

[www. alhassanain. org/english](http://www.alhassanain.org/english)

الكافي

ج 2

AL-KAFI

Volume 2

للمحدِّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة

الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni Well known as’The trustworthy of Al-Islam Al-Kulayni’ Who died in the year 329 H

[www. alhassanain. org/english](http://www.alhassanain.org/english)

Notice:

1- This version is taken from “www.hubeali.com”.

2-This version is being published here on behalf of [www. alhassanain. org/english](http://www.alhassanain.org/english).

3- The composing errors are not corrected 100% even we tried much more do control.

4- Alhassanain does not undertake the correction of translation.

5- In case of observing any error or mistake either in Arabic text or in English translation, please inform us ([alhassanain. org. english@gmail. com](mailto:alhassanain.org.english@gmail.com)). We will try to correct as soon as possible.

6- We tried to do best, but there is no guaranty for such claim. May Allah keep all of us from Error! Ameen Ya Rab al-Alameen.

Table of Contents

[[5] 1](#_Toc31022985)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 1](#_Toc31022986)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (1) 1](#_Toc31022987)

[1- بَابُ طِينَةِ الْمُؤْمِنِ وَ الْكَافِرِ 1](#_Toc31022988)

[Chapter 1 – The clay of the Momin (Believer) and the disbeliever (Kafir) 1](#_Toc31022989)

[2- بَابٌ آخَرُ مِنْهُ وَ فِيهِ زِيَادَةُ وُقُوعِ التَّكْلِيفِ اَلْأَوَّلِ 6](#_Toc31022990)

[Chapter 2 – Another Chapter from it, and in it is an increase – Occurrence of the first Mandate 6](#_Toc31022991)

[3- بَابٌ آخَرُ مِنْهُ 8](#_Toc31022992)

[Chapter 3 – Another Chapter from it 9](#_Toc31022993)

[4- بَابُ أَنَّ رَسُولَ اللهِّ (صَلَّى اَللَّهُ عَلَيْهِ وَآلِهِ) أَوَّل مَنْ أَجَابَ وَ أَقَرَّ لِلهِّ عَزَّ وَ جَلَّ بِالرُّبُوبِيَّةِ 13](#_Toc31022994)

[Chapter 4 – Rasool-Allahsaww was the first one to answer and acknowledge to Allahazwj Mighty and Majestic with the Lordship 14](#_Toc31022995)

[5- بَابُ كَيْفَ أَجَابُوا وَ هُمْ ذَرٌّ 16](#_Toc31022996)

[Chapter 5 – How did they answer and they were particles 16](#_Toc31022997)

[6- بَابُ فِطْرَةِ الْخَلْقِ عَلَى التَّوْحِيدِ 16](#_Toc31022998)

[Chapter 6 – Nature of the creatures is uon the Oneness (Tawheed) 16](#_Toc31022999)

[7- بَابُ كَوْنِ الْمُؤْمِنِ فِي صُلْبِ الْكَافِرِ 18](#_Toc31023000)

[Chapter 7 – Coming into being of the Believer into the back of the disbeliever 18](#_Toc31023001)

[8- بَابُ إِذَا أَرَادَ اللهُ عَزَّ وَجَلَّ أَنْ يَخْلُقَ الْمُؤْمِنَ 19](#_Toc31023002)

[Chapter 8 – When Allahazwj Mighty and Majestic Intended to Create the Believer 19](#_Toc31023003)

[9- بَابٌ فِي أَنَّ الصِّبْغَةَ هِيَ الْإِسْلَامُ 19](#_Toc31023004)

[Chapter 9 – Regarding the dyeing – it is Al-Islām 19](#_Toc31023005)

[10- بَابٌ فِي أَنَّ السَّكِينَةَ هِيَ الْإِيمَانُ 20](#_Toc31023006)

[Chapter 10 – Regarding the tranquility (Re 48: 4) – it is the faith 20](#_Toc31023007)

[11- بَابُ الْإِخْلَاصِ 22](#_Toc31023008)

[Chapter 11 – The sincerity 22](#_Toc31023009)

[12- بَابُ الشَّرَائِعِ 24](#_Toc31023010)

[Chapter 12 – The Laws 24](#_Toc31023011)

[13- بَابُ دَعَائِمِ الْإِسْلَامِ 26](#_Toc31023012)

[Chapter 13 – The Pillars of Al-Islām 26](#_Toc31023013)

[14- بَابُ أَنَّ الْإِسْلَامَ يُحْقَنُ بِهِ الدَّمُ وَ تُؤَدَّى بِهِ الْأمَانَةُ وَ أَنَّ الثَّوَابَ عَلَى الْإِيمَانِ 36](#_Toc31023014)

[Chapter 14 – Al-Islām, the blood is saved by it, and the entrustments are paid by it, and that the Rewards are based upon the faith 36](#_Toc31023015)

[15- بَابُ أَنَّ الْإِيمَانَ يَشْرَكُ الْإِسْلَامَ وَ الْإِسْلَامَ لَا يَشْرَكُ الْإِيمَانَ 38](#_Toc31023016)

[Chapter 15 – The Emān (belief) contains the Islām, but the Islām doest not contain the Emān (belief) 38](#_Toc31023017)

[16- بَابٌ آخَرُ مِنْهُ وَ فِيهِ أَنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ 41](#_Toc31023018)

[Chapter 16 – Another Chapter from it, and in it is that the Islām is before the Emān 41](#_Toc31023019)

[17- بَابٌ 43](#_Toc31023020)

[Chapter 17 – A Chapter 43](#_Toc31023021)

[Notes 54](#_Toc31023022)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 56](#_Toc31023023)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (2) 56](#_Toc31023024)

[18- بَابٌ فِي أَنَّ الْإِيمَانَ مَبْثُوثٌ لِجَوَارِحِ الْبَدَنِ كُلِّهَا 56](#_Toc31023025)

[Chapter 18 - Regarding that the Emān (belief) spreads out to the parts of the body, all of them 56](#_Toc31023026)

[19- بَابُ السَّبْقِ إِلَى الْإِيمَانِ 68](#_Toc31023027)

[Chapter 19 – The preceding (racing) to the Emān 68](#_Toc31023028)

[20- بَابُ دَرَجَاتِ الْإِيمَانِ 70](#_Toc31023029)

[Chapter 20 – Levels of the Emān 70](#_Toc31023030)

[21- بَابٌ آخَرُ مِنْهُ 74](#_Toc31023031)

[Chapter 21 – Another chapter from it 74](#_Toc31023032)

[22- بَابُ نِسْبَةِ الْإِسْلَامِ 76](#_Toc31023033)

[Chapter 22 – Ascription of Al-Islām 76](#_Toc31023034)

[23- بَابُ خِصَالِ الْمُؤْمِنِ 78](#_Toc31023035)

[Chapter 23 – Characteristics of the’Momin’ (Believer) 78](#_Toc31023036)

[24- بَابٌ 81](#_Toc31023037)

[Chapter 24 – A Chapter 81](#_Toc31023038)

[25- بَابُ صِفَةِ الْإِيمَانِ 83](#_Toc31023039)

[Chapter 25 – Description of the Emān 83](#_Toc31023040)

[26- بَابُ فَضْلِ الْإِيمَانِ عَلَى الْإِسْلَامِ وَ الْيَقِينِ عَلَى الْإِيمَانِ 85](#_Toc31023041)

[Chapter 26 – Superiority of the Emān over Al-Islām, and the (superiority of the) conviction over the Emān 85](#_Toc31023042)

[27- بَابُ حَقِيقَةِ الْإِيمَانِ وَ الْيَقِينِ 87](#_Toc31023043)

[Chapter 27 – The reality of the Emān and’ الْيَقِينَ’ (Yaqeen - the conviction) 87](#_Toc31023044)

[28- بَابُ التَّفَكُّرِ 90](#_Toc31023045)

[Chapter 28 – The’ التَّفَكُّرِ’ Contemplation 90](#_Toc31023046)

[29- بَابُ الْمَكَارِمِ 92](#_Toc31023047)

[Chapter 29 – The Nobilities 92](#_Toc31023048)

[30- بَابُ فَضْلِ الْيَقِينِ 94](#_Toc31023049)

[Chapter 30 – Superiority of the conviction 94](#_Toc31023050)

[31- بَابُ الرِّضَا بِالْقَضَاءِ 99](#_Toc31023051)

[Chapter 31 – Satisfaction with the Judgement (of Allahazwj) 99](#_Toc31023052)

[32- بَابُ التَّفْوِيضِ إِلَى اللهِّ وَ التَّوَكُّلِ عَلَيْهِ 104](#_Toc31023053)

[Chapter 32 – The delegating (of matters) to Allahazwj and the reliance upon Himazwj 104](#_Toc31023054)

[Notes 110](#_Toc31023055)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 112](#_Toc31023056)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (3) 112](#_Toc31023057)

[33- بَابُ الْخَوْفِ وَ الرَّجَاءِ 112](#_Toc31023058)

[Chapter 33 – The fear and the hope 112](#_Toc31023059)

[34- بَابُ حُسْنِ الظَّنِّ بِاللهِّ عَزَّ وَ جَل 118](#_Toc31023060)

[Chapter 34 – Goodly thoughts about Allahazwj Mighty and Majestic 118](#_Toc31023061)

[35- بَابُ الِاعْتِرَافِ بِالتَّقْصِيرِ‌ 119](#_Toc31023062)

[Chapter 35 – The acknowledgement of the deficiency 119](#_Toc31023063)

[36- بَابُ الطَّاعَةِ وَ التَّقْوَى 121](#_Toc31023064)

[Chapter 36 – The obedience and the piety 121](#_Toc31023065)

[37- بَابُ الْوَرَعِ 125](#_Toc31023066)

[Chapter 37 – The devoutness 125](#_Toc31023067)

[38- بَابُ الْعِفَّةِ 130](#_Toc31023068)

[Chapter 38 – The Chastity 130](#_Toc31023069)

[39- بَابُ اجْتِنَابِ ا لمَحَارِمِ 131](#_Toc31023070)

[Chapter 39 – Keeping aloof from the Prohibitions 131](#_Toc31023071)

[40- بَابُ أَدَاءِ الْفَرَائِضِ 133](#_Toc31023072)

[Chapter 40 – Performing of the Obligations 133](#_Toc31023073)

[41- بَابُ اسْتِوَاءِ الْعَمَلِ وَ الْمُدَاوَمَةِ عَلَيْهِ 134](#_Toc31023074)

[Chapter 41 – Regularity of the deed and the persistence upon it 134](#_Toc31023075)

[42- بَابُ الْعِبَادَةِ 136](#_Toc31023076)

[Chapter 42 – The worship 136](#_Toc31023077)

[43- بَابُ النِّيَّةِ 138](#_Toc31023078)

[Chapter 43 – The Intention 138](#_Toc31023079)

[44- بَاب 140](#_Toc31023080)

[Chapter 44 – A Chapter 140](#_Toc31023081)

[45- بَابُ الِإقْتِصَادِ فِي الْعِبَادَةِ 140](#_Toc31023082)

[Chapter 45 – The moderation in the worship 140](#_Toc31023083)

[46- بَابُ مَنْ بَلَغَهُ ثَوَابَ مِنَ اللهِّ عَلَى عَمَل 142](#_Toc31023084)

[Chapter 46 – The one to whom reaches that there is a Reward from Allahazwj upon a (particular) deed 142](#_Toc31023085)

[47- بابُ الصَّبْرِ 143](#_Toc31023086)

[Chapter 47 – The Patience 143](#_Toc31023087)

[48- بَابُ الشُّكْرِ 153](#_Toc31023088)

[Chapter 48 – The Gratefulness 153](#_Toc31023089)

[Notes 163](#_Toc31023090)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 166](#_Toc31023091)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (4) 166](#_Toc31023092)

[49- بَابُ حُسْنِ الْخُلُقِ 166](#_Toc31023093)

[Chapter 49 – The Good Manners 166](#_Toc31023094)

[50- بَابُ حُسْنِ الْبِشْرِ 171](#_Toc31023095)

[Chapter 50 – The goodly cheerfulness 171](#_Toc31023096)

[51- بَابُ الصِّدْقِ وَ أَدَاءِ الْأمَانَةِ 173](#_Toc31023097)

[Chapter 51 – The truthfulness and the repayment of the entrustments 173](#_Toc31023098)

[52- بَابُ الْحَيَاءِ 176](#_Toc31023099)

[Chapter 52 – The’Hiyā’ Bashfulness 176](#_Toc31023100)

[53- بَابُ الْعَفْوِ 177](#_Toc31023101)

[Chapter 53 – The Pardoning 177](#_Toc31023102)

[54- بَابُ كَظْمِ الْغَيْظِ 180](#_Toc31023103)

[Chapter 54 – Suppressing the anger 180](#_Toc31023104)

[55- بَابُ الْحِلْمِ 184](#_Toc31023105)

[Chapter 55 – The Forbearance 184](#_Toc31023106)

[56- بَابُ الصَّمْتِ وَ حِفْظِ اللِّسَانِ 186](#_Toc31023107)

[Chapter 56 – The silence and preservation of the tongue 186](#_Toc31023108)

[57- بَابُ الْمُدَارَاةِ 192](#_Toc31023109)

[Chapter 57 – The Politeness 192](#_Toc31023110)

[58- بَابُ الرِّفْقِ 194](#_Toc31023111)

[Chapter 58 – The Kindness 194](#_Toc31023112)

[59- بَابُ التَّوَاضُعِ 197](#_Toc31023113)

[Chapter 59 – The Humbleness 197](#_Toc31023114)

[60- بَابُ الْحُبِّ فِي اللهِّ وَ الْبُغْضِ فِي اللهَّ 203](#_Toc31023115)

[Chapter 60 – The love regarding Allahazwj and the hatred regarding Allahazwj 203](#_Toc31023116)

[Notes 209](#_Toc31023117)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 212](#_Toc31023118)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (5) 212](#_Toc31023119)

[61- بَابُ ذَمِّ الدُّنْيَا وَ الزُّهْدِ فِيهَا 212](#_Toc31023120)

[Chapter 61 – Condemning the world and (adopting) the ascetism in it 212](#_Toc31023121)

[62- بَابٌ 226](#_Toc31023122)

[Chapter 62 – A Chapter 226](#_Toc31023123)

[63- بَابُ الْقَنَاعَةِ 226](#_Toc31023124)

[Chapter 63 – The Contentment 226](#_Toc31023125)

[64- بَابُ الْكَفَافِ 230](#_Toc31023126)

[Chapter 64 – The Subsistence 230](#_Toc31023127)

[65- بَابُ تَعْجِيلِ فِعْلِ الْخَيْرِ 233](#_Toc31023128)

[Chapter 65 – Hastening the doing of the good 233](#_Toc31023129)

[66- بَابُ الْإِنْصَافِ وَ الْعَدْلِ 235](#_Toc31023130)

[Chapter 66 – The fairness and the justice 235](#_Toc31023131)

[67- بَابُ الِإسْتِغْنَاءِ عَنِ النَّاسِ 242](#_Toc31023132)

[Chapter 67 – The self-sufficiency from the people 242](#_Toc31023133)

[68- بَابُ صِلَةِ الرَّحِمِ 244](#_Toc31023134)

[Chapter 68 – Goodly relationship with the relatives 244](#_Toc31023135)

[69- بَابُ الْبِرِّ بِالْوَالِدَيْنِ 255](#_Toc31023136)

[Chapter 69 – The righteousness with the parents 255](#_Toc31023137)

[Notes 266](#_Toc31023138)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 269](#_Toc31023139)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (6) 269](#_Toc31023140)

[70- بَابُ الِاهْتِمَامِ بِأُمُورِ الْمُسْلِمِينَ وَالنَّصِيحَةِ لَهُمْ وَنَفْعِهِمْ‌ 269](#_Toc31023141)

[Chapter 70 – The concern with the affairs of the Muslims, and the advising to them, and benefitting them 269](#_Toc31023142)

[71- بَابُ إِجْلَالِ الْكَبِيرِ‌ 271](#_Toc31023143)

[Chapter 71 – Respecting the aged 271](#_Toc31023144)

[72- بَابُ أُخُوَّةِ الْمُؤْمِنِينَ بَعْضِهِمْ لِبَعْضٍ 272](#_Toc31023145)

[Chapter 72 – Brotherhood of the Momineen with each other 272](#_Toc31023146)

[73- بَابٌ فِيمَا يُوجِبُ الْحَقَّ لِمَنِ انْتَحَلَ الْإِيمَانَ وَيَنْقُضُهُ 275](#_Toc31023147)

[Chapter 73 – Regarding what Obligates the right for the one who arrogates the belief and repudiates it 275](#_Toc31023148)

[74- بَابٌ فِي أَنَّ التَّوَاخِيَ لَمْ يَقَعْ عَلَى الدِّينِ وَإِنَّمَا هُوَ التَّعَارُفُ 276](#_Toc31023149)

[Chapter 74 – Regarding, that the brotherhood does not yet occur upon the Religion, and rather it is the recognition (of Al Wilayah) 276](#_Toc31023150)

[75- بَابُ حَقِّ الْمُؤْمِنِ عَلى أَخِيهِ وَأَدَاءِ حَقِّهِ‌ 277](#_Toc31023151)

[Chapter 75 – The rights of the Momin upon his brother and the fulfilling of his rights 277](#_Toc31023152)

[76- بَابُ التَّرَاحُمِ وَالتَّعَاطُفِ‌ 286](#_Toc31023153)

[Chapter 76 – The Compassion and the Sympathy 286](#_Toc31023154)

[77- بَابُ زِيَارَةِ الْإِخْوَانِ‌ 287](#_Toc31023155)

[Chapter 77 – Visiting the brethren 287](#_Toc31023156)

[78- بَابُ الْمُصَافَحَةِ‌ 293](#_Toc31023157)

[Chapter 78 – The Handshake 293](#_Toc31023158)

[79- بَابُ الْمُعَانَقَةِ‌ 301](#_Toc31023159)

[Chapter 79 – The Embracing 301](#_Toc31023160)

[80- بَابُ التَّقْبِيلِ‌ 302](#_Toc31023161)

[Chapter 80 – The Kissing 302](#_Toc31023162)

[81- بَابُ تَذَاكُرِ الْإِخْوَانِ‌ 304](#_Toc31023163)

[Chapter 81 – Remembering the brethren 304](#_Toc31023164)

[82- بَابُ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ 307](#_Toc31023165)

[Chapter 82 – Causing the gladness to enter upon the Momineen 307](#_Toc31023166)

[83- بَابُ قَضَاءِ حَاجَةِ الْمُؤْمِنِ‌ 315](#_Toc31023167)

[Chapter 83 – Fulfilling the need of the Momin 315](#_Toc31023168)

[Notes 322](#_Toc31023169)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 325](#_Toc31023170)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (7) 325](#_Toc31023171)

[84- بَابُ السَّعْيِ فِي حَاجَةِ الْمُؤْمِنِ‌ 325](#_Toc31023172)

[Chapter 84 – The striving regarding a need of the Momin 325](#_Toc31023173)

[85- بَابُ تَفْرِيجِ كَرْبِ الْمُؤْمِنِ 328](#_Toc31023174)

[Chapter 85 – Relieving the suffering of the Momin 328](#_Toc31023175)

[86- بَابُ إِطْعَامِ الْمُؤْمِنِ‌ 330](#_Toc31023176)

[Chapter 86 – Feeding the Momin 330](#_Toc31023177)

[87- بَابُ مَنْ كَسَا مُؤْمِناً‌ 336](#_Toc31023178)

[Chapter 87 – The one who clothes a Momin 336](#_Toc31023179)

[88- بَابٌ فِي إِلْطَافِ الْمُؤْمِنِ وَإِكْرَامِهِ‌ 337](#_Toc31023180)

[Chapter 88 – Regarding kindness to the Momin and honouring him 337](#_Toc31023181)

[89- بَابٌ فِي خِدْمَتِهِ 340](#_Toc31023182)

[Chapter 89 – Regarding serving him (the Momin) 340](#_Toc31023183)

[90- بَابُ نَصِيحَةِ الْمُؤْمِنِ‌ 341](#_Toc31023184)

[Chapter 90 – Advising the Momin 341](#_Toc31023185)

[91- بَابُ الْإِصْلَاحِ بَيْنَ النَّاسِ‌ 342](#_Toc31023186)

[Chapter 91 – The Reconciliation between the people 342](#_Toc31023187)

[92- بَابٌ فِي إِحْيَاءِ الْمُؤْمِنِ‌ 344](#_Toc31023188)

[Chapter 92 – Regarding revival of the Momin 344](#_Toc31023189)

[93- بَابٌ فِي الدُّعَاءِ لِلْأَهْلِ إِلَى الْإِيمَانِ‌ 345](#_Toc31023190)

[Chapter 93 – Regarding the inviting the people to the Emān 345](#_Toc31023191)

[94- بَابٌ فِي تَرْكِ دُعَاءِ النَّاسِ‌ 346](#_Toc31023192)

[Chapter 94 – Regarding leaving out inviting the people 346](#_Toc31023193)

[95- بَابُ أَنَّ اللهَ إِنَّمَا يُعْطِي الدِّينَ مَنْ يُحِبُّهُ‌ 349](#_Toc31023194)

[Chapter 95 – Allahazwj, rather, Gives the Religion to the one whom Heazwj Loves 349](#_Toc31023195)

[96- بَابُ سَلَامَةِ الدِّينِ‌ 350](#_Toc31023196)

[Chapter 96 – The safety of the Religion 350](#_Toc31023197)

[97- بَابُ التَّقِيَّةِ‌ 352](#_Toc31023198)

[Chapter 97 – The Dissimulation (Taqiyya) 352](#_Toc31023199)

[98- بَابُ الْكِتْمَانِ‌ 359](#_Toc31023200)

[Chapter 98 – The Concealment 359](#_Toc31023201)

[Notes 368](#_Toc31023202)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 371](#_Toc31023203)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (8) 371](#_Toc31023204)

[99- بَابُ الْمُؤْمِنِ وَعَلَامَاتِهِ وَصِفَاتِهِ 371](#_Toc31023205)

[Chapter 99 –The Momin, and his signs, and his description 371](#_Toc31023206)

[100- بَابٌ فِي قِلَّةِ عَدَدِ الْمُؤْمِنِينَ 391](#_Toc31023207)

[Chapter 100 – The smallness of the number of the Momineen 391](#_Toc31023208)

[101- بَابُ الرِّضَا بِمَوْهِبَةِ الْإِيمَانِ وَالصَّبْرِ عَلى كُلِّ شَيْ‌ءٍ بَعْدَهُ‌ 394](#_Toc31023209)

[Chapter 101 – The satisfaction with the gift of the Emān and the patience upon everything after it 394](#_Toc31023210)

[102- بَابٌ فِي سُكُونِ الْمُؤْمِنِ إِلَى الْمُؤْمِنِ‌ 397](#_Toc31023211)

[Chapter 102 – Regarding the tranquility of the Momin to the Momin 397](#_Toc31023212)

[103- بَابٌ فِيمَا يَدْفَعُ اللهُ بِالْمُؤْمِنِ‌ 397](#_Toc31023213)

[Chapter 103 – Regarding what Allahazwj Fends off due to the Momin 397](#_Toc31023214)

[104- بَابٌ فِي أَنَّ الْمُؤْمِنَ صِنْفَانِ‌ 398](#_Toc31023215)

[Chapter 104 – Regarding that the Momin is of two types 398](#_Toc31023216)

[105- بَابُ مَا أَخَذَهُ اللهُ عَلَى الْمُؤْمِنِ مِنَ الصَّبْرِ عَلى مَا يَلْحَقُهُ فِيمَا ابْتُلِيَ بِهِ 400](#_Toc31023217)

[Chapter 105 – What (Covenant) Allahazwj has Taken upon the Momin, from the patience upon whatever he faces regarding what he has been afflicted with 400](#_Toc31023218)

[106- بَابُ شِدَّةِ ابْتِلَاءِ الْمُؤْمِنِ‌ 403](#_Toc31023219)

[Chapter 106 – The severity of the afflictions of the Momin 403](#_Toc31023220)

[107- بَابُ فَضْلِ فُقَرَاءِ الْمُسْلِمِينَ‌ 413](#_Toc31023221)

[Chapter 107 – The merits for the poor Muslims 413](#_Toc31023222)

[108- بَابٌ 421](#_Toc31023223)

[Chapter 108 – A Chapter 421](#_Toc31023224)

[Notes 423](#_Toc31023225)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 426](#_Toc31023226)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (9) 426](#_Toc31023227)

[109- بَابُ أَنَّ لِلْقَلْبِ أُذُنَيْنِ يَنْفُثُ فِيهِمَا الْمَلَكُ وَالشَّيْطَانُ 426](#_Toc31023228)

[Chapter 109 – For the heart there are two ears into which blow the Angel and the Satanla 426](#_Toc31023229)

[110- بَابُ الرُّوحِ الَّذِي أُيِّدَ بِهِ الْمُؤْمِنُ 427](#_Toc31023230)

[Chapter 110 – The spirit which the Momin is Aided with 427](#_Toc31023231)

[111- بَابُ الذُّنُوبِ‌ 428](#_Toc31023232)

[Chapter 111 – The Sins 428](#_Toc31023233)

[112- بَابُ الْكَبَائِرِ‌ 437](#_Toc31023234)

[Chapter 112 – The Major Sins 437](#_Toc31023235)

[113- بَابُ اسْتِصْغَارِ الذَّنْبِ‌ 451](#_Toc31023236)

[Chapter 113 – Belittling the sins 451](#_Toc31023237)

[114- بَابُ الْإِصْرَارِ عَلَى الذَّنْبِ‌ 452](#_Toc31023238)

[Chapter 114 – The Persistenance upon the sin 452](#_Toc31023239)

[115- بَابٌ فِي أُصُولِ الْكُفْرِ وَأَرْكَانِهِ‌ 453](#_Toc31023240)

[Chapter 115 – The origins of the disbelief and its corner-stones 453](#_Toc31023241)

[116- بَابُ الرِّيَاءِ‌ 457](#_Toc31023242)

[Chapter 116 – The showing-off 458](#_Toc31023243)

[117- بَابُ طَلَبِ الرِّئَاسَةِ‌ 463](#_Toc31023244)

[Chapter 117 – Seeking the leadership 463](#_Toc31023245)

[118- بَابُ اخْتِتَالِ الدُّنْيَا بِالدِّينِ‌ 465](#_Toc31023246)

[Chapter 118 – Confusing the world by the Religion 465](#_Toc31023247)

[119- بَابُ مَنْ وَصَفَ عَدْلاً وَعَمِلَ بِغَيْرِهِ‌ 466](#_Toc31023248)

[Chapter 119 – The one who portrays justice and acts without it 466](#_Toc31023249)

[120- بَابُ الْمِرَاءِ وَالْخُصُومَةِ وَمُعَادَاةِ الرِّجَالِ‌ 467](#_Toc31023250)

[Chapter 120 – The quarreling, and the disputing, and the animosity to the men 467](#_Toc31023251)

[121- بَابُ الْغَضَبِ‌ 470](#_Toc31023252)

[Chapter 121 – The anger 470](#_Toc31023253)

[Notes 475](#_Toc31023254)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 478](#_Toc31023255)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (10) 478](#_Toc31023256)

[122- بَابُ الْحَسَدِ‌ 478](#_Toc31023257)

[Chapter 122 – The Envy 478](#_Toc31023258)

[123- بَابُ الْعَصَبِيَّةِ‌ 480](#_Toc31023259)

[Chapter 123 – The Prejudice (Bias/Racism) 480](#_Toc31023260)

[124- بَابُ الْكِبْرِ‌ 482](#_Toc31023261)

[Chapter 124 – The Arrogance 482](#_Toc31023262)

[125- بَابُ الْعُجْبِ‌ 487](#_Toc31023263)

[Chapter 125 – The Self-conceit 487](#_Toc31023264)

[126- بَابُ حُبِّ الدُّنْيَا وَالْحِرْصِ عَلَيْهَا‌ 490](#_Toc31023265)

[Chapter 126 – Love of the world and the greed upon it 490](#_Toc31023266)

[127- بَابُ الطَّمَعِ‌ 498](#_Toc31023267)

[Chapter 127 – The Greed 498](#_Toc31023268)

[128- بَابُ الْخُرْقِ‌ 499](#_Toc31023269)

[Chapter 128 – The Harshness (Awkwardness of Manners) 499](#_Toc31023270)

[129- بَابُ سُوءِ الْخُلُقِ‌ 499](#_Toc31023271)

[Chapter 129 – The Evil Manners 499](#_Toc31023272)

[130- بَابُ السَّفَهِ‌ 500](#_Toc31023273)

[Chater 130 – The Foolishness 500](#_Toc31023274)

[131- بَابُ الْبَذَاءِ 501](#_Toc31023275)

[Chapter 131 – The Obscenities 501](#_Toc31023276)

[132- بَابُ مَنْ يُتَّقى شَرُّهُ‌ 506](#_Toc31023277)

[Chapter 132 – The one whose evil is feared 506](#_Toc31023278)

[133- بَابُ الْبَغْيِ‌ 507](#_Toc31023279)

[Chapter 133 –The Transgression 507](#_Toc31023280)

[134- بَابُ الْفَخْرِ وَالْكِبْرِ‌ 508](#_Toc31023281)

[Chapter 134 – The Pride and the Arrogance 508](#_Toc31023282)

[135- بَابُ الْقَسْوَةِ‌ 509](#_Toc31023283)

[Chapter 135 – The Ruthlessness (Hardheatedness) 509](#_Toc31023284)

[136- بَابُ الظُّلْمِ‌ 510](#_Toc31023285)

[Chapter 136 – The Injustice 510](#_Toc31023286)

[137- بَابُ اتِّبَاعِ الْهَوى‌ 516](#_Toc31023287)

[Chapter 137 – Following the personal desires 516](#_Toc31023288)

[138- بَابُ الْمَكْرِ وَالْغَدْرِ وَالْخَدِيعَةِ‌ 518](#_Toc31023289)

[Chapter 138 – The Plotting and the Treachery and the Deception 518](#_Toc31023290)

[139- بَابُ الْكَذِبِ‌ 520](#_Toc31023291)

[Chapter 139 – The Lies 520](#_Toc31023292)

[Notes 527](#_Toc31023293)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 530](#_Toc31023294)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (11) 530](#_Toc31023295)

[140- بَابُ ذِي اللِّسَانَيْنِ‌ 530](#_Toc31023296)

[Chapter 140 – The Two-tongued (Duplicity) 530](#_Toc31023297)

[141- بَابُ الْهِجْرَةِ 531](#_Toc31023298)

[Chapter 141 – The Desertion 531](#_Toc31023299)

[142- بَابُ قَطِيعَةِ الرَّحِمِ‌ 533](#_Toc31023300)

[Chapter 142 – Severing the relationships 533](#_Toc31023301)

[143- بَابُ الْعُقُوقِ‌ 536](#_Toc31023302)

[Chapter 143 – The Ingratitude (to the parents) 536](#_Toc31023303)

[144- بَابُ الِانْتِفَاءِ 538](#_Toc31023304)

[Chapter 144 – Disowning of the lineage 538](#_Toc31023305)

[145- بَابُ مَنْ آذَى الْمُسْلِمِينَ وَاحْتَقَرَهُمْ 539](#_Toc31023306)

[Chapter 145 – The one who hurts the Muslims and despises them 539](#_Toc31023307)

[146- بَابُ مَنْ طَلَبَ عَثَرَاتِ الْمُؤْمِنِينَ وَعَوْرَاتِهِمْ‌ 543](#_Toc31023308)

[Chapter 146 – The one who pursues the slips (of the tongues) of the Momineen and exposes them 543](#_Toc31023309)

[147- بَابُ التَّعْيِيرِ‌ 545](#_Toc31023310)

[Chapter 147 – The Rebuking 545](#_Toc31023311)

[148- بَابُ الْغِيبَةِ وَالْبَهْتِ‌ 546](#_Toc31023312)

[Chapter 148 – The Backbiting and the Slander 546](#_Toc31023313)

[149- بَابُ الرِّوَايَةِ عَلَى الْمُؤْمِنِ‌ 548](#_Toc31023314)

[Chapter 149 – Reporting upon the Believer 548](#_Toc31023315)

[150- بَابُ الشَّمَاتَةِ‌ 549](#_Toc31023316)

[Chapter 150 – The Gloating 549](#_Toc31023317)

[151- بَابُ السِّبَابِ‌ 549](#_Toc31023318)

[Chapter 151 – The Insults 549](#_Toc31023319)

[152- بَابُ التُّهَمَةِ وَسُوءِ الظَّنِّ‌ 552](#_Toc31023320)

[Chapter 152 – The slander and the evil pre-conception 552](#_Toc31023321)

[153- بَابُ مَنْ لَمْ يُنَاصِحْ أَخَاهُ الْمُؤْمِنَ‌ 552](#_Toc31023322)

[Chapter 153 – The one who does not advise his Momin brother 552](#_Toc31023323)

[154- بَابُ خُلْفِ الْوَعْدِ‌ 554](#_Toc31023324)

[Chapter 154 – Breaking the promise 554](#_Toc31023325)

[155- بَابُ مَنْ حَجَبَ أَخَاهُ الْمُؤْمِنَ‌ 555](#_Toc31023326)

[Chapter 155 – The one who obstructs his Momin brother 555](#_Toc31023327)

[156- بَابُ مَنِ اسْتَعَانَ بِهِ أَخُوهُ فَلَمْ يُعِنْهُ‌ 557](#_Toc31023328)

[Chapter 156 – The one whose assistance is sought by his brother but he does not assist him 557](#_Toc31023329)

[157- بَابُ مَنْ مَنَعَ مُؤْمِناً شَيْئاً مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ‌ 559](#_Toc31023330)

[Chapter 157 – The one who prevents a Momin of something from his presence or from the presence of someone else 559](#_Toc31023331)

[158- بَابُ مَنْ أَخَافَ مُؤْمِناً 560](#_Toc31023332)

[Chapter 158 – The one who frightens a Momin 560](#_Toc31023333)

[159- بَابُ النَّمِيمَةِ‌ 561](#_Toc31023334)

[Chapter 159 - Gossiping 561](#_Toc31023335)

[160- بَابُ الْإِذَاعَةِ‌ 562](#_Toc31023336)

[Chapter 160 – The Publicising 562](#_Toc31023337)

[161- بَابُ مَنْ أَطَاعَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ‌ 565](#_Toc31023338)

[Chapter 161 – The one who obeys the creatures (people) regarding a disobedience to the Creator 565](#_Toc31023339)

[162- بَابٌ فِي عُقُوبَاتِ الْمَعَاصِي الْعَاجِلَةِ‌ 567](#_Toc31023340)

[Chapter 162 – The immediate Punishment of the disobediences (sins) 567](#_Toc31023341)

[163- بَابُ مُجَالَسَةِ أَهْلِ الْمَعَاصِي‌ 568](#_Toc31023342)

[Chapter 163 – The gathering (sitting) with the people of disobedience (sinners) 568](#_Toc31023343)

[Notes 576](#_Toc31023344)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 579](#_Toc31023345)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (12) 579](#_Toc31023346)

[164- بَابُ أَصْنَافِ النَّاسِ‌ 579](#_Toc31023347)

[Chapter 164 – The Categories of people 579](#_Toc31023348)

[165- بَابُ الْكُفْرِ‌ 581](#_Toc31023349)

[Chapter 165 – The Disbelief (Kufr) 581](#_Toc31023350)

[166- بَابُ وُجُوهِ الْكُفْرِ‌ 589](#_Toc31023351)

[Chapter 166 – Aspects of the Kufr (Disbelief) 589](#_Toc31023352)

[167- بَابُ دَعَائِمِ الْكُفْرِ وَشُعَبِهِ‌ 592](#_Toc31023353)

[Chapter 167 – The pillars of the Kufr (Disbelief) and its branches 592](#_Toc31023354)

[168- بَابُ صِفَةِ النِّفَاقِ وَالْمُنَافِقِ‌ 594](#_Toc31023355)

[Chapter 168 – Description of the hypocrisy and the hypocrite (Continued from above) 594](#_Toc31023356)

[169- بَابُ الشِّرْكِ‌ 598](#_Toc31023357)

[Chapter 169 – The Shirk (Polytheism/Association) 598](#_Toc31023358)

[170- بَابُ الشَّكِّ‌ 601](#_Toc31023359)

[Chapter 170 – The Doubt 601](#_Toc31023360)

[171- بَابُ الضَّلَالِ‌ 604](#_Toc31023361)

[Chapter 171 – The Straying 604](#_Toc31023362)

[172- بَابُ الْمُسْتَضْعَفِ‌ 609](#_Toc31023363)

[Chapter 172 – The Weak Ones (of understanding) 609](#_Toc31023364)

[173- بَابُ الْمُرْجَوْنَ لِأَمْرِ اللهِ‌ 613](#_Toc31023365)

[Chapter 173 – The ones hopeful for the Command of Allahazwj 613](#_Toc31023366)

[174- بَابُ أَصْحَابِ الْأَعْرَافِ‌ 614](#_Toc31023367)

[Chapter 174 – The Companions of the Heights 614](#_Toc31023368)

[175- بَابٌ فِي صُنُوفِ أَهْلِ الْخِلَافِ وَذِكْرِ الْقَدَرِيَّةِ وَالْخَوَارِجِ وَالْمُرْجِئَةِ وَأَهْلِ الْبُلْدَانِ 615](#_Toc31023369)

[Chapter 175 – Regarding the types of the adversaries, and mention of the Qadiriyya, and the Kharijites, and the Murjiites, and the people of the cities 616](#_Toc31023370)

[176- بَابُ الْمُؤَلَّفَةِ قُلُوبُهُمْ‌ 618](#_Toc31023371)

[Chapter 176 - The ones with distorted hearts 618](#_Toc31023372)

[177- بَابٌ فِي ذِكْرِ الْمُنَافِقِينَ وَالضُّلاَّلِ وَإِبْلِيسَ فِي الدَّعْوَةِ 620](#_Toc31023373)

[Chapter 177 – Regarding the mention of the hypocrites, and the straying ones, and Ibleesla in the invitation (to the Religion) 620](#_Toc31023374)

[178- بَابٌ فِي قَوْلِهِ تَعَالى: (وَمِنَ النّاسِ مَنْ يَعْبُدُ اللهَ عَلى حَرْفٍ)‌ 621](#_Toc31023375)

[Chapter 178 – Regarding the Words of the Exalted [22: 11] And among men is he who worships Allahazwj superficially 621](#_Toc31023376)

[179- بَابُ أَدْنى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِناً أَوْ كَافِراً أَوْ ضَالًّا 623](#_Toc31023377)

[Chapter 179 – The least of what by which the servant can be a Momin, or a Kafir (unbeliever), or a straying one 623](#_Toc31023378)

[180- بَابٌ 625](#_Toc31023379)

[Chapter 180 – A Chapter 625](#_Toc31023380)

[181- بَابُ ثُبُوتِ الْإِيمَانِ وَهَلْ يَجُوزُ أَنْ يَنْقُلَهُ اللهُ 625](#_Toc31023381)

[Chapter 181 – Affirmation of the Emān and is it allowed that Allahazwj would Transfer it 625](#_Toc31023382)

[182- بَابُ الْمُعَارِينَ‌ 626](#_Toc31023383)

[Chapter 182 – The ones of temporary (Emān) 626](#_Toc31023384)

[183- بَابٌ فِي عَلَامَةِ الْمُعَارِ 628](#_Toc31023385)

[Chapter 183 – Regarding the signs of the Lending (of the Emān) 628](#_Toc31023386)

[Notes 630](#_Toc31023387)

[كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌ 632](#_Toc31023388)

[THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (13) 632](#_Toc31023389)

[184- بَابُ سَهْوِ الْقَلْبِ‌ 632](#_Toc31023390)

[Chapter 184 – Omissions of the heart 632](#_Toc31023391)

[185- بَابٌ فِي ظُلْمَةِ قَلْبِ الْمُنَافِقِ وَإِنْ أُعْطِيَ اللِّسَانَ، وَنُورِ قَلْبِ الْمُؤْمِنِ وَإِنْ قَصَرَ بِهِ لِسَانُهُ 634](#_Toc31023392)

[Chapter 185 – Regarding the darkness of the ‘الْقَلْبُ’ (Qalb) of the hypocrite and even though he has been given the tongue, and radiance of the ‘الْقَلْبُ’ (Qalb) of the Momin and even though he falls short with his tongue 634](#_Toc31023393)

[186- بَابٌ فِي تَنَقُّلِ أَحْوَالِ الْقَلْبِ‌ 636](#_Toc31023394)

[Chapter 186 – Transference of the states of the الْقَلْب (Qalb) 636](#_Toc31023395)

[187- بَابُ الْوَسْوَسَةِ وَحَدِيثِ النَّفْسِ‌ 638](#_Toc31023396)

[Chapter 187 – The (Satanic) insinuations and discussing with the self 638](#_Toc31023397)

[188- بَابُ الِاعْتِرَافِ بِالذُّنُوبِ وَالنَّدَمِ عَلَيْهَا‌ 640](#_Toc31023398)

[Chapter 188 – The acknowledgement of the sins and the regret upon it 640](#_Toc31023399)

[189- بَابُ سَتْرِ الذُّنُوبِ‌ 642](#_Toc31023400)

[Chapter 189 – Veiling the sins 642](#_Toc31023401)

[190- بَابُ مَنْ يَهُمُّ بِالْحَسَنَةِ أَوِ السَّيِّئَةِ‌ 643](#_Toc31023402)

[Chapter 190 – The one who intends performing the good deed or the evil deed 643](#_Toc31023403)

[191- بَابُ التَّوْبَةِ‌ 645](#_Toc31023404)

[Chapter 191 – The Repentance 645](#_Toc31023405)

[192- بَابُ الِاسْتِغْفَارِ مِنَ الذَّنْبِ 651](#_Toc31023406)

[Chapter 192 – The seeking of Forgiveness from the sins 651](#_Toc31023407)

[193- بَابٌ فِيمَا أَعْطَى اللهُ ـ عَزَّ وَجَلَّ ـ آدَمَ عليه‌السلام وَقْتَ التَّوْبَةِ‌ 654](#_Toc31023408)

[Chapter 193 – Regarding what Allahazwj Mighty and Majestic Gave Adamas time for repentance 654](#_Toc31023409)

[194- بَابُ اللَّمَمِ‌ 657](#_Toc31023410)

[Chapter 194 – Al-Lamam (Persistence sinning) 657](#_Toc31023411)

[195- بَابٌ فِي أَنَّ الذُّنُوبَ ثَلَاثَةٌ‌ 659](#_Toc31023412)

[Chapter 195 – Regarding that the sins are three (types) 659](#_Toc31023413)

[196- بَابُ تَعْجِيلِ عُقُوبَةِ الذَّنْبِ‌ 660](#_Toc31023414)

[Chapter 196 – Hastening of the Punishment for the sins 660](#_Toc31023415)

[197- بَابٌ فِي تَفْسِيرِ الذُّنُوبِ‌ 665](#_Toc31023416)

[Chapter 197 – Regarding the interpretation of the sins 665](#_Toc31023417)

[198- بَابٌ نَادِرٌ 666](#_Toc31023418)

[Chapter 198 - Miscellaneous 666](#_Toc31023419)

[199- بَابٌ نَادِرٌ أَيْضاً‌ 667](#_Toc31023420)

[Chapter 199 – Miscellaneous as well 667](#_Toc31023421)

[200- بَابُ الدَّفْعِ عَنِ الشِّيعَةِ 669](#_Toc31023422)

[Chapter 200 – Allahazwj Defends the workers (of good deeds) from other than the workers (of good deeds) 669](#_Toc31023423)

[201- بَابُ أَنَّ تَرْكَ الْخَطِيئَةِ أَيْسَرُ مِنْ التَّوْبَةِ‌ 669](#_Toc31023424)

[Chapter 201 – The neglecting of the sins is easier than seeking the Forgiveness 669](#_Toc31023425)

[202- بَابُ الِاسْتِدْرَاجِ 670](#_Toc31023426)

[Chapter 202 – The gradual allurement 670](#_Toc31023427)

[203- بَابُ مُحَاسَبَةِ الْعَمَلِ 671](#_Toc31023428)

[Chapter 203 – Counting the deeds 671](#_Toc31023429)

[204- بَابُ مَنْ يَعِيبُ النَّاسَ 681](#_Toc31023430)

[Chapter 204 – The one who faults the people 681](#_Toc31023431)

[205- بَابُ أَنَّهُ لَايُؤَاخَذُ الْمُسْلِمُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ 682](#_Toc31023432)

[Chapter 205 – It is such that the Muslim would not be seized for what he did during the pre-Islamic period 682](#_Toc31023433)

[206- بَابُ أَنَّ الْكُفْرَ مَعَ التَّوْبَةِ لَايُبْطِلُ الْعَمَلَ 683](#_Toc31023434)

[Chapter 206 – The Kufr (disbelief) along with the repentance does not invalidate the deed 683](#_Toc31023435)

[207- بَابُ الْمُعَافَيْنَ مِنَ الْبَلَاءِ 684](#_Toc31023436)

[Chapter 207 – The ones Protected from the afflictions 684](#_Toc31023437)

[208- بَابُ مَا رُفِعَ عَنِ الْأُمَّةِ 684](#_Toc31023438)

[Chapter 208 – What the community is exepmted from 685](#_Toc31023439)

[209- بَابُ أَنَّ الْإِيمَانَ لَايَضُرُّ مَعَهُ سَيِّئَةٌ، وَالْكُفْرَ لَايَنْفَعُ مَعَهُ حَسَنَةٌ 685](#_Toc31023440)

[Chapter 209 – The Emān is such that along with it an evil deed will not harm, and the Kufr (disbelief) is such that along with it a good deed will not benefit 685](#_Toc31023441)

[Notes 688](#_Toc31023442)

[[6] 691](#_Toc31023443)

[كِتَابُ الدُّعَاءِ‌ 691](#_Toc31023444)

[THE BOOK OF SUPPLICATION (1) 691](#_Toc31023445)

[1- بَابُ فَضْلِ الدُّعَاءِ وَالْحَثِّ عَلَيْهِ‌ 691](#_Toc31023446)

[Chapter 1 – The merits of the supplication and the urging upon it 691](#_Toc31023447)

[2- بَابُ أَنَّ الدُّعَاءَ سِلَاحُ الْمُؤْمِنِ‌ 693](#_Toc31023448)

[Chapter 2 – The supplication is a weapon of the Momin 693](#_Toc31023449)

[3- بَابُ أَنَّ الدُّعَاءَ يَرُدُّ الْبَلَاءَ وَالْقَضَاءَ‌ 695](#_Toc31023450)

[Chapter 3 – The supplication can repel the affliction and the Ordainment 695](#_Toc31023451)

[4- بَابُ أَنَّ الدُّعَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ‌ 697](#_Toc31023452)

[Chapter 4 – The supplication is a healing from every illness 697](#_Toc31023453)

[5- بَابُ أَنَّ مَنْ دَعَا اسْتُجِيبَ لَهُ‌ 697](#_Toc31023454)

[Chapter 5 – The one who supplicates, it would be Answered for him 697](#_Toc31023455)

[6- بَابُ إِلْهَامِ الدُّعَاءِ‌ 698](#_Toc31023456)

[Chapter 6 – Inspiration for the supplication 698](#_Toc31023457)

[7- بَابُ التَّقَدُّمِ فِي الدُّعَاءِ‌ 699](#_Toc31023458)

[Chapter 7 – The preceding in the supplication 699](#_Toc31023459)

[8- بَابُ الْيَقِينِ فِي الدُّعَاءِ‌ 700](#_Toc31023460)

[Chapter 8 – The conviction (regaring the Answering) in the supplication 700](#_Toc31023461)

[9- بَابُ الْإِقْبَالِ عَلَى الدُّعَاءِ‌ 700](#_Toc31023462)

[Cahpter 9 – The devotion upon the supplication 700](#_Toc31023463)

[10- بَابُ الْإِلْحَاحِ فِي الدُّعَاءِ وَالتَّلَبُّثِ 702](#_Toc31023464)

[Chapter 10 – Insistence during the supplication and the awaiting (for the Answering) 702](#_Toc31023465)

[11- بَابُ تَسْمِيَةِ الْحَاجَةِ فِي الدُّعَاءِ‌ 704](#_Toc31023466)

[Chapter 11 – Specifying the need during the supplication 704](#_Toc31023467)

[12- بَابُ إِخْفَاءِ الدُّعَاءِ‌ 704](#_Toc31023468)

[Chapter 12 – Concealment of the supplication 704](#_Toc31023469)

[13- بَابُ الْأَوْقَاتِ وَالْحَالَاتِ الَّتِي تُرْجى فِيهَا الْإِجَابَةُ‌ 704](#_Toc31023470)

[Chapter 13 – The timings and the situation in which the Answer is hoped for 705](#_Toc31023471)

[14- بَابُ الرَّغْبَةِ وَالرَّهْبَةِ وَالتَّضَرُّعِ وَالتَّبَتُّلِ وَالِابْتِهَالِ وَالِاسْتِعَاذَةِ وَالْمَسْأَلَةِ‌ 707](#_Toc31023472)

[Chapter 14 – The desire, and the awe, and the beseeching, and the devotion, and the invocation, and the seeking of Refuge, and the asking 707](#_Toc31023473)

[15- بَابُ الْبُكَاءِ‌ 710](#_Toc31023474)

[Chapter 15 – The Weeping 710](#_Toc31023475)

[16- بَابُ الثَّنَاءِ قَبْلَ الدُّعَاءِ‌ 714](#_Toc31023476)

[Chapter 16 – The Laudation before the supplication 714](#_Toc31023477)

[17- بَابُ الِاجْتِمَاعِ فِي الدُّعَاءِ‌ 718](#_Toc31023478)

[Chapter 17 – The gathering (of people) during the supplication 718](#_Toc31023479)

[18- بَابُ الْعُمُومِ فِي الدُّعَاءِ‌ 719](#_Toc31023480)

[Chapter 18 – The Inclusiveness in the supplication 719](#_Toc31023481)

[19- بَابُ مَنْ أَبْطَأَتْ عَلَيْهِ الْإِجَابَةُ‌ 720](#_Toc31023482)

[Chapter 19 – The one upon whom the Answering is delayed 720](#_Toc31023483)

[20- بَابُ الصَّلَاةِ عَلَى النَّبِيِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ‌ 724](#_Toc31023484)

[Chapter 20 – The Salawāt (Blessings) upon the Prophet Muhammadsaww and the Peopleasws of hissaww Household 724](#_Toc31023485)

[21- بَابُ مَا يَجِبُ مِنْ ذِكْرِ اللهِ عَزَّ وَجَلَّ فِي كُلِّ مَجْلِسٍ‌ 731](#_Toc31023486)

[Chapter 21 – What is Obligated from the Mention of Allahazwj Mighty and Majestic in every gathering 731](#_Toc31023487)

[22- بَابُ ذِكْرِ اللهِ عَزَّ وَجَلَّ كَثِيراً‌ 734](#_Toc31023488)

[Chapter 22 – Abundant mention of Allahazwj Mighty and Majestic 734](#_Toc31023489)

[Notes 738](#_Toc31023490)

[كِتَابُ الدُّعَاءِ 741](#_Toc31023491)

[THE BOOK OF SUPPLICATION (2) 741](#_Toc31023492)

[23- بَابُ أَنَّ الصَّاعِقَةَ لَاتُصِيبُ ذَاكِراً‌ 741](#_Toc31023493)

[Chapter 23 – The thunderbolt would not strike a Zakir (Oft-mentioner) of Allahazwj 741](#_Toc31023494)

[24- بَابُ الِاشْتِغَالِ بِذِكْرِ اللهِ عَزَّ وَجَلَّ‌ 742](#_Toc31023495)

[Chapter 24 – The pre-occupation with the Zikr (mentioning) of Allahazwj Mighty and Majestic 742](#_Toc31023496)

[25- بَابُ ذِكْرِ اللهِ عَزَّ وَجَلَّ فِي السِّرِّ‌ 742](#_Toc31023497)

[Chapter 25 – Zikr (Oft-mentioning) of Allahazwj Mighty and Majestic in the privacy 742](#_Toc31023498)

[26- بَابُ ذِكْرِ اللهِ عَزَّ وَجَلَّ فِي الْغَافِلِينَ‌ 744](#_Toc31023499)

[Chapter 26 – Zikr (Mention) of Allahazwj Mighty and Majestic among the oblivious ones 744](#_Toc31023500)

[27- بَابُ التَّحْمِيدِ وَالتَّمْجِيدِ‌ 744](#_Toc31023501)

[Chapter 27 – The Praise and the Glorification 744](#_Toc31023502)

[28- بَابُ الِاسْتِغْفَارِ‌ 746](#_Toc31023503)

[Chapter 28 – The seeking of Forgiveness 746](#_Toc31023504)

[29- بَابُ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ‌ 748](#_Toc31023505)

[Chapter 29 – The Glorification (Tasbeeh), and the Extollation of Oneness (Tahleel), and the Exclamation of Greatness (Takbeer) 748](#_Toc31023506)

[30- بَابُ الدُّعَاءِ لِلْإِخْوَانِ بِظَهْرِ الْغَيْبِ‌ 750](#_Toc31023507)

[Chapter 30 – The supplication for the brethren behind (them during their) absence 750](#_Toc31023508)

[31- بَابُ مَنْ تُسْتَجَابُ دَعْوَتُهُ‌ 753](#_Toc31023509)

[Chapter 31 – The one whose supplication is Answered 753](#_Toc31023510)

[32- بَابُ مَنْ لَاتُسْتَجَابُ دَعْوَتُهُ‌ 755](#_Toc31023511)

[Chapter 32 – The one whose supplication is not Answered 755](#_Toc31023512)

[33- بَابُ الدُّعَاءِ عَلَى الْعَدُوِّ‌ 757](#_Toc31023513)

[Chapter 33 – The supplication against the enemy 757](#_Toc31023514)

[34- بَابُ الْمُبَاهَلَةِ‌ 760](#_Toc31023515)

[Chapter 34 – The Imprecation (Mubahila) 760](#_Toc31023516)

[35- بَابُ مَا يُمَجِّدُ بِهِ الرَّبُّ ـ تَبَارَكَ وَتَعَالى ـ نَفْسَهُ‌ 763](#_Toc31023517)

[Chapter 35 – What the Lordazwj Blessed and High Glorified Himselfazwj with 763](#_Toc31023518)

[36- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ‌ 765](#_Toc31023519)

[Chapter 36 – The one says, ‘There is no God except Allahazwj’ 765](#_Toc31023520)

[37- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ‌ 766](#_Toc31023521)

[Chapter 37 – The who says, ‘There is no God except Allahazwj, and Allahazwj is the Greatest 766](#_Toc31023522)

[38- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ‌ 766](#_Toc31023523)

[Chapter 38 – The one who says, ‘There is no god except Allahazwj, Alone, Alone, Alone 766](#_Toc31023524)

[39- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ عَشْراً‌ 766](#_Toc31023525)

[Chapter 39 – The one who says, ‘There is no god except Allahazwj, Alone, there being nor associate for Himazwj’, ten (times) 767](#_Toc31023526)

[40- بَابُ مَنْ قَالَ: أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ‌ 768](#_Toc31023527)

[Chapter 40 – The one who says, ‘I testify that there is no god except for Allahazwj, Alone, there being no associates for Himazwj, and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww 768](#_Toc31023528)

[41- بَابُ مَنْ قَالَ عَشْرَ مَرَّاتٍ فِي كُلِّ يَوْمٍ: أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَلَاوَلَداً 768](#_Toc31023529)

[Chapter 41 – The one says ten timed during every day, ‘I testify that there is no God except Allahazwj, Alone, there being no associates for Himazwj, One God, First, Last, neither having taken a female companion nor a son’. 768](#_Toc31023530)

[42- بَابُ مَنْ قَالَ: يَا أَللهُ يَا أَللهُ عَشْرَ مَرَّاتٍ‌ 769](#_Toc31023531)

[Chapter 42 – The one who says, ‘O Allahazwj! O Allahazwj!’ - ten times 769](#_Toc31023532)

[43- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ حَقّاً حَقّاً‌ 769](#_Toc31023533)

[44- بَابُ مَنْ قَالَ: يَا رَبِّ يَا رَبِّ‌ 769](#_Toc31023534)

[Chapter 44 – The one who says, ‘O Lordazwj! O Lordazwj!’ 769](#_Toc31023535)

[45- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ مُخْلِصاً‌ 770](#_Toc31023536)

[Chapter 45 – The one who says, ‘There is no god except Allahazwj’, sincerely 770](#_Toc31023537)

[46- بَابُ مَنْ قَالَ: مَا شَاءَ اللهُ لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ‌ 771](#_Toc31023538)

[Chapter 46 – The one who says, ‘Whatever Allahazwj so Desires, there is neither Might nor Strength except with Allahazwj 771](#_Toc31023539)

[47- بَابُ مَنْ قَالَ: أَسْتَغْفِرُ اللهَ الَّذِي لَاإِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ، ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ 772](#_Toc31023540)

[Chapter 47 – The one who says, ‘I seek Forgiveness of Allahazwj, Who, there is no God except Himazwj, the Living, with Majesty and the Benevolence, and I repent to Himazwj 772](#_Toc31023541)

[48- بَابُ الْقَوْلِ عِنْدَ الْإِصْبَاحِ وَالْإِمْسَاءِ‌ 772](#_Toc31023542)

[Chapter 48 – The words (to be spoken) during the morning and the evening 772](#_Toc31023543)

[Notes 795](#_Toc31023544)

[كِتَابُ الدُّعَاءِ 798](#_Toc31023545)

[THE BOOK OF SUPPLICATION (3) 798](#_Toc31023546)

[49- بَابُ الدُّعَاءِ عِنْدَ النَّوْمِ وَالِانْتِبَاهِ‌ 798](#_Toc31023547)

[Chapter 49 – The supplication at sleep time and when waking up 798](#_Toc31023548)

[50- بَابُ الدُّعَاءِ إِذَا خَرَجَ الْإِنْسَانُ مِنْ مَنْزِلِهِ‌ 805](#_Toc31023549)

[Chapter 50 – The Supplication when the person exits from his house 805](#_Toc31023550)

[51- بَابُ الدُّعَاءِ قَبْلَ الصَّلَاةِ‌ 811](#_Toc31023551)

[Chapter 51 – The supplication before the Salāt 811](#_Toc31023552)

[52- بَابُ الدُّعَاءِ فِي أَدْبَارِ الصَّلَوَاتِ 813](#_Toc31023553)

[Chapter 52 – The supplication at the end of the Salāt 813](#_Toc31023554)

[53- بَابُ الدُّعَاءِ لِلرِّزْقِ‌ 822](#_Toc31023555)

[Chapter 53 – The supplication for the sustenance 822](#_Toc31023556)

