O Abu Dharr, God says: I do not gather two fears in my servants and also two safeties. If he is safe from me in the world, I will frighten him on the Day of Judgment, and if he is afraid of me in the world, I will make him safe on the Day of Judgment.

O Abu Dharr, even if the record of a man is equal to the record of seventy prophets, he should consider it small and be afraid that he may not be saved from the harms of the Day of Judgment.

O Abu Dharr, the sins of the servant will be presented to him on the Day of Judgment, and he will say: oh, I was always worried. Then he is forgiven.

O Abu Dharr, a man does good deeds and commits small sins by relying on his good deeds, and then he comes to God while God is angry with

him. And a man commits sins but then separates from them, and on the Day of Resurrection he will come to God safely. O Abu Dharr, a slave commits sin but God takes him to Paradise because of his sin. I said: O Messenger of God, how is this possible? His holiness said: He puts that sin before his eyes so that he may repent of it and flee to God and enter Paradise.

O Abu Dharr, the shrewd one is the one who suppresses his *nafs* and acts for his after death, and the incapable one is the one who follows the lust and desires of his *nafs* and asks God Almighty for his desires.

O Abu Dharr, the first thing that is taken away from this nation is trustworthiness and humility, as you are about to see no humbleness.

O Abu Dharr, I swear by the One in whose hand is the life of Muhammad [pbuh], if this world is worth as much as a wing of a mosquito or a fly in the eye of God Almighty, He will not drink water to the disbeliever and guilty ones.

O Abu Dharr, this world has been cursed and what is in it has been cursed except what is done to gain the pleasure of God Almighty.

O Abu Dharr, nothing is more displeasing to God than this world. He created it but turned away from it and did not look anymore and will not look until the resurrection. And nothing is more pleasing to God than believing in Him and abandoning what He has commanded to be abandoned.

O Abu Dharr, God Almighty revealed to my brother Jesus (peace be upon him): O Jesus, do not love the world; Because I do not love it and love the Hereafter; That is the place of your return.

O Abu Dharr, when God wants good for His servants, He makes him religious scholar in religion, pious in the world, and aware of the defects of his *nafs*.

O Abu Dharr, no servant in this world has been pious except that God has placed wisdom in his heart, made his tongue able to talk of it, has able

him to see the defects of the world and his illness and cure, and has taken him out of it to the house of health in good health.

O Abu Dharr, when you see your brother being pious in the world, listen to him; Because he will offer you wisdom.

I said: O Messenger of God, who is the most pious people?

They said: The one who has not forgotten the grave and decay and has left the perishable for what remains. The One who has not counted tomorrow in his life time and has considered himself as dead.

O Abu Dharr, the pursuit of wealth and superiority over others destroy the religion of man. Abu Dharr said that I said: O Messenger of God, do the terrified, the humble people who are always in the remembrance of God, overtake other people towards Paradise? He said: No, but the poor believers are ahead; Because they will step on the necks of the people on the Day of Judgment, when the treasure

holders of Paradise will say to them: Stay to be reckoned: for what shall we be reckoned? By God, we did not have anything to do oppression or justice, and we were not given anything to take and give. Surely, we worshiped our Lord "until death overtook us."(Muddathir:47)

O Abu Dharr, the world is the preoccupation of the heart and body, and God Almighty will hold the people of the world accountable for what they have benefited from lawful blessings, let alone forbidden blessings.

O Abu Dharr, I asked God Almighty to provide for the one who loves me in moderation and to give wealth and children to the one who is my enemy.

O Abu Dharr, blessed are the pious ones in this world and those who are interested in the Hereafter, those who know the earth their carpet, its soil their bed, and its water means of purification. They took the book of God as a sign and prayer to God as

their quilt and cut their interest from the world at once.

O Abu Dharr, the seed of the Hereafter is righteous deed, and the seed of this world is wealth and children.

O Abu Dharr, my Lord said to me: I swear by my honor and glory, the worshipers will not find anything equal to crying in my court, and I will build for them a palace in that high-ranking place in which no one else share.

Abu Dharr said that I said: O Messenger of God, which believers are cleverest? His holiness said: Those who remember death more and are better prepared for death.

O Abu Dharr, when light enters the heart, the heart opens and expands. I said: may my parents be sacrificed for you, what is its sign? He said: Returning to the house of immortality, turning away from the house of deception and preparing for death before it descends.

O Abu Dharr, fear God, and while your heart is sinful, do not show people that you fear God so that they may honor you.

Abu Dharr, for God, there are angels who stand in awe of His fear, who do not look up until the final blow is blown in the trumpets, at which time they all say: Glory be to You and praise be to You, and We did not enslave you as you deserve, and even if a man has the deeds of seventy prophets, he belittles his deeds out of what he sees on that day....

O Abu Dharr, if a woman from the women of Paradise ascends to the heavens of the world on a dark night, the earth will be better illuminated than the moon shines on the fourteenth night, and all the people of the earth will smell its fragrant scattered every where. And if a clothes of heavenly clothes fell on the earth, anyone who looks at it lose consciousness and his eyes will not be able to bear it.

O Abu Dharr, shorten your voice next to the corpses during the war and

while reciting the Qur'an. O Abu Dharr, when people carry a corpse to bury, while you follow the corpse you should think and practice humility and know that you will join him.