[54- بَابُ الدُّعَاءِ لِلدَّيْنِ‌ 828](#_Toc31023557)

[Chapter 54 – The supplication for the debts 828](#_Toc31023558)

[55- بَابُ الدُّعَاءِ لِلْكَرْبِ وَالْهَمِّ وَالْحُزْنِ وَالْخَوْفِ 830](#_Toc31023559)

[Chapter 55 – The supplication for the distress, and the worries, and the grief, and the fear 830](#_Toc31023560)

[Notes 845](#_Toc31023561)

[كِتَابُ الدُّعَاءِ 847](#_Toc31023562)

[THE BOOK OF SUPPLICATION (4) 847](#_Toc31023563)

[56- بَابُ الدُّعَاءِ لِلْعِلَلِ وَالْأَمْرَاضِ‌ 847](#_Toc31023564)

[Chapter 56 – The supplication for the illnesses and diseases 847](#_Toc31023565)

[57- بَابُ الْحِرْزِ وَالْعُوذَةِ‌ 854](#_Toc31023566)

[Chapter 57 – The protection and the seeking Refuge 854](#_Toc31023567)

[58- بَابُ الدُّعَاءِ عِنْدَ قِرَاءَةِ الْقُرْآنِ‌ 862](#_Toc31023568)

[Chapter 58 – The supplication during recitation of the Quran 862](#_Toc31023569)

[59- بَابُ الدُّعَاءِ فِي حِفْظِ الْقُرْآنِ‌ 865](#_Toc31023570)

[Chapter 59 – The supplication regarding the memorisation of the Quran 865](#_Toc31023571)

[60- بَابُ دَعَوَاتٍ مُوجَزَاتٍ لِجَمِيعِ الْحَوَائِجِ لِلدُّنْيَا وَالْآخِرَةِ‌ 867](#_Toc31023572)

[Chapter 60 – Brief supplications for the entirety of the needs of the world and the Hereafter 867](#_Toc31023573)

[Notes 899](#_Toc31023574)

[[7] 901](#_Toc31023575)

[كِتَابُ فَضْلِ الْقُرْآنِ‌ 901](#_Toc31023576)

[THE BOOK OF MERITS OF THE QURAN 901](#_Toc31023577)

[Chapter 1 – A Chapter 901](#_Toc31023578)

[1- بَابُ فَضْلِ حَامِلِ الْقُرْآنِ‌ 911](#_Toc31023579)

[Chapter 2 – Merits of the bearers (memorisers) of the Quran 911](#_Toc31023580)

[2- بَابُ مَنْ يَتَعَلَّمُ الْقُرْآنَ بِمَشَقَّةٍ‌ 917](#_Toc31023581)

[Chapter 3 – The one who learns the Quran with difficulty 917](#_Toc31023582)

[3- بَابُ مَنْ حَفِظَ الْقُرْآنَ ثُمَّ نَسِيَهُ‌ 917](#_Toc31023583)

[Chapter 4 – The one who memorises the Quran, then forgets it 918](#_Toc31023584)

[4- بَابٌ فِي قِرَاءَتِهِ‌ 921](#_Toc31023585)

[Chapter 5 – Regarding its recitation 921](#_Toc31023586)

[5- بَابُ الْبُيُوتِ الَّتِي يُقْرَأُ فِيهَا الْقُرْآنُ‌ 921](#_Toc31023587)

[Chapter 6 – The houses in which the Quran is recited 921](#_Toc31023588)

[6- بَابُ ثَوَابِ قِرَاءَةِ الْقُرْآنِ‌ 922](#_Toc31023589)

[Chapter 7 – Rewards for the recitation of the Quran 922](#_Toc31023590)

[7- بَابُ قِرَاءَةِ الْقُرْآنِ فِي الْمُصْحَفِ‌ 926](#_Toc31023591)

[Chapter 8 – Recitation of the Quran in the Parchment (Book form) 926](#_Toc31023592)

[8- بَابُ تَرْتِيلِ الْقُرْآنِ بِالصَّوْتِ الْحَسَنِ‌ 927](#_Toc31023593)

[Chapter 9 – Slow clear recitation of the Quran in the beautiful voice 928](#_Toc31023594)

[9- بَابٌ فِيمَنْ يُظْهِرُ الْغَشْيَةَ عِنْدَ الْقُرْآنِ‌ 931](#_Toc31023595)

[Chapter 10 – Regarding the one who manifests the fainting during recitation of the Quran 931](#_Toc31023596)

[10- بَابٌ فِي كَمْ يُقْرَأُ الْقُرْآنُ وَيُخْتَمُ‌ 932](#_Toc31023597)

[Chapter 11 – In how much (time) should the Quran be recited and completed 932](#_Toc31023598)

[11- بَابُ أَنَّ الْقُرْآنَ يُرْفَعُ كَمَا أُنْزِلَ‌ 934](#_Toc31023599)

[Chapter 12 – The Quran would be Raised just as it was Sent down 934](#_Toc31023600)

[12- بَابُ فَضْلِ الْقُرْآنِ‌ 935](#_Toc31023601)

[Chapter 13 – Merits of the Quran 935](#_Toc31023602)

[13- بَابُ النَّوَادِرِ‌ 947](#_Toc31023603)

[Chapter 14 – The Miscellaneous 947](#_Toc31023604)

[Notes 957](#_Toc31023605)

[[8] 960](#_Toc31023606)

[كِتَابُ الْعِشْرَةِ‌ 960](#_Toc31023607)

[THE BOOK OF SOCIAL RELATIONSHIPS 960](#_Toc31023608)

[1- بَابُ مَا يَجِبُ مِنَ الْمُعَاشَرَةِ‌ 960](#_Toc31023609)

[Chapter 1 – What is Obligated from the Social Relations 960](#_Toc31023610)

[2- بَابُ حُسْنِ الْمُعَاشَرَةِ‌ 962](#_Toc31023611)

[Chapter 2 – Excellent social relations 962](#_Toc31023612)

[3- بَابُ مَنْ يَجِبُ مُصَادَقَتُهُ وَمُصَاحَبَتُهُ‌ 964](#_Toc31023613)

[Chapter 3 – The one whose friendship and companionship is Obligated 964](#_Toc31023614)

[4- بَابُ مَنْ تُكْرَهُ مُجَالَسَتُهُ وَمُرَافَقَتُهُ‌ 966](#_Toc31023615)

[Chapter 4 – The one whose association and friendship is disliked 966](#_Toc31023616)

[5- بَابُ التَّحَبُّبِ إِلَى النَّاسِ وَالتَّوَدُّدِ إِلَيْهِمْ‌ 971](#_Toc31023617)

[Chapter 5 – Endearment to the people and the cordiality towards them 971](#_Toc31023618)

[6- بَابُ إِخْبَارِ الرَّجُلِ أَخَاهُ بِحُبِّهِ‌ 973](#_Toc31023619)

[Chapter 6 – The man informing his brother of his love (for him) 973](#_Toc31023620)

[7- بَابُ التَّسْلِيمِ‌ 973](#_Toc31023621)

[Chapter 7 – The Greeting 973](#_Toc31023622)

[8- بَابُ مَنْ يَجِبُ أَنْ يَبْدَأَ بِالسَّلَامِ‌ 977](#_Toc31023623)

[Chapter 8 – The one on whom it is Obligatory that he begins with the greeting (السَّلَامُ) 977](#_Toc31023624)

[9- بَابُ إِذَا سَلَّمَ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَهُمْ، وَإِذَا رَدَّ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ‌ 979](#_Toc31023625)

[Chapter 9 – When one from a group greets, it would suffice for (all) of them, and if one of the group responds, it would suffice for (all) of them 979](#_Toc31023626)

[10- بَابُ التَّسْلِيمِ عَلَى النِّسَاءِ‌ 979](#_Toc31023627)

[Chapter 10 – The greeting upon the women 979](#_Toc31023628)

[11- بَابُ التَّسْلِيمِ عَلى أَهْلِ الْمِلَلِ‌ 980](#_Toc31023629)

[Chapter 11 – The greeting (السَّلَامُ) upon the people of the (other) Religions 980](#_Toc31023630)

[12- بَابُ مُكَاتَبَةِ أَهْلِ الذِّمَّةِ‌ 984](#_Toc31023631)

[Chapter 12 – Contracts of the people under the responsibility (Ahl Al-Zimma) 984](#_Toc31023632)

[13- بَابُ الْإِغْضَاءِ 985](#_Toc31023633)

[Chapter 13 – The overlooking (of faults) 985](#_Toc31023634)

[14- بَابٌ نَادِرٌ‌ 985](#_Toc31023635)

[Chapter 14 - Miscellaneous 985](#_Toc31023636)

[15- بَابُ الْعُطَاسِ وَالتَّسْمِيتِ‌ 987](#_Toc31023637)

[Chapter 15 – The sneezing and the Naming (of Allahazwj) 987](#_Toc31023638)

[16- بَابُ وُجُوبِ إِجْلَالِ ذِي الشَّيْبَةِ الْمُسْلِمِ‌ 995](#_Toc31023639)

[Chapter 16 – The Obligation of respecting the Muslim with old age 995](#_Toc31023640)

[17- بَابُ إِكْرَامِ الْكَرِيمِ‌ 997](#_Toc31023641)

[Chapter 17 – Honouring the honourable 997](#_Toc31023642)

[18- بَابُ حَقِّ الدَّاخِلِ‌ 998](#_Toc31023643)

[Chapter 18 – The right of a comer 998](#_Toc31023644)

[19- بَابُ الْمَجَالِسُ بِالْأَمَانَةِ‌ 998](#_Toc31023645)

[Chapter 19 – The gatherings are with the confidentiality 998](#_Toc31023646)

[20- بَابٌ فِي الْمُنَاجَاةِ‌ 999](#_Toc31023647)

[Chapter 20 – Regarding the whispering 999](#_Toc31023648)

[21- بَابُ الْجُلُوسِ‌ 1000](#_Toc31023649)

[Chapter 21 – The Sitting (postures) 1000](#_Toc31023650)

[22- بَابُ الِاتِّكَاءِ وَالِاحْتِبَاءِ 1002](#_Toc31023651)

[Chapter 22 – The reclining and the folded (postures) 1002](#_Toc31023652)

[23- بَابُ الدُّعَابَةِ وَالضَّحِكِ‌ 1003](#_Toc31023653)

[Chapter 23 – The humour and the laughter 1003](#_Toc31023654)

[24- بَابُ حَقِّ الْجِوَارِ‌ 1008](#_Toc31023655)

[Chapter 24 – Rights of the neighbours 1008](#_Toc31023656)

[25- بَابُ حَدِّ الْجِوَارِ‌ 1013](#_Toc31023657)

[Chapter 25 – Limit of the neighbourhood 1013](#_Toc31023658)

[26- بَابُ حُسْنِ الصِّحَابَةِ وَحَقِّ الصَّاحِبِ فِي السَّفَرِ‌ 1014](#_Toc31023659)

[Chapter 26 - Good companionship and the right of the companion during the journey 1014](#_Toc31023660)

[27- بَابُ التَّكَاتُبِ‌ 1015](#_Toc31023661)

[Chapter 27 – Correspondence 1015](#_Toc31023662)

[28- بَابُ النَّوَادِرِ‌ 1016](#_Toc31023663)

[Chapter 28 – The Miscellaneous 1016](#_Toc31023664)

[29- بَابٌ‌ 1018](#_Toc31023665)

[Chapter 29 – A Chapter 1018](#_Toc31023666)

[30- بَابُ النَّهْيِ عَنْ إِحْرَاقِ الْقَرَاطِيسِ الْمَكْتُوبَةِ 1020](#_Toc31023667)

[Chapter 30 – The prohibition from burning the written papers 1020](#_Toc31023668)

[Notes 1022](#_Toc31023669)

بِسْمِ اللهِ الرَّحْمنِ الرَّحيمِ‌

[5]

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (1)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1- بَابُ طِينَةِ الْمُؤْمِنِ وَ الْكَافِرِ

Chapter 1 – The clay of the Momin (Believer) and the disbeliever (Kafir)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنْ‌ رَجُلٍ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ النَّبِيِّينَ مِنْ طِينَةِ عِلِّيِّينَ قُلُوبَهُمْ وَأَبْدَانَهُمْ، وَخَلَقَ قُلُوبَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ، وَجَعَلَ خَلْقَ أَبْدَانِ الْمُؤْمِنِينَ مِنْ دُونِ ذلِكَ، وَخَلَقَ الْكُفَّارَ مِنْ طِينَةِ سِجِّينٍ قُلُوبَهُمْ وَأَبْدَانَهُمْ، فَخَلَطَ‌ بَيْنَ الطِّينَتَيْنِ، فَمِنْ هذَا يَلِدُ الْمُؤْمِنُ الْكَافِرَ، وَيَلِدُ الْكَافِرُ الْمُؤْمِنَ، وَمِنْ هَاهُنَا يُصِيبُ الْمُؤْمِنُ السَّيِّئَةَ، وَمِنْ هَاهُنَا يُصِيبُ الْكَافِرُ الْحَسَنَةَ ؛ فَقُلُوبُ الْمُؤْمِنِينَ تَحِنُّ إِلى مَا خُلِقُوا مِنْهُ، وَقُلُوبُ الْكَافِرِينَ تَحِنُّ إِلى مَا خُلِقُوا مِنْهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from a man,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Allahazwj Mighty and Majestic Created the Prophetsas from the clay of Illiyeen, theiras hearts and theiras bodies, and Created the hearts of the Momineen (plural of Momin) from that very clay, and Made the creation of the bodies of the Momineen (plural of Momin) to be from besides that; and Heazwj Created the disbelievers from the clay of Sijjeen - their hearts as well as their bodies.

Then Heazwj Blended between the two clays. Thus, from this the Believer begets the disbeliever, and the disbeliever begets the Believer, and from over here the Believer commits the evil and from over here the disbeliever does good deeds. So the hearts of the Momineen (plural of Momin) yearn towards what they had been Created from, and the hearts of the disbelievers yearn towards what they have been Created from’.1

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحسَيْنِ، عَنِ النَّضْرِ بْنِ شُعَيْبٍ، عَنْ‌ عَبْدِ الْغَفَّارِ الْجَازِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنَّةِ، وَخَلَقَ الْكَافِرَ مِنْ طِينَةِ النَّارِ ». وَقَالَ: « إِذَا أَرَادَ اللهُ ـ عَزَّ وَجَلَّ ـ بِعَبْدٍ خَيْراً، طَيَّبَ رُوحَهُ وَجَسَدَهُ، فَلَا يَسْمَعُ شَيْئاً مِنَ الْخَيْرِ إِلاَّ عَرَفَهُ، وَلَا يَسْمَعُ شَيْئاً مِنَ الْمُنْكَرِ إِلاَّ أَنْكَرَهُ ». قَالَ: وَسَمِعْتُهُ يَقُولُ: « الطِّينَاتُ ثَلَاثٌ: طِينَةُ الْأَنْبِيَاءِ، وَالْمُؤْمِنُ مِنْ تِلْكَ الطِّينَةِ، إِلاَّ أَنَّ الْأَنْبِيَاءَ هُمْ مِنْ صَفْوَتِهَا؛ هُمُ الْأَصْلُ وَلَهُمْ فَضْلُهُمْ، وَالْمُؤْمِنُونَ الْفَرْعُ مِنْ طِينٍ لَازِبٍ، كَذلِكَ لَايُفَرِّقُ اللهُ ـ عَزَّ وَجَلَّ ـ بَيْنَهُمْ وَبَيْنَ شِيعَتِهِمْ ». وَقَالَ: « طِينَةُ النَّاصِبِ مِنْ حَمَاً مَسْنُونٍ، وَأَمَّا الْمُسْتَضْعَفُونَ فَمِنْ تُرَابٍ؛ لَا يَتَحَوَّلُ مُؤْمِنٌ عَنْ إِيمَانِهِ، وَلَا نَاصِبٌ عَنْ نَصْبِهِ، وَلِلّهِ الْمَشِيئَةُ فِيهِمْ ».

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Al Nazar Bin Shuayb, from Abdul Ghaffar Al Jaazy,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Created the Believer from the clay of the Paradise, and Created the disbeliever from the clay of the Fire’.

And heasws said: ‘And when Allahazwj Mighty and Majestic Intends goodness with a servant, Cleans his soul and his body, so he does not hear anything from the goodness except that he recognises it, and he does not hear anything from the evil except that he rejects it’.

He (the narrator) said, ‘And I heard himasws saying: ‘The clays are three (types) – the clay of the Prophetsasws, and the Believer is from that very clay except that the Prophetsas, theyas are from its elite. Theyas are the roots, and for themas is theiras merit, and the Momineen (plural of Momin) are the branches from the sticky clay, thus Allahazwj Mighty and Majestic will not Separate between themas and theiras Shia’.

And heasws said: ‘The clay of the Hostile One (Nasibi) is from [15: 26] from black mud Fashioned into shape; and as for the weak ones (of understanding), so (they are) from dust. Neither does the Believer change over from his Emān (belief), nor does the Hostile One (Nasibi) change over from his hostility, and for Allahazwj, there is the Volition regarding them’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ صَالِحِ بْنِ سَهْلٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، مِنْ أَيِّ شَيْ‌ءٍ خَلَقَ اللهُ ـ عَزَّ وَجَلَّ ـ طِينَةَ الْمُؤْمِنِ؟ فَقَالَ: « مِنْ طِينَةِ الْأَنْبِيَاءِ؛ فَلَمْ تَنْجَسْ أَبَداً ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Salih Bin Sahl who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! From which thing did Allahazwj Mighty and Majestic Create the clay of the Believer?’ So heasws said: ‘From the clay of the Prophetsas, so they would never be unclean, ever!’3

4. مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَغَيْرِهِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِي نَهْشَلٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَنَا مِنْ أَعْلى عِلِّيِّينَ، وَخَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقَنَا مِنْهُ، وَخَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذلِكَ، وَقُلُوبُهُمْ تَهْوِي إِلَيْنَا؛ لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقْنَا » ثُمَّ تَلَا هذِهِ الْآيَةَ: (كَلاّ إِنَّ كِتابَ الْأَبْرارِ لَفِي عِلِّيِّينَ وَما أَدْراكَ ما عِلِّيُّونَ كِتابٌ مَرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ). « وَخَلَقَ عَدُوَّنَا مِنْ سِجِّينٍ، وَخَلَقَ قُلُوبَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ، وَأَبْدَانَهُمْ مِنْ دُونِ ذلِكَ؛ فَقُلُوبُهُمْ تَهْوِي إِلَيْهِمْ؛ لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقُوا مِنْهُ » ثُمَّ تَلَا هذِهِ الْآيَةَ: (كَلاّ إِنَّ كِتابَ الفُجّارِ لَفِي سِجِّينٍ وَما أَدْراكَ ما سِجِّينٌ كِتابٌ مَرْقُومٌ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ).

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, and someone else, from Muhammad Bin Khalaf, from Abu Nahshal who said, ‘Muhammad Bin Ismail narrated to me, from Abu Hamza Al Sumaly who said,

‘I heard Abu Ja’farasws saying that Allahazwj Majestic and Mighty created usasws from the high Illiyeen and Created the hearts of ourasws Shia from what Heazwj Created usasws from, and Created their bodies from besides that, and their hearts lend to yearn towards usasws, because these have been Created from what weasws have been Created from’.

Then heasws recited these Verses [83: 18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83: 19] And what will make you know what the highest Iliyeen is? [83: 20] It is a written book, [83: 21] Those of Proximity witness it.

And Heazwj Created ourasws enemies from Sijjeen, and Created their adherents from what Heazwj Created them from, and their bodies from besides that. Thus, their hearts yearn towards them because these were Created from what they were Created from’. Then heasws recited these Verses [83: 7] Nay! most surely the record of the wicked is in the Sijjeen. [83: 8] And what will make you know what the Sijjeen is? [83: 9] It is a written book. [83: 10] Woe on that day to the beliers’.4

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَغَيْرُ وَاحِدٍ، عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ جَمِيعاً، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ، عَنْ عُثْمَانَ بْنِ يُوسُفَ، قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ كَيْسَانَ: عَنْ أَبِي عَبْدِ الله عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، أَنَا مَوْلَاكَ عَبْدُ اللهِ بْنُ كَيْسَانَ. قَالَ: « أَمَّا النَّسَبُ فَأَعْرِفُهُ، وَأَمَّا أَنْتَ فَلَسْتُ أَعْرِفُكَ ». قَالَ: قُلْتُ لَهُ: إِنِّي وُلِدْتُ بِالْجَبَلِ، وَنَشَأْتُ فِي أَرْضِ فَارِسَ، وَإِنَّنِي أُخَالِطُ النَّاسَ فِي التِّجَارَاتِ وَغَيْرِ ذلِكَ، فَأُخَالِطُ الرَّجُلَ، فَأَرى لَهُ حُسْنَ السَّمْتِ وَحُسْنَ الْخُلُقِ‌ وَكَثْرَةَ أَمَانَةٍ، ثُمَّ أُفَتِّشُهُ، فَأَتَبَيَّنُهُ عَنْ عَدَاوَتِكُمْ؛ وَأُخَالِطُ الرَّجُلَ، فَأَرى مِنْهُ سُوءَ الْخُلُقِ وَقِلَّةَ أَمَانَةٍ وَزَعَارَّةً، ثُمَّ أُفَتِّشُهُ، فَأَتَبَيَّنُهُ عَنْ وَلَايَتِكُمْ، فَكَيْفَ يَكُونُ ذلِكَ؟ قَالَ: فَقَالَ لِي: « أَمَا عَلِمْتَ يَا ابْنَ كَيْسَانَ، أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَخَذَ طِينَةً مِنَ الْجَنَّةِ وَطِينَةً مِنَ النَّارِ، فَخَلَطَهُمَا جَمِيعاً، ثُمَّ نَزَعَ هذِهِ مِنْ هذِهِ، وَهذِهِ مِنْ هذِهِ، فَمَا رَأَيْتَ مِنْ أُولئِكَ مِنَ الْأَمَانَةِ وَحُسْنِ الْخُلُقِ وَحُسْنِ السَّمْتِ، فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ الْجَنَّةِ، وَهُمْ يَعُودُونَ إِلى مَا خُلِقُوا مِنْهُ، وَمَا رَأَيْتَ مِنْ هؤُلَاءِ مِنْ قِلَّةِ الْأَمَانَةِ وَسُوءِ الْخُلُقِ وَالزَّعَارَّةِ، فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ النَّارِ، وَهُمْ يَعُودُونَ إِلى مَا خُلِقُوا مِنْهُ ».

A number of our companions, from Sahl Bin Ziyad, and someone else, from Al Husayn Bin Al Hassan, altogether from Muhammad Bin Awrama, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Usman Bin Yusuf who said, ‘Abdullah Bin Kaysan informed me,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘I am yourasws friend Abdullah Bin Kaysan’. Heasws said: ‘As for the lineage, so Iasws recognise it, and as for you, so Iasws do not recognise you’. I said to himasws, ‘I was born in the mountains and grew up in the land of Persia, and I tend to blend in with the people regarding business and other than that. So, I came across the man and I saw him as a good listener and good manners and a lot of trustworthiness. When I investigate, I find him to be one of yourasws enemies; and I came across the man and saw evil manners from him, and as being of little trustworthiness, and meanness. When I investigate, I find him to be one of yourasws friends. So how did that happen?’

So heasws said to me: ‘But, do you not know, O Ibn Kaysan, that Allahazwj Mighty and Majestic Took a clay from the Paradise and a clay from the Fire. So Heazwj Blended the two together. Then Heazwj Removed this from this, and this from this. Thus, what you see from those as being the ones of trustworthiness, and goodly mannerisms, and as good listeners, so it is from what has touched them from the clay of the Paradise, and they would be returning to what they had been Created from; and what you see from these as being of the ones with little trustworthiness, and evil mannerisms, and the meanness, so it is from what touched them from the clay of the Fire, and they would be returning to what they had been Created from’.5

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ صَالِحِ بْنِ سَهْلٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْمُؤْمِنُونَ مِنْ طِينَةِ الْأَنْبِيَاءِ؟ قَالَ: «نَعَمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Salih Bin Sahl who said,

‘I said to Abu Abdullahasws, ‘The Momineen (plural of Momin) are from the clay of the Prophetsas?’ Heasws said: ‘Yes’.6

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنِ الْحُسَيْنِ بْنِ يَزِيدَ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ عليه‌السلام بَعَثَ جَبْرَئِيلَ عليه‌السلام فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ، فَقَبَضَ بِيَمِينِهِ قَبْضَةً بَلَغَتْ قَبْضَتُهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا، وَأَخَذَ مِنْ كُلِّ سَمَاءٍ تُرْبَةً، وَقَبَضَ قَبْضَةً أُخْرى مِنَ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْقُصْوى، فَأَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ كَلِمَتَهُ، فَأَمْسَكَ الْقَبْضَةَ الْأُولى بِيَمِينِهِ، وَالْقَبْضَةَ الْأُخْرى بِشِمَالِهِ، فَفَلَقَ الطِّينَ فِلْقَتَيْنِ، فَذَرَا مِنَ الْأَرْضِ ذَرْواً، وَمِنَ السَّمَاوَاتِ ذَرْواً، فَقَالَ لِلَّذِي بِيَمِينِهِ: مِنْكَ الرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَوْصِيَاءُ وَالصِّدِّيقُونَ وَالْمُؤْمِنُونَ وَالسُّعَدَاءُ وَمَنْ أُرِيدُ كَرَامَتَهُ، فَوَجَبَ لَهُمْ مَا قَالَ كَمَا قَالَ، وَقَالَ لِلَّذِي بِشِمَالِهِ: مِنْكَ الْجَبَّارُونَ وَالْمُشْرِكُونَ وَالْكَافِرُونَ وَالطَّوَاغِيتُ وَمَنْ أُرِيدُ هَوَانَهُ وَشِقْوَتَهُ، فَوَجَبَ لَهُمْ مَا قَالَ كَمَا قَالَ. ثُمَّ إِنَّ الطِّينَتَيْنِ خُلِطَتَا جَمِيعاً، وَذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (إِنَّ اللهَ فالِقُ الْحَبِّ وَالنَّوى)، فَالْحَبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللهُ عَلَيْهَا مَحَبَّتَهُ، وَالنَّوى طِينَةُ الْكَافِرِينَ الَّذِينَ نَأَوْا عَنْ كُلِّ خَيْرٍ، وَإِنَّمَا سُمِّيَ النَّوى مِنْ أَجْلِ أَنَّهُ نَأى عَنْ كُلِّ خَيْرٍ وَتَبَاعَدَ عَنْهُ وَقَالَ اللهُ عَزَّ وَجَلَّ: (يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ) فَالْحَيُّ: الْمُؤْمِنُ الَّذِي تَخْرُجُ طِينَتُهُ مِنْ طِينَةِ الْكَافِرِ، وَالْمَيِّتُ ـ الَّذِي يَخْرُجُ مِنَ الْحَيِّ ـ هُوَ الْكَافِرُ الَّذِي يَخْرُجُ مِنْ طِينَةِ الْمُؤْمِنِ، فَالْحَيُّ: الْمُؤْمِنُ، وَالْمَيِّتُ: الْكَافِرُ. وَذلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (أَوَمَنْ كانَ مَيْتاً فَأَحْيَيْناهُ) فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ، وَكَانَ حَيَاتُهُ حِينَ فَرَّقَ اللهُ ـ عَزَّ وَجَلَّ ـ بَيْنَهُمَا بِكَلِمَتِهِ؛ كَذلِكَ يُخْرِجُ اللهُ ـ عَزَّ وَجَلَّ ـ الْمُؤْمِنَ فِي الْمِيلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ، وَيُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ، وَذلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (لِيُنْذِرَ مَنْ كانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكافِرِينَ) ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic, when Heazwj Intended to Create Adamas, Sent Jibraeelas during the beginning time from the day of Friday. So heas grabbed a handful in hisas right hand, hisas handful reaching from the seventh sky to the sky of the world; and heas took some dust from every sky. And heas grabbed another handful from the highest seventh earth (firmament) to the furthest seventh earth (firmament).

Then, Allahazwj Mighty and Majestic Commanded Hisazwj Word (Kalimat-Allahazwj) so it withheld the former handful in his right hand and the latter handful in his left hand, and split the clay into two parts and scattered from the earth with a scattering, and from the skies with a scattering. So Heazwj Said to those in his right hand: “From you would be the Rasoolsas, and the Prophetsas, and the successorsas, and the truthful ones, and the Momineen (plural of Momin), and the fortunate ones, and the ones who want its prestige”. Thus, it Obligated upon them what Heazwj Said, just as Heazwj Said it to be.

And Heazwj Said to those in its left hand: “From you would be the tyrants, and the Polytheists, and the disbelievers, and the despots, and the ones who wants its indignity and its wickedness”. Thus, it Obligated for them what Heazwj Said just as Heazwj Said it to be.

Then the two clays were both mixed together, and these are the Words of Allahazwj Mighty and Majestic [6: 95] Surely, Allah is the Splitter of the seed and the stone. So the’seed’ is the clay of the Momineen (plural of Momin) upon which Allahazwj Cast Hisazwj Love; and the’stone’ is the clay of the disbelievers which is distanced from every goodness. And rather, it is named as the’stone’ from the reason that it is away from every goodness and remote from it.

And Allahazwj Mighty and Majestic Said [6: 95] He Extracts the living from the dead and He is the Extractor of the dead from the living. So the’living’ is the Believer whose clay is extracted from the clay of the disbeliever; and the’dead’ who is extracted from the living, he is the disbeliever who comes out from the clay of the Believer. So the’living’ is the Believer, and the’dead’ is the disbeliever, and these are the Words of the Mighty and Majestic [6: 122] Is he who was dead then We Raised him to life. So, his death was the mixture of his clay along with the clay of the disbeliever, and his life was when Allahazwj Mighty and Majestic Separated between the two by Hisazwj Word (Kalimat-Allahazwj).

Like that Allahazwj Mighty and Majestic Extracts the Believer during the birth from the darkness after his entry into it - to the light, and Heazwj Extracts the disbeliever from the light towards the darkness after his entry into the light; and these are the Words of the Mighty and Majestic [36: 70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers’.7

2- بَابٌ آخَرُ مِنْهُ وَ فِيهِ زِيَادَةُ وُقُوعِ التَّكْلِيفِ اَلْأَوَّلِ

Chapter 2 – Another Chapter from it, and in it is an increase – Occurrence of the first Mandate

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ‌ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَوْ عَلِمَ النَّاسُ كَيْفَ ابْتِدَاءُ الْخَلْقِ مَا اخْتَلَفَ اثْنَانِ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ: كُنْ مَاءً عَذْباً؛ أَخْلُقْ مِنْكَ جَنَّتِي وَأَهْلَ طَاعَتِي، وَكُنْ مِلْحاً أُجَاجاً؛ أَخْلُقْ مِنْكَ نَارِي وَأَهْلَ مَعْصِيَتِي، ثُمَّ أَمَرَهُمَا، فَامْتَزَجَا، فَمِنْ ذلِكَ صَارَ يَلِدُ الْمُؤْمِنُ الْكَافِرَ، وَالْكَافِرُ الْمُؤْمِنَ ثُمَّ أَخَذَ طِيناً مِنْ أَدِيمِ الْأَرْضِ، فَعَرَكَهُ عَرْكاً شَدِيداً، فَإِذَا هُمْ كَالذَّرِّ يَدِبُّونَ، فَقَالَ لِأَصْحَابِ الْيَمِينِ: إِلَى الْجَنَّةِ بِسَلَامٍ، وَقَالَ لِأَصْحَابِ الشِّمَالِ: إِلَى النَّارِ وَلَا أُبَالِي. ثُمَّ أَمَرَ نَاراً، فَأُسْعِرَتْ، فَقَالَ لِأَصْحَابِ الشِّمَالِ: ادْخُلُوهَا، فَهَابُوهَا، وَقَالَ لِأَصْحَابِ الْيَمِينِ: ادْخُلُوهَا، فَدَخَلُوهَا، فَقَالَ: كُونِي بَرْداً وَسَلَاماً، فَكَانَتْ بَرْداً وَسَلَاماً. فَقَالَ أَصْحَابُ الشِّمَالِ: يَا رَبِّ، أَقِلْنَا، فَقَالَ: قَدْ أَقَلْتُكُمْ، فَادْخُلُوهَا، فَذَهَبُوا، فَهَابُوهَا، فَثَمَّ ثَبَتَتِ الطَّاعَةُ وَالْمَعْصِيَةُ، فَلَا يَسْتَطِيعُ هؤُلَاءِ أَنْ يَكُونُوا مِنْ هؤُلَاءِ، وَلَا هؤُلَاءِ مِنْ هؤُلَاءِ ».

Abu Ali Al Ashary and Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Aban Bin Usman, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘If the people knew how the creation began, no two would differ. Allahazwj Mighty and Majestic, before Heazwj Began the creation, Said: “Be sweet water! Iazwj shall Create from you, Myazwj Paradise and the people who obey Meazwj. And be bitter water! Iazwj shall Create from you, Myazwj Fire and the people who disobey Meazwj”.

Then, Heazwj Commanded both of them, so they were blended. Thus, from that the Believer came to beget the disbeliever, and the disbeliever (begetting) the Believer. Then he (the Kalimat-Allahazwj) grabbed a clay from the crust of the earth, and kneaded it with an intense kneading, and they were like the particles, crawling. So Heazwj said to the companions of the right hand: “To the Paradise in peace”, and Said to the companions of the left hand: “To the Fire, and Iazwj don’t Care”.

Then Heazwj Commanded a fire, so it inflamed, and Heazwj Said to the companions of the left: “Enter into it”. But they were terrified of it. So Heazwj Said to the companions of the right: “Enter into it”. So, they entered it. So Heazwj Said: “Be cool and a safety”. So, it was cool and safe. So, the companions of the left said, ‘O Lord! Forgive us!’ So, He azwjSaid: “I Forgive you. So, enter into it’. So, they went but were terrified of it. So, from then was affirmed the obedience and the disobedience. Thus, these ones do not have the capacity that they happen to be from those, and those ones do not have the capacity to be from these’.8

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: أَنَّ رَجُلاً سَأَلَ أَبَا جَعْفَرٍ عليه‌السلام عَنْ قَوْلِ اللهِ جَلَّ وَعَزَّ: (وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قالُوا بَلى) إِلى آخِرِ الْآيَةِ. فَقَالَ ـ وَأَبُوهُ يَسْمَعُ عليهما‌السلام ـ: « حَدَّثَنِي أَبِي أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَبَضَ قَبْضَةً مِنْ‌ تُرَابِ التُّرْبَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ عليه‌السلام، فَصَبَّ عَلَيْهَا الْمَاءَ الْعَذْبَ الْفُرَاتَ، ثُمَّ تَرَكَهَا أَرْبَعِينَ صَبَاحاً، ثُمَّ صَبَّ عَلَيْهَا الْمَاءَ الْمَالِحَ الْأُجَاجَ، فَتَرَكَهَا أَرْبَعِينَ صَبَاحاً، فَلَمَّا اخْتَمَرَتِ الطِّينَةُ أَخَذَهَا، فَعَرَكَهَا عَرْكاً شَدِيداً، فَخَرَجُوا كَالذَّرِّ مِنْ يَمِينِهِ وَشِمَالِهِ، وَأَمَرَهُمْ جَمِيعاً أَنْ يَقَعُوا فِي النَّارِ، فَدَخَلَ أَصْحَابُ الْيَمِينِ، فَصَارَتْ عَلَيْهِمْ بَرْداً وَسَلَاماً، وَأَبى أَصْحَابُ الشِّمَالِ أَنْ يَدْخُلُوهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara that,

‘A man asked Abu Ja’farasws about the Words of Allahazwj Majestic and Mighty [7: 172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! We testify – up to the end of the Verse.

So heasws said, and hisasws fatherasws was listening: ‘Myasws fatherasws narrated to me that Allahazwj Mighty and Majestic Grabbed a Handfull of dust, the dust from which Adamas was Created, and Heazwj Poured the sweet water of the Euphrates over it. Then Heazwj Left it for forty mornings. Then Heazwj Poured the salty, bitter water over it, and Left it for forty mornings. So when the clay became (like) dough, Heazwj Grabbed it and Kneaded it with an intense kneading. So they came out like articles, from its right and its left, and Heazwj Commanded the together that they should fall into the Fire. So the companions of the right entered, and it became cold, safe, for them, but the companions of the left refused to enter into it’.9

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ عليه‌السلام، أَرْسَلَ الْمَاءَ عَلَى الطِّينِ، ثُمَّ قَبَضَ قَبْضَةً فَعَرَكَهَا، ثُمَّ فَرَّقَهَا فِرْقَتَيْنِ بِيَدِهِ، ثُمَّ ذَرَأَهُمْ فَإِذَا هُمْ يَدِبُّونَ، ثُمَّ رَفَعَ لَهُمْ نَاراً، فَأَمَرَ أَهْلَ الشِّمَالِ أَنْ يَدْخُلُوهَا، فَذَهَبُوا إِلَيْهَا، فَهَابُوهَا وَلَمْ يَدْخُلُوهَا، ثُمَّ أَمَرَ أَهْلَ الْيَمِينِ أَنْ يَدْخُلُوهَا، فَذَهَبُوا، فَدَخَلُوهَا، فَأَمَرَ اللهُ ـ جَلَّ وَعَزَّ ـ النَّارَ فَكَانَتْ عَلَيْهِمْ بَرْداً وَسَلَاماً، فَلَمَّا رَأى ذلِكَ أَهْلُ الشِّمَالِ، قَالُوا: رَبَّنَا، أَقِلْنَا، فَأَقَالَهُمْ، ثُمَّ قَالَ لَهُمُ: ادْخُلُوهَا، فَذَهَبُوا، فَقَامُوا عَلَيْهَا وَلَمْ يَدْخُلُوهَا، فَأَعَادَهُمْ طِيناً، وَخَلَقَ مِنْهَا آدَمَ عليه‌السلام ». وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَلَنْ يَسْتَطِيعَ هؤُلَاءِ أَنْ يَكُونُوا مِنْ هؤُلَاءِ، وَلَا هؤُلَاءِ أَنْ يَكُونُوا مِنْ هؤُلَاءِ ». قَالَ: « فَيَرَوْنَ أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَوَّلُ مَنْ دَخَلَ تِلْكَ النَّارَ، فَلِذلِكَ قَوْلُهُ جَلَّ وَعَزَّ: (قُلْ إِنْ كانَ لِلرَّحْمنِ وَلَدٌ فَأَنَا أَوَّلُ الْعابِدِينَ) ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic, when Heazwj Intended to Create Adamas, Sent the water upon the clay. Then Heazwj Grabbed a Handfull and Kneaded it. The Separated it into two arts by Hisazwj Hand. Then Heazwj Scattered them and they were crawling.

Then Heazwj Raised a Fire for them, and Commanded the people of the left that they should be entering into it. So they went towards it, but were terrified of it, so they did not enter into it. Then Heazwj Commanded the people of the right that they should be entering into it. So they went towards it and entered into it. So Allahazwj Majestic and Mighty Commanded the Fire, so it was cold and safe for them. So when the people of the left saw that, they said, ‘Our Lordazwj! Forgive us’. So Heazwj Forgave them, then Said to them: “Enter into it!” So they went and stood at it but did not enter into it. So Heazwj Returned them (all) as clay and Created Adamas from it’.

And Abu Abdullahasws said: ‘So these ones will never have the capacity that they become from those ones nor would those ones to happen to be from these ones’.

Heasws said: ‘So they were seeing that Rasool-Allahsaww was the first one to enter that Fire, and these are the Words of the Majestic and Mighty [43: 81] Say: If the Beneficent had a son, I am the first one of the worshippers’.10

3- بَابٌ آخَرُ مِنْهُ

Chapter 3 – Another Chapter from it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ الْعِجْلِيِّ، عَنْ زُرَارَةَ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ حَيْثُ خَلَقَ الْخَلْقَ، خَلَقَ مَاءً عَذْباً وَ مَاءً مَالِحاً أُجَاجاً، فَامْتَزَجَ الْمَاءَانِ، فَأَخَذَ طِيناً مِنْ أَدِيمِ الْأَرْضِ، فَعَرَكَهُ عَرْكاً شَدِيداً، فَقَالَ لِأَصْحَابِ الْيَمِينِ ـ وَهُمْ كَالذَّرِّ يَدِبُّونَ ـ: إِلَى الْجَنَّةِ بِسَلَامٍ، وَقَالَ لِأَصْحَابِ الشِّمَالِ: إِلَى النَّارِ وَلَا أُبَالِي، ثُمَّ قَالَ: (أَلَسْتُ بِرَبِّكُمْ قالُوا بَلى شَهِدْنا أَنْ تَقُولُوا يَوْمَ الْقِيامَةِ إِنّا كُنّا عَنْ هذا غافِلِينَ) ثُمَّ أَخَذَ الْمِيثَاقَ عَلَى النَّبِيِّينَ، فَقَالَ: أَلَسْتُ بِرَبِّكُمْ، وَأَنَّ هذَا مُحَمَّدٌ رَسُولِي، وَأَنَّ هذَا عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ؟ قَالُوا: بَلى، فَثَبَتَتْ لَهُمُ النُّبُوَّةُ؛ وَأَخَذَ الْمِيثَاقَ عَلى أُولِي الْعَزْمِ أَنَّنِي رَبُّكُمْ، وَمُحَمَّدٌ رَسُولِي، وَعَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ، وَأَوْصِيَاؤُهُ مِنْ بَعْدِهِ وُلَاةُ أَمْرِي وَخُزَّانُ عِلْمِي عليهم‌السلام، وَأَنَّ الْمَهْدِيَّ أَنْتَصِرُ بِهِ لِدِينِي، وَأُظْهِرُ بِهِ دَوْلَتِي، وَأَنْتَقِمُ بِهِ مِنْ أَعْدَائِي، وَأُعْبَدُ بِهِ طَوْعاً وَكَرْهاً، قَالُوا: أَقْرَرْنَا يَا رَبِّ، وَشَهِدْنَا، وَلَمْ يَجْحَدْ آدَمُ وَلَمْ يُقِرَّ، فَثَبَتَتِ الْعَزِيمَةُ لِهؤُلَاءِ الْخَمْسَةِ فِي الْمَهْدِيِّ، وَلَمْ يَكُنْ لآِدَمَ عَزْمٌ عَلَى الْإِقْرَارِ بِهِ، وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ: (وَلَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْماً) »، قَالَ: « إِنَّمَا هُوَ: فَتَرَكَ ثُمَّ أَمَرَ نَاراً، فَأُجِّجَتْ، فَقَالَ لِأَصْحَابِ الشِّمَالِ: ادْخُلُوهَا، فَهَابُوهَا، وَقَالَ لِأَصْحَابِ الْيَمِينِ: ادْخُلُوهَا، فَدَخَلُوهَا، فَكَانَتْ عَلَيْهِمْ بَرْداً وَسَلَاماً، فَقَالَ أَصْحَابُ الشِّمَالِ: يَا رَبِّ أَقِلْنَا، فَقَالَ: قَدْ أَقَلْتُكُمُ، اذْهَبُوا، فَادْخُلُوهَا، فَهَابُوهَا، فَثَمَّ ثَبَتَتِ الطَّاعَةُ وَالْوَلَايَةُ وَالْمَعْصِيَةُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

(It has been narrated) from Abu Ja’farasws having said: ‘When Allahazwj Blessed and High Created the creation, Created the sweet water and salty bitter water. So Heazwj Blended the two waters, and Grabbed clay from the crust of the earth and Kneaded it with an intense Kneading. So Heazwj Said to the companions of the right, and they were like the crawling particles: “To the Paradise in peace!”, and Said to the companions of the left: “To the Fire, and Iazwj don’t Care”.

Then Heazwj Said [7: 172] Am I not your Lord? They said: Yes! We testify. Lest you should say on the Day of Judgement: Surely we were heedless of this. Then Heazwj Took the Covenant upon the Prophetsas, so Heazwj Said [7: 172] Am I not your Lord? And that this is Muhammadsaww, Myazwj Rasoolsaww, and that this is Aliasws Amir Al-Momineenasws?’ They said: Yes! We testify. So the Prophet-hood was Affirmed for themas.

And Heazwj Took the Covenant upon the Determined Ones (Ul Al-Azam) (from the Prophetsas): “Iazwj am youras Lordazwj, and that this Muhammadsaww is Myazwj Rasoolsaww, and Aliasws is Amir Al-Momineenasws and the successorsasws from after himsaww are the Masters of Myazwj Command and Treasurers of Myazwj Knowledge, and that Al-Mahdiasws, Iazwj Shall Grant victory to Myazwj Religion through himasws, and Manifest Myazwj Government through himasws, and Exact revenge from Myazwj enemies through himasws, and Iazwj shall be worshipped willingly and unwillingly through himasws”.

Theyas said: ‘Weasws acknowledge, O Lordazwj, and we testify’. And Adamas neither denied nor acknowledged. Thus, the Determination was affirmed for these five regarding Al-Mahdiasws, and Adamas did not become a Determined One (Ul Al-Azam) upon the acknowledgement of himasws, and these are the Words of the Mighty and Majestic [20: 115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him’.

Heasws said: ‘But rather, heas was left out. Then Heazwj Commanded the Fire, so it inflamed, and Heazwj Said to the companions of the left: “Enter into it”, But they were terrified of it. And Heazwj Said to the companions of the right: “Enter into it”. So they entered into it, and it was cold and safe upon them. So the comanions of the left said, ‘O Lordazwj! Forgive us’. So Heazwj Said: “Iazwj Forgive you, so enter into it”. But, they were terrified of it. Thus, with this obedience, the Wilayah, and the disobedience (to Wilayah) came to take place’.11

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ حَبِيبٍ السِّجِسْتَانِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمَّا أَخْرَجَ ذُرِّيَّةَ آدَمَ عليه‌السلام مِنْ ظَهْرِهِ لِيَأْخُذَ عَلَيْهِمُ الْمِيثَاقَ بِالرُّبُوبِيَّةِ لَهُ، وَبِالنُّبُوَّةِ لِكُلِّ نَبِيٍّ، فَكَانَ أَوَّلَ مَنْ أَخَذَ لَهُ عَلَيْهِمُ الْمِيثَاقَ بِنُبُوَّتِهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيماً، ثُمَّ قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لآِدَمَ: انْظُرْ مَا ذَا تَرى؟ ». قَالَ: « فَنَظَرَ آدَمُ عليه‌السلام إِلى ذُرِّيَّتِهِ ـ وَهُمْ ذَرٌّ ـ قَدْ مَلَؤُوا السَّمَاءَ، قَالَ آدَمُ عليه‌السلام: يَا رَبِّ، مَا أَكْثَرَ ذُرِّيَّتِي! وَلِأَمْرٍ مَا خَلَقْتَهُمْ؟ فَمَا تُرِيدُ مِنْهُمْ بِأَخْذِكَ الْمِيثَاقَ عَلَيْهِمْ؟ قَالَ اللهُ عَزَّ وَجَلَّ: (يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئاً) وَيُؤْمِنُونَ بِرُسُلِي، وَيَتَّبِعُونَهُمْ. قَالَ آدَمُ عليه‌السلام: يَا رَبِّ، فَمَا لِي أَرى بَعْضَ الذَّرِّ أَعْظَمَ مِنْ بَعْضٍ، وَبَعْضَهُمْ لَهُ نُورٌ كَثِيرٌ، وَبَعْضَهُمْ لَهُ نُورٌ قَلِيلٌ، وَبَعْضَهُمْ لَيْسَ لَهُ نُورٌ ؟ فَقَالَ اللهُ عَزَّ وَجَلَّ: كَذلِكَ خَلَقْتُهُمْ لِأَبْلُوَهُمْ فِي كُلِّ حَالَاتِهِمْ. قَالَ آدَمُ عليه‌السلام: يَا رَبِّ، فَتَأْذَنُ لِي فِي الْكَلَامِ؛ فَأَتَكَلَّمَ؟ قَالَ اللهُ عَزَّ وَجَلَّ: تَكَلَّمْ؛ فَإِنَّ رُوحَكَ مِنْ رُوحِي، وَطَبِيعَتَكَ خِلَافُ كَيْنُونَتِي قَالَ آدَمُ: يَا رَبِّ، فَلَوْ كُنْتَ خَلَقْتَهُمْ عَلى مِثَالٍ وَاحِدٍ، وَقَدْرٍ وَاحِدٍ، وَطَبِيعَةٍ وَاحِدَةٍ، وَجِبِلَّةٍ وَاحِدَةٍ، وَأَلْوَانٍ وَاحِدَةٍ، وَأَعْمَارٍ وَاحِدَةٍ، وَأَرْزَاقٍ سَوَاءٍ، لَمْ يَبْغِ بَعْضُهُمْ عَلى بَعْضٍ، وَلَمْ يَكُنْ بَيْنَهُمْ تَحَاسُدٌ وَلَا تَبَاغُضٌ، وَلَا اخْتِلَافٌ فِي شَيْ‌ءٍ مِنَ الْأَشْيَاءِ. قَالَ اللهُ عَزَّ وَجَلَّ: يَا آدَمُ، بِرُوحِي نَطَقْتَ، وَبِضَعْفِ طَبِيعَتِكَ تَكَلَّفْتَ مَا لَاعِلْمَ لَكَ بِهِ، وَأَنَا الْخَالِقُ الْعَالِمُ، بِعِلْمِي خَالَفْتُ بَيْنَ خَلْقِهِمْ، وَبِمَشِيئَتِي يَمْضِي فِيهِمْ أَمْرِي، وَإِلى تَدْبِيرِي وَتَقْدِيرِي صَائِرُونَ، لَا تَبْدِيلَ لِخَلْقِي، إِنَّمَا خَلَقْتُ الْجِنَّ‌ والْإِنْسَ لِيَعْبُدُونِ، وَخَلَقْتُ الْجَنَّةَ لِمَنْ أَطَاعَنِي وَعَبَدَنِي مِنْهُمْ وَاتَّبَعَ رُسُلِي وَلَا أُبَالِي، وَخَلَقْتُ النَّارَ لِمَنْ كَفَرَ بِي وَعَصَانِي وَلَمْ يَتَّبِعْ رُسُلِي وَلَا أُبَالِي، وَخَلَقْتُكَ وَخَلَقْتُ ذُرِّيَّتَكَ مِنْ غَيْرِ فَاقَةٍ بِي إِلَيْكَ وَإِلَيْهِمْ، وَإِنَّمَا خَلَقْتُكَ وَخَلَقْتُهُمْ لِأَبْلُوَكَ وَأَبْلُوَهُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً فِي دَارِ الدُّنْيَا فِي حَيَاتِكُمْ وَقَبْلَ مَمَاتِكُمْ، فَلِذلِكَ خَلَقْتُ الدُّنْيَا وَالْآخِرَةَ، وَالْحَيَاةَ وَالْمَوْتَ، وَالطَّاعَةَ وَالْمَعْصِيَةَ، وَالْجَنَّةَ وَالنَّارَ، وَكَذلِكَ أَرَدْتُ فِي تَقْدِيرِي وَتَدْبِيرِي. وَبِعِلْمِيَ النَّافِذِ فِيهِمْ خَالَفْتُ بَيْنَ صُوَرِهِمْ وَأَجْسَامِهِمْ وَأَلْوَانِهِمْ وَأَعْمَارِهِمْ وَأَرْزَاقِهِمْ وَطَاعَتِهِمْ وَمَعْصِيَتِهِمْ، فَجَعَلْتُ مِنْهُمُ الشَّقِيَّ وَالسَّعِيدَ، وَالْبَصِيرَ وَالْأَعْمى، وَالْقَصِيرَ وَالطَّوِيلَ، وَالْجَمِيلَ وَالدَّمِيمَ، وَالْعَالِمَ وَالْجَاهِلَ، وَالْغَنِيَّ وَالْفَقِيرَ، وَالْمُطِيعَ وَالْعَاصِيَ، وَالصَّحِيحَ وَالسَّقِيمَ، وَمَنْ بِهِ الزَّمَانَةُ وَمَنْ لَاعَاهَةَ بِهِ، فَيَنْظُرُ الصَّحِيحُ إِلَى الَّذِي بِهِ الْعَاهَةُ، فَيَحْمَدُنِي عَلى عَافِيَتِهِ، وَيَنْظُرُ الَّذِي بِهِ الْعَاهَةُ إِلَى الصَّحِيحِ، فَيَدْعُونِي وَيَسْأَلُنِي أَنْ أُعَافِيَهُ، وَيَصْبِرُ عَلى بَلَائِي، فَأُثِيبُهُ جَزِيلَ عَطَائِي، وَيَنْظُرُ الْغَنِيُّ إِلَى الْفَقِيرِ، فَيَحْمَدُنِي وَيَشْكُرُنِي، وَيَنْظُرُ الْفَقِيرُ إِلَى الْغَنِيِّ، فَيَدْعُونِي وَيَسْأَلُنِي، وَيَنْظُرُ الْمُؤْمِنُ إِلَى الْكَافِرِ، فَيَحْمَدُنِي عَلى مَا هَدَيْتُهُ، فَلِذلِكَ خَلَقْتُهُمْ لِأَبْلُوَهُمْ فِي السَّرَّاءِ وَالضَّرَّاءِ وَفِيمَا أُعَافِيهِمْ وَفِيمَا أَبْتَلِيهِمْ وَفِيمَا أُعْطِيهِمْ وَفِيمَا أَمْنَعُهُمْ. وَأَنَا اللهُ الْمَلِكُ الْقَادِرُ، وَلِي أَنْ أَمْضِيَ جَمِيعَ مَا قَدَّرْتُ عَلى مَا دَبَّرْتُ، وَلِي أَنْ أُغَيِّرَ مِنْ ذلِكَ مَا شِئْتُ إِلى مَا شِئْتُ، وَأُقَدِّمَ مِنْ ذلِكَ مَا أَخَّرْتُ، وَأُؤَخِّرَ مِنْ ذلِكَ مَا قَدَّمْتُ، وَأَنَا اللهُ الْفَعَّالُ لِمَا أُرِيدُ، لَا أُسْأَلُ عَمَّا أَفْعَلُ، وَأَنَا أَسْأَلُ خَلْقِي عَمَّا هُمْ فَاعِلُونَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany who said,

‘I heard Abu Ja’farasws saying: ‘Allahazwj Mighty and Majestic. When Heazwj Extracted the offspring of Adamas from hisas back in order to Take the Covenant with the Lordship for Himselfazwj, and with the Prophet-hood for every Prohetas, so the first one Heazwj Took the Covenant for Himselfazwj upon him with hissaww Prophet-hood was Muhammad Bin Abdullahsaww.

Then Allahazwj Mighty and Majestic Said to Adamas: “Look! What do youas see?” Heasws said: ‘So Adamas looked at hisas children, and they were particles which had filled up the sky. Adamas said: ‘O Lordazwj! How abundant are myas children and for what matter have Youazwj Created them? So what do Youazwj Want from them by Taking the Covenant upon them?’ Allahazwj Mighty and Majestic Said: “For them to be worshipping Meazwj not associating anything with Meazwj, and believing in Myazwj Rasoolsas and following themas”.

Adamas said: ‘O Lordazwj! So what is the matter Ias see some of the particles to be greater than the others, and some of them have a lot of light for them, and some of them are of little light, and some of them have no light for them?’ So Allahazwj Mighty and Majestic Said: “Like that is how Iazwj Created them in order to Try them in all their states”.

Adamas said: ‘O Lordazwj! So, could Youazwj Permit meas regarding the speech, so Ias can speak (to them)?’ Allahazwj Mighty and Majestic Said: “Speak, for youras spirit is from Myazwj Spirit, but yourazwj nature is different from Myazwj Being”. Adamas said: ‘O Lordazwj! If only Youazwj had Created them upon one likeness, and of one measurement, and of one clay, and of one constitution, and of one colour, and of one age, and with the equal sustenance, some of them would not rebel against the others, and there would neither happen to be between them any envy, or hatred, or differing with regards to anything from the things’.

Allahazwj Mighty and Majestic Said: “O Adamas! By Myazwj Spirit youas speak, and by the weakness is in youras nature youas made the effort on what there is no knowledge for youas in it, and Iazwj am the Creator, the Knowledgeable. With Myazwj Knowledge Iazwj Caused the difference in their Creation, and by Myazwj Desire do Iazwj Ordain Myazwj Command among them, and to Myazwj Management and Myazwj Ordainment are they coming into being, there being no alteration in Myazwj Creation.

But rather, Iazwj Created the Jinn and the human beings for them to be worshipping Meazwj, and Iazwj Created the Paradise for the one who obeys Meazwj and worships Meazwj from them, and follows Myazwj Rasoolsas, and Iazwj do not Retract; and Iazwj Created the Fire for the one who disbelieve in Meazwj, and disobeys Meazwj, and does not follow Myazwj Rasoolsas, and Iazwj do not Retract.

And Iazwj Created youas and youras offspring from without a need of Mine to youas and to them, and rather Iazwj Created youas and Created them in order to Test youas and Test them, which ones of you is best of deeds in the house of the world during your lifetime and before your deaths. Thus, for that Iazwj Created the world and the Hereafter, and the life and the death, and the obedience and the disobedience, and the Paradise and the Fire.

And like that, Iazwj Intended in Myazwj Ordainment and Myazwj Management, and with Myazwj Knowledge, the Implementation among them of the difference between their chests (consciences), and their bodies, and their colours, and their ages, and their sustenance, and their obedience, and their disobedience. So Iazwj Made from them, the miserable, and the fortunate, and the seeing and the blind, and the short and the long, and the beautiful and the ugly, and the knowledgeable and the ignorant, and the rich and the poor, and the obedient and the disobedient, and the healthy and the sick, and the one with disabilities and the one with no handicap with him.

So the healthy would look at the one with the disability and he would Praise Meazwj; and the one with the disability would look at the healthy and he would supplicate to Meazwj and ask Meazwj for his good health and be patient upon Myazwj Affliction, so Iazwj would Grant him a lot of Myazwj Grants. And the rich would look at the poor and he would Praise Meazwj and thank Meazwj, and the poor would look at the rich and would suplicate to me and ask Meazwj. And the Believer would look at the disbeliever and he would Praise Meazwj upon what Iazwj Guided him.

Thus, it is for that Iazwj Created them in order to Test them during the ease and adversity, and regarding what Iazwj Grant them good health and regarding what Iazwj Test them, and regarding what Iazwj Give them and regarding what Iazwj Prevent them from; and Iazwj am Allahazwj, the King, the Powerful, and for Meazwj is that Iazwj Implement the entirety of what Iazwj Ordain, and for Meazwj is that Iazwj Change from that whatever Iazwj so Desire to whatever Iazwj so Desire, and Iazwj Bring forward from that whatever Iazwj had Delayed, and Delay what Iazwj had Brought forward, and Iazwj am Allahazwj. Iazwj Do whatever Iazwj Want. Iazwj will not be questioned about what Iazwj Do, and Iazwj will be Questioning Myazwj creatures about what they are doing”‘.12

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ وَعُقْبَةَ جَمِيعاً: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ الْخَلْقَ، فَخَلَقَ مَنْ أَحَبَّ مِمَّا أَحَبَّ، وَكَانَ مَا أَحَبَّ أَنْ خَلَقَهُ مِنْ طِينَةِ الْجَنَّةِ، وَخَلَقَ مَنْ أَبْغَضَ مِمَّا أَبْغَضَ، وَكَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ، ثُمَّ بَعَثَهُمْ فِي الظِّلَالِ ». فَقُلْتُ: وَأَيُّ شَيْ‌ءٍ الظِّلَالُ؟ فَقَالَ: « أَلَمْ تَرَ إِلى ظِلِّكَ فِي الشَّمْسِ شَيْئاً وَلَيْسَ بِشَيْ‌ءٍ ». « ثُمَّ بَعَثَ مِنْهُمُ النَّبِيِّينَ، فَدَعَوْهُمْ إِلَى الْإِقْرَارِ بِاللهِ عَزَّ وَجَلَّ، وَهُوَ قَوْلُهُ عَزَّوَجَلَّ: (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللهُ) ثُمَّ دَعَوْهُمْ إِلَى الْإِقْرَارِ بِالنَّبِيِّينَ فَأَقَرَّ بَعْضُهُمْ، وَأَنْكَرَ بَعْضٌ، ثُمَّ دَعَوْهُمْ إِلى وَلَايَتِنَا، فَأَقَرَّ بِهَا وَاللهِ مَنْ أَحَبَّ، وَأَنْكَرَهَا مَنْ أَبْغَضَ، وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ: (فَما كانُوا لِيُؤْمِنُوا بِما كَذَّبُوا بِهِ مِنْ قَبْلُ) ». ثُمَّ قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « كَانَ التَّكْذِيبُ ثَمَّ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Juf’y, and Uqba altogether,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Created the creatures. So Heazwj Created the ones Heazwj Loved from what Heazwj Loved, and whatever Heazwj Loved Heazwj, Created it from the clay of the Paradise; and Heazwj Created the ones Heazwj Hated from what Heazwj Hated, and whatever Heazwj Hated, Created it from the clay of the Fire. Then Heazwj Sent them into the shadows’. So I said, ‘And which thing is the shadow?’ So heasws said: ‘Do you not see your own shadow in the sunshine? It is something, but is not a thing’.

Then Heazwj Sent Prophetsas from them, and theyas invited them to the acknowledgment in Allahazwj Mighty and Majestic, and these are the Words of the Mighty and Majestic [43: 87] And if you should ask them who created them, they would certainly say: Allah. Then Heazwj Invited them to the acknowledgement in the Prophetsas. So some of them acknowledged, and some denied. Then Heazwj Invited them to ourasws Wilayah, So he acknowledge in it, By Allahazwj, the one whom Heazwj Loved, and he denied it, the one whom Heazwj Hated, and these are Hisazwj Words [10: 74] but they were not going to believe in what they had belied in beforehand’. Then Abu Ja’farasws said: ‘The belying (in usasws) was (from) then’.13

4- بَابُ أَنَّ رَسُولَ اللهِّ (صَلَّى اَللَّهُ عَلَيْهِ وَآلِهِ) أَوَّل مَنْ أَجَابَ وَ أَقَرَّ لِلهِّ عَزَّ وَ جَلَّ بِالرُّبُوبِيَّةِ

Chapter 4 – Rasool-Allahsaww was the first one to answer and acknowledge to Allahazwj Mighty and Majestic with the Lordship

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ‌ صَالِحِ بْنِ سَهْلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: بِأَيِّ شَيْ‌ءٍ سَبَقْتَ الْأَنْبِيَاءَ وَأَنْتَ بُعِثْتَ آخِرَهُمْ وَخَاتَمَهُمْ؟ فَقَالَ: إِنِّي كُنْتُ أَوَّلَ مَنْ آمَنَ بِرَبِّي، وَأَوَّلَ مَنْ أَجَابَ حَيْثُ أَخَذَ اللهُ مِيثَاقَ النَّبِيِّينَ، (وَأَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ) فَكُنْتُ أَنَا أَوَّلَ نَبِيٍّ قَالَ: بَلى، فَسَبَقْتُهُمْ بِالْإِقْرَارِ بِاللهِ عَزَّ وَجَلَّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullahasws having said: ‘One of the Qureysh said to Rasool-Allahsaww, ‘By which thing do yousaww precede the (other) Prophetsas, and yousaww were Sent at the end of themas, and as theiras last?’ So hesaww said: ‘Isaww was the first one to believe in mysaww Lordazwj, and the first one to answer when Heazwj Took the Covenant of the Prophetsas [7: 172] and made them testify against themselves: Am I not your Lord? So Isaww was the first Prophetsaww to say: ‘Yes’. Thus Isaww preceded themas with the acknowledgement in Allahazwj Mighty and Majestic’.14

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، إِنِّي لَأَرى بَعْضَ أَصْحَابِنَا يَعْتَرِيهِ النَّزَقُ وَالْحِدَّةُ وَالطَّيْشُ، فَأَغْتَمُّ لِذلِكَ غَمّاً شَدِيداً، وَأَرى مَنْ خَالَفَنَا، فَأَرَاهُ حَسَنَ‌ السَّمْتِ ؟ قَالَ: « لَا تَقُلْ حَسَنَ السَّمْتِ؛ فَإِنَّ السَّمْتَ سَمْتُ الطَّرِيقِ، وَلكِنْ قُلْ: حَسَنَ السِّيمَاءِ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (سِيماهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ) ». قَالَ: قُلْتُ: فَأَرَاهُ حَسَنَ السِّيمَاءِ، وَ لَهُ وَقَارٌ، فَأَغْتَمُّ لِذلِكَ؟ قَالَ: « لَا تَغْتَمَّ لِمَا رَأَيْتَ مِنْ نَزَقِ أَصْحَابِكَ، وَلِمَا رَأَيْتَ مِنْ حُسْنِ سِيمَاءِ مَنْ خَالَفَكَ؛ إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ عليه‌السلام، خَلَقَ تِلْكَ الطِّينَتَيْنِ، ثُمَّ فَرَّقَهُمَا فِرْقَتَيْنِ، فَقَالَ لِأَصْحَابِ الْيَمِينِ: كُونُوا خَلْقاً بِإِذْنِي، فَكَانُوا خَلْقاً بِمَنْزِلَةِ الذَّرِّ يَسْعى، وَقَالَ لِأَهْلِ الشِّمَالِ: كُونُوا خَلْقاً بِإِذْنِي، فَكَانُوا خَلْقاً بِمَنْزِلَةِ الذَّرِّ يَدْرُجُ، ثُمَّ رَفَعَ لَهُمْ نَاراً، فَقَالَ: ادْخُلُوهَا بِإِذْنِي، فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ اتَّبَعَهُ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَأَوْصِيَاؤُهُمْ وَأَتْبَاعُهُمْ. ثُمَّ قَالَ لِأَصْحَابِ الشِّمَالِ: ادْخُلُوهَا بِإِذْنِي، فَقَالُوا: رَبَّنَا، خَلَقْتَنَا لِتُحْرِقَنَا؟ فَعَصَوْا، فَقَالَ لِأَصْحَابِ الْيَمِينِ: اخْرُجُوا بِإِذْنِي مِنَ النَّارِ، فَخَرَجُوا لَمْ‌ تَكْلِمِ النَّارُ مِنْهُمْ كَلْماً، وَلَمْ تُؤَثِّرْ فِيهِمْ أَثَراً، فَلَمَّا رَآهُمْ أَصْحَابُ الشِّمَالِ قَالُوا: رَبَّنَا، نَرى أَصْحَابَنَا قَدْ سَلِمُوا، فَأَقِلْنَا وَمُرْنَا بِالدُّخُولِ، قَالَ: قَدْ أَقَلْتُكُمْ، فَادْخُلُوهَا، فَلَمَّا دَنَوْا وَأَصَابَهُمُ الْوَهَجُ رَجَعُوا، فَقَالُوا: يَا رَبَّنَا، لَاصَبْرَ لَنَا عَلَى الِاحْتِرَاقِ، فَعَصَوْا، فَأَمَرَهُمْ بِالدُّخُولِ ثَلَاثاً، كُلَّ ذلِكَ يَعْصُونَ وَيَرْجِعُونَ، وَأَمَرَ أُولئِكَ ثَلَاثاً، كُلَّ ذلِكَ يُطِيعُونَ وَيَخْرُجُونَ، فَقَالَ لَهُمْ: كُونُوا طِيناً بِإِذْنِي، فَخَلَقَ مِنْهُ آدَمَ عليه‌السلام ». قَالَ: « فَمَنْ كَانَ مِنْ هؤُلَاءِ لَايَكُونُ مِنْ هؤُلَاءِ، وَمَنْ كَانَ مِنْ هؤُلَاءِ لَايَكُونُ مِنْ هؤُلَاءِ؛ وَمَا رَأَيْتَ مِنْ نَزَقِ أَصْحَابِكَ وَخُلُقِهِمْ، فَمِمَّا أَصَابَهُمْ مِنْ لَطْخِ أَصْحَابِ الشِّمَالِ؛ وَمَا رَأَيْتَ مِنْ حُسْنِ سِيمَاءِ مَنْ خَالَفَكُمْ وَوَقَارِهِمْ، فَمِمَّا أَصَابَهُمْ مِنْ لَطْخِ أَصْحَابِ الْيَمِينِ ».

Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! I see one of our companions as being temperamental, and irritable and reckless. So I become gloomy due to that with intense gloom; and I see the one who opposes us, and I see him being on a good way’. Heasws said: ‘Do not say, ‘good way’, for the السَّمْتِ is the way of the path, but say, ‘good appearance’, for Allahazwj Mighty and Majestic is Saying [48: 29] their marks are in their faces because of the effect of prostrations’.

He (the narrator) said, ‘I said, ‘So I see him of the good appearance, and for him is dignity. So, I become gloomy due to that’. Heasws said: ‘Do not be gloomy due to what you see from the irritability of your companions, and due to what you see from the goodly appearance of the one opposed to you. When Allahazwj Blessed and High Intended to Create Adamas, Created those two clays, then separated between the two as two parts. So Heazwj Said to the companions of the right: “Be Created by Myazwj Permission!” So they became creatures at the status of the particles running around; and Heazwj Said to the people of the left: “Be Created by Myazwj Permission!” So they became creatures at the status of the particles toddling around.

Then Heazwj Raised a fire for them, and Heazwj Said: ‘Enter into it by Myazwj Permission!” So the first one to enter it was Muhammadsaww. Then the Determined ones (Ul Al-Azam) from the Rasoolsas followed himsaww, and theiras successorsas, and theiras followers. Then Heazwj Said to the companions of the left: ‘Enter into it by Myazwj Permission!” So they said, ‘Our Lordazwj! Youazwj Created us to incinerate us?’ So they disobeyed.

So Heazwj Said to the companions of the right: “Come out by Myazwj Permission, from the fire!” The fire did not injure any of them with an injury and did not leave any traces of its effects. So when the companions of the left saw them, they said, ‘Our Lordazwj! We saw our companions have been saved. So Forgive us and Command us with the entering’. Heazwj Said: “Iazwj have Forgiven you, so enter into it!”

So when they approached and the terror hit them, they returned and they said, ‘O our Lordazwj! There is no patience for us upon the burning’, and they disobeyed. So Heazwj Commanded with the entering, thrice, during each of that they were disobeying and they were returning, and Heazwj Commanded those ones thrice, during each of that they were obeying and were coming out. So Heazwj Said to them (all): “Be clay, by Myazwj Permission!” So Heazwj Created Adamas from it.

Heasws said: ‘So the one who was from these would not happen to be from those, and the one who was from those would not happen to be from these, and whatever you see from the irritability of your companion and their mannerisms, so it is from what had hit them from the stains of the companions of the left; and whatever you see from the goodly appearance of the ones opposed to you, and their dignity, so it is from what hit them from the stains of the companions of the right’.15

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ‌ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ صَالِحِ بْنِ سَهْلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سُئِلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: بِأَيِّ شَيْ‌ءٍ سَبَقْتَ وُلْدَ آدَمَ؟ قَالَ: إِنِّي أَوَّلُ مَنْ أَقَرَّ بِرَبِّي؛ إِنَّ اللهَ أَخَذَ مِيثَاقَ النَّبِيِّينَ (وَأَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قالُوا بَلى) فَكُنْتُ أَوَّلَ مَنْ أَجَابَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Ismail, from Muhammad Bin Ismail, from Sa’dan Bin Muslim, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww was asked, ‘By which thing do yousaww precede the children of Adamas?’ Hesaww said: ‘Isaww was the first one to acknowledge with mysaww Lordazwj. Allahazwj Took the Covenant of the Prophetsas [7: 172] and made them testify against themselves: Am I not your Lord? They said: Yes! So Isaww was the first one to answer’.16

5- بَابُ كَيْفَ أَجَابُوا وَ هُمْ ذَرٌّ

Chapter 5 – How did they answer and they were particles

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: كَيْفَ أَجَابُوا وَهُمْ ذَرٌّ؟! قَالَ: « جَعَلَ فِيهِمْ مَا إِذَا سَأَلَهُمْ أَجَابُوهُ، يَعْنِي فِي الْمِيثَاقِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘How did they answer and they were particles?’ Heasws said: ‘It (the ability) was Made to be in them what, when they were asked, the could answer with, meaning regarding the Covenant’.17

6- بَابُ فِطْرَةِ الْخَلْقِ عَلَى التَّوْحِيدِ

Chapter 6 – Nature of the creatures is uon the Oneness (Tawheed)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ الله عليه‌السلام، قَالَ: قُلْتُ: (فِطْرَتَ اللهِ الَّتِي فَطَرَ النّاسَ عَلَيْها) ؟ قَالَ: « التَّوْحِيدُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘(What about) [30: 30] Then set your face for the upright Religion - the nature made by Allah in which He has Made the people to be upon?’ Heasws said: ‘The Oneness (Tawheed)’.18

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (فِطْرَتَ اللهِ الَّتِي فَطَرَ النّاسَ عَلَيْها): مَا تِلْكَ الْفِطْرَةُ؟ قَالَ: « هِيَ الْإِسْلَامُ، فَطَرَهُمُ اللهُ حِينَ أَخَذَ مِيثَاقَهُمْ عَلَى التَّوْحِيدِ، قَالَ: (أَلَسْتُ بِرَبِّكُمْ) وَفِيهِ الْمُؤْمِنُ وَالْكَافِرُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [30: 30] the nature made by Allah in which He has Made the people to be upon, ‘What is that nature?’ Heasws said: ‘It is Al-Islām. Allahazwj Inclined them when Heazwj Took their Covenant upon the Oneness Saying [7: 172] Am I not your Lord? And included in it were the Momineen (plural of Momin) and the disbelievers’.19

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ‌ رِئَابٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (فِطْرَتَ اللهِ الَّتِي فَطَرَ النّاسَ عَلَيْها). قَالَ: « فَطَرَهُمْ جَمِيعاً عَلَى التَّوْحِيدِ ».

Muhammad Bin Yahya, from Ahad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [30: 30] the nature made by Allah in which He has Made the people to be upon. Heasws Said: ‘Inclined the entirety of them upon the Oneness (Tawheed)’.20

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (حُنَفاءَ لِلّهِ غَيْرَ مُشْرِكِينَ بِهِ). قَالَ: « الْحَنِيفِيَّةُ مِنَ الْفِطْرَةِ الَّتِي فَطَرَ اللهُ النَّاسَ عَلَيْهَا لَاتَبْدِيلَ لِخَلْقِ اللهِ ». قَالَ: « فَطَرَهُمْ عَلَى الْمَعْرِفَةِ بِهِ ». قَالَ زُرَارَةُ: وَسَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قالُوا بَلى) الْآيَةَ. قَالَ: « أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلى يَوْمِ الْقِيَامَةِ، فَخَرَجُوا كَالذَّرِّ، فَعَرَّفَهُمْ وَأَرَاهُمْ نَفْسَهُ، وَلَوْ لَا ذلِكَ لَمْ يَعْرِفْ أَحَدٌ رَبَّهُ». وَقَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، يَعْنِي الْمَعْرِفَةَ بِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَالِقُهُ، كَذلِكَ قَوْلُهُ: (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّماواتِ وَالْأَرْضَ لَيَقُولُنَّ اللهُ) ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [22: 31] Being upright for Allah, not associating anything with Him. Heasws said: ‘The uprightness [30: 30] the nature made by Allah in which He has Made the people; there is no altering of Allah’s creation. Allahazwj Inclined them upon the recognition of it’.

Zurara said, ‘And I asked himasws abou the Words of Allahazwj Mighty and Majestic [7: 172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! – the Verse. Heasws said: ‘Extracted from the back of Adamas was his offspring to be up to the Day of Judgement. So they came out like the particles, and Heazwj Introduced Himselfazwj to them, and had it not been for that, not one of them would have recognised his Lordazwj’.

And heasws said: ‘Rasool-Allahsaww said: ‘Every newborn is born upon the nature, meaning the recognition that Allahazwj Mighty and Majestic Created him. Likewise are Hisazwj Words [31: 25] And if you ask them who Created the skies and the earth, they will be saying: Allah’.21

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَنِ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فِطْرَتَ اللهِ الَّتِي فَطَرَ النّاسَ عَلَيْها) قَالَ: « فَطَرَهُمْ عَلَى التَّوْحِيدِ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [30: 30] the nature made by Allah in which He has Made the people. Heasws said: ‘Inclined them upon the Oneness (Tawheed)’.22

7- بَابُ كَوْنِ الْمُؤْمِنِ فِي صُلْبِ الْكَافِرِ

Chapter 7 – Coming into being of the Believer into the back of the disbeliever

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ مُيَسِّرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ نُطْفَةَ الْمُؤْمِنِ لَتَكُونُ فِي صُلْبِ الْمُشْرِكِ، فَلَا يُصِيبُهُ مِنَ الشَّرِّ شَيْ‌ءٌ، حَتّى إِذَا صَارَ فِي رَحِمِ الْمُشْرِكَةِ، لَمْ يُصِبْهَا مِنَ الشَّرِّ شَيْ‌ءٌ حَتّى تَضَعَهُ، فَإِذَا وَضَعَتْهُ، لَمْ يُصِبْهُ مِنَ الشَّرِّ شَيْ‌ءٌ حَتّى يَجْرِيَ عَلَيْهِ الْقَلَمُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan in Ali Al Washa, from Ali Bin Maysara who said,

‘Abu Abdullahasws said: ‘The seed of the Believer may exit in the back of the Polytheist man, so it would not be hit by anything from the evil until it comes to be in a womb of the Polytheist woman, and it would not be hit by anything from the evil until she give his birth. So when she does give him birth, nothing from the evil would hit him until the Pen flows against him’ (until he reaches adulthood and becomes responsible for his acts).23

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنِّي قَدْ أَشْفَقْتُ مِنْ دَعْوَةِ أَبِي عَبْدِ اللهِ عليه‌السلام عَلى يَقْطِينٍ وَمَا وَلَدَ. فَقَالَ: « يَا أَبَا الْحَسَنِ، لَيْسَ حَيْثُ تَذْهَبُ، إِنَّمَا الْمُؤْمِنُ فِي صُلْبِ الْكَافِرِ بِمَنْزِلَةِ الْحَصَاةِ فِي اللَّبِنَةِ، يَجِي‌ءُ الْمَطَرُ، فَيَغْسِلُ اللَّبِنَةَ، وَلَا يَضُرُّ الْحَصَاةَ شَيْئاً »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan Musaasws, said, ‘I said to himasws, ‘I pitied from a supplication of Abu Abdullahasws against Yaqteen and what he begot’. So heasws said: ‘O Abu Al-Hassan! It is not where you are going with it. But rather, the Believer in the back of the disbeliever is at a status of the pebbles among the block.

The rain comes and it washes the block, and it does not harm the pebbles anything’.24

8- بَابُ إِذَا أَرَادَ اللهُ عَزَّ وَجَلَّ أَنْ يَخْلُقَ الْمُؤْمِنَ

Chapter 8 – When Allahazwj Mighty and Majestic Intended to Create the Believer

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ الْحُلْوَانِيِّ، عَنْ أَبِي إِسْمَاعِيلَ الصَّيْقَلِ الرَّازِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ فِي الْجَنَّةِ لَشَجَرَةً تُسَمَّى الْمُزْنَ، فَإِذَا أَرَادَ اللهُ أَنْ‌ يَخْلُقَ مُؤْمِناً، أَقْطَرَ مِنْهَا قَطْرَةً، فَلَا تُصِيبُ بَقْلَةً وَلَا ثَمَرَةً أَكَلَ مِنْهَا مُؤْمِنٌ أَوْ كَافِرٌ إِلاَّ أَخْرَجَ اللهُ ـ عَزَّ وَجَلَّ ـ مِنْ صُلْبِهِ مُؤْمِناً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibrahim Bin Muslim Al Halwany, from Abu Ismail Al Sayqal Al Razy,

(It has been narrated) from Abu Abdullahasws having said: ‘In the Paradise there is a tree named as Al-Muzna (Nimbus). So when Allahazwj Intends to Create a Believer, a drop falls from it. So it neither hits a vegetable nor a fruit, nor a date which either a Believer or a disbeliever eats from it, except that Allahazwj Mighty and Majestic Brings him out from his back, as a Believer’.25

9- بَابٌ فِي أَنَّ الصِّبْغَةَ هِيَ الْإِسْلَامُ

Chapter 9 – Regarding the dyeing – it is Al-Islām

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (صِبْغَةَ اللهِ وَمَنْ أَحْسَنُ مِنَ اللهِ صِبْغَةً) قَالَ: « الْإِسْلَامُ ». وَقَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ: (فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقى) قَالَ: « هِيَ الْإِيمَانُ بِاللهِ وَحْدَهُ لَاشَرِيكَ لَهُ».

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2: 138] A Dyeing of Allah, and who is better than Allah in dyeing? Heasws said: ‘Al-Islām’.

And heasws said regarding the Words of the Mighty and Majestic [2: 256] he indeed has grabbed hold on the Firmest Handle, heasws said: ‘It is the Emān (belief) in Allahazwj Alone, there being no associates for Himazwj’.26

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ‌ دَاوُدَ بْنِ سِرْحَانَ، عَنْ عَبْدِ اللهِ بْنِ فَرْقَدٍ، عَنْ حُمْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (صِبْغَةَ اللهِ وَمَنْ أَحْسَنُ مِنَ اللهِ صِبْغَةً) قَالَ: « الصِّبْغَةُ هِيَ الْإِسْلَامُ ».

A number ofour companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham, from Abdullah in Farqad, from Humran,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2: 138] The Colouring of Allah, and who is better than Allah in Colouring? Heasws said: ‘The dyeing, stands for Al-Islām’.27

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (صِبْغَةَ اللهِ وَمَنْ أَحْسَنُ مِنَ اللهِ صِبْغَةً) قَالَ: « الصِّبْغَةُ هِيَ الْإِسْلَامُ » وَقَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ: (فَمَنْ يَكْفُرْ بِالطّاغُوتِ وَيُؤْمِنْ بِاللهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقى) قَالَ: « هِيَ‌ الْإِيمَانُ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws) regarding the Words of Allahazwj Mighty and Majestic [2: 138] A Dyeing of Allah, and who is better than Allah in dyeing? Heasws said: ‘The dyeing, it is Al-Islām’.

And heasws said regarding the Words of the Mighty and Majestic [2: 256] whoever disbelieves in the tyrant and believes in Allah he indeed has grabbed hold on the Firmest Handle. Heasws said: ‘It is Al-Islām’.28

10- بَابٌ فِي أَنَّ السَّكِينَةَ هِيَ الْإِيمَانُ

Chapter 10 – Regarding the tranquility (Re 48: 4) – it is the faith

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ) قَالَ: « هُوَ الْإِيمَانُ ». قَالَ: وَسَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ) قَالَ: « هُوَ الْإِيمَانُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [48: 4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin). Heasws said: ‘It is the faith’.

He (the narrator) said, ‘And I asked himasws about the Words of Allahazwj Mighty and Majestic [58: 22] and He has Supported them with a Spirit from Him. Heasws said: ‘It is the faith’.29

2. عَنْهُ، عَنْ أَحْمَدَ، عَنْ صَفْوَانَ، عَنْ أَبَانٍ، عَنِ الْفُضَيلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: (أُولئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمانَ): هَلْ لَهُمْ فِيمَا كَتَبَ فِي‌ قُلُوبِهِمْ صُنْعٌ ؟ قَالَ: « لَا ».

From him, from Ahmad, from Safwan, from Aban, from Fuzayl who said,

‘I said to Abu Abdullahasws, ‘[58: 22] these are they into whose hearts He has Impressed the faith, is it for them regarding what is Impressed in their hearts, say (control over it)?’ Heasws said: ‘No’.30

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « السَّكِينَةُ: الْإِيمَانُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The tranquillity (Mentioned in 48: 4) is the faith’.31

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَهِشَامِ بْنِ سَالِمٍ وَغَيْرِهِمَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ) قَالَ: « هُوَ الْإِيمَانُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and Hisham Bin Salim, and someone other than these two,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [48: 4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin). Heasws said: ‘It is the faith’.32

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ‌ جَمِيلٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِهِ عَزَّ وَجَلَّ: (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ) قَالَ: « هُوَ الْإِيمَانُ ». قَالَ: قُلْتُ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ)؟ قَالَ: « هُوَ الْإِيمَانُ ». وَعَنْ قَوْلِهِ تَعَالى: (وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوى) ؟ قَالَ: « هُوَ الْإِيمَانُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Jameel who said,

‘I asked Abu Abdullahasws about the Words of the Mighty and Majestic [48: 4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin). Heasws said: ‘It is the faith’.

He (the narrator) said, ‘(What about) [58: 22] and He has Supported them with a Spirit from Him. Heasws said: ‘It is the faith’.

And about Hisazwj Words [48: 26] and Necessitated for them the word of piety. Heasws said: ‘It is the faith’.33

11- بَابُ الْإِخْلَاصِ

Chapter 11 – The sincerity

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (حَنِيفاً مُسْلِماً) قَالَ: « خَالِصاً مُخْلِصاً، لَيْسَ فِيهِ شَيْ‌ءٌ مِنْ عِبَادَةِ الْأَوْثَانِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [3: 67] (an) upright (man), a Muslim. Heasws said: ‘Purely sincere, there not being in him anything from the worshipping of the idols’.34

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِيهِ رَفَعَهُ إِلى أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا أَيُّهَا النَّاسُ، إِنَّمَا هُوَ اللهُ وَالشَّيْطَانُ، وَالْحَقُّ وَالْبَاطِلُ، وَالْهُدى وَالضَّلَالَةُ، وَالرُّشْدُ وَالْغَيُّ، وَالْعَاجِلَةُ وَالْآجِلَةُ وَالْعَاقِبَةُ، وَالْحَسَنَاتُ وَالسَّيِّئَاتُ، فَمَا كَانَ مِنْ حَسَنَاتٍ فَلِلّهِ، وَمَا كَانَ مِنْ سَيِّئَاتٍ فَلِلشَّيْطَانِ لَعَنَهُ اللهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father,

(It has been narrated) raising it to Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘O you people! But rather, it is Allahazwj and the Satanla, and the truth and the falsehood, and the guidance and the straying, and the right way from the error, and the present and the future and the end-result, and the good deeds and the evil deeds. So whatever was from the good deeds, so it is for Allahazwj, and whatever was from the evil deeds, so it is for the Satansla may Allahazwj Curse himla’.35

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام: « أَنَّ أَمِيرَ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ كَانَ يَقُولُ: طُوبى لِمَنْ أَخْلَصَ لِلّهِ الْعِبَادَةَ وَالدُّعَاءَ، وَلَمْ يَشْغَلْ قَلْبَهُ بِمَا تَرى عَيْنَاهُ، وَلَمْ يَنْسَ ذِكْرَ اللهِ بِمَا تَسْمَعُ أُذُنَاهُ، وَلَمْ يَحْزُنْ صَدْرَهُ بِمَا أُعْطِيَ غَيْرُهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws that Amir Al-Momineenasws was saying: ‘Beatitude is for the one who is sincere to Allahazwj in the worship and the supplication, and does not pre-occupy his heart with what his eyes see, and the does not forget the Remembrance of Allahazwj with what his ears hear, and does not grieve his chest with what others have been Given’.36

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً) قَالَ: « لَيْسَ يَعْنِي أَكْثَرَكُمْ عَمَلاً، وَلكِنْ أَصْوَبَكُمْ عَمَلاً، وَإِنَّمَا الْإِصَابَةُ خَشْيَةُ اللهِ وَالنِّيَّةُ الصَّادِقَةُ وَالْحَسَنَةُ ». ثُمَّ قَالَ: « الْإِبْقَاءُ عَلَى الْعَمَلِ حَتّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ، وَالْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلاَّ اللهُ عَزَّ وَجَلَّ، وَالنِّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ، أَلَا وَإِنَّ النِّيَّةَ هِيَ الْعَمَلُ »، ثُمَّ تَلَا قَوْلَهُ عَزَّ وَجَلَّ: (قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِهِ): « يَعْنِي عَلى نِيَّتِهِ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [67: 2] that He may Test you - which of you is best in deeds. Heasws said’It does not Mean the abundance of deeds, but the correct ones of your deeds, and rather the correctness is the fear of Allahazwj and the truthful intention, and the good deeds’.

Then heasws said: ‘The remaining upon the deed until it finishes is more difficult than performing the deed itself, and the sincere deed is that which you do not want to be praised upon by anyone except for Allahazwj Mighty and Majestic; and the intention is superior than the deed itself. Indeed! The intention, it is the deed’.

Then heasws recited the Words of the Mighty and Majestic [17: 84] Say: Every one acts according to his own disposition – Meaning, upon his intention’.37

5. وَبِهذَا الْإِسْنَادِ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِلاّ مَنْ أَتَى اللهَ بِقَلْبٍ سَلِيمٍ) قَالَ: « الْقَلْبُ السَّلِيمُ الَّذِي يَلْقى رَبَّهُ وَلَيْسَ فِيهِ أَحَدٌ سِوَاهُ ». قَالَ: « وَكُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ، إِنَّمَا أَرَادُوا بِالزُّهْدِ فِي الدُّنْيَا لِتَفْرُغَ قُلُوبُهُمْ لِلآخِرَةِ ».

And by this chain, he said,

‘I asked himasws about the Words of Allahazwj Mighty and Majestic [26: 89] Except one who comes to Allah with a secure heart. Heasws said: ‘The secure heart is that which is attached to its Lordazwj, and there is no one in it besides Himazwj; and every heart wherein is an association, or a doubt, so it is fallen, and rather they are intending the ascetism in the world in order to free their hearts for the Hereafter’.38

6. وَ بِهذَا الْإِسْنَادِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ السُدِّيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا أَخْلَصَ عَبْدٌ الْإِيمَانَ بِاللهِ أَرْبَعِينَ يَوْماً ـ أَوْ قَالَ: مَا أَجْمَلَ عَبْدٌ ذِكْرَ اللهِ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْماً ـ إِلاَّ زَهَّدَهُ اللهُ عَزَّ وَجَلَّ فِي الدُّنْيَا، وَبَصَّرَهُ دَاءَهَا وَدَوَاءَهَا، وَأَثْبَتَ الْحِكْمَةَ فِي قَلْبِهِ، وَأَنْطَقَ بِهَا لِسَانَهُ ». ثُمَّ تَلَا: « (إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَياةِ الدُّنْيا وَكَذلِكَ نَجْزِي الْمُفْتَرِينَ)؛ فَلَا تَرى صَاحِبَ بِدْعَةٍ إِلاَّ ذَلِيلاً، وَ مُفْتَرِياً عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ وَعَلى رَسُولِهِ وَعَلى أَهْلِ بَيْتِهِ ـ صَلَوَاتُ اللهِ عَلَيْهِمْ ـ إِلاَّ ذَلِيلاً ».

By this chain, from Sufyan Bin Uyayna, from Al Sindy,

(It has been narrated) from Abu Ja’farasws having said: ‘If a servant maintains pure Emān (belief) in Allahazwj for forty days, Allahazwj Purifies his heart in this world and Shows him his illness and the cure for them (illness). Then heasws recited [7: 152] (As for) those who took the calf (for a god), surely Wrath from their Lord and disgrace in this world’s life shall Seize them, and thus do We Recompense the devisers of lies. So you will not see the owner of the innovation (the innovator) except as disgraced and the forger of lies upon Allahazwj Mighty and Majestic, and upon Hisazwj Rasoolsaww, and upon the peopleasws of hissaww Household, except as disgraced’.39

12- بَابُ الشَّرَائِعِ

Chapter 12 – The Laws

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ جَمِيعاً، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ أَعْطى مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم شَرَائِعَ نُوحٍ وَإِبْرَاهِيمَ وَمُوسى وَعِيسى عليهم‌السلام التَّوْحِيدَ وَالْإِخْلَاصَ وَخَلْعَ الْأَنْدَادِ، وَالْفِطْرَةَ الْحَنِيفِيَّةَ السَّمْحَةَ، وَ لَارَهْبَانِيَّةَ، وَلَا سِيَاحَةَ، أَحَلَّ فِيهَا الطَّيِّبَاتِ، وَحَرَّمَ فِيهَا الْخَبَائِثَ، وَوَضَعَ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ‌ عَلَيْهِمْ ثُمَّ افْتَرَضَ عَلَيْهِ فِيهَا الصَّلَاةَ وَالزَّكَاةَ وَالصِّيَامَ وَالْحَجَّ وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ وَالْحَلَالَ وَالْحَرَامَ وَالْمَوَارِيثَ وَالْحُدُودَ وَالْفَرَائِضَ وَالْجِهَادَ فِي سَبِيلِ اللهِ، وَزَادَهُ الْوُضُوءَ، وَفَضَّلَهُ بِفَاتِحَةِ الْكِتَابِ وَبِخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَالْمُفَصَّلِ، وَأَحَلَّ لَهُ الْمَغْنَمَ وَالْفَيْ‌ءَ، وَنَصَرَهُ بِالرُّعْبِ، وَجَعَلَ لَهُ الْأَرْضَ مَسْجِداً وَطَهُوراً، وَأَرْسَلَهُ كَافَّةً إِلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَالْجِنِّ وَالْإِنْسِ، وَأَعْطَاهُ الْجِزْيَةَ وَأَسْرَ الْمُشْرِكِينَ وَفِدَاهُمْ، ثُمَّ كُلِّفَ مَا لَمْ يُكَلَّفْ أَحَدٌ مِنَ الْأَنْبِيَاءِ، وَ أُنْزِلَ عَلَيْهِ سَيْفٌ مِنَ السَّمَاءِ فِي غَيْرِ غِمْدٍ، وَقِيلَ لَهُ: قَاتِلْ فِي سَبِيلِ اللهِ لَاتُكَلَّفُ إِلاّ نَفْسَكَ ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Marwan, altogether from Aban Bin usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High Gave to Muhammadsaww the Laws of Nuhas, and Ibrahimas, and Musaas, and Isaas of the Oneness (Tawheed), and the sincerity, and keeping away from the idols, and the upright nature of the tolerance, and neither a priesthood nor a leisurely life, there being Permissible the good things in it, and there being Prohibited the bad things in it, and there was dropped from them, their burdens and their shackles which used to be upon them.

Then Heazwj Imposed upon himsaww the Salāt, and the Zakāt, and the Fasting, and the Hajj, and the enjoining of the good and the forbidding from the evil, and the Permissibles and the Prohibitions, and the inheritance, and the Legal Punishments, and the Obligations, and the Jihād in the Way of Allahazwj and Increased it with the ablution, and Merited himsaww with the Opening of the Book (Chapter 1), and by the ending of the Surah Al-Baqarah (Chapter 2), and the details, and Permitted for himsaww the war booty and the Fey (land achieved without a battle), and Helped himsaww with the Awe, and Made the earth for himasws as a Masjid (place of prostration) and a cleansing agent, and Sent himsaww to all, to the white and the black, and the Jinn and the humans, and Gave himsaww the taxation, and Imprisoned the Polytheists and their ransoming.

Then Encumbered himsaww with what no one from the Prophetsas had been Encumbered with, and Sent down a sword upon himsaww from the sky without a sheath, and Said to himsaww [4: 84] Fight then in Allah’s Way; this is not imposed on you except in relation to yourself’.40

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: قَوْلُ اللهِ عَزَّ وَجَلَّ: (فَاصْبِرْ كَما صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ) ؟ فَقَالَ: « نُوحٌ وَإِبْرَاهِيمُ وَمُوسى وَعِيسى وَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِمْ » قُلْتُ: كَيْفَ صَارُوا أُولِي الْعَزْمِ ؟ قَالَ: « لِأَنَّ نُوحاً عليه‌السلام بُعِثَ بِكِتَابٍ وَشَرِيعَةٍ، وَكُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَشَرِيعَتِهِ وَمِنْهَاجِهِ حَتّى جَاءَ إِبْرَاهِيمُ عليه‌السلام بِالصُّحُفِ وَبِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَاكُفْراً بِهِ، فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَمِنْهَاجِهِ وَبِالصُّحُفِ حَتّى جَاءَ‌ مُوسى عليه‌السلام بِالتَّوْرَاةِ وَشَرِيعَتِهِ وَمِنْهَاجِهِ وَبِعَزِيمَةِ تَرْكِ الصُّحُفِ، وَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسى أَخَذَ بِالتَّوْرَاةِ وَشَرِيعَتِهِ وَمِنْهَاجِهِ حَتّى جَاءَ الْمَسِيحُ عليه‌السلام بِالْإِنْجِيلِ وَبِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسى وَمِنْهَاجِهِ، فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَمِنْهَاجِهِ حَتّى جَاءَ مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم، فَجَاءَ بِالْقُرْآنِ وَبِشَرِيعَتِهِ وَمِنْهَاجِهِ؛ فَحَلَالُهُ حَلَالٌ إِلى يَوْمِ الْقِيَامَةِ، وَحَرَامُهُ حَرَامٌ إِلى يَوْمِ الْقِيَامَةِ؛ فَهؤُلَاءِ أُولُو الْعَزْمِ مِنَ الرُّسُلِ عليهم‌السلام ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at Bin Mihran who said,

‘I said to Abu Abdullahasws, ‘The Words of Allahazwj Mighty and Majestic [46: 35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with’. Heasws said: ‘Nuhas, and Ibrahimas, and Musaas, and Isaas and Muhammadsaww’.

I said, ‘How did theyas come to be the Determined Ones (Ul Al-Azam)?’ Heasws said: ‘Because Nuhas was Sent with a Book and a Law, and everyone who came after Nuhas took by the Book of Nuhas, and hisas Law and hisas manifesto until Ibrahimas came with the Parchment, and with determination heas neglected the Book of Nuhas, not having disbelieved in it.

So every Prophetas who came after Ibrahimas took by the Law of Ibrahimas, and hisas manifesto and by the Parchment, until Musaas came with the Torah and hisas Law, and hisas manifesto, and with determination heas neglected the Parchment.

And every Prophetas who came after Musaas took by the Torah, and hisas Law, and hisas manifesto until the Messiahas came with the Evangel, and with determination heas superseded the Law of Musaas, as well as hisas manifesto.

So every Prophetas who came after the Messiahas adhered to hisas ‘بشريعته’ Law and hisas ‘وَمِنْهَاجِهِ’ manifesto until Muhammadsaww came. So hesaww came with the Quran and with hissaw ‘بشريعته’ Law and hissaw ‘وَمِنْهَاجِهِ’ manifesto. Thus, ‘فَحَلَالُهُ حَلَالٌ إِلى يَوْمِ الْقِيَامَةِ، وَحَرَامُهُ حَرَامٌ إِلى يَوْمِ الْقِيَامَةِ’ hissaww Permissible would be a Permissible up to the day of Judgement, and hissaww Prohibition would be a Prohibition up to the Day of Judgement. So, these are the Determined Ones from the Rasoolssaww’.41

13- بَابُ دَعَائِمِ الْإِسْلَامِ

Chapter 13 – The Pillars of Al-Islām

1. حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الزِّيَادِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، قَالَ: حَدَّثَنَا أَبَانُ بْنُ عُثْمَانَ، عَنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بُنِيَ الْإِسْلَامُ عَلى خَمْسٍ: عَلَى الصَّلَاةِ، وَالزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْوِلَايَةِ؛ وَلَمْ يُنَادَ بِشَيْ‌ءٍ‌ كَمَا نُودِيَ بِالْوِلَايَةِ ».

Al Husayn Bin Muhammad Al Ashary narrated to me, from Moalla Bin Muhammad Al Ziyadi, from Al Hassan Bin Ali Al Washa who said, ‘Aban Bin Usman narrated to us, from Fuzayl Bin Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Islām is built upon five – Upon the Salāt, and the Zakāt, and the Soām (Fasts), and the Hajj, and the Wilayah, and weasws do not call (emphasise) with anything like what weasws called (have emphasised) with the Wilayah’.42

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَجْلَانَ أَبِي صَالِحٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَوْقِفْنِي عَلى حُدُودِ الْإِيمَانِ فَقَالَ: « شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ، وَصَلَاةُ الْخَمْسِ، وَأَدَاءُ الزَّكَاةِ، وَصَوْمُ شَهْرِ رَمَضَانَ، وَحِجُّ الْبَيْتِ، وَوَلَايَةُ وَلِيِّنَا، وَعَدَاوَةُ عَدُوِّنَا، وَالدُّخُولُ مَعَ الصَّادِقِينَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ajlan Abu Salih who said,

‘I said to Abu Abdullahasws, ‘Set me upon the limits of the’Emān’ (faith). So heasws said: ‘The testimony that there is no god except for Allahazwj and that Muhammadsaww is Rasoolsaww of Allahazwj, and the acknowledgement with whatever hesaww came with from the Presence of Allahazwj, and the five Salāt, and payment of the Zakāt, and Fasting the Month of Ramazan, and Hajj of the House (Kabah), and the Wilayah for usasws and enmity for ourasws enemies, and the entering to be with the truthful’.43

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عَبَّاسِ بْنِ عَامِرٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بُنِيَ الْإِسْلَامُ عَلى خَمْسٍ: عَلَى الصَّلَاةِ، وَالزَّكَاةِ، وَالْحَجِّ، وَالصَّوْمِ، وَالْوِلَايَةِ؛ وَلَمْ يُنَادَ بِشَيْ‌ءٍ كَمَا نُودِيَ بِالْوِلَايَةِ، فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَتَرَكُوا هذِهِ » يَعْنِي الْوَلَايَةَ.

Abu Ali Al Ashary, from Al Hassan Bin Al Al Kufy, from Abbas Bin Aamir, from Aban Bin Usman, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘Al-Islām is built upon five – Upon the Salāt, and the Zakāt, and the Fasting, and the Hajj, and the Wilayah, and weasws do not call with anything like what weasws call with the Wilayah. So the people (instead) grabbed the four and neglected this, meaning Al-Wilayah’.44

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ الْعَرْزَمِيِّ، عَنْ أَبِيهِ: عَنِ الصَّادِقِ عليه‌السلام، قَالَ: « أَثَافِيُّ الْإِسْلَامِ ثَلَاثَةٌ: الصَّلَاةُ، وَالزَّكَاةُ، وَالْوِلَايَةُ، لَاتَصِحُّ وَاحِدَةٌ مِنْهُنَّ إِلاَّ بِصَاحِبَتَيْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Al Arzamy, from his father,

(It has been narrated) from Al-Sadiqasws having said: ‘The’Asafy’ (essence) of Al-Islām are three – The Salāt, and the Zakāt, and the Wilayah. Not one of these would be correct except with its two companions’.45

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَبْدِ اللهِ بْنِ الصَّلْتِ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بُنِيَ الْإِسْلَامُ عَلى خَمْسَةِ أَشْيَاءَ: عَلَى الصَّلَاةِ، وَالزَّكَاةِ، وَالْحَجِّ، وَالصَّوْمِ، وَالْوَلَايَةِ ». قَالَ زُرَارَةُ: فَقُلْتُ: وَأَيُّ شَيْ‌ءٍ مِنْ ذلِكَ أَفْضَلُ؟ فَقَالَ: « الْوِلَايَةُ أَفْضَلُ؛ لِأَنَّهَا مِفْتَاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ ». قُلْتُ: ثُمَّ الَّذِي يَلِي ذلِكَ فِي الْفَضْلِ؟ فَقَالَ: « الصَّلَاةُ؛ إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: الصَّلَاةُ عَمُودُ دِينِكُمْ ». قَالَ: قُلْتُ: ثُمَّ الَّذِي يَلِيهَا فِي الْفَضْلِ؟ قَالَ: « الزَّكَاةُ؛ لِأَنَّهُ قَرَنَهَا بِهَا، وَبَدَأَ بِالصَّلَاةِ قَبْلَهَا، وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الزَّكَاةُ تُذْهِبُ الذُّنُوبَ ». قُلْتُ: وَالَّذِي يَلِيهَا فِي الْفَضْلِ؟ قَالَ: « الْحَجُّ؛ قَالَ اللهُ عَزَّ وَجَلَّ: (وَلِلّهِ عَلَى النّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلاً وَمَنْ كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ الْعالَمِينَ)؛ وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَحَجَّةٌ مَقْبُولَةٌ خَيْرٌ مِنْ‌ عِشْرِينَ صَلَاةً نَافِلَةً، وَمَنْ طَافَ بِهذَا الْبَيْتِ طَوَافاً أَحْصى فِيهِ أُسْبُوعَهُ وَأَحْسَنَ رَكْعَتَيْهِ، غَفَرَ اللهُ لَهُ؛ وَقَالَ فِي يَوْمِ عَرَفَةَ وَيَوْمِ الْمُزْدَلِفَةِ مَا قَالَ ». قُلْتُ: فَمَا ذَا يَتْبَعُهُ ؟ قَالَ: « الصَّوْمُ ». قُلْتُ: وَمَا بَالُ الصَّوْمِ صَارَ آخِرَ ذلِكَ أَجْمَعَ؟ قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الصَّوْمُ جُنَّةٌ مِنَ النَّارِ ». قَالَ: ثُمَّ قَالَ: « إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةٌ دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَتُؤَدِّيَهُ بِعَيْنِهِ، إِنَّ الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالْوِلَايَةَ لَيْسَ يَنْفَعُ شَيْ‌ءٌ مَكَانَهَا دُونَ أَدَائِهَا، وَإِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ قَصَّرْتَ أَوْ سَافَرْتَ فِيهِ، أَدَّيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا، وَجَزَيْتَ ذلِكَ الذَّنْبَ بِصَدَقَةٍ، وَلَا قَضَاءَ عَلَيْكَ، وَلَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْ‌ءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ ». قَالَ: ثُمَّ قَالَ: « ذِرْوَةُ الْأَمْرِ وَسَنَامُهُ وَمِفْتَاحُهُ وَبَابُ الْأَشْيَاءِ وَرِضَا الرَّحْمنِ الطَّاعَةُ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللهَ وَمَنْ تَوَلّى فَما أَرْسَلْناكَ عَلَيْهِمْ حَفِيظاً) أَمَا لَوْ أَنَّ رَجُلاً قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ دَهْرِهِ وَلَمْ يَعْرِفْ وَلَايَةَ وَلِيِّ اللهِ فَيُوَالِيَهُ وَيَكُونَ جَمِيعُ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ، مَا كَانَ لَهُ عَلَى اللهِ حَقٌّ فِي ثَوَابِهِ، وَلَا كَانَ مِنْ أَهْلِ الْإِيمَانِ ». ثُمَّ قَالَ: « أُولئِكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ ».

Ali Bin Ibrahim, from his father, and Abdullah Bin Al Salt, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘ The foundation of Al-Islām is upon five things (pillars) – upon the Salāt, and the Zakāt, and the Hajj, and the Soām (Fasts), and the Wilayah’. Zurara (the narrator) said, ‘So I said, ‘And which from that is superior?’ So heasws said: ‘The Wilayah is superior because it is their key (soul), and the ‘الْوَالِي’ the Guardianasws is ‘الدَّلِيلُ’ the Proof upon these’.

I said, ‘Then which is in the superiority after that (the Wilayah)?’ So heasws said: ‘The Salāt. Rasool-Allahsaww said: ‘The Salāt is a pillar of your Religion’.

He (the narrator) said, ‘I said, ‘Then which follows it in the superiority?’ Heasws said: ‘The Zakāt, because it is paired with it and begun with the Salāt, before it; and Rasool-Allahsaww said: ‘The Zakāt cleans the sins’.

I said, ‘And which follows it in superiority (after Zakāt)?’ Heasws said: ‘The Hajj. Allahazwj Mighty and Majestic Said [3: 97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds. And Rasool-Allahsaww said: ‘An Accepted Hajj is between than twenty optional Salāt, and the one who performs Tawaaf of this House (Kabah) counting seven in it, and performs good two Rakāts (of Salāt) therein, Allahazwj would Forgive him. And hesaww said regarding the day of Arafāt and the day of Al-Muzdalifa what hesaww said’.

I said, ‘So what is that which follows it?’ Heasws said: ‘The Soām’ (Fast). I said, ‘And what is the matter the Soām (Fast) came to be at the end of all that?’ Heasws said: ‘Rasool-Allahsaww said: ‘The Fast is a shield from the Fire’.

He (the narrator) said, ‘Then heasws said: ‘The superior is what, when it is missed out by you, there would be no repentance from it besides that you would return to it, so you would fulfil it with exactly it. The Salāt, and the Zakāt, and the Hajj, and the Wilayah, nothing can happen to be in its place besides its fulfilment, and that the Soām, when it is missed out by you, or you are deficient, or you are in a journey, you can fulfil it in days other than it, and that sin would be sufficed for you by a charity, and there would be no paying back (of the outstanding Soām) upon you, and there is nothing from those four, anything which would suffice you in its place, something else’.

Then heasws said: ‘The peak of the matter, and its hump, and its key, and the door of the things, and Pleasure of the Beneficent (Allahazwj) is in the obedience to the (Divine) Imamasws after recognising himasws. Allahazwj Mighty and Majestic is Saying [4: 80] Whoever obeys the Rasool, so he has obeyed Allah, and whoever turns back, so We have not Sent you as a keeper over them.

At the same time, if a man were to stand (for Salāt) for his night, and (observe) Soām (Fast) for his day, and give charity with the entirety of his wealth, and perform Hajj for the entirety of his lifetime, but would not recognise the Wilayah of the ‘وَلِيِّ اللهِ’ Guardianasws of Allahazwj, so there would be no right for him upon Allahazwj Majestic and Mighty, any right for Hisazwj Rewards, nor would he ever be from the people of the Emān (faith)’.

Then heasws said: ‘The good one from them, Allahazwj would Enter him into the Paradise by the Grace of Hisazwj Mercy’.46

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عِيسَى بْنِ السَّرِيِّ أَبِي الْيَسَعِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَخْبِرْنِي بِدَعَائِمِ الْإِسْلَامِ، الَّتِي لَايَسَعُ أَحَداً التَّقْصِيرُ عَنْ مَعْرِفَةِ شَيْ‌ءٍ مِنْهَا، الَّتِي مَنْ قَصَّرَ عَنْ مَعْرِفَةِ شَيْ‌ءٍ مِنْهَا فَسَدَ دِينُهُ وَلَمْ يُقْبَلْ مِنْهُ عَمَلُهُ، وَمَنْ عَرَفَهَا وَعَمِلَ بِهَا صَلَحَ لَهُ دِينُهُ وَقُبِلَ مِنْهُ عَمَلُهُ، وَلَمْ يَضِقْ بِهِ مِمَّا هُوَ فِيهِ لِجَهْلِ شَيْ‌ءٍ مِنَ الْأُمُورِ جَهِلَهُ ؟ فَقَالَ: « شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَالْإِيمَانُ بِأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ، وَحَقٌّ فِي‌ الْأَمْوَالِ الزَّكَاةُ، وَالْوَلَايَةُ الَّتِي أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهَا وَلَايَةُ آلِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم ». قَالَ: فَقُلْتُ لَهُ: هَلْ فِي الْوَلَايَةِ شَيْ‌ءٌ دُونَ شَيْ‌ءٍ فَضْلٌ يُعْرَفُ لِمَنْ أَخَذَ بِهِ؟ قَالَ: « نَعَمْ؛ قَالَ اللهُ عَزَّ وَجَلَّ: (يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ مَاتَ وَ لَايَعْرِفُ إِمَامَهُ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَكَانَ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَكَانَ عَلِيّاً عليه‌السلام، وَقَالَ الْآخَرُونَ: كَانَ مُعَاوِيَةَ؛ ثُمَّ كَانَ الْحَسَنَ، ثُمَّ كَانَ الْحُسَيْنَ، وَقَالَ الْآخَرُونَ: يَزِيدَ بْنَ مُعَاوِيَةَ وَحُسَيْنَ بْنَ عَلِيٍّ؛ وَلَا سَوَاءَ وَلَا سَوَاءَ ». قَالَ: ثُمَّ سَكَتَ، ثُمَّ قَالَ: « أَزِيدُكَ؟ » فَقَالَ لَهُ حَكَمٌ الْأَعْوَرُ: نَعَمْ، جُعِلْتُ فِدَاكَ، قَالَ: « ثُمَّ كَانَ عَلِيَّ بْنَ الْحُسَيْنِ، ثُمَّ كَانَ مُحَمَّدَ بْنَ عَلِيٍّ أَبَا جَعْفَرٍ، وَكَانَتِ الشِّيعَةُ قَبْلَ أَنْ يَكُونَ أَبُو جَعْفَرٍ وَهُمْ لَايَعْرِفُونَ مَنَاسِكَ حَجِّهِمْ وَحَلَالَهُمْ وَحَرَامَهُمْ، حَتّى كَانَ أَبُو جَعْفَرٍ، فَفَتَحَ لَهُمْ، وَبَيَّنَ لَهُمْ مَنَاسِكَ حَجِّهِمْ وَحَلَالَهُمْ وَحَرَامَهُمْ، حَتّى صَارَ النَّاسُ يَحْتَاجُونَ إِلَيْهِمْ مِنْ بَعْدِ مَا كَانُوا يَحْتَاجُونَ إِلَى النَّاسِ، وَهكَذَا يَكُونُ الْأَمْرُ، وَالْأَرْضُ لَاتَكُونُ إِلاَّ بِإِمَامٍ، وَمَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَأَحْوَجُ مَا تَكُونُ إِلى مَا أَنْتَ عَلَيْهِ إِذَا بَلَغَتْ نَفْسُكَ هذِهِ ـ وَأَهْوى بِيَدِهِ إِلى حَلْقِهِ ـ وَانْقَطَعَتْ عَنْكَ الدُّنْيَا تَقُولُ: لَقَدْ كُنْتُ عَلى أَمْرٍ حَسَنٍ ». أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عِيسَى بْنِ السَّرِيِّ أَبِي الْيَسَعِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya, from Isa Bin Al Sariy Abu Al Yas’a who said,

‘I said to Abu Abdullahasws, ‘Inform me of the foundation of Al-Islām which no one has the capacity to be deficient from recognising anything from it, which if one was to be deficient from recognising anything from it, would spoil his Religion, and Allahazwj would not Accept his deeds from him; and the one who recognizes it and acts accordingly with it, his Religion would be correct for him, and his deeds would be Accepted from him, and he would not be constricted by it from what he would be in due to the ignorance of something from the matters of his ignorance’.

So heasws said: ‘The testimony that there is no god except for Allahazwj, and the Emān (belief) that Muhammadsaww is Rasoolsaww of Allahazwj, and the acknowledgement with whatever hesaww came with from the Presence of Allahazwj, and the right of Zakāt in the wealth, and the Wilayah which Allahazwj Mighty and Majestic Commanded with, the Wilayah of the Progenyasws of Muhammadsaww’.

He (the narrator) said, ‘So I said to himasws, ‘Is there anything regarding the Wilayah besides the thing which the one who takes to it can be recognised with?’ Heasws said: ‘Yes. Allahazwj Mighty and Majestic Said: [4: 59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. And Rasool-Allahsaww said: ‘The one who dies and does not recognise hisasws Imamasws has died the death of ‘جَاهِلِيَّةً’ (Kufr - the Pre-Islāmic period), and it was Rasool-Allahsaww and it was Aliasws, and the others said it was Muawiya. Then it was Al-Hassanasws, then it was Al-Husaynasws, and the others said (it was) Yazeed Bin Muawiya and Al-Husayn Bin Aliasws. And they were not equal, and they were not equal’.

He (the narrator) said, ‘Then heasws was silent. Then heasws said: ‘Shall Iasws increase it for you?’ So Hakam Al-Awro said to himasws, ‘Yes, May I be sacrificed for youasws!’. Heasws said: ‘Then it was Aliasws Bin Al-Husaynasws, then it was Muhammadasws Bin Aliasws Abu Ja’farasws. And the Shias before Abu Jafarasws did not know the rituals of their Hajj, and their Permissible and their Prohibitions until it was Abu Ja’farasws (as the Ul Al-Amr). So heasws opened (the knowledge) for them and explained to them the rituals of their Hajj, and their Permissible and their Prohibitions, to the extent that the people came to be needy to them from after their being needy to the people.