O Abu Dharr, know that when something is ruined, salt is its medicine, and when salt is ruined, there is no medicine for it.

O Abu Dharr, two rak'ats of short prayer with thought is better than standing overnight in prayer with an unaware heart.

O Abu Dharr, truth is heavy and bitter and falsehood is light and sweet and an hour of lust that leaves a long sorrow.

O Abu Dharr, no man can truly become a jurist unless he sees all people as camels before God, then returns to himself and considers himself the least of them.

O Abu Dharr, no man reaches the truth unless he sees all people as stupid in their religion and wise in their world.

O Abu Dharr, take account of yourself before you are taken into account, because this will make it easier for you to take into account tomorrow, and weigh your deeds before they weigh yours, and be ready for that great show on the day when it is presented, and no secret is hidden from God.

Do feel ashamed of God...

O Abu Dharr, do you like to go to Paradise?

I said: Yes, may my father be sacrificed for you.

The Imam said: So shorten your desire and put death in front of your eyes and be truly ashamed of God.

I said: O Messenger of God, we are all ashamed of God.

He said: This is not the shame of what I am saying. Rather, the shame is you do not forget the grave and the decay of body in it, and the heart, and what is in it, and the head and what gathers in it. Anyone who wants the big reward should leave the adornment

of the world and if you are like what I said you will reach villayah....

O Abu Dharr, the story of one who prays without action is like the story of one who shoots without a bow.

O Abu Dharr, indeed, God make children of a person and children of his children blessed to the extent that His servant deserves...

O Abu Dharr, your Lord is proud to His angels for three people: a man who spends night alone and says prayer when he hears the call for morning prayer, so the Lord says: Look at my servant who prays and no one sees him except me. Then seventy thousand angels descended and prayed behind him and asked for his forgiveness until the next day and the man who wakes up at night and prays alone and falls asleep in prostration, at which time God Almighty says: Look at my servant whose soul is with me and his body has prostrated in obedience to me. And a man on the battlefield whose companions have

fled but he persists and fights and is killed.

O Abu Dharr, no man will put his forehead on the ground unless it bears witness to it on the Day of Resurrection, and there is no house in which a group will descend, except that house either sends blessings upon them or curses them.

O Abu Dharr, there is no morning or evening unless that all over the earth talk to each other and say: O neighbor, has anyone passed you while remembering God today or a servant whose forehead has been placed on you to prostrate before God Almighty? Some say: No and some say: Yes, and when an earth says: Yes, it moves and rejoices when it sees that it is superior to its neighbor.

O Abu Dharr, when God created the glorious earth and its trees, there was no tree unless it was beneficial for the children of Adam, and the earth and the trees were like this until the sinners of the children of Adam spoke and uttered that terrible word. They

said: God has a son and when they said so the earth shook and the benefits of the trees were lost.

O Abu Dharr, the earth weeps over a believer's death for forty mornings.

O Abu Dharr when a servant of God take ablution in a desert or take Tayammum, then stands up to pray God orders His angels to line up behind him, a line which two ends can not be seen, they bow with his bow and prostrate with his prostration and say Amen to his prayers.

O Abu Dharr, whoever says *iqamah* and does not say *Adhan*, no one prays with him except the two angels who are with him.

O Abu Dharr, every young person who leaves the world and his hobbies for the sake of God and grows old in obedience to God, God will reward him similar to what He gives to *seventy-two truthful ones*.

O Abu Dharr, the one who says Zikr (remembers God) among the

heedless people is like a warrior among the fugitives.

O Abu Dharr, a worthy companion is better than loneliness, and loneliness is better than a bad companion. Expressing good is better than silence, and staying silent is better than expressing evil.

O Abu Dharr, do not accompany except the believer.

O Abu Dharr, the Almighty God is accompanied by the tongue of the speakers. So the man should fear God and know what he is saying. O Abu Dharr, stop speaking too much. It is enough to speak what brings you to your destination.

O Abu Dharr, for a man to lie, it is enough for him to tell everything he hears. [ It is a kind of lie if you repeat whatever you have heard without any research.]

O Abu Dharr, nothing deserves a long prison like tongue.

O Abu Dharr, it is of the glory of God who honors scholars, Muslim

elders, Quran memorizers, the people of the Qur'an, and just rulers.

O Abu Dharr, if a person escapes from his daily bread as he escapes from death, his daily bread finds him as death finds him.

Abu Dharr, should I not teach you words so that God may benefit you because of them? I said, Sure the holy Prophet of God. He said, Remember God so that God may remember you. Remember God so that you may find Him in front of you. In ease you make yourself familiar with God so in hardship He knows you. If you ask something, ask God for it and if you want help, ask God because it has been written till the Day of Judgment what is going to happen.

If all creatures try to benefit you in what is not written for you, they will not be able to do so, and if they try to harm you, if it is not written in what God writes for you, they will not be able to. So if you could work for God with pleasure and certainty, do it, and if you can not do, there is much

good in patience for what you do not like as victory is with patience and openness with trouble.

O Abu Dharr, God Almighty does not look at your face and your wealth, He looks at your heart and deeds.