And that is how the matter happens to be, and the earth will not happen to be except with an Imamasws, and the one who dies not having recognised his Imamasws would have died the death of ‘جَاهِلِيَّةً’ (kufr - the Pre-Islāmic period); and the neediest what you will happen to be, what you are upon, is when your soul reaches this here’ – and heasws pointed with hisasws hand to hisasws throat –’and the world would be cut-off from you, and you would be saying, ‘We were upon a beautiful matter’’.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Isa Bin Al Sariy Abu Al Yas’a,

(It has been narrated) from Abu Abdullahasws – similar to it.47

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ عَبْدِ اللهِ بْنِ عَجْلَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بُنِيَ الْإِسْلَامُ عَلى خَمْسٍ: الْوِلَايَةِ، وَالصَّلَاةِ، وَالزَّكَاةِ، وَصَوْمِ شَهْرِ رَمَضَانَ، وَالْحَجِّ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Al hannat, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja’farasws having said: ‘Al-Islām is built upon five – The Wilayah, and the Salāt, and the Zakāt, and the Soām (Fast) of the Month of Ramazan, and the Hajj’.48

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ أَبَانٍ، عَنِ الْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بُنِيَ الْإِسْلَامُ عَلى خَمْسٍ: الصَّلَاةِ، وَالزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْوَلَايَةِ؛ وَلَمْ يُنَادَ بِشَيْ‌ءٍ مَا نُودِيَ بِالْوَلَايَةِ يَوْمَ الْغَدِيرِ ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin bashir, from Aban, from Fuzayl,

(It has been narrated) from Abu Ja’farasws having said: ‘Al-Islām is built upon five – The Salāt, and the Zakāt, and the Soām, and the Hajj, and the Wilayah, and weasws do not call with anything what weasws call with the Wilayah of the day of Ghadeer’.49

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عِيسَى بْنِ السَّرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: حَدِّثْنِي عَمَّا بُنِيَتْ عَلَيْهِ دَعَائِمُ الْإِسْلَامِ إِذَا أَنَا أَخَذْتُ بِهَا زَكا عَمَلِي، وَلَمْ يَضُرَّنِي جَهْلُ مَا جَهِلْتُ بَعْدَهُ فَقَالَ: « شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ، وَحَقٌّ فِي الْأَمْوَالِ مِنَ الزَّكَاةِ، وَالْوَلَايَةُ الَّتِي أَمَرَ اللهُ بِهَا وَلَايَةُ آلِ مُحَمَّدٍ؛ فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: مَنْ مَاتَ وَ لَايَعْرِفُ إِمَامَهُ، مَاتَ مِيتَةً جَاهِلِيَّةً؛ قَالَ اللهُ عَزَّ وَجَلَّ: (أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) فَكَانَ عَلِيٌّ، ثُمَّ صَارَ مِنْ بَعْدِهِ الْحَسَنُ، ثُمَّ مِنْ بَعْدِهِ الْحُسَيْنُ، ثُمَّ مِنْ بَعْدِهِ عَلِيُّ بْنُ الْحُسَيْنِ، ثُمَّ مِنْ بَعْدِهِ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ هكَذَا يَكُونُ الْأَمْرُ؛ إِنَّ الْأَرْضَ لَاتَصْلُحُ إِلاَّ بِإِمَامٍ، وَمَنْ مَاتَ‌ لَا يَعْرِفُ إِمَامَهُ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَ أَحْوَجُ مَا يَكُونُ أَحَدُكُمْ إِلى مَعْرِفَتِهِ إِذَا بَلَغَتْ نَفْسُهُ هَاهُنَا ـ قَالَ: وَأَهْوى بِيَدِهِ إِلى صَدْرِهِ ـ يَقُولُ حِينَئِذٍ: لَقَدْ كُنْتُ عَلى أَمْرٍ حَسَنٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad Bin usman, from Isa Bin Al Sariy who said,

‘I said to Abu Abdullahasws, ‘Narrate to me about what foundations Al-Islām has been built upon, so that when I take with it, my deeds would be purified and ignorance of what I do not know would not harm me, after it’. So heasws said: ‘The testimony that there is no god except for Allahazwj and that Muhammadsaww is Rasoolsaww of Allahazwj, and the acknowledgement with whatever hesaww came with from the Presence of Allahazwj, and a right of Zakāt in the wealth, and the Wilayah which Allahazwj Mighty and Majestic Commanded with, the Wilayah of the Progenyasws of Muhammadsaww, for Rasool-Allahsaww said: ‘The one who dies and did not recognise his Imamasws would have died a death of ‘جَاهِلِيَّةً’ (Kufr - the Pre-Islāmic period).

Allahazwj Mighty and Majestic Said [4: 59] Obey Allah and obey the Rasool and those in authority from among you. So it was Aliasws, then it came to be after himasws, Al-Hasanasws. Then, from after himasws, Al-Husaynasws. Then from after himasws, Aliasws Bin Al-Husaynasws. Then from after himasws, Muhammadasws Bin Aliasws. Then that is how the matter happened to be. The earth would not be correct except with an Imamasws, and the one who dies without having recognised his Imamasws would have died the death of ‘جَاهِلِيَّةً’ (kufr - the Pre-Islāmic period); and the neediest of what one of you will ever be to hisasws recognition is when his soul reaches over here’. He (the narrator) said, ‘And heasws pointed by hisasws hand to hisasws chest’. Heasws said: ‘He would be saying then, ‘I was upon a beautiful matter’.50

10. عَنْهُ، عَنْ أَبِي الْجَارُودِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: يَا ابْنَ رَسُولِ اللهِ، هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ، وَانْقِطَاعِي إِلَيْكُمْ، وَمُوَالَاتِي إِيَّاكُمْ؟ قَالَ: فَقَالَ: « نَعَمْ ». قَالَ: فَقُلْتُ: فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيهَا؛ فَإِنِّي مَكْفُوفُ الْبَصَرِ، قَلِيلُ الْمَشْيِ، وَلَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ؟ قَالَ: « هَاتِ حَاجَتَكَ ». قُلْتُ: أَخْبِرْنِي بِدِينِكَ الَّذِي تَدِينُ اللهَ ـ عَزَّ وَجَلَّ ـ بِهِ أَنْتَ وَأَهْلُ بَيْتِكَ؛ لِأَدِينَ اللهَ ـ عَزَّ وَجَلَّ ـ بِهِ، قَالَ: « إِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ، وَاللهِ لَأُعْطِيَنَّكَ دِينِي وَدِينَ آبَائِيَ الَّذِي نَدِينُ اللهَ ـ عَزَّ وَجَلَّ ـ بِهِ، شَهَادَةَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَالْإِقْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ، وَالْوَلَايَةَ لِوَلِيِّنَا، وَالْبَرَاءَةَ مِنْ عَدُوِّنَا، وَالتَّسْلِيمَ لِأَمْرِنَا، وَانْتِظَارَ قَائِمِنَا، وَالِاجْتِهَادَ، وَالْوَرَعَ ».

From him, from Abu Al Jaroud who said,

‘I said to Abu Ja’farasws, ‘O sonasws of Rasool-Allahsaww! Do youasws recognise my cordiality for youasws and my cutting-off (from others) towards youasws and my Wilayah for youasws?’ So heasws said: ‘Yes’. So I said, ‘So I would like to ask youasws a question. Youasws answer me regarding it, for I am blind of vision, and little (ability for) walking, and are not able to visit youasws except every now and then’. Heasws said: ‘Ask for your need’. I said, ‘Inform me of yourasws Religion which youasws are making it to be as a Religion of Allahazwj Mighty and Majestic with, youasws and yourasws family, as a Religion of Allahazwj Mighty and Majestic with’.

The Imamasws said: ‘Even though you have asked a short question but it spans over an extensive (subject). (However) by Allahazwj! Iasws will give you myasws Religion and the Religion of myasws forefathersasws which weasws have embraced to be as a Religion of Allahazwj Mighty and Majestic with – The testimony that there is no god except for Allahazwj and that Muhammadsaww is Rasoolsaww of Allahazwj, and the acknowledgement with whatever hesaww came with from the Presence of Allahazwj, and the Wilayah to befriend usasws (the 12 Imamsasws) and disavow from ourasws enemies, and the submission to ourasws command, and awaiting ourasws Qaimasws, and the striving and the piety’.51

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُهُ يَسْأَلُ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، أَخْبِرْنِي عَنِ الدِّينِ الَّذِي افْتَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَى الْعِبَادِ مَا لَايَسَعُهُمْ جَهْلُهُ، وَلَا يُقْبَلُ مِنْهُمْ غَيْرُهُ: مَا هُوَ؟ فَقَالَ: « أَعِدْ عَلَيَّ » فَأَعَادَ عَلَيْهِ، فَقَالَ: « شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً، وَصَوْمُ شَهْرِ رَمَضَانَ » ثُمَّ سَكَتَ قَلِيلاً، ثُمَّ قَالَ: « وَالْوَلَايَةُ » مَرَّتَيْنِ. ثُمَّ قَالَ: « هذَا الَّذِي فَرَضَ اللهُ عَلَى الْعِبَادِ، لَايَسْأَلُ الرَّبُّ الْعِبَادَ يَوْمَ الْقِيَامَةِ فَيَقُولَ: أَلاَّ زِدْتَنِي عَلى مَا افْتَرَضْتُ عَلَيْكَ، وَلكِنْ مَنْ زَادَ زَادَهُ اللهُ؛ إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم سَنَّ سُنَناً حَسَنَةً جَمِيلَةً يَنْبَغِي لِلنَّاسِ الْأَخْذُ بِهَا ».

Ali Bin Ibrahim, from Salih Bin Al Sindiy, from Ja’far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I heard him asking Abu Abdullahasws, so he said to himasws, ‘May I be sacrificed for youasws! Inform me about the Religion which Allahazwj Mighty and Majestic Necessitated upon the servants what they have no leeway for being ignorant of it, nor would anything else be Accepted from them. What is it?’ Heasws said: ‘Repeat it to measws’. So he repeated to himasws. So heasws said: ‘The testimony that there is no god except for Allahazwj and that Muhammadsaww is Rasoolsaww of Allahazwj, and establishing the Salāt, and giving the Zakāt, and Hajj of the House (Kabah) by the one who has the capacity for a way to it, and Fasting the Month of Ramazan’.

Then heasws was silent for a while, then said: ‘And the Wilayah’, twice. Then heasws said: ‘This is which Allahazwj Necessitated upon the servant, and the Lordazwj will not Ask the servants on the Day of Judgement: “Why did you not increase upon what Iazwj Necessitate upon you?” But, the one who increases (the deeds), Allahazwj would Increase (for) him (the Rewards). Rasool-Allahsaww made a Sunnah, a beautiful Sunnah. It is befitting for the people to take by it’.52

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي زَيْدٍ الْحَلاَّلِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ الْأَزْدِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ فَرَضَ عَلى خَلْقِهِ خَمْساً، فَرَخَّصَ فِي أَرْبَعٍ، وَلَمْ يُرَخِّصْ فِي وَاحِدَةٍ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Abu Zayd Al Hallali, from Abdul Hameed Bin Abu Al A’ala Al Azdy who said,

‘I heard Abu Abdullahasws saying that Allahazwj Mighty and Majestic Imposed five (matters) upon Hisazwj creatures, so Heazwj has (Given them an) allowance regarding four, but did not (Given them an) allowance regarding one (Al-Wilayah)’.53

13. عَنْهُ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: دَخَلَ رَجُلٌ عَلى أَبِي جَعْفَرٍ عليه‌السلام وَمَعَهُ صَحِيفَةٌ، فَقَالَ لَهُ أَبُو جَعْفَرٍ عليه‌السلام: « هذِهِ صَحِيفَةُ مُخَاصِمٍ يَسْأَلُ عَنِ الدِّينِ الَّذِي يُقْبَلُ فِيهِ الْعَمَلُ ». فَقَالَ: رَحِمَكَ اللهُ، هذَا الَّذِي أُرِيدُ، فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم عَبْدُهُ وَرَسُولُهُ، وَتُقِرَّ بِمَا جَاءَ مِنْ عِنْدِ اللهِ، وَالْوَلَايَةُ لَنَا أَهْلَ الْبَيْتِ، وَالْبَرَاءَةُ مِنْ عَدُوِّنَا، وَالتَّسْلِيمُ لِأَمْرِنَا، وَالْوَرَعُ، وَالتَّوَاضُعُ، وَانْتِظَارُ قَائِمِنَا؛ فَإِنَّ لَنَا دَوْلَةً إِذَا شَاءَ اللهُ جَاءَ بِهَا ».

From him, from Moalla Bin Muhammad, from Al Washa, from Aban, from Ismail Al Ju’fy who said,

‘A man came over to Abu Ja’farasws and with himasws was a sheet of paper. So Abu Ja’farasws said to him: ‘This here is a paper of an adversary asking about the Religion in which the deeds are Accepted’. So he said, ‘May Allahazwj have Mercy on youasws! (He said) this is what I want (to know)’.

So Abu Ja’farasws said: ‘The testimony that there is no god except for Allahazwj Alone, there being no associates for Himazwj, and that Muhammadsaww is Hisazwj servant, and Hisazwj Rasoolsaww, and you acknowledge with whatever hesaww came from the Presence of Allahazwj, and the Wilayah for usasws, the Peopleasws of the Household, and the disavowment from ourasws enemies, and the submission to ourasws command, and the piety, and the revenerence, and awaiting ourasws Qaimasws, so when there is a government for usasws when Allahazwj so Desires, heasws would come with it’.54

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ صَفْوَانَ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام ـ وَهُوَ فِي مَنْزِلِ أَخِيهِ عَبْدِ اللهِ بْنِ مُحَمَّدٍ ـ فَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، مَا حَوَّلَكَ إِلى هذَا الْمَنْزِلِ؟ قَالَ: « طَلَبُ النُّزْهَةِ » فَقُلْتُ: جُعِلْتُ فِدَاكَ، أَلَا أَقُصُّ عَلَيْكَ دِينِي؟ فَقَالَ: « بَلى ». قُلْتُ: أَدِينُ اللهَ بِشَهَادَةِ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَارَيْبَ فِيهَا، وَأَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُورِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ شَهْرِ رَمَضَانَ، وَحِجِّ الْبَيْتِ، وَالْوَلَايَةِ لِعَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَالْوَلَايَةِ لِلْحَسَنِ وَالْحُسَيْنِ، وَالْوَلَايَةِ لِعَلِيِّ بْنِ الْحُسَيْنِ، وَالْوَلَايَةِ لِمُحَمَّدِ بْنِ عَلِيٍّ وَلَكَ مِنْ بَعْدِهِ ـ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ ـ وَأَنَّكُمْ أَئِمَّتِي، عَلَيْهِ أَحْيَا وَعَلَيْهِ أَمُوتُ، وأَدِينُ اللهَ بِهِ. فَقَالَ: « يَا عَمْرُو، هذَا وَاللهِ دِينُ اللهِ وَدِينُ آبَائِيَ الَّذِي أَدِينُ اللهَ بِهِ فِي السِّرِّ وَالْعَلَانِيَةِ، فَاتَّقِ اللهَ، وَكُفَّ لِسَانَكَ إِلاَّ مِنْ خَيْرٍ، وَلَا تَقُلْ: إِنِّي هَدَيْتُ نَفْسِي، بَلِ اللهُ هَدَاكَ، فَأَدِّ شُكْرَ مَا أَنْعَمَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ عَلَيْكَ، وَلَا تَكُنْ مِمَّنْ إِذَا أَقْبَلَ طُعِنَ فِي عَيْنِهِ؛ وَإِذَا أَدْبَرَ طُعِنَ فِي قَفَاهُ، وَلَا تَحْمِلِ النَّاسَ عَلى كَاهِلِكَ؛ فَإِنَّكَ أَوْشَكَ ـ إِنْ حَمَلْتَ النَّاسَ عَلى كَاهِلِكَ ـ أَنْ يُصَدِّعُوا شَعَبَ كَاهِلِكَ ».

Ali Bin Ibrahim, from his father, and Abu Ali Al Ashary, from Muhammad Bin Abdu Jabbar, altogether from Safwan, from Amro Bin Hureys who said,

‘I went over to Abu Abdullahasws and heasws was in the house of hisasws brother Abdullah son of Muhammad (Al-Baqir)asws. So I said to himasws, ‘May I be sacrificed for youasws! What made youasws to transfer to this house?’ Heasws said: ‘Seeking the solitude’. So I said, ‘May I be sacrificed for youasws! Shall I relate my Religion to youasws?’ So heasws said: ‘Yes’.

I said, ‘I make a Religion of Allahazwj with the testimony that there is no god except for Allahazwj Alone, there being no associates for Himazwj, and that Muhammadsaww is Hisazwj servant, and that the Hour is coming, there being no doubt in it, and that Allahazwj would be Resurrecting the ones in the graves, and to establish the Salāt, and to give the Zakāt, and (to observe) Soām the Month of Ramazan, and Hajj of the House (Kabah), and the Wilayah of Aliasws Amir Al-Momineenasws after Rasool-Allahsaww, and the Wilayah of Al-Hassanasws and Al-Husaynasws, and the Wilayah of Aliasws Bin Al-Husaynasws, and the Wilayah of Muhammadasws Bin Aliasws, and for youasws from after himasws, and youasws all are my Imamsasws, upon it I do live and upon it I would be dying, and I make a Religion of Allahazwj by it’.

So heasws said: ‘O Amro! And this, by Allahazwj, is the Religion of Allahazwj and the Religion of myasws forefathersasws which theyasws made as a Religion of Allahazwj with in the privacy and the publicly. Therefore fear Allahazwj and restrain your tongue except from goodness, and do not say, ‘I have guided myself’, but Allahazwj Guided you. Therefore thank Allahazwj Mighty and Majestic for the Favoured Heazwj has Done to you, and do not become from the ones who when he faces forwards, the gets hit in his eye, and when he turns backwards, he gets stabbed in his neck, and do not carry the people upon your shoulders. So if you do carry the people upon your shoulders, they cause injury to your shoulders’.55

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَلَا أُخْبِرُكَ بِالْإِسْلَامِ: أَصْلِهِ وَفَرْعِهِ، وَذِرْوَةِ سَنَامِهِ؟ » قُلْتُ: بَلى جُعِلْتُ فِدَاكَ، قَالَ: « أَمَّا أَصْلُهُ فَالصَّلَاةُ، وَفَرْعُهُ الزَّكَاةُ، وَذِرْوَةُ سَنَامِهِ‌ الْجِهَادُ ». ثُمَّ قَالَ: « إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ؟ » قُلْتُ: نَعَمْ جُعِلْتُ فِدَاكَ، قَالَ: « الصَّوْمُ جُنَّةٌ مِنَ النَّارِ، وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ، وَقِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللهِ ». ثُمَّ قَرَأَ: (تَتَجافى جُنُوبُهُمْ عَنِ الْمَضاجِعِ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu’man, from Ibn Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja’farasws having said: ‘Shall I inform you with Al-Islām, its roots, and its branches, and the peak of its hump’. I said, ‘Yes, may I be sacrificed for youasws!’ Heasws said: ‘As for its root, so it is the Salāt, and its branch is the Zakāt, and the peak of its hump is the Jihād’.

Then heasws said: ‘If you so desire, Iasws can inform you about the doors of goodness’. I said, ‘Yes, may I be sacrificed for youasws’. Heasws said: ‘The Soām is a shield from the Fire, and the charity eradicates the mistakes, and the standing of the man in the middle of the night with the Remembrance of Allahazwj’. Then heasws recited [32: 16] Their sides forsake their beds’.56

14- بَابُ أَنَّ الْإِسْلَامَ يُحْقَنُ بِهِ الدَّمُ وَ تُؤَدَّى بِهِ الْأمَانَةُ وَ أَنَّ الثَّوَابَ عَلَى الْإِيمَانِ

Chapter 14 – Al-Islām, the blood is saved by it, and the entrustments are paid by it, and that the Rewards are based upon the faith

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنِ الْقَاسِمِ الصَّيْرَفِيِّ شَرِيكِ الْمُفَضَّلِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْإِسْلَامُ يُحْقَنُ بِهِ الدَّمُ، وَتُؤَدّى بِهِ الْأَمَانَةُ، وَتُسْتَحَلُّ بِهِ الْفُرُوجُ، وَالثَّوَابُ عَلَى الْإِيمَانِ ».

Ali Bin Ibrahim, from Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Al Qasim Al Sayrafi Shareek Al Mufazaal who said,

‘I heard Abu Abdullahasws saying: ‘Al-Islām, the blood is saved by it, and the entrustments are paid by it, and the private parts are made to be Permissible by it, and the Rewards are based upon the Emān (faith)’.57

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « الْإِيمَانُ إِقْرَارٌ وَعَمَلٌ، وَالْإِسْلَامُ إِقْرَارٌ بِلَا عَمَلٍ ».

Ali, from his father, from Ibn Abu Umeyr, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws having said: ‘The Emān (faith) is acknowledgement and performing the deed, and Al-Islām is the acknowledgement without performing a deed’.58

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (قالَتِ الْأَعْرابُ آمَنّا قُلْ لَمْ تُؤْمِنُوا وَلكِنْ قُولُوا أَسْلَمْنا وَلَمّا يَدْخُلِ الْإِيمانُ فِي قُلُوبِكُمْ) فَقَالَ لِي: « أَلَاتَرى أَنَّ الْإِيمَانَ غَيْرُ الْإِسْلَامِ؟ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel Bin Darraj who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [49: 14] The Bedouins say: We believe. Say: You do not believe but say, We are Muslims; and Emān (belief) has not yet entered into your hearts. So heasws said to me: ‘Do you not see that the Emān (faith) is other than Al-Islām?’59

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سُفْيَانَ بْنِ السِّمْطِ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْإِسْلَامِ وَالْإِيمَانِ: مَا الْفَرْقُ بَيْنَهُمَا؟ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ، فَلَمْ يُجِبْهُ، ثُمَّ الْتَقَيَا فِي الطَّرِيقِ وَ قَدْ أَزِفَ مِنَ الرَّجُلِ الرَّحِيلُ، فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَأَنَّهُ قَدْ أَزِفَ مِنْكَ رَحِيلٌ؟ » فَقَالَ: نَعَمْ، فَقَالَ: « فَالْقَنِي فِي الْبَيْتِ » فَلَقِيَهُ، فَسَأَلَهُ عَنِ الْإِسْلَامِ وَالْإِيمَانِ: مَا الْفَرْقُ بَيْنَهُمَا؟ فَقَالَ: « الْإِسْلَامُ هُوَ الظَّاهِرُ الَّذِي عَلَيْهِ النَّاسُ، شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحِجُّ الْبَيْتِ، وَصِيَامُ شَهْرِ رَمَضَانَ، فَهذَا الْإِسْلَامُ ». وَقَالَ: « الْإِيمَانُ مَعْرِفَةُ هذَا الْأَمْرِ مَعَ هذَا، فَإِنْ أَقَرَّ بِهَا وَلَمْ يَعْرِفْ هذَا الْأَمْرَ، كَانَ مُسْلِماً وَكَانَ ضَالًّا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sufyan Bin Al Simt who said,

‘A man asked Abu Abdullahasws about Al-Islām and Al-Emān (the belief), ‘What is the difference between the two?’ But heasws did not answer him. Then he asked himasws (again). But, heasws did not answer him. Then they met in the street and the man had approached the ride to leave. So Abu Abdullahasws said to him: ‘It is as if you have approached the ride to leave?’ So he said, ‘Yes’. So heasws said: ‘Meet measws in the house’.

So he met himasws and he asked himasws about Al-Islām and Al-Emān, what is the difference is between the two. So heasws said: ‘Al-Islām, it is the apparent which the people are upon – the testimony that there is no god except for Allahazwj Alone, there being no associates for Himazwj, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, and establishment of the Salāt, and giving the Zakāt, and performing the Hajj of the House (Kabah), and (observing) Soām the Month of Ramazan. So this is Al-Islām’.

And heasws said: ‘Al-Emān is the recognition of this matter (Al-Wilayah) along with this (all of the above). So if one acknowledges with it and does not recognise this matter, he would be a Muslim, but would be straying’ (without the Light of Emān).60

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « (قالَتِ الْأَعْرابُ آمَنّا قُلْ لَمْ تُؤْمِنُوا وَلكِنْ قُولُوا أَسْلَمْنا) فَمَنْ زَعَمَ أَنَّهُمْ آمَنُوا فَقَدْ كَذَبَ؛ وَمَنْ زَعَمَ أَنَّهُمْ لَمْ يُسْلِمُوا فَقَدْ كَذَبَ ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘[49: 14] The Bedouins say: We believe. Say: You do not believe but say, We are Muslims. So the ones who claim that they have believed, so they have lied, and the ones who claim that they have not become Muslims, so they have lied’.61

6. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَكَمِ بْنِ أَيْمَنَ، عَنْ قَاسِمٍ شَرِيكِ الْمُفَضَّلِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْإِسْلَامُ يُحْقَنُ بِهِ الدَّمُ، وَتُؤَدّى بِهِ الْأَمَانَةُ، وَتُسْتَحَلُّ بِهِ الْفُرُوجُ، وَالثَّوَابُ عَلَى الْإِيمَانِ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hakam Bin Ayman, from Qasim Shareek Al Mufazzal who said,

‘I heard Abu Abdullahasws saying: ‘Al-Islām, the blood is saved by it, and the entrustments are paid by it, and the private parts are made to be Permissible by it, but the Rewards are upon the Emān (belief)’.62

15- بَابُ أَنَّ الْإِيمَانَ يَشْرَكُ الْإِسْلَامَ وَ الْإِسْلَامَ لَا يَشْرَكُ الْإِيمَانَ

Chapter 15 – The Emān (belief) contains the Islām, but the Islām doest not contain the Emān (belief)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ سَمَاعَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَخْبِرْنِي عَنِ الْإِسْلَامِ وَالْإِيمَانِ أَهُمَا مُخْتَلِفَانِ؟ فَقَالَ: « إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ، وَالْإِسْلَامَ لَايُشَارِكُ الْإِيمَانَ ». فَقُلْتُ: فَصِفْهُمَا لِي. فَقَالَ: « الْإِسْلَامُ شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَالتَّصْدِيقُ بِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، بِهِ حُقِنَتِ الدِّمَاءُ، وَعَلَيْهِ جَرَتِ الْمَنَاكِحُ وَالْمَوَارِيثُ، وَعَلى ظَاهِرِهِ جَمَاعَةُ النَّاسِ، وَ الْإِيمَانُ الْهُدى وَمَا يَثْبُتُ فِي الْقُلُوبِ مِنْ صِفَةِ الْإِسْلَامِ وَمَا ظَهَرَ مِنَ الْعَمَلِ بِهِ، وَالْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ؛ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ فِي الظَّاهِرِ، وَالْإِسْلَامَ لَايُشَارِكُ الْإِيمَانَ فِي الْبَاطِنِ، وَإِنِ اجْتَمَعَا فِي الْقَوْلِ وَالصِّفَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Sama’at who said,

‘I said to Abu Abdullahasws, ‘Inform me about Al-Islām and Al-Emān, are these two different?’ So heasws said: ‘Al-Emān contains the Al-Islām, but Al-Islām does not contain Al-Emān’. So I said, ‘So describe these two to me: ‘So heasws said: ‘Al-Islām is the testimony that there is no god except for Allahazwj, and the ratification in Rasool-Allahsaww. By it, the bloods are saved, and upon it the marriages flow, and the inheritances, and upon its apparent are the communities of the people.

And Al-Emān is the guidance and what is affirmed in the hearts from the characteristics of Al-Islām, and whatever the deeds make apparent with; and Al-Emān is higher than Al-Islām by a level. Al-Emān contains the Al-Islām in the apparent, but Al-Islām does not contain the Al-Emān in the hidden although they are both together regarding the words and the description’.63

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْإِيمَانُ يُشَارِكُ الْإِسْلَامَ، وَالْإِسْلَامُ لَايُشَارِكُ الْإِيمَانَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Musa Bin Bakr, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘Al-Emān contains the Al-Islām, but Al-Islām does not contain Al-Emān’.64

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ، وَلَا يُشَارِكُهُ الْإِسْلَامُ؛ إِنَّ الْإِيمَانَ مَا وَقَرَ فِي الْقُلُوبِ، وَالْإِسْلَامَ مَا عَلَيْهِ الْمَنَاكِحُ وَالْمَوَارِيثُ وَحَقْنُ الدِّمَاءِ، وَالْإِيمَانَ يَشْرَكُ الْإِسْلَامَ، وَالْإِسْلَامَ لَايَشْرَكُ الْإِيمَانَ ».

Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Fuzayl Bin Yasaar who said,

‘I heard Abu Abdullahasws saying: ‘Al-Emān includes Al-Islām, but Al-Islām does not include it. Al-Emān is what occurs in the hearts, and Al-Islām is what (makes permissible) the marriages, and the inheritances, and saving of the bloods are (flowing upon); and Al-Emān includes Al-Islām, and Al-Islām does not include Al Emān’.65

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيُّهُمَا أَفْضَلُ: الْإِيمَانُ أَوِ الْإِسْلَامُ ؟ فَإِنَّ مَنْ قِبَلَنَا يَقُولُونَ: إِنَّ الْإِسْلَامَ أَفْضَلُ مِنَ الْإِيمَانِ فَقَالَ: « الْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ ». قُلْتُ: فَأَوْجِدْنِي ذلِكَ، قَالَ: « مَا تَقُولُ فِيمَنْ أَحْدَثَ فِي الْمَسْجِدِ الْحَرَامِ مُتَعَمِّداً؟ » قَالَ: قُلْتُ: يُضْرَبُ ضَرْباً شَدِيداً، قَالَ: « أَصَبْتَ ». قَالَ: « فَمَا تَقُولُ فِيمَنْ أَحْدَثَ فِي الْكَعْبَةِ مُتَعَمِّداً؟ » قُلْتُ: يُقْتَلُ، قَالَ: « أَصَبْتَ، أَلَا تَرى أَنَّ الْكَعْبَةَ أَفْضَلُ مِنَ الْمَسْجِدِ، وَأَنَّ الْكَعْبَةَ تَشْرَكُ الْمَسْجِدَ، وَالْمَسْجِدَ لَا يَشْرَكُ الْكَعْبَةَ؟ وَكَذلِكَ الْإِيمَانُ يَشْرَكُ الْإِسْلَامَ، وَالْإِسْلَامُ لَايَشْرَكُ الْإِيمَانَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Abu Al Sabbah Al Kinany who said,

‘I said to Abu Abdullahasws, ‘Which of the two is superior, Al-Emān or Al-Islām, for the ones in front of us are saying that Al-Islām is superior than Al-Emān?’ So heasws said: ‘Al-Emān is higher than Al-Islām’. I said, ‘So renew that (explanation) for me’.

Heasws said: ‘What are you saying regarding the one who deliberately urinates or defecates in the Sacred Masjid?’ I said, ‘He would be lashed intensely’. Heasws said: ‘Correct. So what are you saying regarding the one who urinates or defecates deliberately in the Kabah?’ I said, ‘He would be killed’. Heasws said: ‘Correct. Do you not see that the Kabah is superior than the Masjid, and that the Kabah is included in the Masjid and the Masjid is not included in the Kabah, and similar to that, Al-Emān includes Al-Islām, but Al-Islām does not include Al-Emān’.66

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ، وَأَفْضى بِهِ إِلَى اللهِ عَزَّ وَجَلَّ، وَصَدَّقَهُ الْعَمَلُ بِالطَّاعَةِ لِلّهِ وَالتَّسْلِيمِ لِأَمْرِهِ؛ وَالْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ، وَهُوَ الَّذِي عَلَيْهِ جَمَاعَةُ النَّاسِ مِنَ الْفِرَقِ كُلِّهَا، وَبِهِ حُقِنَتِ الدِّمَاءُ، وَعَلَيْهِ جَرَتِ الْمَوَارِيثُ، وَجَازَ النِّكَاحُ، وَاجْتَمَعُوا عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ، فَخَرَجُوا بِذلِكَ مِنَ الْكُفْرِ، وَأُضِيفُوا إِلَى الْإِيمَانِ، وَالْإِسْلَامُ لَايَشْرَكُ‌ الْإِيمَانَ، وَالْإِيمَانُ يَشْرَكُ الْإِسْلَامَ، وَهُمَا فِي الْقَوْلِ وَالْفِعْلِ يَجْتَمِعَانِ، كَمَا صَارَتِ الْكَعْبَةُ فِي الْمَسْجِدِ وَالْمَسْجِدُ لَيْسَ فِي الْكَعْبَةِ، وَكَذلِكَ الْإِيمَانُ يَشْرَكُ الْإِسْلَامَ، وَالْإِسْلَامُ لَايَشْرَكُ الْإِيمَانَ؛ وَقَدْ قَالَ اللهُ عَزَّ وَجَلَّ: (قالَتِ الْأَعْرابُ آمَنّا قُلْ لَمْ تُؤْمِنُوا وَلكِنْ قُولُوا أَسْلَمْنا وَلَمّا يَدْخُلِ الْإِيمانُ فِي قُلُوبِكُمْ) فَقَوْلُ اللهِ ـ عَزَّ وَجَلَّ ـ أَصْدَقُ الْقَوْلِ ». قُلْتُ: فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْ‌ءٍ مِنَ الْفَضَائِلِ وَ الْأَحْكَامِ وَالْحُدُودِ وَغَيْرِ ذلِكَ؟ فَقَالَ: « لَا، هُمَا يَجْرِيَانِ فِي ذلِكَ مَجْرى وَاحِدٍ، وَلكِنْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَمَا يَتَقَرَّبَانِ بِهِ إِلَى اللهِ عَزَّ وَجَلَّ ». قُلْتُ: أَلَيْسَ اللهُ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها) وَزَعَمْتَ أَنَّهُمْ مُجْتَمِعُونَ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ مَعَ الْمُؤْمِنِ؟ قَالَ: « أَلَيْسَ قَدْ قَالَ اللهُ عَزَّ وَجَلَّ: (فَيُضاعِفَهُ لَهُ أَضْعافاً كَثِيرَةً) ؟ فَالْمُؤْمِنُونَ هُمُ الَّذِينَ يُضَاعِفُ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُمْ حَسَنَاتِهِمْ: لِكُلِّ حَسَنَةٍ سبعين ضِعْفاً، فَهذَا فَضْلُ الْمُؤْمِنِ، وَيَزِيدُهُ اللهُ فِي حَسَنَاتِهِ عَلى قَدْرِ صِحَّةِ إِيمَانِهِ أَضْعَافاً كَثِيرَةً، وَيَفْعَلُ اللهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ ». قُلْتُ: أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلاً فِي الْإِيمَانِ؟ فَقَالَ: « لَا، وَلكِنَّهُ قَدْ أُضِيفَ إِلَى الْإِيمَانِ، وَخَرَجَ مِنَ الْكُفْرِ وَسَأَضْرِبُ لَكَ مَثَلاً تَعْقِلُ بِهِ فَضْلَ الْإِيمَانِ عَلَى الْإِسْلَامِ: أَرَأَيْتَ لَوْ أَبْصَرْتَ رَجُلاً فِي الْمَسْجِدِ، أَكُنْتَ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ؟ » قُلْتُ: لَايَجُوزُ لِي ذلِكَ. قَالَ: « فَلَوْ أَبْصَرْتَ رَجُلاً فِي الْكَعْبَةِ، أَكُنْتَ شَاهِداً أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ؟ » قُلْتُ: نَعَمْ، قَالَ: « وَ كَيْفَ ذلِكَ؟! » قُلْتُ: إِنَّهُ لَايَصِلُ إِلى دُخُولِ الْكَعْبَةِ حَتّى يَدْخُلَ الْمَسْجِدَ، فَقَالَ: « قَدْ أَصَبْتَ وَأَحْسَنْتَ » ثُمَّ قَالَ: « كَذلِكَ الْإِيمَانُ وَالْإِسْلَامُ ».

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Humran Bin Ayn,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘Al-Emān is that which settles in the heart and leads with it to Allahazwj Mighty and Majestic, and the deeds ratify it with the obedience to Allahazwj and the submission to Hisazwj Command; but Al-Islām is what is apparent from the words or deeds, and it is what the communities of the people are upon, from all of the sects. And by it, the bloods are saved, and upon it flow the inheritances, and the marriages are validated, and they gather upon the Salāt, and the Zakāt, and the Soām, and the Hajj.

Thus, by that, they are exiting from the disbelief and entering into the Emān; but the Islām does not include the Emān, but the Emān does include the Islām, and they are both together in the words and the deeds, just as the Kabah comes to be in the Masjid, and the Masjid is not in the Kabah, similarly the Emān includes the Islām, but the Islām does not include the Emān. And Allahazwj Mighty and Majestic has Said [49: 14] The Bedouins say: We believe. Say: You do not believe but say, We submit; and Emān (belief) has not yet entered into your hearts, and the Words of Allahazwj Mighty and Majestic are the most truthful of the words’.

I said, ‘So is there a preference for the Believer upon the Muslim with regards to anything from the merits, and the Ordinances, and the legal punishments, and other than that?’ So heasws said: ‘No. They both flow with regards to that with one flow, but the Believer has superiority upon the Muslim regarding their deeds and (through) which they are getting closer with to Allahazwj Mighty and Majestic’.

I said, ‘Isn’t Allahazwj Mighty and Majestic Saying [6: 160] Whoever comes with a good deed, he shall have ten like it, and youasws alleged they are together upon the Salāt, and the Zakāt, and the Soām, and the Hajj along with the Momineen (plural of Momin)’. Heasws said: ‘Hasn’t Allahazwj Mighty and Majestic Said [2: 245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold? So, the Momineen (plural of Momin), they are those for whom Allahazwj would Multiply their good deeds, for every good deed, a multiple of seventy. Thus, this is the superiority of the Believer, and Allahazwj will Increase for him with regards to the good deeds, upon a measurement of the health of his Emān, a manifold multiple, and Allahazwj Does with the Momineen (plural of Momin) whatever Heazwj so Desires to, from the goodness’.

I said, ‘What is yourasws view of the one who enters into Al-Islām, would he not have entered into the Emān?’ So heasws said: ‘No. But he would have been guided to the Emān and exited from the disbelief, and Iasws shall strike for you an example you can get to know by it the superiority of the Emān over the Islām.

What is your view, if you were to see a man in the Masjid, would you testify that you have seen him to be in the Kabah?’ I said, ‘That is not allowed for me’. Heasws said: ‘So if you were to see a man in the Kabah, would you bear witness that he had entered the Sacred Masjid?’ I said, ‘Yes’. Heasws said: ‘And how is that?’ I said, ‘He could not have arrived to enter the Kabah unless he had entered the Masjid (first)’. So heasws said: ‘You are correct, and have done well’. Then heasws said: ‘Like that is the Emān and the Islām’.67

16- بَابٌ آخَرُ مِنْهُ وَ فِيهِ أَنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ

Chapter 16 – Another Chapter from it, and in it is that the Islām is before the Emān

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ، قَالَ: كَتَبْتُ مَعَ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام أَسْأَلُهُ عَنِ الْإِيمَانِ: مَا هُوَ؟ فَكَتَبَ إِلَيَّ مَعَ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ: « سَأَلْتَ ـ رَحِمَكَ اللهُ ـ عَنِ الْإِيمَانِ؛ وَ الْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ، وَعَقْدٌ فِي الْقَلْبِ، وَعَمَلٌ بِالْأَرْكَانِ، وَالْإِيمَانُ بَعْضُهُ مِنْ بَعْضٍ، وَهُوَ دَارٌ، وَكَذلِكَ الْإِسْلَامُ دَارٌ، وَالْكُفْرُ دَارٌ، فَقَدْ يَكُونُ الْعَبْدُ مُسْلِماً قَبْلَ أَنْ يَكُونَ مُؤْمِناً، وَلَا يَكُونُ مُؤْمِناً حَتّى يَكُونَ مُسْلِماً، فَالْإِسْلَامُ قَبْلَ الْإِيمَانِ وَهُوَ يُشَارِكُ الْإِيمَانَ، فَإِذَا أَتَى الْعَبْدُ كَبِيرَةً مِنْ كَبَائِرِ الْمَعَاصِي، أَوْ صَغِيرَةً مِنْ صَغَائِرِ الْمَعَاصِي الَّتِي نَهَى اللهُ ـ عَزَّ وَجَلَّ ـ عَنْهَا، كَانَ خَارِجاً مِنَ الْإِيمَانِ، سَاقِطاً عَنْهُ اسْمُ الْإِيمَانِ، وَثَابِتاً عَلَيْهِ اسْمُ الْإِسْلَامِ، فَإِنْ تَابَ وَاسْتَغْفَرَ، عَادَ إِلى دَارِ الْإِيمَانِ، وَلَا يُخْرِجُهُ إِلَى الْكُفْرِ إِلاَّ الْجُحُودُ وَالِاسْتِحْلَالُ بِأَنْ يَقُولَ لِلْحَلَالِ: هذَا حَرَامٌ، وَ لِلْحَرَامِ: هذَا حَلَالٌ، وَدَانَ بِذلِكَ، فَعِنْدَهَا يَكُونُ خَارِجاً مِنَ الْإِسْلَامِ وَالْإِيمَانِ، دَاخِلاً فِي الْكُفْرِ، وَكَانَ بِمَنْزِلَةِ مَنْ دَخَلَ الْحَرَمَ ثُمَّ دَخَلَ الْكَعْبَةَ، وَأَحْدَثَ فِي الْكَعْبَةِ حَدَثاً، فَأُخْرِجَ عَنِ الْكَعْبَةِ‌ وَعَنِ الْحَرَمِ، فَضُرِبَتْ عُنُقُهُ، وَصَارَ إِلَى النَّارِ ».

Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Najran, from Hammad Bin Isman, from Abdul Rahman Al Qaseyr who said,

‘I wrote along with Abdul Malik Bin Ayn, to Abu Abdullahasws, asking himasws about the Emān, what it is. So heasws wrote to me (sending it across) with Abdul Malik Bin Ayn: ‘You asked, may Allahazwj have Mercy on you, about the Emān; and the Emān, it is the acknowledgement by the tongue, and established in the heart, and performance of the deeds with the body parts; and the Emān, some of it is from each others, and it is a house, and similar to that Islām is a house, and the disbelief is a house.

So the servant would happen to be a Muslim before he can happen to be a Momin (Believer), and a Momin cannot happen to be until he happens to be a Muslim. So the Islām is before the Emān, and it is included in the Emān, So when the servant comes to a major one from the major disobediencies, or a small one from the small disobediencies which Allahazwj Mighty and Majestic has Forbidden from, he would exit from the Emān. The name’Al Emān’ would drop from him, and the name’Al Islām’ would be affirmed upon him.

So if he were to repent and seek Forgiveness, would return to the house of Al Emān, and nothing would exit him to the disbelief except for the rejection and the’Istihlal’, i. e. he is saying for the Permissible, ‘This is Prohibited’, and for the Prohibition, ‘This is Permissible’, and makes a Religion with that. So during it, he would happen to have exited from the Islām and the Emān, having entered into the disbelief, and he would be at the status of the one who enters the Harrum (Sanctuary) then enters the Kabah, and he exrcetes in the Kabah with a urination/defecation, so he would be exited from the Kabah and from the Harrum, and his neck would be struck and he would go to the Fire’.68

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: سَأَلْتُهُ عَنِ الْإِيمَانِ وَالْإِسْلَامِ: قُلْتُ لَهُ: أَفَرْقٌ بَيْنَ الْإِسْلَامِ وَالْإِيمَانِ ؟ قَالَ: « فَأَضْرِبُ لَكَ مَثَلَهُ ؟ » قَالَ: قُلْتُ: أَوْرِدْ ذلِكَ، قَالَ: « مَثَلُ الْإِيمَانِ وَالْإِسْلَامِ مَثَلُ الْكَعْبَةِ الْحَرَامِ مِنَ الْحَرَمِ، قَدْ يَكُونُ فِي الْحَرَمِ وَلَا يَكُونُ فِي الْكَعْبَةِ، وَلَا يَكُونُ فِي الْكَعْبَةِ حَتّى يَكُونَ فِي الْحَرَمِ، وَقَدْ يَكُونُ مُسْلِماً وَلَا يَكُونُ مُؤْمِناً، وَلَا يَكُونُ مُؤْمِناً حَتّى يَكُونَ مُسْلِماً ». قَالَ: قُلْتُ: فَيُخْرِجُ مِنَ الْإِيمَانِ شَيْ‌ءٌ؟ قَالَ: « نَعَمْ ». قُلْتُ: فَيُصَيِّرُهُ إِلى مَا ذَا؟ قَالَ: « إِلَى الْإِسْلَامِ أَوِ الْكُفْرِ ». وَقَالَ: « لَوْ أَنَّ رَجُلاً دَخَلَ الْكَعْبَةَ، فَأَفْلَتَ مِنْهُ بَوْلُهُ، أُخْرِجَ مِنَ الْكَعْبَةِ وَلَمْ يُخْرَجْ مِنَ الْحَرَمِ، فَغَسَلَ ثَوْبَهُ وَتَطَهَّرَ، ثُمَّ لَمْ يُمْنَعْ أَنْ يَدْخُلَ الْكَعْبَةَ؛ وَلَوْ أَنَّ رَجُلاً دَخَلَ الْكَعْبَةَ، فَبَالَ فِيهَا مُعَانِداً، أُخْرِجَ مِنَ الْكَعْبَةِ وَمِنَ الْحَرَمِ، وَضُرِبَتْ عُنُقُهُ ».

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Sama’at Bin Mihran who said,

‘I asked himasws about the Emān and the Islām. I said to himasws, ‘Is there a difference between the Islām and the Emān?’ Heasws said: ‘So shall Iasws strike an example for you?’ I said, ‘I want that’. Heasws said: ‘An example of the Emān and the Islām is like the Kabah and the Sanctity from the Harrum. You can happen to be in the Harrum and not happen to be in the Kabah, but you cannot happen to be in the Kabah until you happen to be in the Harrum, and you can happen to be a Muslim and not happen to be a Momin, and you cannot happen to be a Momin until you happen to be a Muslim’.

He (the narrator) said, ‘I said, ‘So he could exit from the Emān, somewhat?’ Heasws said: ‘Yes’. I said, ‘So what is that to which he will then convert to?’ Heasws said: ‘To the Islām or to the disbelief’. And heasws said: ‘If a man were to enter the Kabah and his urine escapes from him, he would exit from the Kabah and would not have to exit from the Harrum. So he would wash his clothes and clean himself. Then he would not be prevented from entering the Kabah, but if a man were to enter the Kabah, so he urinates therein stubbornly (intentionally), he would be exited from the Kabah and from the Harrum, and his neck would be struck off’.69

17- بَابٌ

Chapter 17 – A Chapter

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ آدَمَ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّزَّاقِ بْنِ مِهْرَانَ، عَنِ الْحُسَيْنِ بْنِ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ أُنَاساً تَكَلَّمُوا فِي هذَا الْقُرْآنِ بِغَيْرِ عِلْمٍ، وَذلِكَ أَنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ يَقُولُ: (هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتابَ مِنْهُ آياتٌ مُحْكَماتٌ هُنَّ أُمُّ الْكِتابِ وَأُخَرُ مُتَشابِهاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ ما تَشابَهَ مِنْهُ ابْتِغاءَ الْفِتْنَةِ وَابْتِغاءَ تَأْوِيلِهِ وَما يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللهُ) الْآيَةَ، فَالْمَنْسُوخَاتُ مِنَ الْمُتَشَابِهَاتِ، وَالْمُحْكَمَاتُ مِنَ النَّاسِخَاتِ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ بَعَثَ نُوحاً إِلى قَوْمِهِ: (أَنِ اعْبُدُوا اللهَ وَاتَّقُوهُ وَأَطِيعُونِ) ثُمَّ دَعَاهُمْ إِلَى اللهِ وَحْدَهُ، وَأَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئاً، ثُمَّ بَعَثَ الْأَنْبِيَاءَ عَلى ذلِكَ إِلى أَنْ بَلَغُوا مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم، فَدَعَاهُمْ إِلى أَنْ يَعْبُدُوا اللهَ وَلَا يُشْرِكُوا بِهِ شَيْئاً، وَقَالَ: (شَرَعَ لَكُمْ مِنَ الدِّينِ ما وَصّى بِهِ نُوحاً وَالَّذِي أَوْحَيْنا إِلَيْكَ وَما وَصَّيْنا بِهِ إِبْراهِيمَ وَمُوسى وَعِيسى أَنْ أَقِيمُوا الدِّينَ وَلا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ ما تَدْعُوهُمْ إِلَيْهِ اللهُ يَجْتَبِي إِلَيْهِ مَنْ يَشاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ) فَبَعَثَ الْأَنْبِيَاءَ إِلى قَوْمِهِمْ بِشَهَادَةِ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَالْإِقْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ، فَمَنْ آمَنَ مُخْلِصاً وَمَاتَ عَلى ذلِكَ، أَدْخَلَهُ اللهُ الْجَنَّةَ بِذلِكَ، وَذلِكَ أَنَّ اللهَ لَيْسَ بِظَلاَّمٍ لِلْعَبِيدِ، وَذلِكَ أَنَّ اللهَ لَمْ يَكُنْ يُعَذِّبُ عَبْداً حَتّى يُغَلِّظَ عَلَيْهِ فِي الْقَتْلِ، وَالْمَعَاصِي الَّتِي أَوْجَبَ اللهُ عَلَيْهِ بِهَا النَّارَ لِمَنْ عَمِلَ بِهَا. فَلَمَّا اسْتَجَابَ لِكُلِّ نَبِيٍّ مَنِ اسْتَجَابَ لَهُ مِنْ قَوْمِهِ مِنَ الْمُؤْمِنِينَ، جَعَلَ لِكُلِّ نَبِيٍّ‌ مِنْهُمْ شِرْعَةً وَمِنْهَاجاً، وَالشِّرْعَةُ وَالْمِنْهَاجُ سَبِيلٌ وَسُنَّةٌ، وَقَالَ اللهُ لِمُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم: (إِنّا أَوْحَيْنا إِلَيْكَ كَما أَوْحَيْنا إِلى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ) وَأَمَرَ كُلَّ نَبِيٍّ بِالْأَخْذِ بِالسَّبِيلِ وَالسُّنَّةِ، وَكَانَ مِنَ السَّبِيلِ وَالسُّنَّةِ الَّتِي أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهَا مُوسى عليه‌السلام أَنْ جَعَلَ عَلَيْهِمُ السَّبْتَ، وَكَانَ مَنْ أَعْظَمَ السَّبْتَ وَلَمْ يَسْتَحِلَّ أَنْ يَفْعَلَ ذلِكَ مِنْ خَشْيَةِ اللهِ، أَدْخَلَهُ اللهُ الْجَنَّةَ، وَمَنِ اسْتَخَفَّ بِحَقِّهِ، وَاسْتَحَلَّ مَا حَرَّمَ اللهُ عَلَيْهِ مِنَ الْعَمَلِ الَّذِي نَهَاهُ اللهُ عَنْهُ فِيهِ، أَدْخَلَهُ اللهُ ـ عَزَّ وَجَلَّ ـ النَّارَ، وَذلِكَ حَيْثُ اسْتَحَلُّوا الْحِيتَانَ، وَاحْتَبَسُوهَا، وَأَكَلُوهَا يَوْمَ السَّبْتِ، غَضِبَ اللهُ عَلَيْهِمْ مِنْ غَيْرِ أَنْ يَكُونُوا أَشْرَكُوا بِالرَّحْمنِ، وَلَا شَكُّوا فِي شَيْ‌ءٍ مِمَّا جَاءَ بِهِ مُوسى عليه‌السلام، قَالَ اللهُ عَزَّ وَجَلَّ: (وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنا لَهُمْ كُونُوا قِرَدَةً خاسِئِينَ) ثُمَّ بَعَثَ اللهُ عِيسى عليه‌السلام بِشَهَادَةِ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَالْإِقْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ‌ اللهِ، وَجَعَلَ لَهُمْ شِرْعَةً وَمِنْهَاجاً، فَهَدَمَتِ السَّبْتَ الَّذِي أُمِرُوا بِهِ أَنْ يُعْظِمُوهُ قَبْلَ ذلِكَ، وَعَامَّةَ مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ وَالسُّنَّةِ الَّتِي جَاءَ بِهَا مُوسى، فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسى، أَدْخَلَهُ اللهُ النَّارَ وَإِنْ كَانَ الَّذِي جَاءَ بِهِ النَّبِيُّونَ جَمِيعاً أَنْ لَايُشْرِكُوا بِاللهِ شَيْئاً. ثُمَّ بَعَثَ اللهُ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم ـ وَهُوَ بِمَكَّةَ ـ عَشْرَ سِنِينَ، فَلَمْ يَمُتْ بِمَكَّةَ فِي تِلْكَ الْعَشْرِ سِنِينَ أَحَدٌ يَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم رَسُولُ اللهِ إِلاَّ أَدْخَلَهُ اللهُ الْجَنَّةَ بِإِقْرَارِهِ ـ وَهُوَ إِيمَانُ التَّصْدِيقِ ـ وَلَمْ يُعَذِّبِ اللهُ أَحَداً مِمَّنْ مَاتَ ـ وَهُوَ مُتَّبِعٌ لِمُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم عَلى ذلِكَ ـ إِلاَّ مَنْ أَشْرَكَ بِالرَّحْمنِ. وَتَصْدِيقُ ذلِكَ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَنْزَلَ عَلَيْهِ فِي سُورَةِ بَنِي إِسْرَائِيلَ بِمَكَّةَ: (وَقَضى رَبُّكَ أَلاّ تَعْبُدُوا إِلاّ إِيّاهُ وَبِالْوالِدَيْنِ إِحْساناً) إِلى قَوْلِهِ تَعَالى: (إِنَّهُ كانَ بِعِبادِهِ خَبِيراً بَصِيراً) أَدَبٌ وَعِظَةٌ وَتَعْلِيمٌ وَنَهْيٌ خَفِيفٌ، وَلَمْ يَعِدْ عَلَيْهِ، وَلَمْ يَتَوَاعَدْ عَلَى اجْتِرَاحِ شَيْ‌ءٍ مِمَّا نَهى عَنْهُ، وَأَنْزَلَ نَهْياً عَنْ أَشْيَاءَ حَذَّرَ عَلَيْهَا، وَلَمْ يُغَلِّظْ فِيهَا، وَلَمْ يَتَوَاعَدْ عَلَيْهَا. وَقَالَ: (وَلا تَقْتُلُوا أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيّاكُمْ إِنَّ قَتْلَهُمْ كانَ خِطْأً كَبِيراً وَلا تَقْرَبُوا الزِّنى إِنَّهُ كانَ فاحِشَةً وَساءَ سَبِيلاً وَلا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلاّ بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنا لِوَلِيِّهِ سُلْطاناً فَلا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كانَ مَنْصُوراً وَلا تَقْرَبُوا مالَ الْيَتِيمِ إِلاّ بِالَّتِي هِيَ أَحْسَنُ حَتّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كانَ مَسْؤُلاً وَأَوْفُوا الْكَيْلَ إِذا كِلْتُمْ وَزِنُوا بِالْقِسْطاسِ الْمُسْتَقِيمِ ذلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً وَلا تَقْفُ ما لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤادَ كُلُّ أُولئِكَ كانَ عَنْهُ مَسْؤُلاً وَلا تَمْشِ فِي الْأَرْضِ مَرَحاً إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبالَ طُولاً كُلُّ ذلِكَ كانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهاً ذلِكَ مِمّا أَوْحى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلا تَجْعَلْ مَعَ اللهِ إِلهاً آخَرَ فَتُلْقى فِي جَهَنَّمَ مَلُوماً مَدْحُوراً) وَأَنْزَلَ فِي (وَاللَّيْلِ إِذا يَغْشى): (فَأَنْذَرْتُكُمْ ناراً تَلَظّى لا يَصْلاها إِلاَّ الْأَشْقَى الَّذِي كَذَّبَ وَتَوَلّى) فَهذَا مُشْرِكٌ. وَأَنْزَلَ فِي (إِذَا السَّماءُ انْشَقَّتْ): (وَأَمّا مَنْ أُوتِيَ كِتابَهُ وَراءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُوراً وَيَصْلى سَعِيراً إِنَّهُ كانَ فِي أَهْلِهِ مَسْرُوراً إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ بَلى) فَهذَا مُشْرِكٌ. وَأَنْزَلَ فِي « تَبَارَكَ »: (كُلَّما أُلْقِيَ فِيها فَوْجٌ سَأَلَهُمْ خَزَنَتُها أَلَمْ يَأْتِكُمْ نَذِيرٌ قالُوا بَلى قَدْ جاءَنا نَذِيرٌ فَكَذَّبْنا وَقُلْنا ما نَزَّلَ اللهُ مِنْ شَيْ‌ءٍ) فَهؤُلَاءِ مُشْرِكُونَ. وَأَنْزَلَ فِي « الْوَاقِعَةِ »: (وَأَمّا إِنْ كانَ مِنَ الْمُكَذِّبِينَ الضّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ وَتَصْلِيَةُ جَحِيمٍ) فَهؤُلَاءِ مُشْرِكُونَ. وَأَنْزَلَ فِي « الْحَاقَّةِ »: (وَأَمّا مَنْ أُوتِيَ كِتابَهُ بِشِمالِهِ فَيَقُولُ يا لَيْتَنِي لَمْ أُوتَ كِتابِيَهْ وَلَمْ أَدْرِ ما حِسابِيَهْ يا لَيْتَها كانَتِ الْقاضِيَةَ ما أَغْنى عَنِّي مالِيَهْ) إِلى قَوْلِهِ: (إِنَّهُ كانَ لا يُؤْمِنُ بِاللهِ الْعَظِيمِ) فَهذَا مُشْرِكٌ. وَأَنْزَلَ فِي « طسم »: (وَبُرِّزَتِ الْجَحِيمُ لِلْغاوِينَ وَقِيلَ لَهُمْ أَيْنَ ما كُنْتُمْ تَعْبُدُونَ مِنْ) (دُونِ اللهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ فَكُبْكِبُوا فِيها هُمْ وَالْغاوُونَ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ) جُنُودُ إِبْلِيسَ ذُرِّيَّتُهُ مِنَ الشَّيَاطِينِ. وَقَوْلُهُ: (وَما أَضَلَّنا إِلاَّ الْمُجْرِمُونَ) يَعْنِي الْمُشْرِكِينَ الَّذِينَ اقْتَدَوْا بِهِمْ هؤُلَاءِ، فَاتَّبَعُوهُمْ عَلى شِرْكِهِمْ، وَهُمْ قَوْمُ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم لَيْسَ فِيهِمْ مِنَ الْيَهُودِ وَالنَّصَارى أَحَدٌ. وَتَصْدِيقُ ذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ)، (كَذَّبَ أَصْحابُ الْأَيْكَةِ)، (كَذَّبَتْ قَوْمُ لُوطٍ) لَيْسَ فِيهِمُ الْيَهُودُ الَّذِينَ قَالُوا: (عُزَيْرٌ ابْنُ اللهِ)، وَلَا النَّصَارَى الَّذِينَ قَالُوا: (الْمَسِيحُ ابْنُ اللهِ) سَيُدْخِلُ اللهُ الْيَهُودَ وَالنَّصَارَى النَّارَ، وَيُدْخِلُ كُلَّ قَوْمٍ بِأَعْمَالِهِمْ. وَقَوْلُهُمْ: (وَما أَضَلَّنا إِلاَّ الْمُجْرِمُونَ) إِذْ دَعَوْنَا إِلى سَبِيلِهِمْ ذلِكَ قَوْلُ اللهِ ـ عَزَّ وَجَلَّ ـ فِيهِمْ حِينَ جَمَعَهُمْ إِلَى النَّارِ: (قالَتْ أُخْراهُمْ لِأُولاهُمْ رَبَّنا هؤُلاءِ أَضَلُّونا فَآتِهِمْ عَذاباً ضِعْفاً مِنَ النّارِ) وَقَوْلُهُ: (كُلَّما دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَها حَتّى إِذَا ادّارَكُوا فِيها جَمِيعاً) بَرِئَ بَعْضُهُمْ مِنْ بَعْضٍ، وَلَعَنَ بَعْضُهُمْ بَعْضاً، يُرِيدُ بَعْضُهُمْ أَنْ يَحُجَّ بَعْضاً رَجَاءَ الْفَلْجِ، فَيُفْلِتُوا مِنْ عَظِيمِ مَا نَزَلَ بِهِمْ، وَلَيْسَ بِأَوَانِ بَلْوى، وَلَا اخْتِبَارٍ، وَلَا قَبُولِ مَعْذِرَةٍ، وَلَاتَ حِينَ نَجَاةٍ، وَالْآيَاتُ وَأَشْبَاهُهُنَّ مِمَّا نَزَلَ بِهِ بِمَكَّةَ، وَلَا يُدْخِلُ اللهُ النَّارَ إِلاَّ مُشْرِكاً. فَلَمَّا أَذِنَ اللهُ لِمُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم فِي الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، بَنَى الْإِسْلَامَ عَلى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحِجِّ الْبَيْتِ، وَصِيَامِ شَهْرِ رَمَضَانَ، وَأَنْزَلَ عَلَيْهِ الْحُدُودَ وَقِسْمَةَ الْفَرَائِضِ، وَأَخْبَرَهُ بِالْمَعَاصِي الَّتِي أَوْجَبَ اللهُ عَلَيْهَا وَبِهَا النَّارَ لِمَنْ عَمِلَ بِهَا. وَأَنْزَلَ فِي بَيَانِ الْقَاتِلِ: (وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزاؤُهُ جَهَنَّمُ خالِداً فِيها وَغَضِبَ اللهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذاباً عَظِيماً) وَلَا يَلْعَنُ اللهُ مُؤْمِناً؛ قَالَ اللهُ عَزَّ وَجَلَّ: (إِنَّ اللهَ لَعَنَ الْكافِرِينَ وَأَعَدَّ لَهُمْ سَعِيراً خالِدِينَ فِيها أَبَداً لا يَجِدُونَ وَلِيًّا وَلا نَصِيراً) وَكَيْفَ يَكُونُ فِي الْمَشِيئَةِ وَقَدْ أَلْحَقَ بِهِ ـ حِينَ جَزَاهُ جَهَنَّمَ ـ الْغَضَبَ وَاللَّعْنَةَ، وَ قَدْ بَيَّنَ ذلِكَ مَنِ الْمَلْعُونُونَ فِي كِتَابِهِ. وَأَنْزَلَ فِي مَالِ الْيَتِيمِ مَنْ أَكَلَهُ ظُلْماً: (إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوالَ الْيَتامى ظُلْماً إِنَّما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَسَيَصْلَوْنَ سَعِيراً) وَذلِكَ أَنَّ آكِلَ مَالِ الْيَتِيمِ يَجِي‌ءُ يَوْمَ الْقِيَامَةِ وَالنَّارُ تَلْتَهِبُ فِي بَطْنِهِ حَتّى يَخْرُجَ لَهَبُ النَّارِ مِنْ فِيهِ يَعْرِفُهُ أَهْلُ الْجَمْعِ أَنَّهُ آكِلُ مَالِ الْيَتِيمِ. وَأَنْزَلَ فِي الْكَيْلِ: (وَيْلٌ لِلْمُطَفِّفِينَ) وَلَمْ يَجْعَلِ الْوَيْلَ لِأَحَدٍ حَتّى يُسَمِّيَهُ كَافِراً؛ قَالَ اللهُ عَزَّ وَجَلَّ: (فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ) وَأَنْزَلَ فِي الْعَهْدِ: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمانِهِمْ ثَمَناً قَلِيلاً أُولئِكَ لا خَلاقَ لَهُمْ فِي الْآخِرَةِ وَلا يُكَلِّمُهُمُ اللهُ وَلا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذابٌ أَلِيمٌ) وَالْخَلَاقُ‌ النَّصِيبُ، فَمَنْ لَمْ يَكُنْ لَهُ نَصِيبٌ فِي الْآخِرَةِ، فَبِأَيِّ شَيْ‌ءٍ يَدْخُلُ الْجَنَّةَ؟ وَأَنْزَلَ بِالْمَدِينَةِ: (الزّانِي لا يَنْكِحُ إِلاّ زانِيَةً أَوْ مُشْرِكَةً وَالزّانِيَةُ لا يَنْكِحُها إِلاّ زانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذلِكَ عَلَى الْمُؤْمِنِينَ) فَلَمْ يُسَمِّ اللهُ الزَّانِيَ مُؤْمِناً وَلَا الزَّانِيَةَ مُؤْمِنَةً، وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ـ لَيْسَ يَمْتَرِي فِيهِ أَهْلُ الْعِلْمِ أَنَّهُ قَالَ ـ: لَايَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ؛ فَإِنَّهُ إِذَا فَعَلَ ذلِكَ، خُلِعَ عَنْهُ الْإِيمَانُ كَخَلْعِ الْقَمِيصِ. وَنَزَلَ بِالْمَدِينَةِ: (وَالَّذِينَ يَرْمُونَ الْمُحْصَناتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَداءَ فَاجْلِدُوهُمْ ثَمانِينَ جَلْدَةً وَلا تَقْبَلُوا لَهُمْ شَهادَةً أَبَداً وَأُولئِكَ هُمُ الْفاسِقُونَ إِلاَّ الَّذِينَ تابُوا مِنْ بَعْدِ ذلِكَ وَأَصْلَحُوا فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ) فَبَرَّأَهُ اللهُ ـ مَا كَانَ مُقِيماً عَلَى الْفِرْيَةِ ـ مِنْ أَنْ يُسَمّى بِالْإِيمَانِ؛ قَالَ اللهُ عَزَّ وَجَلَّ: (أَفَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ) وَجَعَلَهُ اللهُ مُنَافِقاً؛ قَالَ اللهُ عَزَّ وَجَلَّ: (إِنَّ الْمُنافِقِينَ هُمُ الْفاسِقُونَ) وَجَعَلَهُ اللهُ ـ عَزَّ وَجَلَّ ـ مِنْ أَوْلِيَاءِ إِبْلِيسَ؛ قَالَ: (إِلاّ إِبْلِيسَ كانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ) وَجَعَلَهُ مَلْعُوناً، فَقَالَ: (إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَناتِ الْغافِلاتِ الْمُؤْمِناتِ لُعِنُوا فِي الدُّنْيا وَالْآخِرَةِ وَلَهُمْ عَذابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِما كانُوا يَعْمَلُونَ) وَلَيْسَتْ تَشْهَدُ الْجَوَارِحُ عَلى مُؤْمِنٍ، إِنَّمَا تَشْهَدُ عَلى مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ، فَأَمَّا الْمُؤْمِنُ، فَيُعْطى كِتَابَهُ بِيَمِينِهِ؛ قَالَ اللهُ عَزَّ وَجَلَّ: ((فأما من) أُوتِيَ كِتابَهُ بِيَمِينِهِ فَأُولئِكَ يَقْرَؤُنَ كِتابَهُمْ وَلا يُظْلَمُونَ فَتِيلاً) وَسُورَةُ النُّورِ أُنْزِلَتْ بَعْدَ سُورَةِ النِّسَاءِ؛ وَتَصْدِيقُ ذلِكَ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَنْزَلَ عَلَيْهِ فِي سُورَةِ النِّسَاءِ: (وَاللاّتِي يَأْتِينَ الْفاحِشَةَ مِنْ نِسائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتّى يَتَوَفّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللهُ لَهُنَّ سَبِيلاً) وَالسَّبِيلُ الَّذِي قَالَ اللهُ عَزَّ وَجَلَّ: (سُورَةٌ أَنْزَلْناها وَفَرَضْناها وَأَنْزَلْنا فِيها آياتٍ بَيِّناتٍ لَعَلَّكُمْ تَذَكَّرُونَ الزّانِيَةُ وَالزّانِي فَاجْلِدُوا كُلَّ واحِدٍ مِنْهُما مِائَةَ جَلْدَةٍ وَلا تَأْخُذْكُمْ بِهِما رَأْفَةٌ فِي دِينِ اللهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذابَهُما طائِفَةٌ مِنَ الْمُؤْمِنِينَ) ».

Ali Bin Muhammad, from one of his companions, from Adam Bin Is’haq, from Abdul Razzaq Bin Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

(It has been narrated) from Abu Ja’farasws having said: ‘The people are speaking regarding this Quran without knowledge, and Allahazwj Blessed and High is Saying [3: 7] He is the One Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah – the Verse. Thus, the Abrogated are from the Allegorical, and the Decisive are from the Abrogating ones.

Allahazwj Mighty and Majestic Sent Nuhas to hisas people 71: 3] That you should serve Allah and fear Him and obey. Then heas called them to Allahazwj Alone, and that they should worship him and should not associate anything with Himazwj. Then Heazwj Sent the Prophetsas upon that until it reached to Muhammadsaww. So hesaww called them to, that they should be worshipping Allahazwj should not be associating anything with Himazwj, and Said [42: 13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein; hard to the Polytheists is that which you call them to; Allah Chooses for Himself whom He Desires to, and Guides to Himself him who turns (to Him), frequently.

So Heazwj Sent the Prophetsas to theiras people with the testimony that there is no god except for Allahazwj and the acknowledgement with whatever hesaww came with from the Presence of Allahazwj. So the one who believes sincerely and dies upon that, Allahazwj would Enter him into the Paradise due to that, [3: 182] and because Allah is not in the least unjust to the servants, and that is because Allahazwj would be Punishing a servant until he toughens upon it regarding the killing and the disobedience which Allahazwj Obligated the Fire over it for the one who does it.

So when they answered to each Prophetazwj, the one who answered to himas from hisas people, from the Momineen (plural of Momin), Heazwj Made for each Prophetas from themas, a Law, and a manifesto; and the Law and the manifesto are a Way and a Sunnah, and Allahazwj Said to Muhammadsaww [4: 163] Surely, We have Revealed to you as We Revealed unto Noah, and the Prophets after him; and Heazwj Commanded to each Prophetas with the holding to the Way and the Sunnah.

And it was from the Sunnah and the Way which Allahazwj Mighty and Majestic Commanded Musaas with, that Allahazwj Made the Sabbath to be upon them, and it was from the reverence of the Sabbath and (the one who) did not Legalise (fishing during it). If he did that (reverence) from fear of Allahazwj, Allahazwj would Enter him into the Paradise, but the one who takes its right lightly and legalizes what Allahazwj Prohibited upon him, from the deed which Allahazwj had Forbidden from, Allahazwj Mighty and Majestic would Enter him into the Fire; and that was where they legalized the fish and they ensnared these and ate these on the day of the Sabbath.

Allahazwj was Angered upon them from without them having associated with the Beneficent nor having doubted in anything from what Musaas had come with. Allahazwj Mighty and Majestic Said [2: 65] And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised.

Then Allahazwj Sent Isaas with the testimony that there is no god except for Allahazwj, and the acknowledgement with whatever heas came with from the Presence of Allahazwj, and Made a Law to be for them and a manifesto. So heas abolished the Sabbath which they had been Commanded with to revere it before that, and the generality of whatever they were upon, from the Way and the Sunnah which Musaas came with. So the one who did not follow the Way of Isaas, Allahazwj would Enter him into the Fire, and even if it was that which the entirety of the Prophetsas had come with, that they should not associate anything with Allahazwj’.

Then Allahazwj Sent Muhammadsaww, and hesaww was in Makkah for ten years. So there did not die anyone in Makkah during those ten years testifying that there is no god except for Allahazwj and that Muhammadsaww is Rasoolsaww of Allahazwj, except that Allahazwj Entered him into the Paradise due to his acknowledgement, and it was the Emān (belief) of the ratification; and Allahazwj did not Punish anyone from the ones who died, and he was a follower of Muhammadsaww upon that, except the one who associated with the Beneficent.

And the ratification of that is that Allahazwj Mighty and Majestic Revealed unto himsaww in Surah Bani Israil (Chapter 17) in Makkah [17: 23] And your Lord has Decreed that you shall not worship except Him, and goodness to the parents – up to Hisazwj Words [17: 30] He was always most Informed, All-Seeing of His servants.

Discipline, and preaching, and teaching, and light Prohibitions, and Heazwj did not Threaten upon it and did not Threaten upon the audacity of anything from what Heazwj had Forbidden from, and Heazwj Sent down the Prohibition about things Cautioning upon it and was not Tough regarding these, and did not Threaten upon these, and Said [17: 31] And do not kill your children for fear of poverty; We Give Sustenance to them and to yourselves; and beware! to kill them is a great wrong [17: 32] And do not go near the adultery; it was always an immorality and an evil way.

[17: 33] And do not kill any one whom Allah has forbidden, except with the right; and whoever is killed unjustly, We have indeed Given to his heir authority, so let him not be excessive with regards to the killing; surely he would always be Aided [17: 34] And do not go near to the wealth of the orphan except in a goodly way till he attains his maturity; and fulfill the oath; the oath will always be questioned about [17: 35] And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

[17: 36] And do not follow that of which you have no knowledge of; surely the hearing and the sight and the heart, all of these, shall be questioned about [17: 37] And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height [17: 38] All that - the evil of it - is hateful in the sight of your Lord [17: 39] That is from what your Lord has Revealed to you from the Wisdom; and do not associate any other god with Allah so you would be Thrown into Hell, blamed, cast away.

And Heazwj Revealed regarding [92: 1] I swear by the night when it draws a veil - [92: 14] Therefore I warn you of the fire that flames: [92: 15] None shall arrive to it but the most wretched [92: 16] Who gives the lie (to the truth) and turns (his) back – so this is a Polytheist.

And Heazwj Revealed regarding [84: 1] When the sky bursts asunder - [84: 10] And as for him who is given his book behind his back, [84: 11] He shall call for perdition, [84: 12] And enter into burning fire [84: 13] Surely he used to be joyful among his people [84: 14] Surely he thought that he would never return [84: 15] Yea! – So this one is a Polytheist.

And Heazwj Revealed in Surah [67: 1] Blessed - [67: 8] Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner? [67: 9]

They shall say: Yes! Indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything. So these ones are the Polytheists.

And Heazwj Revealed in (Surah) Al Haaqa (Chapter 69) - [69: 25] And as for him who is given his book in his left hand he shall be saying: I wish that my book had never been given to me: [69: 26] And I had not known what my account was [69: 27] O I wish I was gone [69: 28] My wealth has availed me nothing – up to Hisazwj Words [69: 33] Surely he did not believe in Allah, the Magnificent. So this one is a Polytheist.

And Heazwj Revealed in [26: 1] Ta Sin Meem - [26: 91] And the Blazing Fire shall emerge for the erring ones [26: 92] And it shall be said to them: Where are what you were worshipping [26: 93] Besides Allah? Can they help you or help themselves? [26: 94] So they shall be flung into it, they and the erring ones [26: 95] And the armies of Iblees altogether. The armies of Ibleesla are hisla offspring from the devils. And Hisazwj Words [26: 99] And none but the guilty led us astray – Meaning the Polytheists who believed in them, so they followed them upon their polytheism, and they are the people of Muhammadsaww (Muslims), there not being anyone from the Jews and the Christians among them.

And the ratification of that are the Words of Allahazwj Mighty and Majestic [22: 42] then already before them the people of Noah belied [26: 176] The dwellers of the thicket belied the Rasools [26: 160] The people of Lut belied the Rasools. There were no Jews among. Those who said, [9: 30] Uzayr is the son of Allah and those who said [9: 30] and the Christians say: The Messiah is the son of Allah, Allahazwj will be Entering the Jews and the Christians into the Fire, and every people would be entering (the Fire) due to their deeds.

And their words [26: 99] And none but the guilty led us astray is’When they invited us to their way’. These are the Words of Allahazwj Mighty and Majestic regarding them when Heazwj will Gather them to the Fire [7: 38] the last of them shall say with regard to the foremost of them: Our Lord! These led us astray, therefore give them a double Punishment of the Fire. And Hisazwj Words [7: 38] whenever a community shall enter, it shall curse its sister (community) until when they all come to it, some of them would disavow from some, and some of them would curse some (others). Some of them would want to argue against others hoping for the winning so they could escape from the magnitude of what would have descended upon them. And there would neither be a winning, nor a trial, nor an Acceptance of excuses nor a way to salvation.

And the Verses and those resembling these from what were Revealed in Makkah, Allahazwj will not Enter anyone into the Fire except for a Polytheist. So when Allahazwj Permitted to Muhammadsaww regarding the going out from Makkah to Al-Medina, Al-Islām was built upon five – The testimony that there is no god except for Allahazwj, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, and establishment of the Salāt, and the payment of the Zakāt, and performance of the Hajj of the House (Kabah), and (observing the) Soām (Fasting) the Month of Ramazan.

And the legal Punishments were Revealed unto Himsaww, and the Obligatory distributions (inheritances), and Heazwj Informed himsaww of the disobediences which Allahazwj has Obligated the Fire upon, and due to it, for the ones who do it. And Heazwj Revealed regarding the killer [4: 93] And whoever kills a Momin intentionally, his Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment.

And Allahazwj did not Curse the Momin (believer). Allahazwj Mighty and Majestic Said [33: 64] Surely, Allah has Cursed the unbelievers and has Prepared for them a Blazing Fire [33: 65] To abide therein forever; they shall neither find a protector nor a helper. How can it (the killing) be in the Will of Allahazwj when Heazwj Joined the Anger and the Curse and his (killer’s) Recompense is Hell?

And Heazwj Explained that from the Accursed ones in Hisazwj Book, and Heazwj Revealed regarding the wealth of the orphans, the ones who consume it unjustly [4: 10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire; and that is the consumer of the wealth of the orphans would come on the Day of Judgement, and the Fire would be inflamed inside his belly to the extent that a flame of the fire would be coming out from his mouth, until everyone gathered would recognise that he had consumed the wealth of the orphans.

And Heazwj Revealed regarding the weighing [83: 1] Woe to the defrauders, and Heazwj did not Make the woe to be for anyone until Heazwj Named him as a disbeliever. Allahazwj Mighty and Majestic Says [19: 37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day.

And Heazwj Revealed regarding the oath [3: 77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment. And the’portion’ is the share. So the one who does not happen to have a share for him in the Hereafter, so with which thing would he enter the Paradise?

And Heazwj Revealed in Al-Medina [24: 3] The adulterer shall not marry any but a adulteress or an idolatress, and (as for) the adulteress, none shall marry her but an adulterer or an idolater; and that is Forbidden to the Momineen (plural of Momin). So Allahazwj did not Name the adulterer as a Momin nor the adulteress as a Momina (Believing woman). And Rasool-Allahsaww said, and the knowledgeable people would not doubt in it, hesaww said: ‘An adulterer would not commit adultery when he is committing adultery while he is a Momin, nor would a Momin be a thief but when he steals Emān departs from him, the Emān would be removed from him like the removal of the shirt’.

And Heazwj Revealed in Al-Medina [24: 4] And those who accuse righteous women then do not bring four witnesses, so flog them eighty stripes, and do not accept any testimony from them ever; and these it is that are the transgressors [24: 5] Except those who repent after that and act aright, for surely Allah is Forgiving, Merciful. So Allahazwj Freed whoever was staying upon the lie from him being Named as being with the Emān.

Allahazwj Mighty and Majestic Said [32: 18] Is the one who was a Momin like the one who was a transgressor? They are not equal. And Allahazwj Made him to be a hypocrite. Allahazwj Mighty and Majestic Said [9: 67] surely the hypocrites are the transgressors. And the Mighty and Majestic Made him to be from the friends of Ibleesla. Heazwj Said [18: 50] except for Iblees. He was from the Jinn, so he transgressed the Command of his Lord. And Heazwj Made him to be an Accursed one, so Heazwj Said [24: 23] Surely those who accuse righteous believing women, unaware (of the evil), are Cursed in the world and the Hereafter, and they shall have a grievous Punishment [24: 24] On the Day when their tongues and their hands and their feet shall testify against them as to what they had been doing. And it is not for the body parts to testify against a Momin. But rather, these would testify against the one upon whom the Sentence of the Punishment is due.

So, as for the Momin, so he would be Given his Book (Register of deeds) in his right hand. Allahazwj Mighty and Majestic Says [17: 71] so whoever is Given his Book in his right hand, so they shall be reading their Book; and they shall not be dealt with unjustly by even a hair on a date stone.

And Surah Al-Noor (Chapter 24) was Revealed after Surah Al-Nisaa (Chater 4), and the ratification of that is that Allahazwj Mighty and Majestic Revealed unto himsaww in Surah Al Nisaa (Chapter 4) [4: 15] And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them. And the way is that which Allahazwj Mighty and Majestic Spoke of [24: 1] (This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24: 2] (As for) the adulteress and the adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment’.70

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عليه‌السلام: مَنْ شَهِدَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، كَانَ مُؤْمِناً؟ قَالَ: فَأَيْنَ فَرَائِضُ اللهِ؟ » قَالَ: وَسَمِعْتُهُ يَقُولُ: « كَانَ عَلِيٌّ عليه‌السلام يَقُولُ: لَوْ كَانَ الْإِيمَانُ كَلَاماً، لَمْ يَنْزِلْ فِيهِ صَوْمٌ وَلَا صَلَاةٌ وَلَا حَلَالٌ وَلَا حَرَامٌ ». قَالَ: وَقُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنَّ عِنْدَنَا قَوْماً يَقُولُونَ: إِذَا شَهِدَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَهُوَ مُؤْمِنٌ. قَالَ: « فَلِمَ يُضْرَبُونَ الْحُدُودَ؟ وَلِمَ تُقْطَعُ أَيْدِيهِمْ؟ وَمَا خَلَقَ اللهُ ـ عَزَّ وَجَلَّ ـ خَلْقاً أَكْرَمَ عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ مِنَ الْمُؤْمِنِ؛ لِأَنَّ الْمَلَائِكَةَ خُدَّامُ الْمُؤْمِنِينَ، وَأَنَّ جِوَارَ‌ اللهِ لِلْمُؤْمِنِينَ، وَأَنَّ الْجَنَّةَ لِلْمُؤْمِنِينَ، وَأَنَّ الْحُورَ الْعِينَ لِلْمُؤْمِنِينَ ». ثُمَّ قَالَ: « فَمَا بَالُ مَنْ جَحَدَ الْفَرَائِضَ كَانَ كَافِراً؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Ja’farasws having said: ‘It was said to Amir Al-Momineenasws, ‘The one who testifies that there is no god except for Allahazwj and that Muhammadsaww is Rasoolsaww of Allahazwj, would be a Momin?’ Heasws said: ‘So where are the Obligations of Allahazwj?’

He (the narrator) said, ‘And I heard himasws saying: ‘Aliasws was saying: ‘If the Emān was speech, there would not have been Sent down regarding it a Soām, nor a Salāt, nor a Permissible, nor a Prohibition’.

He (the narrator) said, ‘I said to Abu Ja’farasws: ‘With us there is a group of people who are saying, ‘When one testifies that there is no god except for Allahazwj, and that Muhammadsaww is Rasoolsaww of Allahazwj, so he would be a Momin’. Heasws said: ‘And why are they being struck by the legal punishments, and why are their hands being cut-off. And Allahazwj Mighty and Majestic has not Created a creature more prestigious to Allahazwj Mighty and Majestic than the Momin, because the Angels are the attendants of the Momineen (plural of Momin), and that vicinity of Allahazwj is for the Momineen, and that the Paradise is for the Momineen, and that the Maiden Houries are for the Momineen’.

Then heasws said: ‘So what is the case of the one who denies the Obligations? He would be a disbeliever’.71

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ سَلاَّمٍ الْجُعْفِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْإِيمَانِ، فَقَالَ: « الْإِيمَانُ أَنْ يُطَاعَ اللهُ، فَلَا يُعْصى ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Sallam Al Ju’fy who said,

‘I asked Abu Abdullah about the Emān, so heasws said: ‘The Emān is that you obey Allahazwj and you do not disobey’.72

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 2 H 1

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

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 2 H 3

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 1

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 2

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 3

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 4 H 1

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 4 H 2

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 4 H 3

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 5 H 1

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 1

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 2

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 3

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 4

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 5

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 7 H 1

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 7 H 2

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 8 H 1

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 9 H 1

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 9 H 2

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 9 H 3

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 1

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 2

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 3

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 4

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 5

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 1

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 2

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 3

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 4

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 5

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 6

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 12 H 1

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 12 H 2

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 1

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 2

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 3

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 4

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 5

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 6

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 7

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 8

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 9

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 1

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 11

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 12

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 13

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 14

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 15

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 1

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 2

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 3

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 4

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 5

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 6

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 1

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 2

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 3

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 4

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 16 H 1

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 16 H 2

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 1

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 2

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 3

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (2)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

18- بَابٌ فِي أَنَّ الْإِيمَانَ مَبْثُوثٌ لِجَوَارِحِ الْبَدَنِ كُلِّهَا

Chapter 18 - Regarding that the Emān (belief) spreads out to the parts of the body, all of them

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ، قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الزُّبَيْرِيُّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَيُّهَا الْعَالِمُ، أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللهِ؟

قَالَ: « مَا لَايَقْبَلُ اللهُ شَيْئاً إِلاَّ بِهِ ».

قُلْتُ: وَمَا هُوَ؟

قَالَ: « الْإِيمَانُ بِاللهِ ـ الَّذِي لَا إِلهَ إِلاَّ هُوَ ـ أَعْلَى الْأَعْمَالِ دَرَجَةً، وَأَشْرَفُهَا مَنْزِلَةً، وَأَسْنَاهَا حَظّاً ».

قَالَ: قُلْتُ: أَلَاتُخْبِرُنِي عَنِ الْإِيمَانِ: أَقَوْلٌ هُوَ وَعَمَلٌ، أَمْ قَوْلٌ بِلَا عَمَلٍ؟

فَقَالَ: « الْإِيمَانُ عَمَلٌ كُلُّهُ، وَالْقَوْلُ بَعْضُ ذلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللهِ بَيِّنٍ فِي كِتَابِهِ، وَاضِحٍ نُورُهُ، ثَابِتَةٍ حُجَّتُهُ، يَشْهَدُ لَهُ بِهِ الْكِتَابُ، وَيَدْعُوهُ إِلَيْهِ ».

قَالَ: قُلْتُ: صِفْهُ لِي جُعِلْتُ فِدَاكَ، حَتّى أَفْهَمَهُ.

قَالَ: « الْإِيمَانُ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَنَازِلُ؛ فَمِنْهُ التَّامُّ الْمُنْتَهِي تَمَامُهُ، وَمِنْهُ النَّاقِصُ الْبَيِّنُ نُقْصَانُهُ، وَمِنْهُ الرَّاجِحُ الزَّائِدُ رُجْحَانُهُ ».

قُلْتُ: إِنَّ الْإِيمَانَ لَيَتِمُّ وَيَنْقُصُ وَيَزِيدُ؟

قَالَ: « نَعَمْ ». قُلْتُ: كَيْفَ ذلِكَ ؟ قَالَ: « لِأَنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ فَرَضَ الْإِيمَانَ عَلى جَوَارِحِ ابْنِ آدَمَ، وَقَسَّمَهُ عَلَيْهَا، وَفَرَّقَهُ فِيهَا؛ فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلاَّ وَقَدْ‌ وُكِّلَتْ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أُخْتُهَا، فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْقَهُ وَيَفْهَمُ، وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لَاتَرِدُ الْجَوَارِحُ وَلَا تَصْدُرُ إِلاَّ عَنْ رَأْيِهِ وَأَمْرِهِ، وَمِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا، وَأُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا، وَيَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا، وَرِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا، وَفَرْجُهُ الَّذِي الْبَاهُ مِنْ قِبَلِهِ، وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ، وَرَأْسُهُ الَّذِي فِيهِ وَجْهُهُ، فَلَيْسَ مِنْ هذِهِ جَارِحَةٌ إِلاَّ وَ قَدْ وُكِّلَتْ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أُخْتُهَا بِفَرْضٍ مِنَ اللهِ تَبَارَكَ اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ لَهَا وَيَشْهَدُ بِهِ عَلَيْهَا.

فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ، وَفَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ، وَفَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ، وَفَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ، وَفَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرِّجْلَيْنِ، وَفَرَضَ عَلَى الرِّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ، وَفَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ، فَالْإِقْرَارُ وَالْمَعْرِفَةُ وَالْعَقْدُ وَالرِّضَا وَالتَّسْلِيمُ بِأَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، إِلهاً وَاحِداً لَمْ يَتَّخِذْ صَاحِبَةً‌ وَلَا وَلَداً، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ـ صَلَوَاتُ اللهِ عَلَيْهِ وَآلِهِ ـ وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللهِ مِنْ نَبِيٍّ أَوْ كِتَابٍ.

فَذلِكَ مَا فَرَضَ اللهُ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (إِلاّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ وَلكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْراً) وَقَالَ: (أَلا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ) وَقَالَ: (الَّذِينَ قالُوا آمَنّا بِأَفْواهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ) وَقَالَ: (وَإِنْ تُبْدُوا ما فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحاسِبْكُمْ بِهِ اللهُ فَيَغْفِرُ لِمَنْ يَشاءُ وَيُعَذِّبُ مَنْ يَشاءُ) فَذلِكَ مَا فَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ، وَهُوَ عَمَلُهُ، وَهُوَ رَأْسُ الْإِيمَانِ.

وَفَرَضَ اللهُ عَلَى اللِّسَانِ الْقَوْلَ وَالتَّعْبِيرَ عَنِ الْقَلْبِ بِمَا عَقَدَ عَلَيْهِ وَأَقَرَّ بِهِ؛ قَالَ اللهُ تَبَارَكَ وَتَعَالى: (وَقُولُوا لِلنّاسِ حُسْناً) قَالَ: قُولُوا آمَنّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنا وَأُنْزِلَ إِلَيْكُمْ وَإِلهُنا وَإِلهُكُمْ واحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ » فَهذَا مَا فَرَضَ اللهُ عَلَى‌اللِّسَانِ وَهُوَ عَمَلُهُ.

وَفَرَضَ عَلَى السَّمْعِ أَنْ يَتَنَزَّهَ عَنِ الِاسْتِمَاعِ إِلى مَا حَرَّمَ اللهُ، وَأَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ مِمَّا نَهَى اللهُ ـ عَزَّ وَجَلَّ ـ عَنْهُ، وَالْإِصْغَاءِ إِلى مَا أَسْخَطَ اللهَ عَزَّ وَجَلَّ، فَقَالَ فِي ذلِكَ: (وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتابِ أَنْ إِذا سَمِعْتُمْ آياتِ اللهِ يُكْفَرُ بِها وَيُسْتَهْزَأُ بِها فَلا تَقْعُدُوا مَعَهُمْ حَتّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ) ثُمَّ اسْتَثْنَى اللهُ ـ عَزَّ وَجَلَّ ـ مَوْضِعَ النِّسْيَانِ، فَقَالَ: (وَإِمّا يُنْسِيَنَّكَ الشَّيْطانُ فَلا تَقْعُدْ بَعْدَ الذِّكْرى مَعَ الْقَوْمِ الظّالِمِينَ) وَقَالَ: (فَبَشِّرْ عِبادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولئِكَ الَّذِينَ هَداهُمُ اللهُ وَأُولئِكَ هُمْ أُولُوا الْأَلْبابِ) وَقَالَ عَزَّ وَجَلَّ: (قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلاتِهِمْ خاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكاةِ فاعِلُونَ) وَقَالَ: (وَإِذا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقالُوا لَنا أَعْمالُنا وَلَكُمْ أَعْمالُكُمْ) وَقَالَ: (وَإِذا مَرُّوا بِاللَّغْوِ مَرُّوا كِراماً) فَهذَا مَا فَرَضَ اللهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَايُصْغِيَ إِلى مَا لَايَحِلُّ لَهُ، وَهُوَ عَمَلُهُ، وَهُوَ مِنَ الْإِيمَانِ.

وَفَرَضَ عَلَى الْبَصَرِ أَنْ لَايَنْظُرَ إِلى مَا حَرَّمَ اللهُ عَلَيْهِ، وَأَنْ يُعْرِضَ عَمَّا نَهَى اللهُ عَنْهُ مِمَّا لَايَحِلُّ لَهُ، وَهُوَ عَمَلُهُ، وَهُوَ مِنَ الْإِيمَانِ، فَقَالَ تَبَارَكَ وَتَعَالى: (قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ)، فَنَهَاهُمْ أَنْ يَنْظُرُوا إِلى‌ عَوْرَاتِهِمْ، وَأَنْ يَنْظُرَ الْمَرْءُ إِلى فَرْجِ أَخِيهِ، وَيَحْفَظَ فَرْجَهُ أَنْ يُنْظَرَ إِلَيْهِ، وَ قَالَ: (وَقُلْ لِلْمُؤْمِناتِ يَغْضُضْنَ مِنْ أَبْصارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ) مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلى فَرْجِ أُخْتِهَا، وَتَحْفَظَ فَرْجَهَا مِنْ أَنْ يُنْظَرَ إِلَيْهَا ـ وَقَالَ ـ: كُلُّ شَيْ‌ءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنْ الزِّنى إِلاَّ هذِهِ الْآيَةَ؛ فَإِنَّهَا مِنَ النَّظَرِ.

ثُمَّ نَظَمَ مَا فَرَضَ عَلَى الْقَلْبِ وَاللِّسَانِ وَالسَّمْعِ وَالْبَصَرِ فِي آيَةٍ أُخْرى، فَقَالَ: (وَما كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلا أَبْصارُكُمْ وَلا جُلُودُكُمْ) يَعْنِي بِالْجُلُودِ الْفُرُوجَ وَالْأَفْخَاذَ، وَقَالَ: (وَلا تَقْفُ ما لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤادَ كُلُّ أُولئِكَ كانَ عَنْهُ مَسْؤُلاً) فَهذَا مَا فَرَضَ اللهُ عَلَى الْعَيْنَيْنِ مِنْ غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللهُ عَزَّ وَجَلَّ، وَهُوَ عَمَلُهُمَا، وَهُوَ مِنَ الْإِيمَانِ.

وَفَرَضَ اللهُ عَلَى الْيَدَيْنِ أَنْ لَايَبْطِشَ بِهِمَا إِلى مَا حَرَّمَ اللهُ، وَأَنْ يَبْطِشَ‌ بِهِمَا إِلى مَا أَمَرَ اللهُ عَزَّ وَجَلَّ، وَفَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَصِلَةِ الرَّحِمِ وَالْجِهَادِ فِي سَبِيلِ اللهِ وَالطَّهُورِ لِلصَّلَاةِ، فَقَالَ: (يا أَيُّهَا الَّذِينَ آمَنُوا إِذا قُمْتُمْ إِلَى الصَّلاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرافِقِ وَامْسَحُوا بِرُؤُسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) وَقَالَ: (فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقابِ حَتّى إِذا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثاقَ فَإِمّا مَنًّا بَعْدُ وَإِمّا فِداءً حَتّى تَضَعَ الْحَرْبُ أَوْزارَها) فَهذَا مَا فَرَضَ اللهُ عَلَى الْيَدَيْنِ؛ لِأَنَّ الضَّرْبَ مِنْ عِلَاجِهِمَا.

وَفَرَضَ عَلَى الرِّجْلَيْنِ أَنْ لَايَمْشِيَ بِهِمَا إِلى شَيْ‌ءٍ مِنْ مَعَاصِي اللهِ، وَفَرَضَ عَلَيْهِمَا الْمَشْيَ إِلى مَا يُرْضِي اللهَ عَزَّ وَجَلَّ، فَقَالَ: (وَلا تَمْشِ فِي الْأَرْضِ مَرَحاً إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبالَ طُولاً) وَقَالَ: (وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْواتِ لَصَوْتُ الْحَمِيرِ) وَقَالَ ـ فِيمَا شَهِدَتِ الْأَيْدِي وَالْأَرْجُلُ عَلى أَنْفُسِهِمَا، وَعَلى أَرْبَابِهِمَا مِنْ تَضْيِيعِهِمَا لِمَا أَمَرَ اللهُ عَزَّ وَجَلَّ بِهِ، وَفَرَضَهُ عَلَيْهِمَا ـ: (الْيَوْمَ نَخْتِمُ عَلى أَفْواهِهِمْ وَتُكَلِّمُنا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِما كانُوا يَكْسِبُونَ) فَهذَا أَيْضاً مِمَّا فَرَضَ اللهُ عَلَى الْيَدَيْنِ وَعَلَى الرِّجْلَيْنِ، وَهُوَ عَمَلُهُمَا، وَهُوَ مِنَ الْإِيمَانِ.

وَفَرَضَ عَلَى الْوَجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَالنَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ، فَقَالَ: (يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ) فَهذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوَجْهِ وَالْيَدَيْنِ وَالرِّجْلَيْنِ، وَقَالَ فِي مَوْضِعٍ آخَرَ: (وَأَنَّ الْمَساجِدَ لِلّهِ فَلا تَدْعُوا مَعَ اللهِ أَحَداً) وَقَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطَّهُورِ وَالصَّلَاةِ بِهَا وَذلِكَ أَنَّ‌ اللهَ ـ عَزَّ وَجَلَّ ـ لَمَّا صَرَفَ نَبِيَّهُ صلى‌الله‌عليه‌وآله‌وسلم إِلَى الْكَعْبَةِ عَنْ بَيْتِ الْمَقْدِسِ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: (وَما كانَ اللهُ لِيُضِيعَ إِيمانَكُمْ إِنَّ اللهَ بِالنّاسِ لَرَؤُفٌ رَحِيمٌ) فَسَمَّى الصَّلَاةَ إِيمَاناً، فَمَنْ لَقِيَ اللهَ عَزَّ وَجَلَّ حَافِظاً لِجَوَارِحِهِ، مُوفِياً كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللهُ عَزَّ وَجَلَّ عَلَيْهَا، لَقِيَ اللهَ عَزَّ وَجَلَّ مُسْتَكْمِلاً لِإِيمَانِهِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ؛ وَمَنْ خَانَ فِي شَيْ‌ءٍ مِنْهَا أَوْ تَعَدّى مَا أَمَرَ اللهُ عَزَّ وَجَلَّ فِيهَا، لَقِيَ اللهَ عَزَّ وَجَلَّ نَاقِصَ الْإِيمَانِ ».

قُلْتُ: قَدْ فَهِمْتُ نُقْصَانَ الْإِيمَانِ وَتَمَامَهُ، فَمِنْ أَيْنَ جَاءَتْ زِيَادَتُهُ؟

فَقَالَ: « قَوْلُ اللهِ عَزَّ وَجَلَّ: (وَإِذا ما أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زادَتْهُ هذِهِ إِيماناً فَأَمَّا الَّذِينَ آمَنُوا فَزادَتْهُمْ إِيماناً وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزادَتْهُمْ رِجْساً إِلَى رِجْسِهِمْ) وَقَالَ: (نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْناهُمْ هُدىً) وَلَوْ كَانَ كُلُّهُ وَاحِداً، لَازِيَادَةَ فِيهِ وَلَا نُقْصَانَ، لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ، وَلَاسْتَوَتِ النِّعَمُ فِيهِ، وَلَاسْتَوَى النَّاسُ، وَبَطَلَ التَّفْضِيلُ، وَلكِنْ بِتَمَامِ الْإِيمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ، وَبِالزِّيَادَةِ فِي الْإِيمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالدَّرَجَاتِ عِنْدَ اللهِ، وَبِالنُّقْصَانِ دَخَلَ الْمُفَرِّطُونَ النَّارَ ».

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

‘I said to Abu Abd Allahasws’ ‘أَيُّهَا الْعَالِمُ’ O Scholar, tell me which deed is more virtuous before Allahazwj?’ Heasws said. ‘It is the deed without which Allahazwj does not Accept any (deed). ‘

I asked, ‘What is that?’ Heasws said, ‘الْإِيمَانُ’ Emān1 in Allahazwj besides whom no one deserves to be worshipped. It (Emān) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) reward. ‘ I then said, ‘Please, tell me then about the Emān. Is it deeds or it is words without deeds?’

‘The Imamasws replied: ‘All of the Emān is deeds and certain parts of such deeds are words. Allahazwj has made it obligatory as is explained in His book. Its ‘نُورُ’ Noor (Divine Guidance)2 is clear, its evidence is well established. The (Holy) Book testifies to it for one, and calls one to it. ‘

I then asked, ‘May Allahazwj Keep my soul in service for yourasws cause, please explain it to me so I may understand. ‘ The Imamasws said, ‘Emān has levels it’s conditions, degrees and stages. Of Emān there is that which is perfect and complete in perfection and (also) of Emān there is that which is defective and the defect is noticeable. Of Emān there is that which is heavier on the perfection side. ‘

I then asked, ‘Does Emān become perfect, decrease and increase?’ The Imamasws said, ‘Yes, it does. ‘ I then asked, ‘How does it happen?’ Heasws said, ‘It is because Allahazwj has written Emān for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of their body but that has a guard of Emān different from such guard assigned to other parts.

Of such part is one’s heart, with which one understands and reasons to comprehend, and it is the commander of his body. It oversees the body and without its opinion no part moves to act. Of the parts of the body are one’s eyes with which one sees and his ears with which one listens. There are one’s hands with which one works, one’s legs with which one walks, one’s sexual organs from which comes carnal desires, one’s tongue with which one speaks and one’s head on which there is one’s face. For each of these parts a different guard of Emān is assigned. It is all due to what Allahazwj, Most Blessed is Whose Name, has written, to which Hisazwj Holy Book speaks and testifies.

For each of these parts a different obligation is written. The obligation of the heart is different from the obligation of the ears. What is made obligatory for the ears is different from the obligation of the eyes and what is made obligatory for the eyes is different from what is made obligatory for the tongue. What is made obligatory for the tongue is different from what is made obligatory for the hands and what is made obligatory for the hands is different from what is made obligatory for the legs. The obligation of the legs is different from the obligations of the sexual organs. What is obligatory for the sexual organs is different from the obligation of the face.

What is made obligatory for the heart of Emān is affirmation, recognition and the formation of Emān, consent and submission to the fact that no one deserves to be worshipped except Allahazwj Who is One and has no partner. Heazwj is the One and only. Heazwj has not Taken any companion and children. That Muhammadsaww is Hisazwj servant and Rasoolsaww, hesaww and hissaww familyasws being’Alayhim al-Salam, and to affirm that whatever hesaww has brought is from Allahazwj, be it about a Prophetas or a Book. That is what Allahazwj has Made obligatory for the heart; the task of affirmation and recognition, which is it’s deed. This is stated in the Words of Allahazwj, ‘but his heart is confident about his Emān. However, those whose breasts have become open to disbelief (16: 106)

Allahazwj has Said, ‘Remembrance (speaking) of Allah certainly brings comfort to all hearts. ‘ (13: 28)

Allahazwj has Said, ‘They only say that they believe but, in fact, they have no Emān (faith) in their hearts. . . . ‘ (5: 41)

Allahazwj has Said, ‘Allah will call you to account for all that you may reveal from your souls and all that you may conceal. Allah will forgive or punish whoever He wants. . . . ‘ (2: 284)

These are what Allahazwj has Made obligatory on the hearts of affirmation and recognition, and these are its deeds and this is the chief of the Emān.

On the tongue Allahazwj has Made it obligatory to speak and express what the heart has established and has confirmed as Allahazwj has Said, ‘ that they should speak righteous words to people. . . ‘ (2: 83)

(Allah has also) Said, ‘Tell them, we believe in Allah and in what is revealed to us and to you. Our Lord and your Lord are one. We have submitted ourselves to His will. ‘ (29: 46). ‘This is what Allahazwj has Made obligatory for the tongue and this is its deed.

Allahazwj has Made it obligatory for the ears to keep it clean from what is unlawful to hear, and to keep away from things that Allahazwj has Prohibited to listen to attentively; it angers Allahazwj. And in this regard Heazwj has Said, ‘Allah has told you (Momins) in the Book that when you hear people disbelieving and mocking Allah’s revelations, do not sit with them unless they change the subject. . . ‘ (4: 140)

Allahazwj then has Made an exception for the case of forgetfulness, ‘If Satan causes you to forget this, do not sit with the unjust people when you recall. ‘ (6: 68)

Allahazwj has also Said, ‘(O Muhammadsaww), Give the glad news to those of My servants who listen to the words and follow only the best ones. Tell them that they are those whom Allah has guided. They are the people of understanding. ‘ (39: 18)

Allahazwj has Said, ‘Triumphant indeed are the Momins, (23: 1) who are submissive to Allah in their prayers, (23: 2) who avoid impious talks (23: 3) and pay al-Zakat (charity). ‘ (23: 4)

Allahazwj has Said, ‘When they hear impious words, they ignore them, saying, ‘We shall be responsible for our deeds and you will be responsible for yours. . . . ‘, (28: 55)

Allah has Said, ‘When they come across something impious, they pass it by nobly. ‘ (25: 72)

This is what Allahazwj has Made obligatory for the ears in relation to Emān; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of Emān.

Allahazwj has Made it Obligatory for the eyes not to look at things Heazwj has Made unlawful to look at and to stay away from what Allahazwj has Prohibited of the things that are not lawful for them. Such things are of their deeds and of Emān.

Allahazwj has Said, ‘(O Muhammadsaww), tell the believing men to cast down their eyes and guard their carnal desires. ‘ (24: 30)

Allahazwj has Prohibited looking at the privacy of one’s brother and to keep one’s privacy protected from the onlookers.

Allah has said, ‘. . . Tell the believing woman to cast down their eyes, guard their chastity (private parts). ‘ (24: 31)

‘They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imamasws said that everywhere in the Holy Quran where protection of private parts is mentioned it is a reference to fornication except this verse which is a reference to looking.

‘Allahazwj has Spoken about the obligations of the heart, tongue, ears and eyes in another verse also: ‘You did not (think to) hide your deeds from your ears, eyes and skin and you felt that Allah would not know all that you had been doing. ‘ (41: 22)

(Here) Skin is a reference to private parts and thighs. Allahazwj has Said, ‘Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds. ‘ (17: 36)

This is what Allahazwj has Made Obligatory for the eyes; to cast down away from what Allahazwj has Prohibited. This is their deed and it is of Emān.

Allahazwj has Made it Obligatory for the hands not to move to what Allahazwj has Prohibited, instead move forward for what Allahazwj has Commanded to move to such as charity, good relation with relatives and striving for the Cause of Allahazwj and cleansing for prayer.

Allahazwj has Said, ‘Momins, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles. . . . ‘ (5: 6)

Allahazwj has Said, ‘If you encounter the unMomins in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favour to them, with or without a ransom, when the battle is over. . . . ‘ (47: 4)

This is what Allahazwj has Made Obligatory for the hands; striking is their task.

Allahazwj has Made it Obligatory for the legs not to walk to what is made unlawful and in disobedience to Allahazwj. Heazwj has Made it obligatory for them to walk to what makes Allahazwj Happy. Allahazwj has Said, ‘Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains. ‘ (17: 37)’Do not walk around inflated with pride; be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys. ‘ (31: 19)

About the testifying of the hands and legs against their own selves and their master for their disregard of the commands of Allahazwj and the obligation upon them, Allah has Said: ‘. . . this Day, We seal their mouths and their hands will speak to Us and their feet will testify to what they had achieved. ‘ (36: 65)

This is also what Allahazwj has Made obligatory for the hands and the legs and this is their deed and it is of Emān.

Allahazwj has Made it obligatory for the face to prostrate before Himazwj in the days and nights in the times of the prayers. Allahazwj has Said, ‘Momins, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness. ‘ (22: 77)

This is an obligation that involves the face, hands and legs. In another passage Allahazwj has said, ‘All the parts of the body to be placed on the ground during prostration belong to Allah. Do not prostrate before anyone other than Him. . . . ‘ (72: 18) It was in regards to the obligations upon the parts of the body in the form of purification for prayer that Allahazwj Made Hisazwj Prophetsaww to change facing the Holy House in Palestine to facing al-Kabah. Allahazwj revealed this: ‘Allah did not want to make your previous Emān (Salat) worthless; Allah is Compassionate and All-Merciful to people. ‘ (2: 143)

Allahazwj has Called Salat’Emān. ‘ Therefore, whoever meets Allahazwj perfecting his Emān is of the people of paradise. Whoever cheats in any of the obligations or violates the Commands of Allahazwj will meet Allahazwj with a defective Emān.

I then asked the Imamasws, ‘I now understand perfect and defective Emān. How does the Emān increases or (decreases) come from?’ The Imamasws said, ‘Consider the Words of Allahazwj’When a Chapter (of the Quran) is revealed, certain people ask others, ‘Whose Emān among you people has received strength from this (revelation)?’ It (the revelation) certainly strengthens the Emān of the Momins and they consider it to be glad news. (9: 124) But to those whose hearts are sick, it adds more filth to their hearts and they die as unMomins. ‘ (9: 125) Allahazwj has Said, ‘We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance. ‘ (18: 13)

Had Emān been the same and without any difference in defects and in perfections no one of them would have had any distinction over the others and the favours would have been equal to all. People had been all equal and excellence would become void. However, with perfection in Emān makes Momins to enter paradise. By increase in Emān the Momins excel in degrees before Allahazwj and for the defect in Emān the mischievous go in fire’.3

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى جَمِيعاً، عَنِ الْبَرْقِيِّ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ الْحَسَنِ، عَنِ الْحَسَنِ بْنِ هَارُونَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « (إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤادَ كُلُّ أُولئِكَ كانَ عَنْهُ مَسْؤُلاً) » قَالَ: « يُسْأَلُ السَّمْعُ عَمَّا سَمِعَ، وَالْبَصَرُ عَمَّا نَظَرَ إِلَيْهِ، وَالْفُؤَادُ عَمَّا عَقَدَ عَلَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ubeydullah Bin Al Hassan, from Al Hassan Bin Haroun who said,

‘Abu Abdullahasws said to me’The hearing, and the vision, and the heart, they would be Questioned. The hearing would be Questioned about what it heard, and the vision about what it looked at, and the heart about what it held on to’.4

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ أَوْ غَيْرِهِ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْإِيمَانِ، فَقَالَ: « شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللهِ، وَمَا اسْتَقَرَّ فِي الْقُلُوبِ مِنَ التَّصْدِيقِ بِذلِكَ ».

قَالَ: قُلْتُ: الشَّهَادَةُ أَلَيْسَتْ عَمَلاً؟ قَالَ: « بَلى ». قُلْتُ: الْعَمَلُ مِنَ الْإِيمَانِ؟ قَالَ: « نَعَمْ، الْإِيمَانُ لَايَكُونُ إِلاَّ بِعَمَلٍ، وَالْعَمَلُ مِنْهُ، وَلَا يَثْبُتُ الْإِيمَانُ إِلاَّ بِعَمَلٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abul Jabbar, from Safwan, or someone else, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Emān. So heasws said: ‘The testimony that there is no god except for Allahazwj and that Muhammadsaww is Hisazwj Rasoolsaww, and the acknowledgement with whatever hesaww came with from the Presence of Allahazwj, and what settles in the hearts from the ratification of that’.

He (the narrator) said, ‘I said, ‘The testimony, is it not a deed?’ Heasws said: ‘Yes’. I said, ‘The deeds is from the Emān?’ Heasws said: ‘Yes, the Emān cannot happen to be except with a deed, and the deed is from it, and the Emān is not affirmed except with a deed’.5

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا الْإِسْلَامُ؟

فَقَالَ: « دِينُ اللهِ اسْمُهُ الْإِسْلَامُ، وَهُوَ دِينُ اللهِ قَبْلَ أَنْ تَكُونُوا حَيْثُ كُنْتُمْ، وَبَعْدَ أَنْ تَكُونُوا، فَمَنْ أَقَرَّ بِدِينِ اللهِ فَهُوَ مُسْلِمٌ؛ وَمَنْ عَمِلَ بِمَا أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ فَهُوَ مُؤْمِنٌ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan, from one of his companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘What is Al-Islām?’ So Heasws said: ‘Religion of Allahazwj. It’s name is Al-Islām, and it was the Religion of Allahazwj before you happened to be, where you are, and after you. So the one who acknowledges by the Religion of Allahazwj, so he is a Muslim, and the one who acts in accordance with whatever Allahazwj Mighty and Majestic Commanded with, so he is’Momin’ (a Believer)’.6

5. عَنْهُ، عَنْ‌ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ أَيُّوبَ بْنِ الْحُرِّ، عَنْ أَبِي بَصِيرٍ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عليه‌السلام، فَقَالَ لَهُ سَلاَّمٌ: إِنَّ خَيْثَمَةَ ابْنَ أَبِي خَيْثَمَةَ يُحَدِّثُنَا عَنْكَ أَنَّهُ سَأَلَكَ عَنِ الْإِسْلَامِ، فَقُلْتَ لَهُ: إِنَّ الْإِسْلَامَ مَنِ اسْتَقْبَلَ قِبْلَتَنَا، وَشَهِدَ شَهَادَتَنَا، وَنَسَكَ نُسُكَنَا، وَوَالى وَلِيَّنَا، وَعَادى عَدُوَّنَا؛ فَهُوَ مُسْلِمٌ؟ فَقَالَ: « صَدَقَ خَيْثَمَةُ ».

قُلْتُ: وَسَأَلَكَ عَنِ الْإِيمَانِ، فَقُلْتَ: الْإِيمَانُ بِاللهِ، وَالتَّصْدِيقُ بِكِتَابِ اللهِ، وَأَنْ لَا يُعْصَى اللهُ ؟ فَقَالَ: « صَدَقَ خَيْثَمَةُ ».

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr, from Abu Baseer who said,

‘I was in the presence of Abu Ja’farasws, so Sallam said to himasws, ‘Khaysama Ibn Abu Khaysama narrated from youasws that he asked youasws about Al-Islām. So youasws said to him: ‘Al-Islām is from the acceptance of ourasws Qiblah, and testify ‘شَهَادَتَنَا’ ourasws testimonies, and performing ourasws rituals, and befriend ourasws friends, and be inimical to ourasws enemies, so (only then) he become a Muslim’. So heasws said: ‘Khaysama spoke the truth’. I said, ‘And he asked youasws about the Emān, so youasws said: ‘The Emān in Allahazwj, and the ratification with the Book of Allahazwj, and that he would not disobey Allahazwj’. So heasws said: ‘Khaysama spoke the truth’.7

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْإِيمَانِ، فَقَالَ: « شَهَادَةُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ ».

قَالَ: قُلْتُ: أَلَيْسَ هذَا عَمَلٌ ؟ قَالَ: « بَلى ». قُلْتُ: فَالْعَمَلُ مِنَ الْإِيمَانِ؟ قَالَ: « لَا يَثْبُتُ لَهُ الْإِيمَانُ إِلاَّ بِالْعَمَلِ، وَالْعَمَلُ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullahasws about the Emān, so heasws said: ‘The testimony that there is no God except for Allahazwj and that Muhammadsaww is Rasoolsaww of Allahazwj’. I said, ‘Is this not a deed?’ Heasws said: ‘Yes’. I said, ‘So the deed is from the Emān?’ Heasws said: ‘The Emān would not be affirmed for him except with the deed, and the deed is from it’ (the Emān).8

7. بَعْضُ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْعَبَّاسِ، عَنْ عَلِيِّ بْنِ مُيَسِّرٍ، عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصِيبِيِّ، قَالَ: سَأَلَ رَجُلٌ الْعَالِمَ عليه‌السلام، فَقَالَ: أَيُّهَا الْعَالِمُ، أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللهِ؟

قَالَ: « مَا لَايُقْبَلُ عَمَلٌ إِلاَّ بِهِ » فَقَالَ: وَمَا ذلِكَ ؟ قَالَ: « الْإِيمَانُ بِاللهِ الَّذِي‌ هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً، وَأَسْنَاهَا حَظّاً، وَأَشْرَفُهَا مَنْزِلَةً ».

قُلْتُ: أَخْبِرْنِي عَنِ الْإِيمَانِ: أَقَوْلٌ وَعَمَلٌ، أَمْ قَوْلٌ بِلَا عَمَلٍ؟

قَالَ: « الْإِيمَانُ عَمَلٌ كُلُّهُ، وَالْقَوْلُ بَعْضُ ذلِكَ الْعَمَلِ، بِفَرْضٍ مِنَ اللهِ، بَيَّنَهُ فِي كِتَابِهِ، وَاضِحٍ نُورُهُ، ثَابِتَةٍ حُجَّتُهُ، يَشْهَدُ بِهِ الْكِتَابُ، وَيَدْعُو إِلَيْهِ ».

قُلْتُ: صِفْ لِي ذلِكَ حَتّى أَفْهَمَهُ.

فَقَالَ: « إِنَّ الْإِيمَانَ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَنَازِلُ، فَمِنْهُ التَّامُّ الْمُنْتَهِي تَمَامُهُ، وَمِنْهُ النَّاقِصُ الْمُنْتَهِي نُقْصَانُهُ، وَمِنْهُ الزَّائِدُ الرَّاجِحُ زِيَادَتُهُ ».

قُلْتُ: وَإِنَّ الْإِيمَانَ لَيَتِمُّ وَيَزِيدُ وَيَنْقُصُ ؟ قَالَ: « نَعَمْ ». قُلْتُ: وَ كَيْفَ ذلِكَ؟ قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ فَرَضَ الْإِيمَانَ عَلى جَوَارِحِ بَنِي آدَمَ، وَقَسَّمَهُ عَلَيْهَا، وَفَرَّقَهُ عَلَيْهَا؛ فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحَةٌ إِلاَّ وَهِيَ مُوَكَّلَةٌ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أُخْتُهَا، فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْقَهُ وَيَفْهَمُ، وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لَاتُورَدُ الْجَوَارِحُ وَلَا تَصْدُرُ إِلاَّ عَنْ رَأْيِهِ وَأَمْرِهِ، وَمِنْهَا يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا، وَرِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا، وَفَرْجُهُ الَّذِي الْبَاهُ مِنْ قِبَلِهِ، وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ الْكِتَابُ، وَيَشْهَدُ بِهِ عَلَيْهَا، وَعَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا، وَأُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا.

وَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ، وَفَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ، وَفَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ، وَفَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ، وَفَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرِّجْلَيْنِ، وَفَرَضَ عَلَى الرِّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ، وَفَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ، فَالْإِقْرَارُ وَالْمَعْرِفَةُ وَالتَّصْدِيقُ وَالتَّسْلِيمُ وَالْعَقْدُ وَالرِّضَا بِأَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، أَحَداً صَمَداً، لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَداً، وَأَنَّ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم عَبْدُهُ وَرَسُولُهُ ».

One of our companions, from Ali Bin Al Abbas, from Ali Bin Muyassar, from Hammad Bin Amro Al Nasaybi who said,

‘A man asked’ الْعَالِمَ’(Al-Alim - the knowledgeable oneasws, so he said, ‘O the’ الْعَالِمَ’ knowledgeable oneasws! Inform me, which of the deeds is the most superior in the Presence of Allahazwj?’ Heasws said: ‘That without which a’deed’ cannot be Accepted’. So he asked, ‘And what is that?’ Heasws said: ‘The Emān in Allahazwj is that which is the highest of the deeds in levels, and its highest in share (Rewards), and its noblest is status’.

I said, ‘Inform me about the Emān, is it a speech and a deed, or is it a speech without a deed?’ Heasws said: ‘The Emān is a deed, all of it, and the speech, some of that is the deed by an Imposition from Allahazwj Explained in Hisazwj Book. Its Light is clear, and its argument is affirm. The Book Testifies with it and calls towards Himazwj’. I said, ‘Described that to me until I understand it’.

So heasws said: ‘The Emān has states, and levels, and layers, and status. So, from it is the complete, its completion being ultimate, and from it is the deficient, its deficiency being ultimate, and from it is the increase, its increase being pre-dominant’. I said, ‘Does the Emān remain complete or it increases and decreases?’ Heasws said: ‘Yes’. I said, ‘And how is that?’

Heasws said: ‘Allahazwj Blessed and High Imposed the Emān upon the body parts of the children of Adamas, and Distributed it upon them, and Separated it upon them. Thus, there is no body part from their body parts except that it has been Allocated from the Emān with other than what its counterpart (Kufr) has been Allocated with.

So, from these is his heart by which he minds, and understands, and realises, and it is the commander in his body which the body parts can neither refute nor implement except from its view and its command. And from these are his two hands which he extends with, and his two legs which he walks with, and his private part which he copulates with, and his tongue through which he recites the Book and testifies upon it, and his two eyes which he visualizes with, and his two ears which he hears with.

And Heazwj Imposed upon the heart other than what Heazwj Imposed upon the tongue; and Heazwj Imposed upon the tongue with other than what Heazwj Imposed upon the two eyes; and Heazwj Imposed upon the two eyes with other than what Heazwj Imposed upon the hearing; and Heazwj Imposed upon the hearing with other than what Heazwj Imposed upon the two hands; and Heazwj Imposed upon the two hands with other than what Heazwj Imposed upon the two legs; and Heazwj Imposed upon the two legs with other than what Heazwj Imposed upon the private part; and Heazwj Imposed upon the private part with other that what Heazwj Imposed upon the face.

So, as for what Allahazwj Imposed upon the heart from the Emān, so it is the acknowledgement, and the recognition, and the ratification, and the submission, and the oath, and the satisfaction with that there is no god except for Allahazwj Alone, there being no associates for Himazwj, One, Last, neither having Taken a companion nor a child, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww’.9

8. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ الْأَشْعَثِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ خَارِجَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ ـ وَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ‌ الْمُرْجِئَةِ فِي الْكُفْرِ وَالْإِيمَانِ، وَقَالَ: إِنَّهُمْ يَحْتَجُّونَ عَلَيْنَا، وَيَقُولُونَ: كَمَا أَنَّ الْكَافِرَ عِنْدَنَا هُوَ الْكَافِرُ عِنْدَ اللهِ، فَكَذلِكَ نَجِدُ الْمُؤْمِنَ إِذَا أَقَرَّ بِإِيمَانِهِ أَنَّهُ عِنْدَ اللهِ مُؤْمِنٌ ـ فَقَالَ: « سُبْحَانَ اللهِ! وَكَيْفَ يَسْتَوِي هذَانِ؟! وَالْكُفْرُ إِقْرَارٌ مِنَ الْعَبْدِ، فَلَا يُكَلَّفُ بَعْدَ إِقْرَارِهِ بِبَيِّنَةٍ، وَالْإِيمَانُ دَعْوًى لَايَجُوزُ إِلاَّ بِبَيِّنَةٍ، وَبَيِّنَتُهُ عَمَلُهُ وَنِيَّتُهُ، فَإِذَا اتَّفَقَا فَالْعَبْدُ عِنْدَ اللهِ مُؤْمِنٌ، وَالْكُفْرُ مَوْجُودٌ بِكُلِّ جِهَةٍ مِنْ هذِهِ الْجِهَاتِ الثَّلَاثِ: مِنْ نِيَّةٍ، أَوْ قَوْلٍ، أَوْ عَمَلٍ، وَالْأَحْكَامُ تَجْرِي عَلَى الْقَوْلِ وَالْعَمَلِ، فَمَا أَكْثَرَ مَنْ يَشْهَدُ لَهُ الْمُؤْمِنُونَ بِالْإِيمَانِ، وَيَجْرِي عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ وَهُوَ عِنْدَ اللهِ كَافِرٌ، وَقَدْ أَصَابَ مَنْ أَجْرى عَلَيْهِ أَحْكَامَ الْمُؤْمِنِينَ بِظَاهِرِ قَوْلِهِ وَعَمَلِهِ ».

Muhammad Bin Al Hassan, from one of our companions, from Al Ash’as Bin Muhammad, from Muhammad Bin Hads Bin Kharjat who said,

‘I heard Abu Abdullahasws saying, and a man had asked himasws about the words of the Murjiites regarding the disbelief and the belief (Emān), and he said, ‘They are arguing against us and are saying like, The disMomin amongst us is a disMomin in the Presence of Allahazwj, and similar to that, we find the Momin when he acknowledges with his belief, he is a Momin in the Presence of Allahazwj’.

So heasws said: ‘Glory be to Allahazwj! And how can these two be the same, and the disbelief is an acknowledgement from the servant? So he would not be encumbered after his acknowlegement with (presenting) a proof. And the Emān (belief) is a claim. It is not allowed except with proof, and its proof is his deed and his intention. So when they are concordant, so the servant would be a Momin in the Presence of Allahazwj.

And the disbelief is present in every direction from these three directions – from an intention, or speech, or deed. And the Ordinances would flow upon the speech as well as from the deed. So how often the Momins testify for someone as having belief (Emān), and the Ordinances of the Momins flow upon him, (but) he is a disMomin in the Presence of Allahazwj; and he would be correct, the one who applies the Ordinances of the Momins upon him (going by the) aparent of his words and his deeds’.10

19- بَابُ السَّبْقِ إِلَى الْإِيمَانِ

Chapter 19 – The preceding (racing) to the Emān

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ، قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الزُّبَيْرِيُّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَمَنَازِلَ‌ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللهِ؟ قَالَ: « نَعَمْ ». قُلْتُ: صِفْهُ لِي ـ رَحِمَكَ اللهُ ـ حَتّى أَفْهَمَهُ.

قَالَ: « إِنَّ اللهَ سَبَّقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبَّقُ بَيْنَ الْخَيْلِ يَوْمَ الرِّهَانِ، ثُمَّ فَضَّلَهُمْ عَلى دَرَجَاتِهِمْ فِي السَّبْقِ إِلَيْهِ، فَجَعَلَ كُلَّ امْرِىً مِنْهُمْ عَلى دَرَجَةِ سَبْقِهِ، لَايَنْقُصُهُ فِيهَا مِنْ حَقِّهِ، وَلَا يَتَقَدَّمُ مَسْبُوقٌ سَابِقاً، وَلَا مَفْضُولٌ فَاضِلاً، تَفَاضَلَ بِذلِكَ أَوَائِلُ هذِهِ الْأُمَّةِ وَ أَوَاخِرُهَا، وَلَوْ لَمْ يَكُنْ لِلسَّابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ، إِذاً لَلَحِقَ آخِرُ هذِهِ الْأُمَّةِ أَوَّلَهَا، نَعَمْ، وَلَتَقَدَّمُوهُمْ إِذَا لَمْ يَكُنْ لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلى مَنْ أَبْطَأَ عَنْهُ، وَلكِنْ بِدَرَجَاتِ الْإِيمَانِ قَدَّمَ اللهُ السَّابِقِينَ، وَبِالْإِبْطَاءِ عَنِ الْإِيمَانِ أَخَّرَ اللهُ الْمُقَصِّرِينَ؛ لِأَنَّا نَجِدُ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ عَمَلاً مِنَ الْأَوَّلِينَ، وَأَكْثَرُهُمْ صَلَاةً وَصَوْماً وَحَجّاً وَزَكَاةً وَجِهَاداً وَإِنْفَاقاً، وَلَوْ لَمْ يَكُنْ سَوَابِقُ يَفْضُلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضاً عِنْدَ اللهِ، لَكَانَ الْآخِرُونَ بِكَثْرَةِ الْعَمَلِ مُقَدَّمِينَ عَلَى الْأَوَّلِينَ، وَلكِنْ أَبَى اللهُ ـ عَزَّ وَجَلَّ ـ أَنْ يُدْرِكَ آخِرُ دَرَجَاتِ الْإِيمَانِ أَوَّلَهَا، وَيُقَدَّمَ فِيهَا مَنْ أَخَّرَ اللهُ، أَوْ يُؤَخَّرَ فِيهَا مَنْ قَدَّمَ اللهُ ».

قُلْتُ: أَخْبِرْنِي عَمَّا نَدَبَ اللهُ ـ عَزَّ وَجَلَّ ـ الْمُؤْمِنِينَ إِلَيْهِ مِنَ الِاسْتِبَاقِ إِلَى الْإِيمَانِ.

فَقَالَ: « قَوْلُ اللهِ عَزَّ وَجَلَّ: (سابِقُوا إِلى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُها كَعَرْضِ السَّماءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللهِ وَرُسُلِهِ) وَ قَالَ: (وَالسّابِقُونَ السّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ) وَ قَالَ: (وَالسّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهاجِرِينَ وَالْأَنْصارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسانٍ رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ) فَبَدَأَ بِالْمُهَاجِرِينَ الْأَوَّلِينَ عَلى دَرَجَةِ سَبْقِهِمْ، ثُمَّ ثَنّى بِالْأَنْصَارِ، ثُمَّ ثَلَّثَ بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ، فَوَضَعَ كُلَّ قَوْمٍ عَلى قَدْرِ دَرَجَاتِهِمْ وَمَنَازِلِهِمْ عِنْدَهُ.

ثُمَّ ذَكَرَ مَا فَضَّلَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ أَوْلِيَاءَهُ بَعْضَهُمْ عَلى بَعْضٍ، فَقَالَ عَزَّ وَجَلَّ: (تِلْكَ الرُّسُلُ فَضَّلْنا بَعْضَهُمْ عَلى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللهُ وَرَفَعَ بَعْضَهُمْ) (فوق بعض) (دَرَجاتٍ) إِلى آخِرِ الْآيَةِ. وَقَالَ: (وَلَقَدْ فَضَّلْنا بَعْضَ النَّبِيِّينَ عَلى بَعْضٍ) وَقَالَ: (انْظُرْ كَيْفَ فَضَّلْنا بَعْضَهُمْ عَلى بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجاتٍ وَأَكْبَرُ تَفْضِيلاً) وَقَالَ: (هُمْ دَرَجاتٌ عِنْدَ اللهِ) وَقَالَ: (وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ) وَقَالَ: (الَّذِينَ آمَنُوا وَهاجَرُوا وَجاهَدُوا فِي سَبِيلِ اللهِ بِأَمْوالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللهِ) وَقَالَ: (وَفَضَّلَ اللهُ الْمُجاهِدِينَ عَلَى الْقاعِدِينَ أَجْراً عَظِيماً دَرَجاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً) وَقَالَ: (لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقاتَلَ أُولئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقاتَلُوا) وَقَالَ: (يَرْفَعِ اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجاتٍ) وَقَالَ: (ذلِكَ بِأَنَّهُمْ لا يُصِيبُهُمْ ظَمَأٌ وَلا نَصَبٌ وَلا مَخْمَصَةٌ فِي سَبِيلِ اللهِ وَلا يَطَؤُنَ مَوْطِئاً يَغِيظُ الْكُفّارَ وَلا يَنالُونَ مِنْ عَدُوٍّ نَيْلاً إِلاّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صالِحٌ) وَقَالَ: (وما تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللهِ) وَقَالَ: (فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْراً يَرَهُ وَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ شَرًّا يَرَهُ) فَهذَا ذِكْرُ دَرَجَاتِ الْإِيمَانِ وَمَنَازِلِهِ عِنْدَ اللهِ عَزَّ وَجَلَّ ».

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd who said, ‘Abu Amro Al Zubeyri narrated to us,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Are there for the Emān, levels and status the Momins can have superiority regarding these in the Presence of Allahazwj?’ Heasws said: ‘Yes’. I said, ‘Describe it to me, may Allahazwj Have Mercy on youasws, until I understand it. Heasws said: ‘Allahazwj Made a race to be between the Momins just as there is a race between the cavalry horses on the day of the contest. Then Heazwj Preferred them upon their levels in their race to Himazwj. So Heazwj Made every person from them upon a Level of his race, not Reducing him from his right, nor does the one lagging behind precede the preceding one, nor does the inferior (precede the) preceding one.

The first ones and the end ones of this community are preferred by that, and had there not been a superiority for the preceding ones to the Emān over the ones lagging behind, then end ones of this community would certainly catch-up with its earlier ones and be in front of them. When there does not happen to be the superiority for the ones who preceded to the Emān, over the ones who were slower to (embrace) it.

But it is by the levels of the Emān that Allahazwj Brings forward the preceding ones to the Emān than the sluggish ones. Allahazwj Delays the deficient ones, because we tend to find from the Momin from the later ones, the one who is more with respect to deeds than the former ones, and more in (performing) Salāt, and Soām, and Hajj, and Zakāt, and Jihād, and spending (on charity); and if the preceding did not happen to be the (criteria of determining the) superiority of the Momin with.

Some of them with the others in the Presence of Allahazwj, it would be that the later ones, due to the frequency of their deeds would be preceding (them) upon the former ones. But, Allahazwj Mighty and Majestic Refused that the ones at the end of the levels of the Emān should come to its first ones, and in it the one whom Allahazwj had Delayed should precede, or he should be delayed in it the one whom Allahazwj has Made to precede.

قُI said, ‘Inform me about what Allahazwj Mighty and Majestic has Accredited the Momins to, from the preceding to the Emān’. So heasws said: ‘The Words of Allahazwj Mighty and Majestic [57: 21] Hasten to Forgiveness from your Lord and to a Garden the extensiveness of which is as the extensiveness of the skies and the earth; it is prepared for those who believe in Allah and His Rasools. And Heazwj Said [56: 10] And the foremost are the foremost, [56: 11] These are the ones of proximity.

And heasws said: ‘[9: 100] And (as for) the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness, Allah is well Pleased with them and they are well pleased with Him. So Heazwj Began with the Emigrants, the first ones, upon a level of their preceding, then secondly with the Helpers, then thirdly with the followers of their with goodness. Thus Heazwj Placed each group upon a measurement of their levels and their status in Hisazwj Presence.

Then Heazwj Mentioned what Allahazwj Mighty and Majestic Preferred Hisazwj Guardians with, some of them over the others, so the Mighty and Majestic Said [2: 253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank – up to the end of the Verse. And Heazwj Said [17: 55] and We have Preferred some of the prophets above others. And Heazwj Said [17: 21] See how We have Made some Preferrable to others, and certainly the Hereafter is greater in Levels and greater in Preferment. And Heazwj Said [3: 163] There are (varying) Levels with Allah. [11: 3] and Bestow His Grace on every one Endowed with merits.

And Heazwj Said: ‘[9: 20] Those who believed and fled (their homes), and strove hard in Allah’s Way with their property and their own selves, are much higher in rank with Allah. And Heazwj Said [4: 95] and Allah shall Grant to the strivers above the holders back a Mighty Recompense [4: 96] (High) Levels from Him and Forgiveness and Mercy. And Heazwj Said [57: 10] not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards.

And Heazwj Said [58: 11] Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels. And Heazwj Said [9: 120] this is because there afflicts them not thirst or fatigue or hunger in Allah’s Way, nor do they tread a path which enrages the unMomins, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it. And Heazwj Said [2: 110] and whatever good you send ahead for yourselves, you shall find it with Allah. And Heazwj Said [99: 7] So. he who has done an atom’s weight of good shall see it [9: 8] And he who has done an atom’s weight of evil shall see it.

So this is a mention of the levels of the Emān and its status in the Presence of Allahazwj Mighty and Majestic’.11

20- بَابُ دَرَجَاتِ الْإِيمَانِ

Chapter 20 – Levels of the Emān

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَمَّارِ بْنِ أَبِي الْأَحْوَصِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ وَضَعَ الْإِيمَانَ عَلى سَبْعَةِ أَسْهُمٍ: عَلَى الْبِرِّ، وَالصِّدْقِ، وَالْيَقِينِ، وَالرِّضَا، وَالْوَفَاءِ، وَالْعِلْمِ، وَالْحِلْمِ، ثُمَّ قَسَمَ ذلِكَ بَيْنَ النَّاسِ، فَمَنْ جَعَلَ فِيهِ هذِهِ السَّبْعَةَ الْأَسْهُمِ، فَهُوَ كَامِلٌ مُحْتَمِلٌ، وَ قَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ، وَلِبَعْضٍ السَّهْمَيْنِ، وَلِبَعْضٍ الثَّلَاثَةَ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ ». ثُمَّ قَالَ: « لَا تَحْمِلُوا عَلى صَاحِبِ السَّهْمِ سَهْمَيْنِ، وَلَا عَلى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةً؛ فَتَبْهَضُوهُمْ ». ثُمَّ قَالَ كَذلِكَ حَتّى‌ يَنْتَهِيَ إِلَى السَّبْعَةِ

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Ammar Bin Abu Al Ahows,

(It has been narrated) from Abu Abdullahasws havings said: ‘Allahazwj Mighty and Majestic Places the Emān to be upon seven portions – upon the righteousness, and the truthfulness, and the conviction, and the agreeability, and the loyalty, and the knowledge, and the forbearance. Then Heazwj Distributed that between the people. So the one in whom Heazwj Made these seven portions to be, so he would be of perfect potential (of achieving the complete Emān). And Heazwj Distributed such that one portion to be for some of the people, and for some, the two portions, and for some, the three, until ending to the seven (portions).

Then heasws said: ‘Do not burden upon the owner of the one portion with (the obligations of) two portions, nor upon the owner of the two portions, with the three, so you would break them’. Then heasws said: ‘It is like that until it ends up to the seven’.12

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى جَمِيعاً، عَنِ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، عَنْ أَبِي الْيَقْظَانِ، عَنْ يَعْقُوبَ بْنِ الضَّحَّاكِ ـ: رَجُلٍ مِنْ أَصْحَابِنَا ـ سَرَّاجٍ وَكَانَ خَادِماً لِأَبِي عَبْدِ اللهِ عليه‌السلام ـ قَالَ: بَعَثَنِي أَبُو عَبْدِ اللهِ عليه‌السلام فِي حَاجَةٍ ـ وَهُوَ بِالْحِيرَةِ ـ أَنَا وَجَمَاعَةً مِنْ مَوَالِيهِ، قَالَ: فَانْطَلَقْنَا فِيهَا، ثُمَّ رَجَعْنَا مُغْتَمِّينَ، قَالَ: وَكَانَ فِرَاشِي فِي‌ الْحَائِرِ الَّذِي كُنَّا فِيهِ نُزُولاً، فَجِئْتُ ـ وَأَنَا بِحَالٍ ـ فَرَمَيْتُ بِنَفْسِي، فَبَيْنَا أَنَا كَذلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللهِ عليه‌السلام قَدْ أَقْبَلَ، قَالَ: فَقَالَ: « قَدْ أَتَيْنَاكَ »، أَوْ قَالَ: « جِئْنَاكَ »، فَاسْتَوَيْتُ جَالِساً، وَجَلَسَ عَلى صَدْرِ فِرَاشِي، فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ، فَأَخْبَرْتُهُ، فَحَمِدَ اللهَ.

ثُمَّ جَرى ذِكْرُ قَوْمٍ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّا نَبْرَأُ مِنْهُمْ؛ إِنَّهُمْ لَايَقُولُونَ مَا نَقُولُ، قَالَ: فَقَالَ: « يَتَوَلَّوْنَا وَلَا يَقُولُونَ مَا تَقُولُونَ، تَبْرَؤُونَ مِنْهُمْ؟ » قَالَ: قُلْتُ: نَعَمْ، قَالَ: « فَهُوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ، فَيَنْبَغِي لَنَا أَنْ نَبْرَأَ مِنْكُمْ؟ » قَالَ: قُلْتُ: لَا، جُعِلْتُ فِدَاكَ، قَالَ: « وَ هُوَ ذَا عِنْدَ اللهِ مَا لَيْسَ عِنْدَنَا، أَفَتَرَاهُ اطَّرَحَنَا ؟ » قَالَ: قُلْتُ: لَاوَاللهِ‌ جُعِلْتُ فِدَاكَ، مَا نَفْعَلُ ؟

قَالَ: « فَتَوَلَّوْهُمْ وَلَا تَبَرَّؤُوا مِنْهُمْ؛ إِنَّ مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ، وَمِنْهُمْ مَنْ لَهُ سَهْمَانِ، وَمِنْهُمْ مَنْ لَهُ ثَلَاثَةُ أَسْهُمٍ، وَمِنْهُمْ مَنْ لَهُ أَرْبَعَةُ أَسْهُمٍ، وَمِنْهُمْ مَنْ لَهُ خَمْسَةُ أَسْهُمٍ، وَمِنْهُمْ مَنْ لَهُ سِتَّةُ أَسْهُمٍ، وَمِنْهُمْ مَنْ لَهُ سَبْعَةُ أَسْهُمٍ، فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلى مَا عَلَيْهِ صَاحِبُ السَّهْمَيْنِ، وَلَا صَاحِبُ السَّهْمَيْنِ عَلى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ، وَلَا صَاحِبُ الثَّلَاثَةِ عَلى مَا عَلَيْهِ صَاحِبُ الْأَرْبَعَةِ، وَلَا صَاحِبُ الْأَرْبَعَةِ عَلى مَا عَلَيْهِ صَاحِبُ الْخَمْسَةِ، وَلَا صَاحِبُ الْخَمْسَةِ عَلى مَا عَلَيْهِ صَاحِبُ السِّتَّةِ، وَلَا صَاحِبُ السِّتَّةِ عَلى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ.

وَسَأَضْرِبُ لَكَ مَثَلاً: إِنَّ رَجُلاً كَانَ لَهُ جَارٌ وَكَانَ نَصْرَانِيّاً، فَدَعَاهُ إِلَى الْإِسْلَامِ، وَزَيَّنَهُ لَهُ، فَأَجَابَهُ، فَأَتَاهُ سُحَيْراً، فَقَرَعَ عَلَيْهِ الْبَابَ، فَقَالَ لَهُ: مَنْ هذَا؟ قَالَ: أَنَا فُلَانٌ، قَالَ: وَمَا حَاجَتُكَ؟ فَقَالَ: تَوَضَّأْ، وَالْبَسْ ثَوْبَيْكَ، وَمُرَّ بِنَا إِلَى الصَّلَاةِ، قَالَ: فَتَوَضَّأَ، وَلَبِسَ ثَوْبَيْهِ، وَخَرَجَ مَعَهُ، قَالَ: فَصَلَّيَا مَا شَاءَ اللهُ، ثُمَّ صَلَّيَا الْفَجْرَ، ثُمَّ مَكَثَا حَتّى أَصْبَحَا، فَقَامَ الَّذِي كَانَ نَصْرَانِيّاً يُرِيدُ مَنْزِلَهُ، فَقَالَ لَهُ الرَّجُلُ: أَيْنَ تَذْهَبُ؟ النَّهَارُ قَصِيرٌ، وَالَّذِي بَيْنَكَ وَبَيْنَ الظُّهْرِ قَلِيلٌ، قَالَ: فَجَلَسَ مَعَهُ إِلى أَنْ صَلَّى الظُّهْرَ، ثُمَّ قَالَ: وَمَا بَيْنَ الظُّهْرِ وَالْعَصْرِ قَلِيلٌ، فَاحْتَبَسَهُ حَتّى صَلَّى الْعَصْرَ، قَالَ: ثُمَّ قَامَ، وَأَرَادَ أَنْ يَنْصَرِفَ إِلى مَنْزِلِهِ، فَقَالَ لَهُ: إِنَّ هذَا آخِرُ النَّهَارِ، وَأَقَلُّ مِنْ أَوَّلِهِ، فَاحْتَبَسَهُ‌ حَتّى صَلَّى الْمَغْرِبَ، ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلى مَنْزِلِهِ، فَقَالَ لَهُ: إِنَّمَا بَقِيَتْ صَلَاةٌ وَاحِدَةٌ، قَالَ: فَمَكَثَ حَتّى صَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ تَفَرَّقَا.

فَلَمَّا كَانَ سُحَيْراً غَدَا عَلَيْهِ، فَضَرَبَ عَلَيْهِ الْبَابَ، فَقَالَ: مَنْ هذَا؟ قَالَ: أَنَا فُلَانٌ، قَالَ: وَمَا حَاجَتُكَ ؟ قَالَ: تَوَضَّأْ، وَالْبَسْ ثَوْبَيْكَ، وَاخْرُجْ بِنَا، فَصَلِّ، قَالَ: اطْلُبْ لِهذَا الدِّينِ مَنْ هُوَ أَفْرَغُ مِنِّي، وَأَنَا إِنْسَانٌ مِسْكِينٌ، وَعَلَيَّ عِيَالٌ ».

فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَدْخَلَهُ فِي شَيْ‌ءٍ أَخْرَجَهُ مِنْهُ » أَوْ قَالَ: « أَدْخَلَهُ مِنْ مِثْلِ ذِهْ، وَأَخْرَجَهُ مِنْ مِثْلِ هذَا ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Fazzal, from Al Hassan Bin Al Jaham, from Abu Al Yaqteen, from Yaqoub Bin Al Zahhaq,

(It has been narrated) from a man from our companions, Sirraj, and he was a servant of Abu Abdullahasws who said, ‘Abu Abdullahasws sent me regarding a need and heasws was at Al-Hira, I and a group of hisasws slaves. So we went regarding it. Then we returned gloomy.

He said, ‘And my bed was in Al-Ha’er which we had lodged in. So I went and I was in a (gloomy) state, so I threw myself (on the bed). So while I was like that when I was with Abu Abdullahasws who had come over. So heasws said: ‘Iasws have come to you’, or heasws said: ‘Weasws have come to you’. So I sat up straight, and heasws sat upon the middle of my bed. So heasws asked me about what heasws had sent me for, so. I informed himasws. So heasws Praised Allahazwj.

Then there flowed a mention of a group of people, so I said, ‘May I be sacrificed for youasws! We disavow from them. They are not saying (believing) in what we are saying (believing in)’. So heasws said: ‘(If) they were befriending usasws and not saying what you are saying, you would be disassociating from them?’

I said, ‘Yes’. Heasws said: ‘So since that which is with usasws is not what is with you, so it would be befitting for usasws what weasws disassociate from you?’ I said, ‘No, may I be sacrificed for youasws!’ Heasws said: ‘And since that which is with Allahazwj is what is not with usasws, so what is your view, should weasws drop it?’ I said, ‘No, by Allahazwj, may I be sacrificed for youasws! What should we do?’

Heasws said: ‘So befriend them and do not disassociate from them. From the Muslims, there is the one from him there is one portion, and from them is the one for whom there are two portions, and from them is the one for whom there are three portions, and from them is the one for whom there are four portions, and from them is the one for whom there are five portions, and from them is the one for him there are six portions, and from them is the one for whom there are seven portions.

So it is not befitting that the owner of the one portion be burdened with what is upon the owner of the two portions, nor the owner of the two potions by what is upon the owner of the three, nor the owner of the three by what is upon the owner of the four,

nor the owner of the four by what is upon the owner of the five, nor the owner of the five by what is upon the owner of the six, nor the owner of the six by what is upon the owner of the seven.

And Iasws shall strike an example for you. A man had a neighbour for him, and he was a Christian. So he invited him to Al-Islām, and adorned it for him. So he responded to it. So he went over at pre-dawn and knocked the door upon him. So he said to him, ‘Who is this?’ He said, ‘I am so and so’. He said, ‘And what is your need?’ So he said, ‘You should perform ablution and wear your clothes and come with me to the Salāt (in the Masjid)’. So he performed ablution and wore his clothes and went with him’.

Heasws said: ‘So they both prayed Salāt whatever Allahazwj so Desired, then prayed Al-Fajr Salāt. Then they both remain until the morning. So he arose, the one who used to be a Christian, intending to go to his house. So the man said to him, ‘Where are you going? The day is short, and that which is between you and Al-Zohr (Salāt), is little (time)’. So he sat with him until he prayed Al-Zohr Salāt. Then he said, ‘And how little (time) is between Al-Zohr and Al-Asr (Salāt)’. So he withheld him until he prayed Al-Asr.

Then he arose and intended to leave to go to his house. So he said to him, ‘This is the end of the day, and it is less than its beginning’. So he withheld him until he prayed Al-Maghrib. Then he intended to leave to go to his house, so he said to him, ‘But rather, there remains one Salāt (only)’. So he remained until he had prayed Al-Isha the last. Then they both dispersed.

So when it was the next pre-dawn upon him, he knocked the door upon him. So he said, ‘Who is this?’ He said, ‘I am so and so’. He said, ‘And what is your need?’ He said, ‘Perform ablution and wear your clothes, and come out with me, so pray Salāt’. He said, ‘Seek for this religion the one who is more free (for time) than I am, and I am a poor person, and upon me are dependants’.

So Abu Abdullahasws said: ‘He entered him into something (but then he) took it out from him’, or heasws said: ‘He entered him from the likes of those ones and took him out from the likes of this’.13

21- بَابٌ آخَرُ مِنْهُ

Chapter 21 – Another chapter from it

1. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مُوسى، عَنْ أَحْمَدَ بْنِ عُمَرَ، عَنْ يَحْيَى بْنِ أَبَانٍ، عَنْ شِهَابٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللهُ ـ تَبَارَكَ وَتَعَالى ـ هذَا الْخَلْقَ، لَمْ يَلُمْ أَحَدٌ أَحَداً »

فَقُلْتُ: أَصْلَحَكَ اللهُ، فَكَيْفَ ذَاكَ ؟

فَقَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ خَلَقَ أَجْزَاءً بَلَغَ بِهَا تِسْعَةً وَأَرْبَعِينَ جُزْءاً، ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَاراً، فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ، ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ، فَجَعَلَ فِي رَجُلٍ عُشْرَ جُزْءٍ، وَفِي آخَرَ عُشْرَيْ جُزْءٍ حَتّى بَلَغَ بِهِ جُزْءاً تَامّاً، وَفِي آخَرَ جُزْءاً وَعُشْرَ جُزْءٍ، وَ آخَرَ جُزْءاً وَعُشْرَيْ جُزْءٍ، وَ آخَرَ جُزْءاً وَثَلَاثَةَ أَعْشَارِ جُزْءٍ، حَتّى بَلَغَ بِهِ جُزْءَيْنِ تَامَّيْنِ، ثُمَّ بِحِسَابِ ذلِكَ حَتّى بَلَغَ بِأَرْفَعِهِمْ تِسْعَةً وَأَرْبَعِينَ جُزْءاً، فَمَنْ لَمْ يَجْعَلْ فِيهِ إِلاَّ عُشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعُشْرَيْنِ، وَكَذلِكَ صَاحِبُ الْعُشْرَيْنِ لَايَكُونُ مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَارِ، وَكَذلِكَ مَنْ تَمَّ لَهُ جُزْءٌ لَايَقْدِرُ عَلى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ، وَلَوْ عَلِمَ النَّاسُ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ‌ هذَا الْخَلْقَ عَلى هذَا، لَمْ يَلُمْ أَحَدٌ أَحَداً ».

Ahmad Bin Muhammad, from Al Hassan Bin Musa, from Ahmad Bin Umar, from Yahya Bin Aban, from Shihab who said,

‘I heard Abu Abdullahasws saying: ‘If the people knew how Allahazwj Blessed and High Created this creation (people), no one would blame anyone’. So I said, ‘May Allahazwj Keep youasws well! How was that?’ So heasws said: ‘Allahazwj Blessed and High Created parts reaching forty-nine parts by it. Then Heazwj Made the parts into tenths, thus making the ten tenths. Then Heazwj Distributed it between the people.

So Heazwj Made to be in a man a tenth of a part, and in another, two-tenths of a part, until reaching by it, a complete part; and in another a part and a tenth of a part, and another a part and two-tenths of a part, and another a part and three-tenths of a part, until reaching by it, two parts complete. Then by the accounting of that, until reaching with the highest of them, forty nine parts.

So the one in whom there has not been Made to be except for a tenth of a part would not be able upon becoming like the owner of the two-tenths; and similarly the owner of the two-tenths cannot happen to be like the owner of the three-tenth; and similar to that, the one for whom a part is complete is not able upon becoming like the owner of the two parts. And if the people knew that Allahazwj Mighty and Majestic Created this creation (people) upon this, no one would blame any one’.14

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ حَمَّادٍ الْخَزَّازِ، عَنْ عَبْدِ الْعَزِيزِ الْقَرَاطِيسِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا عَبْدَ الْعَزِيزِ، إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ، بِمَنْزِلَةِ السُّلَّمِ يُصْعَدُ مِنْهُ مِرْقَاةً بَعْدَ مِرْقَاةٍ، فَلَا يَقُولَنَّ صَاحِبُ الِاثْنَيْنِ لِصَاحِبِ الْوَاحِدِ: لَسْتَ عَلى شَيْ‌ءٍ حَتّى يَنْتَهِيَ إِلَى الْعَاشِرِ، فَلَا تُسْقِطْ مَنْ هُوَ دُونَكَ؛ فَيُسْقِطَكَ مَنْ هُوَ فَوْقَكَ، وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلُ مِنْكَ بِدَرَجَةٍ، فَارْفَعْهُ إِلَيْكَ بِرِفْقٍ، وَلَا تَحْمِلَنَّ عَلَيْهِ مَا لَايُطِيقُ؛ فَتَكْسِرَهُ؛ فَإِنَّ مَنْ كَسَرَ مُؤْمِناً فَعَلَيْهِ جَبْرُهُ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Muhamad Bin Usman, from Muhammad Bin Hammad Al Khazzaz, from Abdul Aziz Al Qarataysi who said,

‘Abu Abdullahasws said to me: ‘O Abdul Aziz! The Emān is of ten levels at the status of the staircase. One would climb from it, a step after a step. So let not the one on the second step say to the one who is on the first, ‘You are not upon anything’, until he ends up at the tenth. So do not drop the one who is below you, so the one who is above you would drop (you). And when you see the one who is lower than you by a level, so raise him to you by kindness, but do not burden upon him what he cannot endure, so you would break him, for the one who breaks a Momin, so upon him its consequences (blame)’.15

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ‌ ابْنِ مُسْكَانَ، عَنْ سَدِيرٍ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّ الْمُؤْمِنِينَ عَلى مَنَازِلَ: مِنْهُمْ عَلى وَاحِدَةٍ، وَمِنْهُمْ عَلَى اثْنَتَيْنِ، وَمِنْهُمْ عَلى ثَلَاثٍ، وَمِنْهُمْ عَلى أَرْبَعٍ، وَمِنْهُمْ عَلى خَمْسٍ، وَمِنْهُمْ عَلى سِتٍّ، وَمِنْهُمْ عَلى سَبْعٍ؛ فَلَوْ ذَهَبْتَ تَحْمِلُ عَلى صَاحِبِ الْوَاحِدَةِ ثِنْتَيْنِ، لَمْ يَقْوَ؛ وَعَلى صَاحِبِ الثِّنْتَيْنِ ثَلَاثاً، لَمْ يَقْوَ؛ وَعَلى صَاحِبِ الثَّلَاثِ أَرْبَعاً، لَمْ يَقْوَ؛ وَعَلى صَاحِبِ الْأَرْبَعِ خَمْساً، لَمْ يَقْوَ؛ وَعَلى صَاحِبِ الْخَمْسِ سِتّاً، لَمْ يَقْوَ؛ وَعَلى صَاحِبِ السِّتِّ سَبْعاً، لَمْ يَقْوَ؛ وَ عَلى هذِهِ الدَّرَجَاتُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Sadeyr who said,

‘Abu Ja’farasws said to me: ‘The Momins are upon levels. From them are ones upon one, and from them are ones upon two, and from them are ones upon three, and from them are ones upon four, and from them are ones upon five, and from them are ones upon six, and from them are one upon seven.

So if you were to go and burden two upon the owner of the one he would not be strong enough (for it), and (burden) three upon the owner of the two he would not be strong enough (for it), and (burden) four upon the owner of the three he would not be strong enough (for it), and (burden) five upon the owner of the four he would not be strong enough (for it), and (burden) six upon the owner of the five he would not be strong enough (for it), and (burden) seven upon the owner of the six he would not be strong enough (for it). These are the levels’.16

4. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا أَنْتُمْ وَالْبَرَاءَةَ يَبْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ؟ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ، وَبَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ، وَبَعْضُهُمْ أَنْفَذُ بَصَراً مِنْ بَعْضٍ، وَهِيَ الدَّرَجَاتُ ».

From him, from Ali Bin Al Hakam, from Muhammad Bin Sinan, from Al Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullahasws having said: ‘What are you and the disavowing (Tabarra)? Some of you are disavowing (Tabarra) from the others. The Momins, some of them are superior to some, and some of them are more frequent of the Salāt than some, and some of them are of more accomplished insight than some, and these are the levels’.17

22- بَابُ نِسْبَةِ الْإِسْلَامِ

Chapter 22 – Ascription of Al-Islām

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « لَأَنْسُبَنَّ الْإِسْلَامَ نِسْبَةً لَمْ يَنْسُبْهُ أَحَدٌ قَبْلِي وَلَا يَنْسُبُهُ أَحَدٌ بَعْدِي إِلاَّ بِمِثْلِ ذلِكَ، إِنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ، وَالتَّسْلِيمَ هُوَ الْيَقِينُ، وَالْيَقِينَ هُوَ التَّصْدِيقُ، وَالتَّصْدِيقَ هُوَ الْإِقْرَارُ، وَالْإِقْرَارَ هُوَ الْعَمَلُ، وَالْعَمَلَ هُوَ الْأَدَاءُ، إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنْ رَأْيِهِ، وَلكِنْ أَتَاهُ مِنْ رَبِّهِ، فَأَخَذَهُ؛ إِنَّ الْمُؤْمِنَ يُرى يَقِينُهُ فِي عَمَلِهِ، وَالْكَافِرَ يُرى إِنْكَارُهُ فِي عَمَلِهِ، فَوَ الَّذِي نَفْسِي بِيَدِهِ، مَا عَرَفُوا أَمْرَهُمْ، فَاعْتَبِرُوا إِنْكَارَ الْكَافِرِينَ وَالْمُنَافِقِينَ بِأَعْمَالِهِمُ الْخَبِيثَةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it, said,

‘Amir Al-Momineenasws said: ‘Iasws shall ascribe (describe) Al-Islām with such an ascription, none has ascribed it as such before measws and no one would be ascribing it after measws (but only) with the likes of that (copying it from measws). Al-Islām, it is the submission, and the submission, it is the conviction, and the conviction, it is the ratification, and the ratification, it is the acknowledgement, and the acknowledgement, it is the deed, and the deed, it is the performance (of it).

A Momin (Believer) would not take his Religion from his own opinions, but it would be Given to him from his Lordazwj, so he would take it. A Momin, his conviction can be seen in his deeds, and the disMomin, his denial would be seen in his deeds. So, by the Oneazwj in Whose Hand is myasws soul, they will not recognise their matter. Therefore, learn a lesson from the denial of the disMomin and the hypocrites in their bad deeds’.18

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمنِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْإِسْلَامُ عُرْيَانٌ، فَلِبَاسُهُ الْحَيَاءُ، وَزِينَتُهُ الْوَفَاءُ، وَمُرُوءَتُهُ الْعَمَلُ الصَّالِحُ، وَعِمَادُهُ الْوَرَعُ، وَ لِكُلِّ شَيْ‌ءٍ أَسَاسٌ، وَأَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ ».

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ.

From him, from his father, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Al-Islām is bare, so clothe it with the bashfulness, and adorn it with the dignity, and its personality is the righteous deed, and its pillar is the piety, and for every thing is a foundation, and the foundation of Al-Islām is love for usasws the Peopleasws of the Household’.

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

(It has been narrated) from Abu Abdullahasws – similar to it.19

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ: عَنْ أَبِي جَعْفَرٍ الثَّانِي عليه‌السلام، عَنْ أَبِيهِ، عَنْ جَدِّهِ ـ صَلَوَاتُ اللهِ عَلَيْهِمْ ـ قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ خَلَقَ الْإِسْلَامَ، فَجَعَلَ لَهُ عَرْصَةً، وَجَعَلَ لَهُ نُوراً، وَجَعَلَ لَهُ حِصْناً، وَجَعَلَ لَهُ نَاصِراً؛ فَأَمَّا عَرْصَتُهُ فَالْقُرْآنُ، وَأَمَّا نُورُهُ فَالْحِكْمَةُ، وَأَمَّا حِصْنُهُ فَالْمَعْرُوفُ، وَأَمَّا أَنْصَارُهُ فَأَنَا وَأَهْلُ بَيْتِي وَشِيعَتُنَا؛ فَأَحِبُّوا أَهْلَ بَيْتِي وَشِيعَتَهُمْ وَأَنْصَارَهُمْ؛ فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَنَسَبَنِي جَبْرَئِيلُ عليه‌السلام لِأَهْلِ السَّمَاءِ، اسْتَوْدَعَ اللهُ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشِيعَتِهِمْ فِي قُلُوبِ الْمَلَائِكَةِ، فَهُوَ عِنْدَهُمْ وَدِيعَةٌ إِلى يَوْمِ الْقِيَامَةِ، ثُمَّ هَبَطَ بِي إِلى أَهْلِ الْأَرْضِ، فَنَسَبَنِي لِأَهْلِ الْأَرْضِ، فَاسْتَوْدَعَ اللهُ ـ عَزَّ وَجَلَّ ـ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشِيعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي، فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَدِيعَتِي فِي أَهْلِ بَيْتِي إِلى يَوْمِ الْقِيَامَةِ، أَلَا فَلَوْ أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبَدَ اللهَ ـ عَزَّ وَجَلَّ ـ عُمُرَهُ أَيَّامَ الدُّنْيَا، ثُمَّ لَقِيَ اللهَ ـ عَزَّ وَجَلَّ ـ مُبْغِضاً لِأَهْلِ بَيْتِي وَشِيعَتِي، مَا فَرَّجَ اللهُ صَدْرَهُ إِلاَّ عَنِ النِّفَاقِ ».

A number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al Hasany,

(It has been narrated) from Abu Ja’farasws the 2nd, from hisasws fatherasws, from hisasws grandfatherasws having said: ‘Amir Al-Momineenasws said: ‘Rasool-Allahsaww said: ‘Allahazwj Created Al-Islām. So Heazwj Made a land for it, and a light, and Made a fort for it, and Made a helper for it.

So, as for its land, so it is the Quran, and as for its’ نُورُ’ Light, so it is the Wisdom, and as for its fort, so it is the goodness, and as for its helpers, so it is Isaww, and the Peopleasws of mysaww Household, and ourasws Shia. Therefore, love the Peopleasws of mysaww Household and theirasws Shia and their helpers, for what Isaww was ascended with to the sky of the world, Jibraeelas introduced mesaww to the inhabitants of the sky. Allahazwj Entrusted love for mesaww, and love for the Peopleasws of mysaww Household and their Shia into the hearts of the Angels. So it is a deposit with them up to the Day of Judgement.

Then Isaww was descended with to the inhabitants of the earth. So heas introduced mesaww to the people of the earth, and Allahazwj Entrusted the love for mesaww, and the love for the Peopleasws of mysaww Household and theirasws Shia into the hearts of the Momins of mysaww community. Thus, the Momins of mysaww community would be preserving mysaww entrustment and that of the Peopleasws of mysaww Household up to the Day of Judgement.

Indeed! If a man from mysaww community were to worship Allahazwj Mighty and Majestic for his lifetime of the days of the world, then meets Allahazwj Mighty and Majestic as hateful towards the Peopleasws of mysaww Household and mysaww Shia, Allahazwj will not Open his chest for anything except for the hypocrisy’.20

23- بَابُ خِصَالِ الْمُؤْمِنِ

Chapter 23 – Characteristics of the’Momin’ (Believer)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ غَالِبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ: وَقُوراً عِنْدَ الْهَزَاهِزِ، صَبُوراً عِنْدَ الْبَلَاءِ، شَكُوراً عِنْدَ الرَّخَاءِ، قَانِعاً بِمَا رَزَقَهُ اللهُ، لَايَظْلِمُ الْأَعْدَاءَ، وَلَا يَتَحَامَلُ لِلْأَصْدِقَاءِ، بَدَنُهُ مِنْهُ فِي تَعَبٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ.

إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ، وَالْحِلْمَ وَزِيرُهُ، وَالْعَقْلَ أَمِيرُ جُنُودِهِ، وَالرِّفْقَ أَخُوهُ، وَالْبِرَّ وَالِدُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from jameel Bin Salih, from Abdul Malik Bin Ghalib,

(It has been narrated) from Abu Abdullahasws having said: ‘It is befitting for the Momin (Believer) that there happen to be eight characteristics in him – dignity during distubances, patience during the afflictions, gratefulness during the prosperity, contentment with what Allahazwj has Graced him, not being unjust to the enemies, not being a burden to his friends, his body should be tired from it (the hard work) but the people would be at rest from him.

The knowledge is a friend of the Momin, and the forbearance is his Vizier, and the intellect is the commander of his army, and the kindness is his brother, and the righteousness is his father’.21

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ: التَّوَكُّلُ عَلَى اللهِ، وَتَفْوِيضُ الْأَمْرِ إِلَى اللهِ، وَالرِّضَا بِقَضَاءِ‌ اللهِ، وَالتَّسْلِيمُ لِأَمْرِ اللهِ عَزَّ وَجَلَّ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws having said: ‘Amir Al-Momineenasws said: ‘The Emān has four pillars for it – the reliance upon Allahazwj, and delegating the matter to Allahazwj, and the pleasure with the Judgement of Allahazwj, and the submission to the Command of Allahazwj Mighty and Majestic’.22

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمنِ بْنِ أَبِي لَيْلى، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّكُمْ لَاتَكُونُونَ صَالِحِينَ حَتّى تَعْرِفُوا، وَلَا تَعْرِفُونَ حَتّى تُصَدِّقُوا، وَلَا تُصَدِّقُونَ حَتّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لَايَصْلُحُ أَوَّلُهَا إِلاَّ بِآخِرِهَا، ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَتَاهُوا تَيْهاً بَعِيداً، إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ لَايَقْبَلُ إِلاَّ الْعَمَلَ الصَّالِحَ، وَلَا يَتَقَبَّلُ اللهُ إِلاَّ بِالْوَفَاءِ بِالشُّرُوطِ وَالْعُهُودِ، وَمَنْ وَفَى اللهَ بِشُرُوطِهِ وَاسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ، نَالَ مَا عِنْدَهُ وَاسْتَكْمَلَ وَعْدَهُ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَخْبَرَ الْعِبَادَ بِطُرُقِ الْهُدى، وَشَرَعَ لَهُمْ فِيهَا الْمَنَارَ، وَأَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ، فَقَالَ: (وَإِنِّي لَغَفّارٌ لِمَنْ تابَ وَآمَنَ وَعَمِلَ صالِحاً ثُمَّ اهْتَدى) وَقَالَ: (إِنَّما يَتَقَبَّلُ اللهُ مِنَ الْمُتَّقِينَ) فَمَنِ اتَّقَى اللهَ ـ عَزَّ وَجَلَّ ـ فِيمَا أَمَرَهُ، لَقِيَ اللهَ ـ عَزَّ وَجَلَّ ـ مُؤْمِناً بِمَا جَاءَ بِهِ مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم؛ هَيْهَاتَ هَيْهَاتَ، فَاتَ قَوْمٌ وَمَاتُوا قَبْلَ أَنْ يَهْتَدُوا، وَظَنُّوا أَنَّهُمْ آمَنُوا، وَأَشْرَكُوا مِنْ حَيْثُ لَايَعْلَمُونَ؛ إِنَّهُ مَنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدى، وَمَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّدى.

وَصَلَ اللهُ طَاعَةَ وَلِيِّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ، وَطَاعَةَ رَسُولِهِ بِطَاعَتِهِ؛ فَمَنْ تَرَكَ طَاعَةَ وُلَاةِ الْأَمْرِ، لَمْ يُطِعِ اللهَ وَلَا رَسُولَهُ، وَهُوَ الْإِقْرَارُ بِمَا نَزَلَ مِنْ عِنْدِ اللهِ، (خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)، وَالْتَمِسُوا الْبُيُوتَ الَّتِي (أَذِنَ اللهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ)؛ فَإِنَّهُ قَدْ خَبَّرَكُمْ أَنَّهُمْ (رِجالٌ لا تُلْهِيهِمْ تِجارَةٌ وَلا بَيْعٌ عَنْ ذِكْرِ اللهِ وَإِقامِ الصَّلاةِ وَإِيتاءِ الزَّكاةِ يَخافُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصارُ)

إِنَّ اللهَ قَدِ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ، ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِذلِكَ فِي نُذُرِهِ، فَقَالَ: (وَإِنْ مِنْ أُمَّةٍ إِلاّ خَلا فِيها نَذِيرٌ) تَاهَ مَنْ جَهِلَ، وَاهْتَدى مَنْ أَبْصَرَ وَعَقَلَ؛ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (فَإِنَّها لا تَعْمَى الْأَبْصارُ وَلكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ) وَكَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ ؟ وَكَيْفَ يُبْصِرُ مَنْ لَمْ يُنْذَرْ ؟ اتَّبِعُوا رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَأَقِرُّوا بِمَا نَزَلَ مِنْ عِنْدِ اللهِ، وَاتَّبِعُوا آثَارَ الْهُدى؛ فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَالتُّقى.

وَاعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى بْنَ مَرْيَمَ عليه‌السلام، وَأَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ، لَمْ يُؤْمِنْ؛ اقْتَصُّوا الطَّرِيقَ بِالْتِمَاسِ الْمَنَارِ، وَالْتَمِسُوا مِنْ وَرَاءِ الْحُجُبِ الْآثَارَ؛ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ، وَتُؤْمِنُوا بِاللهِ رَبِّكُمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Abdullahasws having said: ‘You will never happen to be righteous until you recognise, and you will not be recognising until you ratify, and you will not be ratifying until you submit to the four doors, its first one not being correct except by its last one. Strayed, are the companions of the three and they have wandered with a far wandering.

Allahazwj Blessed and High does not Accept except for the righteous deed, nor does Allahazwj Accept except with the loyalty with the stipulations and the Covenants. And the one who is loyal to Allahazwj with Hisazwj Stipulations and completes what is described in his Covenant, would attain what is in Hisazwj Presence, and Heazwj would Complete Hisazwj Promise. Allahazwj Mighty and Majestic Informed the servants with the way of the Guidance and Explained to them that there are minarets therein, and Informed them how they should be travelling, so Heazwj Said [20: 82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance.

And Heazwj Said [5: 27] But rather, Allah only Accepts from those who are pious. So the one who fears Allahazwj Mighty and Majestic would meet Allahazwj Mighty and Majestic as a Momin in whatever Muhammadsaww came with. Far be it! Far be it! Lost are the people and they died before they were guided and they thought that they were believing, and instead they associated (committed Shirk) from (an aspect) where they were not knowing. The one who comes to the houses from its doors would be guided, and the one who takes (a way) of the others would travel upon a road of annihilation.

Allahazwj Linked the obedience to the Guardianasws of Hisazwj Command with the obedience to Hisazwj Rasool, and the obedience to Hisazwj Rasoolsaww with obedience to Himazwj. So the one who neglects the obedience to the Mastersasws of the Command, would neither be obeying Allahazwj nor Hisazwj Rasoolsaww, and it is the acknowledgement with whatever was Revealed from the Presence of Allahazwj. [7: 31] Take to your adornments at every Masjid and seek the [24: 36] houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them.

So Heazwj has Informed you that these are [24: 37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Salāt and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned. Allahazwj had Selected the Rasoolsas for Hisazwj Comman. Then Heazwj Selected themas as ratifier to that regarding the warning.

So Heazwj Said [35: 24] and there is not a community but a warner has gone among them. The one who ignorant (of this), strayed, and the one who had insight and intellect was Guided. Allahazwj Mighty and Majestic is Saying [22: 46] For surely it is not the eyes that are blind, but blind are the hearts which are in the chests. And how can he be Guided, the one who does not see, and how can he see, the one who was not warned.

Follow Rasool-Allahsaww and acknowledge with what was Revealed from the Presence of Allahazwj and follow the the effects of the Guidance for these are signs of the entrustments and the piety. And know! If a man were to deny Isaas Bin Maryamas and acknowledge with the ones besides himas from the Rasoolsas, would not have believed. Shorten the way by seeking the Minarets, and seek from behind the veils, the effect which would perfect the matter of your Religion, and believe in Allahazwj, your Lordazwj’.23

4. عَنْهُ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ: عَنْ أَبِي الْحَسَنِ الرِّضَا، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « رَفَعَ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَوْمٌ فِي بَعْضِ غَزَوَاتِهِ، فَقَالَ: مَنِ الْقَوْمُ ؟ فَقَالُوا: مُؤْمِنُونَ يَا رَسُولَ اللهِ، قَالَ: وَمَا بَلَغَ مِنْ‌ إِيمَانِكُمْ؟ قَالُوا: الصَّبْرُ عِنْدَ الْبَلَاءِ، وَالشُّكْرُ عِنْدَ الرَّخَاءِ، وَالرِّضَا بِالْقَضَاءِ.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: حُلَمَاءُ، عُلَمَاءُ، كَادُوا مِنَ الْفِقْهِ أَنْ يَكُونُوا أَنْبِيَاءَ، إِنْ كُنْتُمْ كَمَا تَصِفُونَ فَلَا تَبْنُوا مَا لَاتَسْكُنُونَ، وَلَا تَجْمَعُوا مَا لَاتَأْكُلُونَ، وَاتَّقُوا اللهَ الَّذِي إِلَيْهِ تُرْجَعُونَ ».

From him, from his father, from Suleyman Al Ja’fary,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws, from hisasws fatherasws having said: ‘A group of people came up to Rasool-Allahsaww during one of hissaww military expeditions, so hesaww said: ‘Who are these people?’ So they said, ‘Momins, O Rasool-Allahsaww! Hesaww said: ‘And what has reached from your Emān?’ They said, ‘The patience during the afflictions, and the gratefulness during the prosperity, and the pleasure with the Ordainment’.

So Rasool-Allahsaww said: ‘Forbearing, knowledgeable. The understanding is almost as if it could happen to be of Prophetsas, if you are just as you are describing (yourselves to be). So, do not build what you would not be living in, and do not amass what you would not be consuming, and fear Allahazwj, the One to Whom you will be returning’.24

24- بَابٌ

Chapter 24 – A Chapter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ يَعْقُوبَ السَّرَّاجِ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام؛ وَبِأَسَانِيدَ مُخْتَلِفَةٍ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام فِي دَارِهِ ـ أَوْ قَالَ: فِي الْقَصْرِ ـ وَنَحْنُ مُجْتَمِعُونَ، ثُمَّ أَمَرَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ فَكُتِبَ فِي كِتَابٍ، وَقُرِئَ عَلَى النَّاسِ.

وَرَوى غَيْرُهُ أَنَّ ابْنَ الْكَوَّاءِ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام عَنْ صِفَةِ الْإِسْلَامِ وَالْإِيمَانِ وَالْكُفْرِ وَالنِّفَاقِ، فَقَالَ: « أَمَّا بَعْدُ، فَإِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ شَرَعَ الْإِسْلَامَ، وَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ، وَأَعَزَّ أَرْكَانَهُ لِمَنْ حَارَبَهُ، وَجَعَلَهُ عِزّاً لِمَنْ تَوَلاَّهُ، وَسِلْماً لِمَنْ دَخَلَهُ، وَهُدًى لِمَنِ ائْتَمَّ بِهِ، وَزِينَةً لِمَنْ تَجَلَّلَهُ، وَعُذْراً لِمَنِ انْتَحَلَهُ، وَعُرْوَةً لِمَنِ اعْتَصَمَ بِهِ، وَحَبْلاً لِمَنِ اسْتَمْسَكَ بِهِ، وَبُرْهَاناً لِمَنْ تَكَلَّمَ بِهِ، وَنُوراً لِمَنِ اسْتَضَاءَ بِهِ، وَعَوْناً لِمَنِ اسْتَغَاثَ بِهِ، وَشَاهِداً لِمَنْ خَاصَمَ بِهِ، وَفُلْجاً لِمَنْ حَاجَّ بِهِ، وَعِلْماً لِمَنْ وَعَاهُ، وَحَدِيثاً لِمَنْ‌ رَوى، وَحُكْماً لِمَنْ قَضى، وَحِلْماً لِمَنْ جَرَّبَ، وَلِبَاساً لِمَنْ تَدَبَّرَ، وَفَهْماً لِمَنْ تَفَطَّنَ، وَيَقِيناً لِمَنْ عَقَلَ، وَبَصِيرَةً لِمَنْ عَزَمَ، وَآيَةً لِمَنْ تَوَسَّمَ، وَعِبْرَةً لِمَنِ اتَّعَظَ، وَنَجَاةً لِمَنْ صَدَّقَ، وَتُؤَدَةً لِمَنْ أَصْلَحَ، وَزُلْفى لِمَنِ اقْتَرَبَ، وَثِقَةً لِمَنْ تَوَكَّلَ، وَرَخَاءً لِمَنْ فَوَّضَ، وَسُبْقَةً لِمَنْ أَحْسَنَ، وَخَيْراً لِمَنْ سَارَعَ، وَجُنَّةً لِمَنْ صَبَرَ، وَلِبَاساً لِمَنِ اتَّقى، وَظَهِيراً لِمَنْ رَشَدَ، وَكَهْفاً لِمَنْ آمَنَ، وَأَمَنَةً لِمَنْ أَسْلَمَ، وَرَجَاءً لِمَنْ صَدَقَ، وَغِنًى لِمَنْ قَنِعَ.

فَذلِكَ الْحَقُّ سَبِيلُهُ الْهُدى، وَمَأْثُرَتُهُ الْمَجْدُ، وَصِفَتُهُ الْحُسْنى؛ فَهُوَ أَبْلَجُ الْمِنْهَاجِ، مُشْرِقُ الْمَنَارِ، ذَاكِي الْمِصْبَاحِ، رَفِيعُ الْغَايَةِ، يَسِيرُ الْمِضْمَارِ، جَامِعُ الْحَلْبَةِ، سَرِيعُ السَّبْقَةِ، أَلِيمُ النَّقِمَةِ، كَامِلُ الْعُدَّةِ، كَرِيمُ الْفُرْسَانِ؛ فَالْإِيمَانُ مِنْهَاجُهُ، وَالصَّالِحَاتُ مَنَارُهُ، وَالْفِقْهُ مَصَابِيحُهُ، وَالدُّنْيَا مِضْمَارُهُ، وَالْمَوْتُ غَايَتُهُ، وَالْقِيَامَةُ حَلْبَتُهُ، وَالْجَنَّةُ سُبْقَتُهُ، وَالنَّارُ نَقِمَتُهُ، وَالتَّقْوى عُدَّتُهُ، وَالْمُحْسِنُونَ فُرْسَانُهُ.

فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ، وَبِالصَّالِحَاتِ يُعْمَرُ الْفِقْهُ، وَبِالْفِقْهِ يُرْهَبُ‌ الْمَوْتُ، وَبِالْمَوْتِ تُخْتَمُ الدُّنْيَا، وَبِالدُّنْيَا تَجُوزُ الْقِيَامَةَ، وَبِالْقِيَامَةِ تُزْلَفُ الْجَنَّةُ، وَالْجَنَّةُ حَسْرَةُ أَهْلِ النَّارِ، وَالنَّارُ مَوْعِظَةُ الْمُتَّقِينَ، وَالتَّقْوى سِنْخُ الْإِيمَانِ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Al Hassan Bin Mahboub, from Yaqoub Al Sarraj, from Jabir,

(It has been narrated) from Abu Ja’farasws, and by a different chain, from Al-Asbagh Bin Nabata who said, ‘Amir Al-Momineenasws addressed us in hisasws house’, or he said, ‘In the mansion, and we had gathered. Then heasws ordered, so it was written in a letter and read out to the people. And others have reported that Ibn Al-Kawa asked Amir Al-Momineenasws about the description of Al-Islām and the Emān, and the disbelief, and the hypocrisy.

So heasws said: ‘As for after (Praising Allahazwj and sending Blessings upon Rasool-Allahsaww), Allahazwj Blessed and High Legislated Al-Islām and Made Hisazwj Law to be easier for the one who embraced it and strengthened its pillars against the one who ruined it, and Made for him a honour for the one who loved it, and a security for the one who entered into it, and a guidance for the one whom who aspired for it, and an adornment for the one who glorified it, and a pardon for the one who desired it, and a handle for the one who held on to it, and a rope for the one whom attached himself to it, and a proof for the one who spoke by it, and a light for the one who illuminated with it, and an aid for the one who sought assistance with it;

And a witness for the one who contends with it, and a success for the one who argue by it, and a knowledge for the one who imbibes (swallows) it, and a Hadeeth for the one who reports it, and a wisdom for the one who judges, and a forbearance for the one who experiments, and an apparel for the one who manages, and an understanding for the one who discerns, and a conviction for the one who minds, and an insight for the one who is determines, and a sign for the one who labels, and a lesson for the one who pays attention, and a salvation for the one who is truthful, and a discipline for one who is righteous, and a nearness for the one who approaches, and a reliable for the one who relies, and a prosperity for the one who delegates (his affairs by it);

And an advancement for the one who is good, and a goodness for the one who is eager, and a shield for the one who is patient, and a clothing for the one who is pious, and a backer for the one is guided, and a cave for the one who believes, and an entrustment for the one who submits, and a hope for the one who ratifies, and sufficient for the one who is content.

So that is the Truth. The guidance is its way, and the glory is its narration, and the good deed are its qualities. Thus, it is the brightest of the manifestos, the shiniest of the minarets, the purest of the lanterns raised to the peak. Its entire track is easy to race upon. The punishment is painful (in order) to perfect the preparation of the benevolent horses.

So the Emān is its manifesto, and the righteous deeds are its minarets, and the understanding are its lamps, and the world is its race track, and the death is its peak, and the (Day of) Judgement and the Paradise is ahead and the Fire is its punishment; and by the death (life of the) worlds comes to an end, and by the (end of the) world the (Day of) Judgement is allowed (to take place), and by the (Day of) Judgement the Paradise is adorned; and the Paradise is a cause of regret of the people of the Fire; and the Fire is an admonition for the pious, and the piety is the root of Emān’.25

25- بَابُ صِفَةِ الْإِيمَانِ

Chapter 25 – Description of the Emān

1. بِالْإِسْنَادِ الْأَوَّلِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ يَعْقُوبَ السَّرَّاجِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام عَنِ الْإِيمَانِ، فَقَالَ: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ جَعَلَ الْإِيمَانَ عَلى أَرْبَعِ دَعَائِمَ: عَلَى الصَّبْرِ، وَالْيَقِينِ، وَالْعَدْلِ، وَالْجِهَادِ.

فَالصَّبْرُ مِنْ ذلِكَ عَلى أَرْبَعِ شُعَبٍ: عَلَى الشَّوْقِ، وَالْإِشْفَاقِ، وَالزُّهْدِ، وَالتَّرَقُّبِ؛ فَمَنِ اشْتَاقَ إِلَى الْجَنَّةِ، سَلَا عَنِ الشَّهَوَاتِ؛ وَمَنْ أَشْفَقَ مِنَ النَّارِ، رَجَعَ‌ عَنِ الْمُحَرَّمَاتِ؛ وَمَنْ زَهِدَ فِي الدُّنْيَا، هَانَتْ عَلَيْهِ الْمُصِيبَاتُ؛ وَمَنْ رَاقَبَ الْمَوْتَ، سَارَعَ إِلَى الْخَيْرَاتِ.

وَالْيَقِينُ عَلى أَرْبَعِ شُعَبٍ: تَبْصِرَةِ الْفِطْنَةِ، وَتَأَوُّلِ الْحِكْمَةِ، وَمَعْرِفَةِ الْعِبْرَةِ، وَسُنَّةِ الْأَوَّلِينَ؛ فَمَنْ أَبْصَرَ الْفِطْنَةَ، عَرَفَ الْحِكْمَةَ؛ وَمَنْ تَأَوَّلَ الْحِكْمَةَ، عَرَفَ الْعِبْرَةَ؛ وَمَنْ عَرَفَ الْعِبْرَةَ، عَرَفَ السُّنَّةَ؛ وَمَنْ عَرَفَ السُّنَّةَ، فَكَأَنَّمَا كَانَ مَعَ الْأَوَّلِينَ، وَاهْتَدى إِلَى الَّتِي هِيَ أَقْوَمُ، وَنَظَرَ إِلى مَنْ نَجَا بِمَا نَجَا، وَمَنْ هَلَكَ بِمَا هَلَكَ، وَإِنَّمَا أَهْلَكَ اللهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ، وَأَنْجى مَنْ أَنْجى بِطَاعَتِهِ وَالْعَدْلُ عَلى أَرْبَعِ شُعَبٍ: غَامِضِ الْفَهْمِ، وَغَمْرِ الْعِلْمِ، وَزَهْرَةِ‌ الْحُكْمِ، وَرَوْضَةِ الْحِلْمِ؛ فَمَنْ فَهِمَ، فَسَّرَ جَمِيعَ الْعِلْمِ؛ وَمَنْ عَلِمَ، عَرَفَ شَرَائِعَ الْحُكْمِ؛ وَمَنْ حَلُمَ، لَمْ يُفَرِّطْ فِي أَمْرِهِ، وَعَاشَ فِي النَّاسِ حَمِيداً.

وَالْجِهَادُ عَلى أَرْبَعِ شُعَبٍ: عَلَى الْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالصِّدْقِ فِي الْمَوَاطِنِ، وَشَنَآنِ الْفَاسِقِينَ؛ فَمَنْ أَمَرَ بِالْمَعْرُوفِ، شَدَّ ظَهْرَ الْمُؤْمِنِ؛ وَمَنْ نَهى عَنِ الْمُنْكَرِ، أَرْغَمَ أَنْفَ الْمُنَافِقِ وَأَمِنَ كَيْدَهُ؛ وَمَنْ صَدَقَ فِي الْمَوَاطِنِ، قَضَى الَّذِي عَلَيْهِ؛ وَمَنْ شَنِئَ الْفَاسِقِينَ، غَضِبَ لِلّهِ؛ وَمَنْ غَضِبَ لِلّهِ، غَضِبَ اللهُ لَهُ؛ فَذلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَشُعَبُهُ ».

By the former chain, from Ibn Mahboub, rom Yaqoub Al Sarraj, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineenasws was asked about the Emān. So heasws said: ‘Allahazwj Mighty and Majestic Made the Emān to be upon four foundations – Upon the patience, and the conviction, and the justice, and the Jihad.

So the patience from that, is upon four branches – The desire, and the fear, and the ascetism, and the vigilance. So the one who is desirous for the Paradise would disregard the lustful desires; and the one who fears from the Fire would back away from the Prohibitions; and the one who is ascetic in the world, the difficulties would be easy upon him (to bear); and the one who is vigilant of the death, would hasten to the goodness.

And the conviction is upon four branches – Clever thinking, and the construed wisdom, and the lesson understood, and a Sunnah of the former ones. So the one who thinks cleverly would recognise the wisdom, and the one who construes the wisdom would recognise the lesson (to be learnt), and the one who recognises the lesson (to be learnt) would recognise the Sunnah, and the one who recognises the Sunnah, so it is as if he was with the former ones, and he would be guided to that which is upright, and he would look at the one who achieved salvation, what he had achieved salvation with, and the one who was destroyed, what he was destroyed by. And rather, destroyed is the one whom Allahazwj Destroys due to his disobedience, and salvaged is the one who is salvaged by his obedience’.

And the justice is upon four branches – Depth of understanding, and vastness of knowledge, and the blossom of wisdom, and the garden of forbearance. So the one who understands would interpret the entirety of knowledge, and the one is knowledgeable would recognise the Laws of wisdom, and the one who is forbearing would not exaggerate in his matters, and would live among the people, praised.

And the Jihād is upon four branches – Upon the enjoining of the good, and forbidding from the evil, and the truthfulness in the places, and shunning the transgressors. So the one who enjoins with the goodness would strengthen the back of the Momin, and the one who forbids from the evil would grind the nose of the hypocrites and thwart his plots, and the one who is truthful in the places, it would come to pass, that which is upon him, and the one who shuns the transgressors would be angered for the Sake of Allahazwj, and the one who is angered for the Sake of Allahazwj, Allahazwj would get Angered for him (against his enemies).

So that is the Emān and its pillars and its branches.26

26- بَابُ فَضْلِ الْإِيمَانِ عَلَى الْإِسْلَامِ وَ الْيَقِينِ عَلَى الْإِيمَانِ

Chapter 26 – Superiority of the Emān over Al-Islām, and the (superiority of the) conviction over the Emān

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَخَا جُعْفٍ، إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ، وَإِنَّ الْيَقِينَ أَفْضَلُ مِنَ الْإِيمَانِ، وَمَا مِنْ شَيْ‌ءٍ أَعَزَّ مِنَ الْيَقِينِ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

‘Abu Abdullahasws said to me: ‘O brother of Jau’f! The Emān is superior than the Islām, and thatb ‘الْيَقِينَ’ the conviction is superior than the Emān, and there is nothing more cherished than’ الْيَقِينَ’ the conviction’.27

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْوَشَّاءِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ، وَالتَّقْوى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ، وَالْيَقِينُ فَوْقَ التَّقْوى بِدَرَجَةٍ، وَمَا قُسِمَ فِي النَّاسِ شَيْ‌ءٌ أَقَلُّ مِنَ الْيَقِينِ ».

A number of our companions, from Sahl Bin Ziyad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I heard himasws saying: ‘The Emān is above the Islām by a level, and ‘التَّقْوى’ the piety is above the Emān by a level, and ‘الْيَقِينَ’ the conviction is above ‘التَّقْوى’ the piety by a level, and nothing has been distributed among the people as scarcely than ‘الْيَقِينَ’ the conviction’.28

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ اللهَ فَضَّلَ الْإِيمَانَ عَلَى الْإِسْلَامِ بِدَرَجَةٍ، كَمَا فَضَّلَ الْكَعْبَةَ عَلَى الْمَسْجِدِ الْحَرَامِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Humran Bin Ayn who said,

‘I heard Abu Ja’farasws saying: ‘Allahazwj Preferred the Emān over the Islām by a degree just as Heazwj Preferred the Kabah over’ الْمَسْجِدِ الْحَرَامِ’ the Sacred Masjid’.29

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ أَوْ غَيْرِهِ، عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ، عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَبَا مُحَمَّدٍ، الْإِسْلَامُ دَرَجَةٌ » قُلْتُ: نَعَمْ، قَالَ: « وَالْإِيمَانُ عَلَى الْإِسْلَامِ دَرَجَةٌ » قَالَ: قُلْتُ: نَعَمْ، قَالَ: « وَالتَّقْوى عَلَى الْإِيمَانِ دَرَجَةٌ » قَالَ: قُلْتُ: نَعَمْ، قَالَ: « وَالْيَقِينُ عَلَى التَّقْوى دَرَجَةٌ » قَالَ: قُلْتُ: نَعَمْ، قَالَ: « فَمَا أُوتِيَ النَّاسُ أَقَلَّ مِنَ الْيَقِينِ، وَإِنَّمَا تَمَسَّكْتُمْ بِأَدْنَى الْإِسْلَامِ؛ فَإِيَّاكُمْ أَنْ يَنْفَلِتَ مِنْ أَيْدِيكُمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, or someone else, from Umar Bin Aban Al Kalby, from Abdul Hameed Al Wasity, from Abu Baseer who said,

‘Abu Abdullahasws said to me: ‘O Abu Muhammad! The Islām is at a level’. I said, ‘Yes’. Heasws said: ‘The Emān is at a level over the Islām’. I said, ‘Yes’. Heasws said: ‘And the piety is a level over the Emān’. I said, ‘Yes’. Heasws said: ‘And ‘الْيَقِينَ’ the conviction is a level over ‘التَّقْوى’ the piety’. I said, ‘Yes’. Heasws said: ‘So the people have not been given anything scarcer than’ الْيَقِينَ’ the conviction, and rather you are attached to the least of the Islām. Therefore beware of it escaping from your hands’.30

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عليه‌السلام عَنِ الْإِيمَانِ وَالْإِسْلَامِ.

فَقَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام: إِنَّمَا هُوَ الْإِسْلَامُ، وَالْإِيمَانُ فَوْقَهُ بِدَرَجَةٍ، وَالتَّقْوى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ، وَالْيَقِينُ فَوْقَ التَّقْوى بِدَرَجَةٍ، وَلَمْ يُقْسَمْ بَيْنَ النَّاسِ شَيْ‌ءٌ أَقَلُّ مِنَ الْيَقِينِ ».

قَالَ: قُلْتُ: فَأَيُّ شَيْ‌ءٍ الْيَقِينُ؟

قَالَ: « التَّوَكُّلُ عَلَى اللهِ، وَالتَّسْلِيمُ لِلّهِ، وَالرِّضَا بِقَضَاءِ اللهِ، وَالتَّفْوِيضُ إِلَى اللهِ ».

قُلْتُ: فَمَا تَفْسِيرُ ذلِكَ؟ قَالَ: « هكَذَا قَالَ أَبُو جَعْفَرٍ عليه‌السلام ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus who said,

‘I asked Abu Al-Hassan Al-Rezaasws about the Emān and the Islām. So heasws said: ‘Abu Ja’farasws said: ‘But rather it is the Islām, and the Emān is above it by a level, and ‘التَّقْوى’ the piety is above the Emān by a level, and ‘الْيَقِينَ’ the conviction if above the piety by a level; and there has not been distributed between the people anything scarcer than ‘الْيَقِينَ’ the conviction’.

He (the narrator) said, ‘So which thing is ‘الْيَقِينَ’ the conviction?’ Heasws said: ‘The reliance upon Allahazwj, and the submission to Allahazwj, and the pleasure with whatever Allahazwj has Judged, and the delegation (of the matters) to Allahazwj’. I said, ‘So what is the interpretation of that?’ Heasws said: ‘That is how Abu Ja’farasws said it’.31

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ، وَالتَّقْوى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ، وَالْيَقِينُ فَوْقَ التَّقْوى بِدَرَجَةٍ، وَلَمْ يُقْسَمْ بَيْنَ الْعِبَادِ شَيْ‌ءٌ أَقَلُّ مِنَ الْيَقِينِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Al-Rezaasws having said: ‘The Emān is above the Islām by a level, and the piety is above the Emān by a level, and the conviction is above the piety by a level, and there has not been distributed between the servants anything more scarcely than the conviction’.32

27- بَابُ حَقِيقَةِ الْإِيمَانِ وَ الْيَقِينِ

Chapter 27 – The reality of the Emān and’ الْيَقِينَ’ (Yaqeen - the conviction)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بَيْنَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي بَعْضِ أَسْفَارِهِ إِذْ لَقِيَهُ رَكْبٌ، فَقَالُوا: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ، فَقَالَ: مَا أَنْتُمْ؟ فَقَالُوا: نَحْنُ مُؤْمِنُونَ يَا رَسُولَ اللهِ، قَالَ: فَمَا حَقِيقَةُ إِيمَانِكُمْ؟ قَالُوا: الرِّضَا بِقَضَاءِ اللهِ، وَالتَّفْوِيضُ إِلَى اللهِ، وَالتَّسْلِيمُ لِأَمْرِ اللهِ.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: عُلَمَاءُ، حُكَمَاءُ، كَادُوا أَنْ يَكُونُوا مِنَ الْحِكْمَةِ أَنْبِيَاءَ، فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَبْنُوا مَا لَاتَسْكُنُونَ، وَلَا تَجْمَعُوا مَا لَاتَأْكُلُونَ، وَاتَّقُوا اللهَ الَّذِي إِلَيْهِ تُرْجَعُونَ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Uzafir, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘While Rasool-Allahsaww was in one of hissaww journeys, hesaww met some riders. So they said, ‘The greetings be upon yousaww O Rasool-Allahsaww! So hesaww said: ‘What are you?’ So they said, ‘We are Momins, O Rasool-Allahsaww! Hesaww said: ‘So what is the reality of your Emān?’ They said, ‘The agreeability with the Judgement of Allahazwj, and the delegation (of the matters) to Allahazwj, and the submission to the Command of Allahazwj’. So Rasool-Allahsaww said: ‘Scholars, wise ones, almost they could happen to be from the wisdom of the Prophetsas. So if you all are truthful, so do not build what you would not be dwelling it, and do not amass what you would not be consuming, and fear Allahazwj, to Whom you will be returning’.33

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ وَإِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم صَلّى بِالنَّاسِ الصُّبْحَ، فَنَظَرَ إِلى شَابٍّ فِي الْمَسْجِدِ، وَهُوَ يَخْفِقُ وَيَهْوِي بِرَأْسِهِ مُصْفَرّاً لَوْنُهُ، قَدْ نَحِفَ جِسْمُهُ، وَغَارَتْ عَيْنَاهُ فِي رَأْسِهِ، فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كَيْفَ أَصْبَحْتَ يَا فُلَانُ؟ قَالَ: أَصْبَحْتُ ـ يَا رَسُولَ اللهِ ـ مُوقِناً.

فَعَجِبَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مِنْ قَوْلِهِ، وَقَالَ: إِنَّ لِكُلِّ يَقِينٍ حَقِيقَةً، فَمَا حَقِيقَةُ يَقِينِكَ؟

فَقَالَ: إِنَّ يَقِينِي ـ يَا رَسُولَ اللهِ ـ هُوَ الَّذِي أَحْزَنَنِي، وَأَسْهَرَ لَيْلِي، وَأَظْمَأَ هَوَاجِرِي، فَعَزَفَتْ نَفْسِي عَنِ الدُّنْيَا وَمَا فِيهَا حَتّى كَأَنِّي أَنْظُرُ إِلى عَرْشِ رَبِّي وَقَدْ نُصِبَ لِلْحِسَابِ، وَحُشِرَ الْخَلَائِقُ لِذلِكَ وَأَنَا فِيهِمْ، وَكَأَنِّي أَنْظُرُ إِلى أَهْلِ الْجَنَّةِ يَتَنَعَّمُونَ فِي الْجَنَّةِ وَيَتَعَارَفُونَ، وَ عَلَى الْأَرَائِكِ مُتَّكِئُونَ، وَكَأَنِّي أَنْظُرُ إِلى أَهْلِ النَّارِ وَهُمْ فِيهَا مُعَذَّبُونَ مُصْطَرِخُونَ، وَكَأَنِّي الْآنَ أَسْمَعُ زَفِيرَ النَّارِ يَدُورُ فِي مَسَامِعِي.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِأَصْحَابِهِ: هذَا عَبْدٌ نَوَّرَ اللهُ قَلْبَهُ بِالْإِيمَانِ، ثُمَّ قَالَ لَهُ: الْزَمْ مَا أَنْتَ عَلَيْهِ.

فَقَالَ الشَّابُّ: ادْعُ اللهَ لِي يَا رَسُولَ اللهِ أَنْ أُرْزَقَ الشَّهَادَةَ مَعَكَ.

فَدَعَا لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَلَمْ يَلْبَثْ أَنْ خَرَجَ فِي بَعْضِ غَزَوَاتِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَاسْتُشْهِدَ بَعْدَ تِسْعَةِ نَفَرٍ، وَكَانَ هُوَ الْعَاشِرَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Abu Muhammad Al Wabishy and Ibrahim Bin Mihran, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullahasws saying that Rasool-Allahsaww prayed Salāt (leading) with the people in the morning. So he looked at a youth in the Masjid, and he was fearful and had hung his head, being pale of colour, his body being slim, and his eyes had sunk in his head.

So Rasool-Allahsaww said to him: ‘How is your morning, O so and so?’ He said, ‘I woke in the morning on ‘الْيَقِينَ’ conviction’. So Rasool-Allahsaww was astounded from his words, and hesaww said: ‘For every ‘الْيَقِينَ’ conviction there is a reality. So what is the reality of your ‘الْيَقِينَ’ conviction?’

So he said, ‘My conviction, O Rasool-Allahsaww, it is that which grieves me. I stay awake during my night and am thirsty. I have withdrawn myself from the world and whatever is in it, to the extent that it is as if I am looking at the Throne of my Lordazwj, and Heazwj has Established the Reckoning, and the creatures have been Resurrected for that, and I am among them; and it is as if I am looking at the people of the Paradise blissfully in the Paradise, and they are being introduced and they are reclining upon the raise couches; and it is as if I am looking at the people of the Fire, and they are being Punished in it, shrieking; and it is as if I am hearing the exhalation of the Fire circling in my ears’.

So Rasool-Allahsaww said to hissaww companions, ‘This is a servant whose heart Allahazwj has Enlightened with the Emān’. Then hesaww said to him: ‘Keep necessitating what you are upon’. So the youth said, ‘Supplicate for me, O Rasool-Allahsaww, that I may be Graced with the martyrdom along with yousaww’. So Rasool-Allahsaww supplicated for him, and it was not long before he went out in one of the military expeditions of the Prophetsaww, and he was martyred after nine persons, and he was the tenth’.34

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اسْتَقْبَلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم حَارِثَةَ بْنَ مَالِكِ بْنِ النُّعْمَانِ الْأَنْصَارِيَّ، فَقَالَ لَهُ: كَيْفَ أَنْتَ يَا حَارِثَةَ بْنَ مَالِكٍ ؟

فَقَالَ: يَا رَسُولَ اللهِ، مُؤْمِنٌ حَقّاً.

فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لِكُلِّ شَيْ‌ءٍ حَقِيقَةٌ، فَمَا حَقِيقَةُ قَوْلِكَ؟

فَقَالَ: يَا رَسُولَ اللهِ، عَزَفَتْ نَفْسِي عَنِ الدُّنْيَا، فَأَسْهَرَتْ لَيْلِي، وَأَظْمَأَتْ هَوَاجِرِي، وَكَأَنِّي أَنْظُرُ إِلى عَرْشِ رَبِّي وَ قَدْ وُضِعَ لِلْحِسَابِ، وَكَأَنِّي أَنْظُرُ إِلى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ‌ فِي الْجَنَّةِ، وَكَأَنِّي أَسْمَعُ عُوَاءَ أَهْلِ النَّارِ فِي النَّارِ.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: عَبْدٌ نَوَّرَ اللهُ قَلْبَهُ؛ أَبْصَرْتَ، فَاثْبُتْ.

فَقَالَ: يَا رَسُولَ اللهِ، ادْعُ اللهَ لِي أَنْ يَرْزُقَنِي الشَّهَادَةَ مَعَكَ، فَقَالَ: اللهُمَّ ارْزُقْ حَارِثَةَ الشَّهَادَةَ، فَلَمْ يَلْبَثْ إِلاَّ أَيَّاماً حَتّى بَعَثَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم سَرِيَّةً، فَبَعَثَهُ فِيهَا، فَقَاتَلَ، فَقُتِلَ تِسْعَةٌ أَوْ ثَمَانِيَةٌ، ثُمَّ قُتِلَ ».

وَفِي رِوَايَةِ الْقَاسِمِ بْنِ بُرَيْدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: « اسْتُشْهِدَ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ بَعْدَ تِسْعَةِ نَفَرٍ، وَكَانَ هُوَ الْعَاشِرَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww met Harise Bin Malik Bin Al-Numan Al-Ansary, so hesaww said to him: ‘How are you, O Harisa Bin Malik?’ So he said, ‘O Rasool-Allahsaww! A Momin truly’. So Rasool-Allahsaww said him’For everything there is a reality. So what is the reality of your words?’

So he said, ‘O Rasool-Allahsaww! I have withdrawn myself from the world, so I stay awake during my night and am thirsty, and it is as if I am looking at the Throne of my Lordazwj, and it has been placed for the Reckoning, and it is as if I am looking at the people of the Paradise visiting in the Paradise, and it is as if I am hearing the howling of the people of the Fire in the Fire’.

So Rasool-Allahsaww said to him: ‘(You are) a servant whose heart Allahazwj has Enlightened. You have insight, so be steadfast’. So he said, ‘O Rasool-Allahsaww! Supplicate for me that Heazwj should Grace me with the martyrdom with you’. So hesaww said: ‘O Allahazwj Grace the martyrdon to Harisa’. So it wasn’t long, only a few days, until Rasool-Allahsaww sent a batallion, and sent him in it. So he fought and killed nine, or eight, then he was killed’.

And in another repoted of Al-Qasim Bureyd, from Abu Baseer who said, ‘He was martyred with Ja’faras Bin Abu Talibas after nine people, and he was the tenth’.35

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: إِنَّ عَلى كُلِّ حَقٍّ حَقِيقَةً، وَعَلى كُلِّ صَوَابٍ نُوراً ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Upon every’ حَقٍّ’ Just/truth there is ‘حَقِيقَةً’ a reality, and upon every correct deed is ‘نُوراً’ a Light’.36

28- بَابُ التَّفَكُّرِ

Chapter 28 – The’ التَّفَكُّرِ’ Contemplation

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: نَبِّهْ بِالتَّفَكُّرِ قَلْبَكَ، وَجَافِ عَنِ اللَّيْلِ جَنْبَكَ، وَاتَّقِ اللهَ رَبَّكَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws was saying: ‘Awaken your heart with ‘التَّفَكُّرِ’ the contemplation, and roughen up your side at night (by standing for Salāt), and fear Allahazwj, your Lordazwj’.37

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبَانٍ، عَنِ الْحَسَنِ الصَّيْقَلِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَمَّا يَرْوِي النَّاسُ أَنَّ تَفَكُّرَ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ: قُلْتُ: كَيْفَ يَتَفَكَّرُ؟

قَالَ: « يَمُرُّ بِالْخَرِبَةِ أَوْ بِالدَّارِ، فَيَقُولُ: أَيْنَ سَاكِنُوكِ؟ أَيْنَ بَانُوكِ؟ مَا لَكِ لَا تَتَكَلَّمِينَ؟ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Aban, from Al Hassan Al Sayqal who said,

‘I asked Abu Abdullahasws about what the people are reporting that ‘التَّفَكُّرِ’ the contemplation for a while is better than standing (for Salāt) at night. I said, ‘How should one contemplate?’ He should pass by the ruins, or by the (desolate) house, so he should be saying, ‘Where are your dwellers? Where are your builders? What is the matter you are not speaking?’38

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ بَعْضِ رِجَالِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَفْضَلُ الْعِبَادَةِ إِدْمَانُ التَّفَكُّرِ فِي اللهِ وَفِي قُدْرَتِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdullahasws having said: ‘The most superior of the worship is being habitual in ‘التَّفَكُّرِ’ the contemplation regarding Allahazwj and regarding Hisazwj Ordainment’.39

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا عليه‌السلام يَقُولُ: « لَيْسَ الْعِبَادَةُ كَثْرَةَ الصَّلَاةِ وَالصَّوْمِ، إِنَّمَا‌ الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللهِ عَزَّ وَجَلَّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khalid who said,

‘I heard Abu Al-Hassan Al-Rezaasws saying: ‘The worship is not the abundance of the Salāt and the Soām. But rather, the worship is ‘التَّفَكُّرِ’ the contemplation regarding the Command of Allahazwj Mighty and Majestic’.40

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: التَّفَكُّرُ يَدْعُو إِلَى الْبِرِّ وَالْعَمَلِ بِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Sahl, from Hammad, from Rabie who said,

‘Abu Abdullahasws said: ‘Amir Al-Momineenasws said: ‘The ‘التَّفَكُّرِ’ contemplation invites to the righteousness, and the acting by it’.41

29- بَابُ الْمَكَارِمِ

Chapter 29 – The Nobilities

. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعِرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمَكَارِمُ عَشْرٌ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ؛ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَلَا تَكُونُ فِي وَلَدِهِ، وَتَكُونُ فِي الْوَلَدِ وَلَا تَكُونُ فِي أَبِيهِ، وَتَكُونُ فِي الْعَبْدِ وَلَا تَكُونُ فِي الْحُرِّ ».

قِيلَ: وَمَا هُنَّ؟

قَالَ: « صِدْقُ الْيَأْسِ، وَصِدْقُ اللِّسَانِ، وَأَدَاءُ الْأَمَانَةِ، وَصِلَةُ الرَّحِمِ، وَإِقْرَاءُ الضَّيْفِ، وَإِطْعَامُ السَّائِلِ، وَالْمُكَافَأَةُ عَلَى الصَّنَائِعِ، وَالتَّذَمُّمُ لِلْجَارِ، وَالتَّذَمُّمُ لِلصَّاحِبِ، وَرَأْسُهُنَّ الْحَيَاءُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Haysam Bin Abu Masrouq, from Yazeed Bin Is’haq Shairin, from Al Husayn Bin Atiyya,

(It has been narrated) from Abu Abdullahasws having said: ‘The nobilities are ten. So if you have the capacity that they should happen to be in you, so let it happen, for these can happen to be in the man and not happen to be in his son, and these can happen to be in the son and not happen to be in his father, and these can happen to be in the slave and not happen to be in the free (one)’. It was said, ‘And what are these?’

Heasws said: ‘True bravery, and truthful of the tongue, and paying the entrustments, and helping the relatives, and entertaining the guest, and feeding the beggar, and the rewarding upon the works, and the responsibility for the neighbour, and the responsibility for the companions – and the head of these is’ الْحَيَاءُ’ the bashfulness’.42

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَصَّ رُسُلَهُ بِمَكَارِمِ الْأَخْلَاقِ؛ فَامْتَحِنُوا أَنْفُسَكُمْ، فَإِنْ كَانَتْ فِيكُمْ، فَاحْمَدُوا اللهَ، وَاعْلَمُوا أَنَّ ذلِكَ مِنْ خَيْرٍ؛ وَإِنْ لَا تَكُنْ فِيكُمْ، فَاسْأَلُوا اللهَ، وَارْغَبُوا إلَيْهِ فِيها ».

قال: فَذَكَرَهَا عَشَرَةً: « الْيَقِينَ، وَالْقَنَاعَةَ، وَالصَّبْرَ، وَالشُّكْرَ، وَالْحِلْمَ، وَحُسْنَ الْخُلُقِ، وَالسَّخَاءَ، وَالْغَيْرَةَ، وَالشَّجَاعَةَ، وَالْمُرُوءَةَ ».

A number of our companions from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Specialised Hisazwj Rasoolsas with the noble mannerisms, so therefore examine yourselves. So if these were in you, then Praise Allahazwj and know that, that is from the goodness, and if these are not in you, then ask Allahazwj and hope to Himazwj regarding these’.

He (the narrator) said, ‘So heasws mentioned these ten as being – the conviiction, and the contentment, and the patience, and the gratefulness, and the forbearance, and the good mannerisms, and the generousity, and the sense of pride, and the bravery, and the magnanimity’.

He (the narrator) said, ‘And some of them reported after these them characteristics and increase in it, the truthfulness and the paying of the entrusments’.43

3. عَنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ ـ قَالَ بَكْرٌ: وَأَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلَ ـ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلاً فَهِماً فَقِيهاً حَلِيماً مُدَارِياً صَبُوراً صَدُوقاً وَفِيّاً؛ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ؛ فَمَنْ‌ كَانَتْ فِيهِ، فَلْيَحْمَدِ اللهَ عَلى ذلِكَ؛ وَمَنْ لَمْ تَكُنْ فِيهِ، فَلْيَتَضَرَّعْ إِلَى اللهِ عَزَّ وَجَلَّ، وَلْيَسْأَلْهُ إِيَّاهَا ».

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا هُنَّ؟

قَالَ: « هُنَّ: الْوَرَعُ، وَالْقَنَاعَةُ، وَالصَّبْرُ، وَالشُّكْرُ، وَالْحِلْمُ، وَالْحَيَاءُ، وَالسَّخَاءُ، وَالشَّجَاعَةُ، وَالْغَيْرَةُ، وَالْبِرُّ، وَصِدْقُ الْحَدِيثِ، وَأَدَاءُ الْأَمَانَةِ ».

From him, from Bakr Bin Salih, from Ja’far Bin Muhammad Al Hashimy, from Ismail Bin Abbad who said,

‘Bakr said, and I think he heard it from Ismail, from Abu Abdullah Bin Bakr, from Abu Abdullahasws having said: ‘Weasws love the one who was an intellectual, understanding, scholarly, forbearing, kind, patient, truthful, loyal. Allahazwj Mighty and Majestic Specialise the Prophetsas with the noble mannerisms. So the one in whom these are, so let him Praise Allahazwj upon that, and the one in whom these do not happen to be, so let him beseech to Allahazwj Mighty and Majestic and let him ask Himazwj’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! And what are these?’ Heasws said: ‘These are – the piety, and the contentment, and the patience, and the gratefulness, and the forbearance, and the bashfulness, and the generosity, and the bravery, and the self-esteem, and the goodwill, and truthful of the discussion, and payment of the entrustment’.44

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ ارْتَضى لَكُمُ الْإِسْلَامَ دِيناً؛ فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic is Pleased with you all with Al-Islām as a Religion, therefore make good your companionship with the generously, and good mannerisms’.45

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: الْإِيمَانُ‌ أَرْبَعَةُ أَرْكَانٍ: الرِّضَا بِقَضَاءِ اللهِ، وَالتَّوَكُّلُ عَلَى اللهِ، وَتَفْوِيضُ الْأَمْرِ إِلَى اللهِ، وَالتَّسْلِيمُ لِأَمْرِ اللهِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The Emān has four pillars/foundations/dimensions – the pleasure with the Judgement of Allahazwj, and the reliance upon Allahazwj, and delegation of the matters to Allahazwj, and the submission to the Command of Allahazwj’.46

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ، قَالَ: « أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَ إِسْلَامُهُ وَلَوْ كَانَ مِنْ قَرْنِهِ إِلى قَدَمِهِ خَطَايَا، لَمْ تَنْقُصْهُ: الصِّدْقُ، وَالْحَيَاءُ، وَحُسْنُ الْخُلُقِ، وَالشُّكْرُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

(It has been narrated) from a man from the Clan of Hashimas, heasws said, ‘Four (things), if these are in someone, his Islām would be perfect, and even if he was in sin from his head to his feet, it would not incur him a loss – the truthfulness, and the bashfulness, and the good mannerisms, and the gratefulness’.47

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي حَمْزَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « أَلَا أُخْبِرُكُمْ بِخَيْرِ رِجَالِكُمْ؟ » قُلْنَا: بَلى يَا رَسُولَ اللهِ، قَالَ: « إِنَّ مِنْ خَيْرِ رِجَالِكُمُ التَّقِيَّ، النَّقِيَّ، السَّمْحَ الْكَفَّيْنِ، النَّقِيَّ الطَّرَفَيْنِ، الْبَرَّ بِوَالِدَيْهِ، وَلَا يُلْجِئُ عِيَالَهُ إِلى غَيْرِهِ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Riab, from Abu Hamza, from Jabir Bin Abdullah who said,

‘Rasool-Allahsaww said: ‘Shall Isaww inform you with the best of your men?’ We said, ‘Yes, O Rasool-Allahsaww!’ The best of your men is the pious, and the clean, and the forgiving of the hands, clean of the two sides (mouth and backside), the righteous with the parents, and does not leave his dependants to be a burden on) others’.48

30- بَابُ فَضْلِ الْيَقِينِ

Chapter 30 – Superiority of the conviction

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنِ الْمُثَنَّى بْنِ الْوَلِيدِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ شَيْ‌ءٌ إِلاَّ وَلَهُ حَدٌّ ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَمَا حَدُّ التَّوَكُّلِ؟ قَالَ: « الْيَقِينُ ». قُلْتُ: فَمَا حَدُّ الْيَقِينِ؟ قَالَ: « أَلاَّ تَخَافَ مَعَ اللهِ شَيْئاً ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Al Musna Bin Al Waleed, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘There is nothing except that there is a limit for it’. I said, ‘May I be sacrificed for youasws! So what is the limit of the reliance (upon Allahazwj)?’ Heasws said: الْيَقِينَ’The conviction’. I said, ‘So what is the limit of the conviction?’ Heasws said: ‘Not fearing anything along with Allahazwj’.49

2. عَنْهُ، عَنْ مُعَلًّى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ الْحَنَّاطِ وَ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لَايُرْضِيَ النَّاسَ بِسَخَطِ اللهِ، وَلَا يَلُومَهُمْ عَلى مَا لَمْ يُؤْتِهِ اللهُ؛ فَإِنَّ الرِّزْقَ لَايَسُوقُهُ حِرْصُ حَرِيصٍ، وَلَا يَرُدُّهُ كَرَاهِيَةُ كَارِهٍ، وَلَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ، لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ ».

ثُمَّ قَالَ: « إِنَّ اللهَ بِعَدْلِهِ وَقِسْطِهِ جَعَلَ الرَّوْحَ وَالرَّاحَةَ فِي الْيَقِينِ وَالرِّضَا، وَجَعَلَ الْهَمَّ وَالْحَزَنَ فِي الشَّكِّ وَالسَّخَطِ ».

From him, from Moalla, from Al Hassan Bin Ali A lWasha, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws,

and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, deom Abu Wallad Al Hannat, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘It is from the correctness of the conviction, the personality of the Muslim that he does not please the people by Angering Allahazwj, and does not accuse them upon what Allahazwj did not Give him, for his sustenance is neither ushered by the greed not the greedy one, nor is it repelled by the dislike of the dislike; and if one of you were to flee from his sustenance just as he flees from the death, his sustenance would come across him just as he would come across the death’.

Then heasws said: ‘Allahazwj, by Hisazwj Justice and Hisazwj Fairness Made the spirit and the rest to be in the conviction and the pleasure, and Made the worries and the grief to be in the doubt and the anger’.50

3. ابْنُ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلى غَيْرِ يَقِينٍ ».

Ibn Mahboub, from Hisham Bin Salim who said,

‘I heard Abu Abdullahasws saying: ‘The small persistent deed upon the conviction is superior in the Presence of Allahazwj than the big deed performed without conviction’.51

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ عَلَى الْمِنْبَرِ: لَا يَجِدُ أَحَدُكُمْ طَعْمَ الْإِيمَانِ حَتّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said upon the pulpit: ‘Not one of you would find the food of the Emān until he knows that whatever hit him would not have missed him, and whatever missed him, would not have hit him’.52

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام قَالَ: « أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ جَلَسَ إِلى حَائِطٍ مَائِلٍ يَقْضِي بَيْنَ النَّاسِ، فَقَالَ بَعْضُهُمْ: لَاتَقْعُدْ تَحْتَ هذَا الْحَائِطِ، فَإِنَّهُ مُعْوِرٌ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: حَرَسَ امْرَأً أَجَلُهُ، فَلَمَّا قَامَ سَقَطَ الْحَائِطُ ».

قَالَ: « وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام مِمَّا يَفْعَلُ هذَا وَأَشْبَاهَهُ، وَهذَا الْيَقِينُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullahasws that Amir Al-Momineenasws was seated leaning by a wall giving judgements between the people, so one of them said, ‘Youasws should not sit beneath this wall for it is vulnerable’. So Amir Al-Momineenasws said: ‘An evil man would guard (against) his death’. So when heasws arose, the wall collapsed’.

He (Abu Abdullahasws) said: ‘And it was so that Amir Al-Momineenasws was from the ones who did this and what resembles it, and this is the conviction’.53

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَأَمَّا الْجِدارُ فَكانَ لِغُلامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكانَ تَحْتَهُ كَنْزٌ لَهُما) فَقَالَ: « أَمَا إِنَّهُ مَا كَانَ ذَهَباً وَلَا فِضَّةً، وَإِنَّمَا كَانَ أَرْبَعَ كَلِمَاتٍ: لَا إِلهَ إِلاَّ أَنَا؛ مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سِنُّهُ، وَمَنْ أَيْقَنَ بِالْحِسَابِ لَمْ‌ يَفْرَحْ قَلْبُهُ، وَمَنْ أَيْقَنَ بِالْقَدَرِ لَمْ يَخْشَ إِلاَّ اللهَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [18: 82] And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them both. So heasws said: ‘But, it was neither gold nor silver, and rather these were four sentences – There is no god except for Allahazwj. Surely the one who was convinced of the death would not laugh for his lifetime, and the one who is certain of the Reckoning his heart would not be happy, and the one who is certain of the Pre-determination would not fear anyone except Allahazwj’.54

7. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: لَايَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، وَأَنَّ الضَّارَّ النَّافِعَ هُوَ اللهُ عَزَّ وَجَلَّ ».

From him, from Ali Bin Al Hakam, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws was saying: ‘A servant will not find the food of the Emān until he knows that what hit him would not have happened to miss him, and that whatever missed him would not have happened to have hit him, and that the Harmer and the Benefiter, Heazwj is Allahazwj Mighty and Majestic’.55

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ، عَنْ سَعِيدِ بْنِ قَيْسٍ الْهَمْدَانِيِّ، قَالَ: نَظَرْتُ يَوْماً فِي الْحَرْبِ إِلى رَجُلٍ عَلَيْهِ ثَوْبَانِ، فَحَرَّكْتُ فَرَسِي، فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، فِي مِثْلِ هذَا الْمَوْضِعِ؟

فَقَالَ: « نَعَمْ، يَا سَعِيدَ بْنَ قَيْسٍ، إِنَّهُ لَيْسَ مِنْ عَبْدٍ إِلاَّ وَلَهُ مِنَ اللهِ ـ عَزَّوَجَلَّ ـ حَافِظٌ وَوَاقِيَةٌ، مَعَهُ مَلَكَانِ يَحْفَظَانِهِ مِنْ أَنْ يَسْقُطَ مِنْ رَأْسِ جَبَلٍ، أَوْ يَقَعَ فِي بِئْرٍ، فَإِذَا نَزَلَ الْقَضَاءُ خَلَّيَا بَيْنَهُ وَبَيْنَ كُلِّ شَيْ‌ءٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, from Saeed Bin Qays Al Hamdany who said,

‘During the war, I looked at a man upon whom were two clothes. So I moved my horse and it was Amir Al-Momineenasws. So I said, ‘O Amir Al-Momineenasws! In the likes of this (clothes) in this place?’ So heasws said: ‘Yes, O Saeed Bin Qays! There is none from a servant except that there is for him, from Allahazwj, a protector, and two Angels are Allocated to be with him protecting him from him falling from the top of a mountain, or falling into a well. So when the Ordainment descends, they both leave him alone and between everything’.56

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا عليه‌السلام يَقُولُ: « كَانَ فِي الْكَنْزِ الَّذِي قَالَ اللهُ عَزَّ وَجَلَّ: (وَكانَ تَحْتَهُ كَنْزٌ لَهُما) كَانَ فِيهِ: بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ، وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ كَيْفَ يَحْزَنُ، عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلُّبَهَا بِأَهْلِهَا كَيْفَ يَرْكَنُ إِلَيْهَا، وَيَنْبَغِي لِمَنْ عَقَلَ عَنِ اللهِ أَنْ لَايَتَّهِمَ اللهَ فِي قَضَائِهِ، وَلَا يَسْتَبْطِئَهُ فِي رِزْقِهِ ».

فَقُلْتُ: جُعِلْتُ فِدَاكَ، أُرِيدُ أَنْ أَكْتُبَهُ، قَالَ: فَضَرَبَ وَاللهِ يَدَهُ إِلَى الدَّوَاةِ لِيَضَعَهَا بَيْنَ يَدَيَّ، فَتَنَاوَلْتُ يَدَهُ، فَقَبَّلْتُهَا، وَأَخَذْتُ الدَّوَاةَ، فَكَتَبْتُهُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat who said,

‘I heard Abu Al-Hassan Al-Rezaasws saying regarding the treasure which Allahazwj Mighty and Majestic [18: 82] and there was beneath it a treasure belonging to them both. There was in it, ‘In the Name of Allahazwj, the Beneficent, the Merciful. How strange of the one who is certain of the death, how he is happy, and how strange for the one who is certain with the Pre-determination how he grieves, and how strange of the one who sees the world how it overturns its people how he can incline towards it, and it is befitting for the one who minds about Allahazwj that he does not accuse Allahazwj regarding Hisazwj Ordainment nor consider Himazwj as having Slowed-down regarding his sustenance’.

So I said, ‘May I be sacrificed for youasws! I want to write it down’. So heasws struck his hand, by Allahazwj, towards the inkpot in order to place it in front of me. So I grabbed hold of hisasws hand, and I kissed it, and took the inkpot, so I wrote it down’.57

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمنِ الْعَرْزَمِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ قَنْبَرٌ غُلَامُ عَلِيٍّ يُحِبُّ عَلِيّاً عليه‌السلام حُبّاً شَدِيداً، فَإِذَا خَرَجَ عَلِيٌّ عليه‌السلام خَرَجَ عَلى أَثَرِهِ بِالسَّيْفِ، فَرَآهُ ذَاتَ لَيْلَةٍ، فَقَالَ: يَا قَنْبَرُ، مَا لَكَ؟ فَقَالَ: جِئْتُ لِأَمْشِيَ خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: وَيْحَكَ، أَمِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي، أَوْ مِنْ أَهْلِ الْأَرْضِ؟ فَقَالَ: لَا، بَلْ مِنْ أَهْلِ الْأَرْضِ، فَقَالَ: إِنَّ أَهْلَ الْأَرْضِ لَايَسْتَطِيعُونَ لِي شَيْئاً إِلاَّ بِإِذْنِ اللهِ مِنَ السَّمَاءِ، فَارْجِعْ، فَرَجَعَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Arzamy, from his father,

(It has been narrated) from Abu Abdullahasws having said: ‘Qanbar was a slave of Aliazwj who loved Aliasws with intense love. So when Aliasws went out, he went out upon hisasws footsteps with the sword. So, one night, heasws saw him, and heasws said: ‘O Qanbar! What is the matter with you?’ So he said, ‘I came walking behind youasws, O Amir Al-Momineenasws’. Heasws said: ‘Woe be unto you! Are you fortifying (protecting) me from the people of the sky or from the people of the earth?’ So he said, ‘No, but from the people of the earth’. So heasws said: ‘The people of the earth are not able to do anything to measws except by the Permission of Allahazwj - from the sky, therefore return, return!’58

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَمَّنْ ذَكَرَهُ، قَالَ: قِيلَ لِلرِّضَا عليه‌السلام: إِنَّكَ تَتَكَلَّمُ بِهذَا الْكَلَامِ وَالسَّيْفُ يَقْطُرُ دَماً فَقَالَ: « إِنَّ لِلّهِ وَادِياً مِنْ ذَهَبٍ حَمَاهُ بِأَضْعَفِ خَلْقِهِ النَّمْلِ، فَلَوْ رَامَهُ الْبَخَاتِيُّ لَمْ تَصِلْ إِلَيْهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it who said,

‘It was said to Al-Rezaasws, ‘Youasws are speaking with this speech and the sword is dripping blood?’ So heasws said: ‘Allahazwj has a valley of gold, protecting it by the weakest of Hisazwj creatures, the ants. So even if it is sought by the Bukhaty (Persian camels) they would not arrive to it’.59

31- بَابُ الرِّضَا بِالْقَضَاءِ

Chapter 31 – Satisfaction with the Judgement (of Allahazwj)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ بَعْضِ أَشْيَاخِ بَنِي النَّجَاشِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « رَأْسُ طَاعَةِ اللهِ الصَّبْرُ وَالرِّضَا عَنِ اللهِ فِيمَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ، وَلَا يَرْضى عَبْدٌ عَنِ اللهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلاَّ كَانَ خَيْراً لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu UUmeyr, from Jameel Bin Salih, from one of the Sheykhs of the clan of Al Najjashy,

(It has been narrated) from Abu Abdullahasws having said: ‘The chief of obedience to Allahazwj is the patience and the satisfaction from Allahazwj regarding whatever the servant loves or abhors; and a servant would not be satisfied from Allahazwj regarding whatever he loves or abhors except it was better for him regarding what Heazwj Loves or Abhors’.60

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ لَيْثٍ الْمُرَادِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَعْلَمَ النَّاسِ بِاللهِ أَرْضَاهُمْ بِقَضَاءِ اللهِ عَزَّ وَجَلَّ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Abdullah Bin Muskan, from Lays Al Murady,

(It has been narrated) from Abu Abdullahasws having said: ‘The most knowledgeable of the people with Allahazwj is the one most satisfied of them with the Judgement of Allahazwj Mighty and Majestic’.61

3. عَنْهُ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « الصَّبْرُ وَالرِّضَا عَنِ اللهِ رَأْسُ طَاعَةِ اللهِ، وَمَنْ صَبَرَ وَرَضِيَ عَنِ اللهِ فِيمَا قَضى عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ، لَمْ يَقْضِ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلاَّ مَا هُوَ خَيْرٌ لَهُ ».

From him, from Yahya Bin Ibrahim Bin Abu Al Balaad, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘The patience and the satisfaction from Allahazwj is the chief of the obedience to Allahazwj, and the one who is patient and satisfied from Allahazwj regarding whatever has been Judged upon him, with regards to whatever he loves or abhors, Allahazwj Mighty and Majestic would not Judge for him regarding whatever he loves or abhors, except what is better for him’.62

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ عِبَاداً لَايَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلاَّ بِالْغِنى وَالسَّعَةِ وَالصِّحَّةِ فِي الْبَدَنِ، فَأَبْلُوهُمْ بِالْغِنى وَالسَّعَةِ وَصِحَّةِ الْبَدَنِ، فَيُصْلِحُ عَلَيْهِمْ أَمْرَ دِينِهِمْ. وَإِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَعِبَاداً لَايَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلاَّ بِالْفَاقَةِ وَالْمَسْكَنَةِ وَالسُّقْمِ فِي أَبْدَانِهِمْ، فَأَبْلُوهُمْ بِالْفَاقَةِ وَالْمَسْكَنَةِ وَالسُّقْمِ، فَيُصْلِحُ عَلَيْهِمْ أَمْرَ دِينِهِمْ، وَأَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ أَمْرُ دِينِ عِبَادِيَ الْمُؤْمِنِينَ.

وَإِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي، فَيَقُومُ مِنْ رُقَادِهِ وَلَذِيذِ وِسَادِهِ، فَيَتَهَجَّدُ لِيَ اللَّيَالِيَ، فَيُتْعِبُ نَفْسَهُ فِي عِبَادَتِي، فَأَضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَاللَّيْلَتَيْنِ؛ نَظَراً مِنِّي لَهُ، وَإِبْقَاءً عَلَيْهِ، فَيَنَامُ حَتّى يُصْبِحَ، فَيَقُومُ وَهُوَ مَاقِتٌ لِنَفْسِهِ، زَارِئٌ عَلَيْهَا، وَلَوْ أُخَلِّي بَيْنَهُ وَبَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ الْعُجْبُ مِنْ ذلِكَ، فَيُصَيِّرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ، فَيَأْتِيهِ مِنْ ذلِكَ مَا فِيهِ هَلَاكُهُ؛ لِعُجْبِهِ بِأَعْمَالِهِ، وَرِضَاهُ عَنْ نَفْسِهِ، حَتّى يَظُنَّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ، وَجَازَ فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ، فَيَتَبَاعَدُ مِنِّي عِنْدَ ذلِكَ وَهُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ، فَلَا يَتَّكِلِ الْعَامِلُونَ عَلى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِثَوَابِي؛ فَإِنَّهُمْ لَوِ اجْتَهَدُوا وَأَتْعَبُوا أَنْفُسَهُمْ وَأَفْنَوْا أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقَصِّرِينَ، غَيْرَ بَالِغِينَ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَالنَّعِيمِ فِي جَنَّاتِي وَرَفِيعِ دَرَجَاتِيَ الْعُلى فِي جِوَارِي، وَلكِنْ فَبِرَحْمَتِي فَلْيَثِقُوا، وَبِفَضْلِي فَلْيَفْرَحُوا، وَإِلى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا؛ فَإِنَّ رَحْمَتِي عِنْدَ ذلِكَ تَدَارَكُهُمْ، وَمَنِّي يُبَلِّغُهُمْ رِضْوَانِي، وَمَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي؛ فَإِنِّي أَنَا اللهُ الرَّحْمنُ الرَّحِيمُ، وَ بِذلِكَ تَسَمَّيْتُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Dawood Al Raqqy, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Said: “From Myazwj believing servants there are servants whose matters of their Religion cannot be correct for them except with the richness and the capacity, and the health in the body. Therefore, Iazwj Test them with the riches, and the capacity, and the health of the body in order to Correct upon them the matter of their Religion.

And from Myazwj believing servants are such servants that the matter of their Religion cannot be correct for them except with the destitution, and the poverty, and the sickness in their bodies. Therefore, Iazwj Test then with the destitution, and the poverty, and the sickness, in order to Correct upon them the matter of their Religion. And Iazwj am more Knowing with what is correct upon him in the matter of the Religion of Myazwj believing servant.

And that, from Myazwj believing servants is the one who strive in Myazwj worship. So he is standing from his mattress and the pleasure of his pillow, and he spends the night in praying Salāt to Meazwj, thus tiring himself in Myazwj worship. So Iazwj Strike him with the drowsiness for the night and the two nights, as a Consideration from Meazwj to him, whether he would remain upon it. But he goes to sleep until the morning. Then he arises, and he is disgusted with himself, upset over it.

And if Iazwj were to Leave him alone, between him and what he wants from Myazwj worship, the self-conceit would enter into him due to that, so he would become self-conceited to the strife by his deed, and there would come to him from that what has destruction in it due to his self-conceitedness by his deeds, and satisfaction from himself, until he would think that he has surpassed the (other) worshippers and has exceeded in Myazwj worship, the limit of deficiency. Thus, he would be remote from Meazwj during that, and he would be thinking that he has come nearer to Meazwj.

Thus, the workers should not be reliant upon their deeds which they are performing for Myazwj Rewards. If they were to strive and exhaust themselves and finish off their lifetime in Myazwj worship, they would be deficient ones without having reach in Myazwj worship, that which Myazwj worship should happen to be regarding what they are seeking from Myazwj Benevolence and the Bounties in Myazwj Paradise, and the highest of Myazwj lofty Levels in Myazwj vicinity, but (they should be relying upon) Myazwj Mercy.

So let them be trusting in Myazwj Grace, so let they be happy and have good thoughts with Meazwj, for in Myazwj Mercy would come to them during that, and from Meazwj, Myazwj Pleasure would reach them, and Myazwj Forgiveness clothing them in Myazwj Pardoning. So Iazwj, Iazwj am Allahazwj, the Beneficent, the Merciful, and with that Iazwj am Named’.63

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: « يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللهِ أَنْ لَايَسْتَبْطِئَهُ فِي رِزْقِهِ، وَلَا يَتَّهِمَهُ فِي قَضَائِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, Bin Abu Nasr, from Safwan Al Jammal,

(It has been narrated) from Abu Al-Hassanasws the 1st having said: ‘It is befitting for the one who minds about Allahazwj that he does not consider Himazwj as being slow regarding his sustenance, nor accuse him regarding Hisazwj Judgement’.64

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمْرِو بْنِ نُهَيْكٍ بَيَّاعِ الْهَرَوِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « قَالَ اللهُ عَزَّ وَجَلَّ: عَبْدِيَ الْمُؤْمِنَ لَا أَصْرِفُهُ فِي شَيْ‌ءٍ إِلاَّ جَعَلْتُهُ خَيْراً لَهُ؛ فَلْيَرْضَ بِقَضَائِي، وَلْيَصْبِرْ عَلى بَلَائِي، وَلْيَشْكُرْ نَعْمَائِي؛ أَكْتُبْهُ ـ يَا مُحَمَّدُ ـ مِنَ الصِّدِّيقِينَ عِنْدِي ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Amro Bin Nuheyk Baya’a Al Harwy who said,

‘Abu Abdullahasws said: ‘Allahazwj Mighty and Majestic Said: “Myazwj believing servant, Iazwj do not Exchange anything from him except that Iazwj Make it to be better for him. So let him be pleased with Myazwj Judgement, and let him be patient upon Myazwj afflictions, and let him be thankful for Myazwj Bounties. Iazwj shall Write for him, O Muhammadsaww, as being from the truthful in Myazwj Presence’.65

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام قَالَ: « إِنَّ فِيمَا أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى مُوسَى بْنِ عِمْرَانَ عليه‌السلام: يَا مُوسَى بْنَ عِمْرَانَ، مَا خَلَقْتُ خَلْقاً أَحَبَّ إِلَيَّ مِنْ عَبْدِيَ الْمُؤْمِنِ؛ فَإِنِّي إِنَّمَا أَبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ، وَأُعَافِيهِ لِمَا هُوَ خَيْرٌ لَهُ، وَأَزْوِي عَنْهُ مَا هُوَ شَرٌّ لَهُ لِمَا هُوَ خَيْرٌ لَهُ، وَأَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي، فَلْيَصْبِرْ عَلى بَلَائِي، وَلْيَشْكُرْ نَعْمَائِي، وَلْيَرْضَ بِقَضَائِي؛ أَكْتُبْهُ فِي الصِّدِّيقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَائِي، وَأَطَاعَ أَمْرِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullahasws: ‘Among what Allahazwj Mighty and Majestic Revealed unto Musa Bin Imranas was: “O Musaas Bin Imran! Iazwj have not Created a creature more Beloved to Meazwj than Myazwj believing servant. So Iazwj, rather, Test him for what is better for him, and Grant him health which is better for him, and Deter from him what is evil for him to what is better for him, and Iazwj am more Knowing with what is correct upon Myazwj servant. Therefore, let him be patient upon Myazwj afflictions, and let him be grateful for Myazwj Bounties, and let him be pleased with Myazwj Judgement. Iazwj shall Write for him to be among the truthful ones in Myazwj Presence, when he acts by Myazwj Pleasure and obeys Myazwj Commands’.66

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ فُضَيْلِ بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « عَجِبْتُ لِلْمَرْءِ الْمُسْلِمِ؛ لَايَقْضِي اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ قَضَاءً إِلاَّ كَانَ خَيْراً لَهُ؛ وَ إِنْ قُرِّضَ بِالْمَقَارِيضِ كَانَ خَيْراً لَهُ، وَإِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا كَانَ خَيْراً لَهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fuzayl Bin Usman, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘How astounding is the Muslim person. Allahazwj Mighty and Majestic does not Judge a Judgement for him except if it was better for him, and if he is indebted with the debts, it would be better for him, and if he was the king of the east of the earth and its west, it would be better for him’.67

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ سِنَانٍ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَحَقُّ خَلْقِ اللهِ أَنْ يُسَلِّمَ لِمَا قَضَى اللهُ ـ عَزَّ وَجَلَّ ـ مَنْ عَرَفَ اللهَ عَزَّ وَجَلَّ؛ وَمَنْ رَضِيَ بِالْقَضَاءِ، أَتى عَلَيْهِ الْقَضَاءُ، وَعَظَّمَ اللهُ أَجْرَهُ؛ وَمَنْ‌ سَخِطَ الْقَضَاءَ، مَضى عَلَيْهِ الْقَضَاءُ، وَأَحْبَطَ اللهُ أَجْرَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju’fy,

(It has been narrated) from Abu Ja’farasws having said’The most rightful of the creatures of Allahazwj is (one who) submits to whatever Allahazwj Mighty and Majestic has Judged. The one who recognises Allahazwj Mighty and Majestic, and the one who is satisfied with the Judgement, the Judgement would come upon him anyway, and Allahazwj would Magnify his Recompense; and the one who is angry with the Judgement, the Judgement would come upon him anyway, and Allahazwj would Drop his Recompense’.68

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبَرِيدِ، عَنْ أَبِيهِ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا: « الزُّهْدُ عَشَرَةُ أَجْزَاءٍ؛ أَعْلى دَرَجَةِ الزُّهْدِ أَدْنى دَرَجَةِ الْوَرَعِ، وَأَعْلى دَرَجَةِ الْوَرَعِ أَدْنى دَرَجَةِ الْيَقِينِ، وَأَعْلى دَرَجَةِ الْيَقِينِ أَدْنى دَرَجَةِ الرِّضَا ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ali Bin Hashim Bin Al Bareyd, from his father who said,

‘Aliasws Bin Al-Husaynasws said to me: ‘The ascetism has ten parts. The highest level of the ascetism is the lowest level of the piety; and the highest level of the piety is the lowest level of the conviction; and the highest level of the conviction is the lowest level of the satisfaction (from the Judgement of Allahazwj)’.69

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ عليهما‌السلام عَبْدَ اللهِ بْنَ جَعْفَرٍ، فَقَالَ: يَا عَبْدَ اللهِ، كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِناً وَهُوَ يَسْخَطُ قِسْمَهُ، وَيُحَقِّرُ مَنْزِلَتَهُ، وَالْحَاكِمُ عَلَيْهِ اللهُ؟ وَأَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجُسْ فِي قَلْبِهِ إِلاَّ الرِّضَا أَنْ يَدْعُوَ اللهَ، فَيُسْتَجَابَ لَهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Asbaat, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws met Abdullah Bin Ja’far, so heasws said: ‘O Abdullah! How can the Momin happen to be a Momin and he is angry at his distribution, and he belittles his status, and the Ruler upon him is Allahazwj? And Iasws am the guarantor to the one who does not have a notion in his heart except for the satisfaction that he would supplicate to Allahazwj, so Heazwj would Answer to him’.70

12. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ سِنَانٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: بِأَيِّ شَيْ‌ءٍ يَعْلَمُ الْمُؤْمِنُ بِأَنَّهُ مُؤْمِنٌ؟

قَالَ: « بِالتَّسْلِيمِ لِلّهِ، وَالرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ سُرُورٍ أَوْ سَخَطٍ ».

From him, from his father, from Ibn Sinan, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘By which thing does the Momin know that he is a Momin?’ Heasws said: ‘By the submission to Allahazwj, and the satisfaction regarding whatever traspires upon him, from the joy or anger’.71

13. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ سِنَانٍ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمْ يَكُنْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ لِشَيْ‌ءٍ قَدْ مَضى: لَوْ كَانَ‌ غَيْرُهُ ».

From him, from Ibn Sinan, from Al Husayn Bin Al Mukhtar, from Abdullah in Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘It did not happen that Rasool-Allahsaww was saying for something which had transpired: ‘If only something else would have happened’’.72

32- بَابُ التَّفْوِيضِ إِلَى اللهِّ وَ التَّوَكُّلِ عَلَيْهِ

Chapter 32 – The delegating (of matters) to Allahazwj and the reliance upon Himazwj

م1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَضَّلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى دَاوُدَ عليه‌السلام: مَا اعْتَصَمَ بِي عَبْدٌ مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذلِكَ مِنْ نِيَّتِهِ، ثُمَّ تَكِيدُهُ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ، إِلاَّ جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنِهِنَّ؛ وَمَا اعْتَصَمَ عَبْدٌ مِنْ عِبَادِي بِأَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذلِكَ مِنْ نِيَّتِهِ، إِلاَّ قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ مِنْ يَدَيْهِ، وَأَسَخْتُ الْأَرْضَ مِنْ تَحْتِهِ، وَلَمْ أُبَالِ بِأَيِّ وَادٍ هَلَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Mufazzal,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Revealed unto Dawoodas: “No servant from Myazwj servants would hold on to Meazwj besides anyone from Myazwj creatures, recognising that from his intention, then they plot against him, the skies and the earth and the ones in these, except that Iazwj would Make an exit to be for him from between these; and no servant from Myazwj servants would hold on to any one from Myazwj creatures, recognising that from his intention, except that Iazwj would Cut-off the causes of the skies and the earth from his hands, and Iazwj shall Harden the earth from beneath him, and Iazwj would not Care in which valley he perishes’.73

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي‌ حَفْصٍ الْأَعْشى، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: « خَرَجْتُ حَتَّى انْتَهَيْتُ إِلى هذَا الْحَائِطِ، فَاتَّكَأْتُ عَلَيْهِ، فَإِذَا رَجُلٌ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ، يَنْظُرُ فِي تُجَاهِ وَجْهِي، ثُمَّ قَالَ: يَا عَلِيَّ بْنَ الْحُسَيْنِ، مَا لِي أَرَاكَ كَئِيباً حَزِيناً ؟ أَعَلَى الدُّنْيَا ؟ فَرِزْقُ اللهِ حَاضِرٌ لِلْبَرِّ وَالْفَاجِرِ. قُلْتُ: مَا عَلى هذَا أَحْزَنُ، وَإِنَّهُ لَكَمَا تَقُولُ. قَالَ: فَعَلَى الْآخِرَةِ؟ فَوَعْدٌ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَاهِرٌ ـ أَوْ قَالَ: قَادِرٌ ـ قُلْتُ: مَا عَلى هذَا أَحْزَنُ، وَإِنَّهُ لَكَمَا تَقُولُ. فَقَالَ: مِمَّ حُزْنُكَ؟ قُلْتُ: مِمَّا نَتَخَوَّفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ وَمَا فِيهِ‌ النَّاسُ ».

قَالَ: « فَضَحِكَ، ثُمَّ قَالَ: يَا عَلِيَّ بْنَ الْحُسَيْنِ، هَلْ رَأَيْتَ أَحَداً دَعَا اللهَ فَلَمْ يُجِبْهُ ؟ قُلْتُ: لَا. قَالَ: فَهَلْ رَأَيْتَ أَحَداً تَوَكَّلَ عَلَى اللهِ فَلَمْ يَكْفِهِ؟ قُلْتُ: لَا. قَالَ: فَهَلْ رَأَيْتَ أَحَداً سَأَلَ اللهَ فَلَمْ يُعْطِهِ؟ قُلْتُ: لَا، ثُمَّ غَابَ عَنِّي ».

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، مِثْلَهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Mahboub, from Abu Hafs Al Ashay, from Amro Umar Bin Khali Abu Hamza Al Sumaly,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Iasws went out until Iasws ended up to this wall. So Iasws leaned against it, and there was a man upon whom were two white clothes, looking towards myasws face. Then he said, ‘O Aliasws Bin Al-Husaynasws! What is the matter I see youasws as bleak, aggrieved, is it upon the world? But, the sustenance of Allahazwj is for the righteous and the immoral’. Iasws said: ‘It is not upon this that Iasws grieve, and it is just like you are saying’.

He said, ‘So, upon the Hereafter? But the Promise is true. The King (Allahazwj) has Judged with regards to it. The King, the Compeller’, or he said, ‘All-Powerful’. Iasws said: ‘It is not upon this that Iasws grieve, and it is just like what you are saying’.

So he said, ‘From what is yourasws grief?’ Iasws said: ‘From what weasws are fearing from the strife of Ibn Al-Zubeyr and what the people are indulging in’.

Heasws said: ‘So he laughed, then said, ‘O Aliasws Bin Al-Husaynasws! Have youasws seen anyone who supplicated to Allahazwj, but Heazwj did not Answer him?’ I said, ‘No’. Heasws said: ‘So have youasws seen anyone who relied upon Allahazwj, but Heazwj did no Suffice him?’ Iasws said: ‘No’. He said, ‘So have youasws seen anyone who asked Allahazwj, but Heazwj did not Give him?’ Iasws said: ‘No’. Then he disappeared’.

Ali Bin Ibrahim, from his father, from Ibn Mahboub – similar to it.74

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ عَمِّهِ عَبْدِ الرَّحْمنِ بْنِ كَثِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْغِنى وَالْعِزَّ يَجُولَانِ، فَإِذَا ظَفِرَا بِمَوْضِعِ التَّوَكُّلِ أَوْطَنَا».

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ‌ حَسَّانَ، مِثْلَهُ.

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The richness and the splendour wander around. When they acquire a trustworthy place, they both settle’.

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Hassan – similar to it.75

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا عَبْدٍ أَقْبَلَ قِبَلَ مَا يُحِبُّ اللهُ ـ عَزَّ وَجَلَّ ـ أَقْبَلَ اللهُ قِبَلَ مَا يُحِبُّ؛ وَمَنِ اعْتَصَمَ بِاللهِ عَصَمَهُ اللهُ؛ وَمَنْ أَقْبَلَ اللهُ قِبَلَهُ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ، أَوْ كَانَتْ نَازِلَةٌ نَزَلَتْ عَلى أَهْلِ الْأَرْضِ، فَشَمِلَتْهُمْ بَلِيَّةٌ، كَانَ فِي حِزْبِ اللهِ بِالتَّقْوى مِنْ كُلِّ بَلِيَّةٍ، أَلَيْسَ اللهُ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (إِنَّ الْمُتَّقِينَ فِي مَقامٍ أَمِينٍ) ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever servant comes forward to accept whatever Allahazwj Mighty and Majestic Loves, Allahazwj would Come forwards with what he loves; and the one who seeks Allahazwj’s Protection, Allahazwj will Protect him, and the one who comes forward, Allahazwj will Protect him, no matter if the sky were to fall upon the earth, or there was to descend a descent upon the inhabitants of the earth and engulf them in an affliction, he would be in the party of Allahazwj with the piety, (safe) from every affliction. Isn’t Allahazwj Mighty and Majestic Saying [44: 51] Surely the pious are in a secure place?’76

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلاَّلِ، عَنْ عَلِيِّ بْنِ سُوَيْدٍ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ) فَقَالَ: « التَّوَكُّلُ عَلَى اللهِ دَرَجَاتٌ: مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللهِ فِي أُمُورِكَ كُلِّهَا، فَمَا فَعَلَ بِكَ كُنْتَ عَنْهُ رَاضِياً، تَعْلَمُ أَنَّهُ لَايَأْلُوكَ خَيْراً وَفَضْلاً، وَتَعْلَمُ أَنَّ الْحُكْمَ فِي ذلِكَ لَهُ؛ فَتَوَكَّلْ عَلَى اللهِ بِتَفْوِيضِ ذلِكَ إِلَيْهِ، وَثِقْ به فيها وفي غَيرِها ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassanasws the 1st, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [65: 3] and whoever relies upon Allah, He is sufficient for him. So heasws said: ‘The reliance upon Allahazwj has levels – from it is that you rely upon Allahazwj in your matters, all of them. So whatever Heazwj Does with you, you should be satisfied from Himazwj. You should know that Heazwj would not Keep away any goodness and Grace from you; and know that the Decision regarding that is for Himazwj. Therefore, rely upon Allahazwj by delegating that to Himazwj, and trust in Himazwj regarding it, and in other such matters’.77

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أُعْطِيَ ثَلَاثاً لَمْ يُمْنَعْ ثَلَاثاً: مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ، وَمَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ، وَمَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكِفَايَةَ ».

ثُمَّ قَالَ: « أَتَلَوْتَ كِتَابَ اللهِ عَزَّ وَجَلَّ: (وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ) وَقَالَ: (لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ) وَقَالَ: (ادْعُونِي أَسْتَجِبْ لَكُمْ) ؟ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak,

(It has been narrated) from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Abu Abdullahasws having said: ‘The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient’.

Then heasws said: ‘Did you recite the Book of Allahazwj Mighty and Majestic [65: 3] and whoever relies upon Allah, He is sufficient for him?’ And heasws said: ‘[14: 7] If you are grateful, I would Increase it more for you. And Heazwj Said [40: 60] And your Lord says: Call upon Me, I will Answer you’.78

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَبِي عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنِ الْحُسَيْنِ بْنِ‌ رَاشِدٍ، عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ، قَالَ: كُنَّا فِي مَجْلِسٍ نَطْلُبُ فِيهِ الْعِلْمَ، وَقَدْ نَفِدَتْ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ، فَقَالَ لِي بَعْضُ أَصْحَابِنَا: مَنْ تُؤَمِّلُ لِمَا قَدْ نَزَلَ بِكَ؟ فَقُلْتُ: فُلَاناً، فَقَالَ: إِذاً وَاللهِ لَاتُسْعَفُ حَاجَتُكَ، وَلَا يَبْلُغُكَ أَمَلُكَ، وَلَا تُنْجَحُ طَلِبَتُكَ، قُلْتُ: وَمَا عَلَّمَكَ رَحِمَكَ اللهُ؟

قَالَ: إِنَّ أَبَا عَبْدِ اللهِ عليه‌السلام حَدَّثَنِي أَنَّهُ قَرَأَ فِي بَعْضِ الْكُتُبِ أَنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ يَقُولُ: « وَعِزَّتِي وَجَلَالِي وَمَجْدِي وَارْتِفَاعِي عَلى عَرْشِي، لَأَقْطَعَنَّ أَمَلَ كُلِّ مُؤَمِّلٍ مِنَ النَّاسِ غَيْرِي بِالْيَأْسِ، وَلَأَكْسُوَنَّهُ ثَوْبَ الْمَذَلَّةِ عِنْدَ النَّاسِ، وَلَأُنَحِّيَنَّهُ مِنْ‌ قُرْبِي، وَلَأُبَعِّدَنَّهُ مِنْ فَضْلِي، أَيُؤَمِّلُ غَيْرِي فِي الشَّدَائِدِ وَالشَّدَائِدُ بِيَدِي، وَيَرْجُو غَيْرِي، وَيَقْرَعُ بِالْفِكْرِ بَابَ غَيْرِي وَبِيَدِي مَفَاتِيحُ الْأَبْوَابِ، وَهِيَ مُغْلَقَةٌ، وَبَابِي مَفْتُوحٌ لِمَنْ دَعَانِي؟!

فَمَنْ ذَا الَّذِي أَمَّلَنِي لِنَوَائِبِهِ، فَقَطَعْتُهُ دُونَهَا؟ وَمَنْ ذَا الَّذِي رَجَانِي لِعَظِيمَةٍ، فَقَطَعْتُ رَجَاءَهُ مِنِّي؟ جَعَلْتُ آمَالَ عِبَادِي عِنْدِي مَحْفُوظَةً، فَلَمْ يَرْضَوْا بِحِفْظِي، وَمَلَأْتُ سَمَاوَاتِي مِمَّنْ لَايَمَلُّ مِنْ تَسْبِيحِي، وَأَمَرْتُهُمْ أَنْ لَايُغْلِقُوا الْأَبْوَابَ بَيْنِي وَبَيْنَ عِبَادِي، فَلَمْ يَثِقُوا بِقَوْلِي، أَلَمْ يَعْلَمْ مَنْ طَرَقَتْهُ نَائِبَةٌ مِنْ نَوَائِبِي أَنَّهُ لَايَمْلِكُ كَشْفَهَا أَحَدٌ غَيْرِي إِلاَّ مِنْ بَعْدِ إِذْنِي؟ فَمَا لِي أَرَاهُ لَاهِياً عَنِّي؟

أَعْطَيْتُهُ بِجُودِي مَا لَمْ يَسْأَلْنِي، ثُمَّ انْتَزَعْتُهُ عَنْهُ، فَلَمْ يَسْأَلْنِي رَدَّهُ وَسَأَلَ غَيْرِي، أَفَيَرَانِي أَبْدَأُ ‌بَالعَطَاءِ قَبلَ المسألةِ، ثُمَّ أُسأَلُ فَلَا. . . . .

أُجِيبُ سَائِلِي؟ أَبَخِيلٌ أَنَا؛ فَيُبَخِّلَنِي عَبْدِي؟ أَوَلَيْسَ الْجُودُ وَالْكَرَمُ لِي؟ أَوَلَيْسَ الْعَفْوُ وَالرَّحْمَةُ بِيَدِي؟ أَوَلَيْسَ أَنَا مَحَلَّ الْآمَالِ؟ فَمَنْ يَقْطَعُهَا دُونِي؟ أَفَلَا يَخْشَى الْمُؤَمِّلُونَ أَنْ يُؤَمِّلُوا غَيْرِي؟ فَلَوْ أَنَّ أَهْلَ سَمَاوَاتِي وَأَهْلَ أَرْضِي أَمَّلُوا جَمِيعاً، ثُمَّ أَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُمْ مِثْلَ مَا أَمَّلَ الْجَمِيعُ، مَا انْتَقَصَ مِنْ مُلْكِي مِثْلَ عُضْوِ ذَرَّةٍ، وَكَيْفَ يَنْقُصُ مُلْكٌ أَنَا قَيِّمُهُ؟!

فَيَا بُؤْساً لِلْقَانِطِينَ مِنْ رَحْمَتِي! وَيَا بُؤْساً لِمَنْ عَصَانِي وَلَمْ يُرَاقِبْنِي! ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Ali, from Muhammad Bin Al Hassan, from Al Husayn Bin Rashid, from Al Husayn Bin Ulwan who said,

‘We were in a gathering seeking knowledge therein, and my expense monies had been depleted during one of my journeys. So, one of our companions said to me, ‘Who would take care of what has befallen you?’ So I said, ‘So and so’. So he said, ‘Then, by Allahazwj, your need would not be relieved, nor would your work be accomplished, nor would your seeking be successful’. I said, ‘And what made you know, may Allahazwj have Mercy on you?’

He said, ‘Abu Abdullahasws narrated to me that heasws read in one of the Books that Allahazwj Blessed and High is Saying: ‘By Myazwj Honour and Myazwj Majesty, and Myazwj Glory, and by Exaltedness upon Myazwj Throne! Iazwj shall Cut-off the work of every worker (from the people) working for other than Meazwj, by the despair, and Iazwj shall Clothe him in the disgrace in the presence of the people and Iazwj shall Prevent him to come near to Meazwj, and Distance him from Myazwj Grace.

Is he working for other than Myselfazwj during the difficulties, while the difficulties are in Myazwj Hands? And he is hoping to other than Myselfazwj and he is knocking with the infidelity, a door other than Mine, and the keys of the doors are in Myazwj Hands, and it is locked while Myazwj Door is open for the one who calls Meazwj.

So who is that who hoped in Meazwj for his ravages and Iazwj Cut him off from it? And who is that who hoped in Meazwj for his great hardships and Iazwj Cut-off his hopes from Meazwj? Iazwj Made the deeds of Myazwj servants to be preserved in Myazwj Presence, so Iazwj was not Pleased with Myazwj Preservation, and Iazwj Filled Myazwj skies from the ones who do not other work than Glorifying Meazwj, and Iazwj Commanded them that they should not be locking the doors between Meazwj and Myazwj servants.

So why does he not trust in Myazwj Words? Does he not know that if Iazwj were to leave someone in a hardship from Myazwj Hardships, no one would have the power to remove it apart from Myself, except from after Myazwj Permission? So what is the matter Iazwj See him mindless from Meazwj. Iazwj Gave to him by Myazwj Benevolence what he had not even asked Meazwj for. Then Iazwj Snatched it from him, but he did not ask Meazwj for its return, and asked others.

Does a servant view Meazwj that Iazwj would Given him before the asking even? (if so) then he would be asking, but Iazwj would not Answer the one who asks Meazwj? Am Iazwj Stingy, so that Iazwj would be Stingy to Myazwj servant? Or, is not the Generosity and Benevolence for Meazwj? Or is not the Pardoning and the Mercy in Myazwj Hands? Or am Iazwj not a Respiter of the deeds? So the one who cuts off besides Meazwj, does he not fear the working if he were to work for other than Meazwj!

Thus, if the inhabitants of Myazwj skies, and the inhabitants of Myazwj earth were to work altogether, then if Iazwj were to Give one of them the like of what all of them had worked for, there would be no reduction from Myazwj Possessions by a part of a particle. And how can there be a reduction of a Kingdom and Iazwj am its Establisher.

So how miserable it is for the despondents from Myazwj Mercy! And how miserable it is for the ones who disobey Meazwj and are not looking at Meazwj (in expectation)’.79

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَبَّادِ بْنِ يَعْقُوبَ الرَّوَاجِنِيِّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمنِ، قَالَ: كُنْتُ مَعَ مُوسَى بْنِ عَبْدِ اللهِ بِيَنْبُعَ، وَقَدْ نَفِدَتْ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ، فَقَالَ لِي بَعْضُ وُلْدِ الْحُسَيْنِ عليه‌السلام: مَنْ تُؤَمِّلُ لِمَا قَدْ نَزَلَ بِكَ؟ فَقُلْتُ: مُوسَى بْنَ عَبْدِ اللهِ، فَقَالَ: إِذاً لَاتُقْضى حَاجَتُكَ، ثُمَّ لَاتُنْجَحُ طَلِبَتُكَ، قُلْتُ: وَلِمَ ذَاكَ ؟ قَالَ: لِأَنِّي‌ وَجَدْتُ فِي بَعْضِ كُتُبِ آبَائِي: أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ؛ ثُمَّ ذَكَرَ مِثْلَهُ.

فَقُلْتُ: يَا ابْنَ رَسُولِ اللهِ، أَمْلِ عَلَيَّ، فَأَمْلَاهُ عَلَيَّ، فَقُلْتُ: لَاوَاللهِ، مَا أَسْأَلُهُ حَاجَةً بَعْدَهَا.

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from one of our companions, from Abbad Bin Yaqoub Al Rawwajiny, from Saeed Bin Abdul Rahman who said,

‘I was with Musa Bin Abdullah at Yanbu, and my expense monies had depleted in one of the journeys. So one of the sons of Al-Husaynasws said to me, ‘Who will take care of what has befallen you?’ So I said, ‘Musa Bin Abdullah’. So he said, ‘Then your need would not be fulfilled. Then your seeking would not be accomplished’. I said, ‘And why is that so?’ He said, ‘Because I have found in one of the Books of my forefathersasws that Allahazwj Mighty and Majestic is Saying. . . ‘, and he mentioned similar to it (the above Hadeeth). So I said, ‘O son of Rasool-Allahsaww! Dictate it to me’. So he dictated it to me. So I said, ‘No, by Allahazwj! I will not ask him for a need after it’.80

Notes

1 Firm belief

2 The Imamsasws

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 2

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 3

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 4

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 5

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 6

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 7

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 8

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 19 H 1

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 20 H 1

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 20 H 2

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 1

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 2

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 3

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 4

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 1

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 2

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 3

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 1

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 3

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 4

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 25 H 1

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 26 H 1

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 1

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 2

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 3

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 4

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 5

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 6

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 1

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 2

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 3

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 4

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 1

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 2

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 3

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 4

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 5

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 1

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 2

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 3

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 4

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 5

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 6

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 7

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 1

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 2

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 3

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 4

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 5

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 6

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 7

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 8

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 9

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 10

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 11

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 1

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 2

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 3

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 4

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 5

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 6

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 7

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 8

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 9

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 10

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 11

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 12

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 13

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 1

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 3

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 7

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 8

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (3)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

33- بَابُ الْخَوْفِ وَ الرَّجَاءِ

Chapter 33 – The fear and the hope

. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ؟

قَالَ: « كَانَ فِيهَا الْأَعَاجِيبُ، وَكَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِابْنِهِ: خَفِ اللهَ ـ عَزَّ وَجَلَّ ـ خِيفَةً لَوْ جِئْتَهُ بِبِرِّ الثَّقَلَيْنِ لَعَذَّبَكَ، وَارْجُ اللهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ ».

ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَانَ أَبِي يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلاَّ وَ فِي قَلْبِهِ نُورَانِ: نُورُ خِيفَةٍ، وَنُورُ رَجَاءٍ، لَوْ وُزِنَ هذَا لَمْ يَزِدْ عَلى هذَا، وَلَوْ وُزِنَ هذَا لَمْ يَزِدْ عَلى هذَا ».

A number of our companions from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Al Haris Bin Al Mugheira, or his father,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘What was in the bequest of Luqmanas?’ Heasws said: ‘Therein were marvels, and the most impressive of what was in it was that heas said to hisas son: ‘Fear Allahazwj Mighty and Majestic with such a fear that even if you go to Himazwj with the righteous deeds of the Jinn and the human, (fearing) that Heazwj would Punish you; and hope to Allahazwj with such a hope that if you were to go to Himazwj with the sins of the humans and the Jinn, (hoping) Heazwj would be Merciful to you’.

Then Abu Abdullahasws said: ‘Myasws fatherasws was saying that there is none from a believing servant except in his heart would be two lights – a light of fear, and a light of hope. If this one was to be weighed it would not increase upon this, and if this one was to be weighed, it would no increase upon this’ (equal in strength).1

2. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا إِسْحَاقُ، خَفِ اللهَ كَأَنَّكَ تَرَاهُ؛ وَإِنْ كُنْتَ لَاتَرَاهُ فَإِنَّهُ يَرَاكَ، فَإِنْ كُنْتَ تَرى أَنَّهُ لَايَرَاكَ فَقَدْ كَفَرْتَ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ، فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاظِرِينَ عَلَيْكَ ».

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said: ‘O Is’haq! Fear Allahazwj as if you can see Himazwj, and even although you are not seeing him, but Hesaww (surely) see you. So if you were to think that Heazwj cannot see you, then you would have (certainly) disbelieved; and if you believe that Heazwj sees you and you disobey Himazwj, so you would have Made Himazwj to be from the most insignificant of the onlookers upon you’.2

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ خَافَ اللهَ، أَخَافَ اللهُ مِنْهُ كُلَّ شَيْ‌ءٍ؛ وَمَنْ لَمْ يَخَفِ اللهَ، أَخَافَهُ اللهُ مِنْ كُلِّ شَيْ‌ءٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al haysam Bin Waqid who said,

‘I heard Abu Abdullahasws saying: ‘The one who fears Allahazwj, Allahazwj would Make everything to fear him; and the one who does not fear Allahazwj, Allah would Make him to fear from every thing’.3

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ الْجَعْفَرِيِّ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ عَرَفَ اللهَ خَافَ اللهَ، وَمَنْ خَافَ اللهَ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا ».

A number of our companions, from Ahmad Bin Abdu Abdullah, from his father, from Hamza Bin Abdullah Bin Al Ja’fary, from Jameel Bin Darraj, from Abu Hamza who said,

‘Abu Abdullahasws said: ‘The one who recognises Allahazwj would fear Allahazwj, and the one who fears Allahazwj, ignores his own soul in this world’.4

5. عَنْهُ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: قَوْمٌ يَعْمَلُونَ بِالْمَعَاصِي، وَيَقُولُونَ: نَرْجُو، فَلَا يَزَالُونَ كَذلِكَ حَتّى يَأْتِيَهُمُ الْمَوْتُ ؟

فَقَالَ: « هؤُلَاءِ قَوْمٌ يَتَرَجَّحُونَ فِي الْأَمَانِيِّ، كَذَبُوا، لَيْسُوا بِرَاجِينَ؛

إِنَّ مَنْ رَجَا شَيْئاً طَلَبَهُ، وَمَنْ خَافَ مِنْ شَيْ‌ءٍ هَرَبَ مِنْهُ ».

From him, from Ibn Abu Najran, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘A group are acting in disobedience and they are saying, ‘We are (living in hope)’. So they are not ceasing to be like that until the death comes to them’. So heasws said: ‘They are a people swaying in the beliefs. They are lying! They are not with the hope. The one who hopes for something would seek it, and the one who fears from something, would flee from it’.5

6. وَرَوَاهُ عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ قَوْماً مِنْ مَوَالِيكَ يُلِمُّونَ بِالْمَعَاصِي، وَيَقُولُونَ: نَرْجُو؟

فَقَالَ: « كَذَبُوا لَيْسُوا لَنَا بِمَوَالٍ، أُولئِكَ قَوْمٌ تَرَجَّحَتْ بِهِمُ الْأَمَانِيُّ؛ مَنْ رَجَا شَيْئاً عَمِلَ لَهُ، وَمَنْ خَافَ مِنْ شَيْ‌ءٍ هَرَبَ مِنْهُ ».

And it is reported by Ali Bin Muhammad, raising it, said,

‘I said to Abu Abdullahasws, ‘A group of people from the ones in yourasws Wilayah are commiting minor sins of disobedience and are saying, ‘We (live in hope)’. So heasws said: ‘They are lying! There are no friends for usasws (like) those people. The belief is swaying with them. The one who hopes for something would work for it, and the one who fears from something, would flee from it’.6

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ صَالِحِ بْنِ حَمْزَةَ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللهِ عَزَّ وَجَلَّ، يَقُولُ اللهُ عَزَّ وَجَلَّ: (إِنَّما يَخْشَى اللهَ مِنْ عِبادِهِ الْعُلَماءُ) وَقَالَ جَلَّ ثَنَاؤُهُ: (فَلا تَخْشَوُا النّاسَ وَاخْشَوْنِ) وَقَالَ تَبَارَكَ وَتَعَالى: (وَمَنْ يَتَّقِ اللهَ يَجْعَلْ لَهُ مَخْرَجاً) قَالَ: وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ‌ حُبَّ الشَّرَفِ وَالذِّكْرِ لَايَكُونَانِ فِي قَلْبِ الْخَائِفِ الرَّاهِبِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Hamza, raising it, said,

‘Abu Abdullahasws said: ‘From the worship is the intense fear from Allahazwj Mighty and Majestic. Allahazwj is Saying [35: 28] but rather it is those of His servants only who have knowledge who fear Allah. And Heazwj, Majestic is Hisazwj Praise, Said [5: 44] therefore fear not the people and fear Me. And the Blessed and High Said [65: 2] and whoever is fearful of Allah, He will make for him an outlet’.

He (the narrator) said, ‘And Abu Abdullahasws said: ‘Love for fame and to be mentioned (popularity/dominance) will not exist in the heart of the one who is fearful (of Allahazwj)’.7

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي سَعِيدٍ الْمُكَارِي، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: « إِنَّ رَجُلاً رَكِبَ الْبَحْرَ بِأَهْلِهِ، فَكُسِرَ بِهِمْ، فَلَمْ يَنْجُ مِمَّنْ كَانَ فِي السَّفِينَةِ إِلاَّ امْرَأَةُ الرَّجُلِ؛ فَإِنَّهَا نَجَتْ عَلى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ حَتّى أَلْجَأَتْ عَلى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ، وَكَانَ فِي تِلْكَ الْجَزِيرَةِ رَجُلٌ يَقْطَعُ الطَّرِيقَ، وَلَمْ يَدَعْ لِلّهِ حُرْمَةً إِلاَّ انْتَهَكَهَا، فَلَمْ يَعْلَمْ إِلاَّ وَالْمَرْأَةُ قَائِمَةٌ عَلى رَأْسِهِ، فَرَفَعَ رَأْسَهُ إِلَيْهَا، فَقَالَ: إِنْسِيَّةٌ أَمْ جِنِّيَّةٌ؟ فَقَالَتْ: إِنْسِيَّةٌ، فَلَمْ يُكَلِّمْهَا كَلِمَةً حَتّى جَلَسَ مِنْهَا مَجْلِسَ الرَّجُلِ مِنْ أَهْلِهِ، فَلَمَّا أَنْ هَمَّ بِهَا اضْطَرَبَتْ، فَقَالَ لَهَا: مَا لَكِ تَضْطَرِبِينَ؟ فَقَالَتْ: أَفْرَقُ مِنْ هذَا، وَأَوْمَأَتْ بِيَدِهَا إِلَى السَّمَاءِ.

قَالَ: فَصَنَعْتِ مِنْ هذَا شَيْئاً؟ قَالَتْ: لَاوَعِزَّتِهِ، قَالَ: فَأَنْتِ تَفْرَقِينَ مِنْهُ هذَا الْفَرَقَ وَلَمْ تَصْنَعِي مِنْ هذَا شَيْئاً وَإِنَّمَا اسْتَكْرَهْتُكِ اسْتِكْرَاهاً، فَأَنَا وَاللهِ أَوْلى بِهذَا الْفَرَقِ وَالْخَوْفِ وَأَحَقُّ مِنْكِ.

قَالَ: فَقَامَ وَلَمْ يُحْدِثْ شَيْئاً، وَرَجَعَ إِلى أَهْلِهِ، وَلَيْسَتْ لَهُ هِمَّةٌ إِلاَّ التَّوْبَةُ وَالْمُرَاجَعَةُ، فَبَيْنَا هُوَ يَمْشِي إِذْ صَادَفَهُ رَاهِبٌ يَمْشِي فِي الطَّرِيقِ، فَحَمِيَتْ عَلَيْهِمَا الشَّمْسُ، فَقَالَ الرَّاهِبُ لِلشَّابِّ: ادْعُ اللهَ يُظِلَّنَا بِغَمَامَةٍ، فَقَدْ حَمِيَتْ عَلَيْنَا الشَّمْسُ، فَقَالَ الشَّابُّ: مَا أَعْلَمُ أَنَّ لِي عِنْدَ رَبِّي حَسَنَةً فَأَتَجَاسَرَ عَلى أَنْ أَسْأَلَهُ شَيْئاً، قَالَ: فَأَدْعُو أَنَا وَتُؤَمِّنُ أَنْتَ، قَالَ: نَعَمْ، فَأَقْبَلَ الرَّاهِبُ يَدْعُو وَالشَّابُّ يُؤَمِّنُ، فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ أَظَلَّتْهُمَا غَمَامَةٌ، فَمَشَيَا تَحْتَهَا مَلِيّاً مِنَ النَّهَارِ، ثُمَّ تَفَرَّقَتِ الْجَادَّةُ جَادَّتَيْنِ، فَأَخَذَ الشَّابُّ فِي وَاحِدَةٍ، وَأَخَذَ الرَّاهِبُ فِي وَاحِدَةٍ، فَإِذَا السَّحَابَةُ مَعَ الشَّابِّ.

فَقَالَ الرَّاهِبُ: أَنْتَ خَيْرٌ مِنِّي، لَكَ اسْتُجِيبَ وَلَمْ يُسْتَجَبْ لِي، فَخَبِّرْنِي مَا قِصَّتُكَ ؟ فَأَخْبَرَهُ بِخَبَرِ الْمَرْأَةِ، فَقَالَ: غُفِرَ لَكَ مَا مَضى حَيْثُ دَخَلَكَ الْخَوْفُ، فَانْظُرْ كَيْفَ تَكُونُ فِيمَا تَسْتَقْبِلُ ».

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Al Husayn, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza Al Sumaly,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘A man sailed the sea with his family, and it (the ship) broke (capsized) upon them. So none were rescued from the ones who were in the ship except for the wife of the man. So she was saved upon a plank from the planks of the ship until she came to an island from the islands of the sea; and it was so that in that island was a man who was a bandit and he had not left any Prohibition of Allahazwj except that he had violated it. So he did not know, and the woman was standing by his head. So he raised his head towards her and he said, ‘A human or a Jinn?’ So she said, ‘A human’. So he did not speak to her a word until he sat upon her with a sitting which the man tends to sit upon his wife with.

So when he was intending with her, she became restless. So he said to her, ‘What is the matter with you being so restless?’ So she said, ‘I am scared of this’, and she gestured by her hand towards the sky. He said, ‘So have you done anything from this (adultery) before?’ She said, ‘No, by Hisazwj Honour’. He said, ‘So you are being scared from Himazwj by this fright and you have not done anything from this (before), and rather I am coercing you with a coercion. So (now), by Allahazwj, I am closer with this fright and the fear, and more deserving than you (of being scared)’.

Heasws said: ‘So he moved away and without doing anything he returned back to his family, and there was no eagerness for him except for the repentance, and the review (of his sins). Once he was walking (on a path) when he came across a priest walking in the street. The sun was bright upon the two of them, and the priest said to the youth (once the robber), ‘Supplicate to Allahazwj to Shade us with a cloud, for the sun is too hot upon us’. So the youth said, ‘I do not know of a (single) good deed which is with my Lordazwj, so it would be too audacious of me to ask Himazwj for anything’.

He said, ‘So I shall supplicate, and you say’Ameen’’. He said, ‘Yes’. So the priest came forward supplicating and the youth said’Ameen’. And it was so that soon a cloud shaded them. So they both walked under it careful during the day. Then their ways separated into two, and the youth took to one, and the priest took to the other. So the cloud (went) with the youth. So the priest said, ‘You are better than I am. For you it (the supplication) was Answered and it was not Answered for me. So inform me what your story is. So he informed him of the news of the woman. So he said, ‘There has been Forgiveness for you what is past (from the sins) when the fear entered into you, therefore consider how you want to be in the future’’.8

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ مِمَّا حُفِظَ مِنْ خُطَبِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم أَنَّهُ قَالَ: أَيُّهَا النَّاسُ، إِنَّ لَكُمْ مَعَالِمَ، فَانْتَهُوا إِلى مَعَالِمِكُمْ، وَإِنَّ لَكُمْ نِهَايَةً، فَانْتَهُوا إِلى نِهَايَتِكُمْ، أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ: بَيْنَ أَجَلٍ قَدْ مَضى لَايَدْرِي مَا اللهُ صَانِعٌ فِيهِ، وَبَيْنَ أَجَلٍ قَدْ بَقِيَ لَايَدْرِي مَا اللهُ قَاضٍ فِيهِ، فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ، وَمِنْ دُنْيَاهُ لآِخِرَتِهِ، وَفِي الشَّبِيبَةِ قَبْلَ الْكِبَرِ، وَفِي الْحَيَاةِ قَبْلَ الْمَمَاتِ، فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا بَعْدَ الدُّنْيَا مِنْ مُسْتَعْتَبٍ، وَمَا بَعْدَهَا مِنْ دَارٍ إِلاَّ الْجَنَّةُ أَوِ النَّارُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Hamza Bin Humran who said,

‘I heard Abu Abdullahasws saying: ‘From the preserved sermons of the Prophetsaww is that hesaww said: ‘O you people! For you there are teachers, so end up to your teachers, and that for you are terminals, so end up to your terminals. Indeed! The Believer acts between the two fears – between a term which has passed, not knowing what Allahazwj would be Doing with regards to it, and between a term which remains (the future), not knowing what Allahazwj has Judged with regards to it.

Thus, let the believing servant take from his own soul for himself, and from his world for his Hereafter, and (should act) during the youth before the old age, and during the lifetime before the death, for by the Oneazwj in Whose Hand is the soul of Muhammadsaww, there will not be an effort (time for deeds) after the world, and there will not be a house except for the Paradise and the Hell’.9

10. عَنْهُ، عَنْ أَحْمَدَ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَلِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ) قَالَ: « مَنْ عَلِمَ أَنَّ اللهَ يَرَاهُ وَيَسْمَعُ مَا يَقُولُ وَيَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ، فَيَحْجُزُهُ ذلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ، فَذلِكَ الَّذِي، خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوى ».

From him, from Ahmad, from Ibn Mahboub, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [55: 46] And for the one who fears to stand before his Lord would have the two Gardens. Heasws said: ‘The one who knows that Allahazwj Sees him and Hears whatever he is saying, and he knows that whatever he does, be it from good or evil, so that would detain him from the ugly ones of the deeds, so that would be the one who fears to stand before Hisazwj Lordazwj, and has prevented himself from the personal desires’.10

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَسَنِ بْنِ أَبِي سَارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا يَكُونُ الْمُؤْمِنُ مُؤْمِناً حَتّى يَكُونَ خَائِفاً رَاجِياً، وَلَا يَكُونُ خَائِفاً رَاجِياً حَتّى يَكُونَ عَامِلاً لِمَا يَخَافُ وَيَرْجُو ».

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Al Hassan Bin Abu Sara who said,

‘I heard Abu Abdullahasws saying: ‘ A’Momin’ (Believer) will not happen to be a Momin until he happens to be fearful and hopeful; and he cannot happen to be fearful and hopeful, until he happens to work for what he fears from and hopes for’.11

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ فُضَيْلِ بْنِ عُثْمَانَ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُؤْمِنُ بَيْنَ مَخَافَتَيْنِ: ذَنْبٍ قَدْ مَضى لَايَدْرِي‌ مَا صَنَعَ اللهُ فِيهِ، وَعُمُرٍ قَدْ بَقِيَ لَايَدْرِي مَا يَكْتَسِبُ فِيهِ مِنَ الْمَهَالِكِ، فَهُوَ لَايُصْبِحُ إِلاَّ خَائِفاً، وَلَا يُصْلِحُهُ إِلاَّ الْخَوْفُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Fuzayl Bin usman, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Abdullahasws having said: ‘A’Momin’ (Believer) is between the two fears – sins of the past, without knowing what Allahazwj would be Doing with regards to it, and the life which has remained, not knowing what he would be attaining during it, from the destruction. Thus, he will not wake up in the morning except as fearful, and nothing would correct his (affairs - best) except for the fear’.12

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلاَّ وَ فِي قَلْبِهِ نُورَانِ: نُورُ خِيفَةٍ، وَنُورُ رَجَاءٍ، لَوْ وُزِنَ هذَا لَمْ يَزِدْ عَلى هذَا، وَلَوْ وُزِنَ هذَا لَمْ يَزِدْ عَلى هذَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘There is none from the believing servants except in his heart would be two lights – a light of fear and a light of hope. If this was to be weighed, it would not increase upon this, and if this one was to be weighed, it would not increase upon this one (i. e. both being equal)’.13

34- بَابُ حُسْنِ الظَّنِّ بِاللهِّ عَزَّ وَ جَل

Chapter 34 – Goodly thoughts about Allahazwj Mighty and Majestic

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ بْنِ كَثِيرٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ تَبَارَكَ وَتَعَالى: لَايَتَّكِلِ الْعَامِلُونَ عَلى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِثَوَابِي؛ فَإِنَّهُمْ لَوِ اجْتَهَدُوا وَأَتْعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقَصِّرِينَ، غَيْرَ بَالِغِينَ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا‌ يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَالنَّعِيمِ فِي جَنَّاتِي وَرَفِيعِ الدَّرَجَاتِ الْعُلى فِي جِوَارِي، وَلكِنْ بِرَحْمَتِي فَلْيَثِقُوا، وَفَضْلِي فَلْيَرْجُوا، وَإِلى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا؛ فَإِنَّ رَحْمَتِي عِنْدَ ذلِكَ تُدْرِكُهُمْ، وَمَنِّي يُبَلِّغُهُمْ رِضْوَانِي، وَمَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي؛ فَإِنِّي أَنَا اللهُ الرَّحْمنُ الرَّحِيمُ، وَبِذلِكَ تَسَمَّيْتُ ».

A number of our companions, from AAhmad Bin Muhammad, from Ibn Mahboub, from Dawood Bin Kaseer, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Blessed and High Said: “The workers should not be relying upon their deeds which they are performing for Myazwj Rewards, for even if they were to strive and exhaust themselves for their (entire) lifetimes in Myazwj worship, they would (still) be deficient without reaching in their worship the true essence of Myazwj worship, regarding what they are seeking in Myazwj Presence, from Myazwj Benevolence and the Bounties in Myazwj Gardens and being Raised to the Lofty Levels in Myazwj vicinity, but (they should be relying) upon Myazwj Mercy.

So let them be trusting in Myazwj Grace, and let them be hopeful, and to have good thoughts about Meazwj, and let be coveting, for Myazwj Mercy would come across them during that, and Myazwj Pleasure would reach them from Meazwj, and Myazwj Forgiveness (as well), Clothing them in Myazwj Pardon, for Iazwj am Allahazwj, the Beneficent, the Merciful, and with that Iazwj am Named as such’.14

2. ابْنُ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « وَجَدْنَا فِي كِتَابِ عَلِيٍّ عليه‌السلام أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ وَهُوَ عَلى مِنْبَرِهِ: وَ الَّذِي لَا إِلهَ إِلاَّ هُوَ، مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَالْآخِرَةِ إِلاَّ بِحُسْنِ ظَنِّهِ بِاللهِ، وَرَجَائِهِ لَهُ، وَحُسْنِ خُلُقِهِ، وَالْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ؛ وَالَّذِي لَا إِلهَ إِلاَّ هُوَ، لَايُعَذِّبُ اللهُ مُؤْمِناً بَعْدَ التَّوْبَةِ وَالِاسْتِغْفَارِ إِلاَّ بِسُوءِ ظَنِّهِ بِاللهِ، وَتَقْصِيرِهِ مِنْ رَجَائِهِ، وَسُوءِ خُلُقِهِ، وَاغْتِيَابِهِ لِلْمُؤْمِنِينَ؛ وَ الَّذِي لَا إِلهَ إِلاَّ هُوَ، لَايَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللهِ إِلاَّ كَانَ اللهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ؛ لِأَنَّ اللهَ كَرِيمٌ، بِيَدِهِ الْخَيْرَاتُ، يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنَّ، ثُمَّ يُخْلِفَ ظَنَّهُ وَرَجَاءَهُ؛ فَأَحْسِنُوا بِاللهِ الظَّنَّ، وَارْغَبُوا إِلَيْهِ ».

Ibn Mahboub, from Jameel Bin Salih, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja’farasws having said: ‘Weasws found in the Book of Aliasws that Rasool-Allahsaww said, and hesaww was upon hissaww Pulpit: ‘By the Oneazwj Who, there is no god except for Himazwj! A Momin is not Given anything at all from the good of this world and the Hereafter except by the goodness of his thoughts in Allahazwj, and his hopefulness to Himazwj, and the good manners of his, and the restraint from backbiting the Believer.

By the Oneazwj, there being no god except for Himazwj! Allahazwj does not Punish a Momin after the repentance and the seeking of Forgiveness except by the evil thoughts of his about Allahazwj, and his deficiency from his hopefulness, and his evil manners, and his backbiting the Believers.

By the Oneazwj Who, there is no God except for Himazwj! A believing servant will not have good thoughts about Allahazwj except that Allahazwj would Transpire (matters) as per the goodly thoughts of Hisazwj believing servant, because Allahazwj is Benevolent. In Hisazwj Hands are the goodly things. Heazwj is too Bashful that the Believer would happen to have goodly thoughts about Himazwj, then Heazwj would Oppose his thinking and his hopes. Therefore have goodly thoughts about Allahazwj, and turn towards Himazwj’.15

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « أَحْسِنِ الظَّنَّ بِاللهِ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِيَ الْمُؤْمِنِ بِي، إِنْ خَيْراً فَخَيْراً، وَإِنْ شَرّاً فَشَرّاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi’e,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘Have good thoughts about Allahazwj, for Allahazwj Mighty and Majestic is Saying: “Iazwj Assume the thoughts of Myazwj believing servant has with Meazwj – if good, so good, but if evil, so evil’.16

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « حُسْنُ الظَّنِّ بِاللهِ أَنْ لَاتَرْجُوَ إِلاَّ اللهَ، وَلَا تَخَافَ إِلاَّ‌ ذَنْبَكَ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullahasws saying: ‘The goodly thoughts about Allahazwj is that you do not hope except in Allahazwj and do not fear except for your sins’.17

35- بَابُ الِاعْتِرَافِ بِالتَّقْصِيرِ‌

Chapter 35 – The acknowledgement of the deficiency

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: قَالَ لِبَعْضِ وُلْدِهِ: « يَا بُنَيَّ، عَلَيْكَ بِالْجِدِّ، لَا تُخْرِجَنَّ نَفْسَكَ مِنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللهِ ـ عَزَّ وَجَلَّ ـ وَطَاعَتِهِ؛ فَإِنَّ اللهَ لَايُعْبَدُ حَقَّ عِبَادَتِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Sa’ad Bin Abu Khalaf,

(It has been narrated) from Abu Al-Hassan Al-Musaasws having said to one of hisasws sons: ‘O myasws son! Upon you is with the seriousness. Do not let yourself exit from the limit of the deficiency in worshipping Allahazwj Mighty and Majestic and Hisazwj obedience, for Allahazwj cannot be worshipped as truly as Heazwj should be worshiped’.18

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ بَعْضِ الْعِرَاقِيِّينَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْحَضْرَمِيِّ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ زَيْدٍ، عَنْ جَابِرٍ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه‌السلام: « يَا جَابِرُ، لَا أَخْرَجَكَ اللهُ مِنَ النَّقْصِ وَلَا التَّقْصِيرِ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of the Iraqis, from Muhammad Bin Al Musna Al Hazramy, from his father, from Usman Bin Zayd, from Jabir who said,

‘Abu Ja’farasws said to me: ‘O Jabir! May Allahazwj not Exit you from the shortfall nor the deficiency’.19

3. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « إِنَّ رَجُلاً فِي بَنِي إِسْرَائِيلَ عَبَدَ اللهَ أَرْبَعِينَ سَنَةً، ثُمَّ قَرَّبَ قُرْبَاناً، فَلَمْ يُقْبَلْ مِنْهُ، فَقَالَ لِنَفْسِهِ: مَا أُتِيتُ إِلاَّ مِنْكِ، وَمَا الذَّنْبُ إِلاَّ لَكِ ». قَالَ: « فَأَوْحَى اللهُ ـ تَبَارَكَ وَتَعَالى ـ إِلَيْهِ: ذَمُّكَ لِنَفْسِكَ أَفْضَلُ مِنْ عِبَادَتِكَ أَرْبَعِينَ سَنَةً ».

From him, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

‘I heard Abu Al-Hassanasws saying: ‘A man from the Children of Israel worshipped Allahazwj for forty years. Then he offered an offering, but it was not Accepted from him. So he said to himself, ‘It has not come to you except from yourself, and there is no sin except for you’. Heasws said: ‘So Allahazwj Blessed and High Revealed unto him: “Your condemning yourself is superior than your worship for forty years’.20

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ عِيسَى بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْفَضْلِ بْنِ يُونُسَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قَالَ: « أَكْثِرْ مِنْ أَنْ تَقُولَ: اللهُمَّ لَاتَجْعَلْنِي مِنَ الْمُعَارِينَ، وَلَا تُخْرِجْنِي مِنَ التَّقْصِيرِ ».

قَالَ: قُلْتُ: أَمَّا الْمُعَارُونَ، فَقَدْ عَرَفْتُ أَنَّ الرَّجُلَ يُعَارُ الدِّينَ، ثُمَّ يَخْرُجُ مِنْهُ، فَمَا مَعْنى « لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ »؟

فَقَالَ: « كُلُّ عَمَلٍ تُرِيدُ بِهِ اللهَ ـ عَزَّ وَجَلَّ ـ فَكُنْ فِيهِ مُقَصِّراً عِنْدَ نَفْسِكَ؛ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِيمَا بَيْنَهُمْ وَبَيْنَ اللهِ مُقَصِّرُونَ إِلاَّ مَنْ عَصَمَهُ اللهُ عَزَّ وَجَلَّ ».

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Fazl Bin Yunus,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Frequent from saying, ‘O Allahazwj! Neither Make me to be from the ones with temporary Emān, nor Exit me from the deficiency’. I said, ‘As for the temporary ones, so I have recognised that the man tends to borrow (acquire temporarily) the Religion, then he exits from it. So what is the meaning of’Do not Exit me from the deficiency’?’

So heasws said: ‘Every work that you intend Allahazwj Mighty and Majestic with, so be a deficient with yourself, for the people, all of them are in their deeds regarding what is between them and Allahazwj, deficient, except for the one whom Allahazwj Mighty and Majestic Preserves’.21

36- بَابُ الطَّاعَةِ وَ التَّقْوَى

Chapter 36 – The obedience and the piety

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدٍ أَخِي عُرَامٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا تَذْهَبْ بِكُمُ الْمَذَاهِبُ، فَوَ اللهِ مَا شِيعَتُنَا إِلاَّ مَنْ أَطَاعَ اللهَ عَزَّ وَجَلَّ ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad the brother of Uram, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Do not (let) the (other) doctrines go with you, for by Allahazwj, ourasws Shia is not except for the one who obeys Allahazwj Mighty and Majestic’.22

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَاصِمِ بْنِ‌ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « خَطَبَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي حَجَّةِ الْوَدَاعِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، وَاللهِ مَا مِنْ شَيْ‌ءٍ يُقَرِّبُكُمْ مِنَ الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلاَّ وَقَدْ أَمَرْتُكُمْ بِهِ، وَمَا مِنْ شَيْ‌ءٍ يُقَرِّبُكُمْ مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلاَّ وَقَدْ نَهَيْتُكُمْ عَنْهُ، أَلَا وَإِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتّى تَسْتَكْمِلَ رِزْقَهَا، فَاتَّقُوا اللهَ، وَأَجْمِلُوا فِي الطَّلَبِ، وَلَا يَحْمِلْ أَحَدَكُمْ اسْتِبْطَاءُ شَيْ‌ءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبَهُ بِغَيْرِ حِلِّهِ؛ فَإِنَّهُ لَايُدْرَكُ مَا عِنْدَ اللهِ إِلاَّ بِطَاعَتِهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww addressed (the people) during the farewell Hajj, so hesaww said: ‘O you people! By Allahazwj! There is none from the things which brings you closer to the Paradise and distance you from the Fire except that Isaww have ordered you with it; and there is none from a thing which brings you closer to the Fire and distances you from the Paradise, except that Isaww have forbidden you from it.

Indeed! And the trustworthy spirit (Jibraeelas) blew into mysaww person that not a soul would be dying until its sustenance is completed. Therefore, fear Allahazwj and be vigorous in the seeking (of the livelihood), and not one of you should bear indolence for anything from the sustenance if he seeks it without its Permissibility, for whatever is in the Presence of Allahazwj cannot be realised except being in Hisazwj obedience’.23

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ؛ وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ جَمِيعاً، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ لِي: « يَا جَابِرُ، أَيَكْتَفِي مَنْ يَنْتَحِلُ التَّشَيُّعَ أَنْ يَقُولَ بِحُبِّنَا أَهْلَ الْبَيْتِ؟ فَوَ اللهِ مَا شِيعَتُنَا إِلاَّ مَنِ اتَّقَى اللهَ وَأَطَاعَهُ، وَمَا كَانُوا يُعْرَفُونَ يَا جَابِرُ إِلاَّ بِالتَّوَاضُعِ، وَالتَّخَشُّعِ، وَالْأَمَانَةِ، وَكَثْرَةِ ذِكْرِ اللهِ، وَالصَّوْمِ، وَالصَّلَاةِ، وَالْبِرِّ بِالْوَالِدَيْنِ، وَالتَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَأَهْلِ الْمَسْكَنَةِ وَالْغَارِمِينَ وَالْأَيْتَامِ، وَصِدْقِ الْحَدِيثِ، وَتِلَاوَةِ الْقُرْآنِ، وَكَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلاَّ مِنْ خَيْرٍ، وَكَانُوا أُمَنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ ».

قَالَ جَابِرٌ: فَقُلْتُ: يَا ابْنَ رَسُولِ اللهِ، مَا نَعْرِفُ الْيَوْمَ أَحَداً بِهذِهِ الصِّفَةِ.

فَقَالَ: « يَا جَابِرُ، لَاتَذْهَبَنَّ بِكَ الْمَذَاهِبُ، حَسْبُ الرَّجُلِ أَنْ يَقُولَ: أُحِبُّ عَلِيّاً وَأَتَوَلاَّهُ، ثُمَّ لَايَكُونَ مَعَ ذلِكَ فَعَّالاً ؟! فَلَوْ قَالَ: إِنِّي أُحِبُّ رَسُولَ اللهِ، فَرَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم خَيْرٌ مِنْ عَلِيٍّ عليه‌السلام، ثُمَّ لَايَتَّبِعُ سِيرَتَهُ، وَلَا يَعْمَلُ بِسُنَّتِهِ، مَا نَفَعَهُ حُبُّهُ إِيَّاهُ شَيْئاً؛ فَاتَّقُوا اللهَ، وَاعْمَلُوا لِمَا عِنْدَ اللهِ، لَيْسَ بَيْنَ اللهِ وَبَيْنَ أَحَدٍ قَرَابَةٌ، أَحَبُّ الْعِبَادِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ وَأَكْرَمُهُمْ عَلَيْهِ أَتْقَاهُمْ، وَأَعْمَلُهُمْ بِطَاعَتِهِ.

يَا جَابِرُ، وَاللهِ مَا يُتَقَرَّبُ إِلَى اللهِ ـ تَبَارَكَ وَتَعَالى ـ إِلاَّ بِالطَّاعَةِ، وَ مَا مَعَنَا بَرَاءَةٌ مِنَ النَّارِ، وَلَا عَلَى اللهِ لِأَحَدٍ مِنْ حُجَّةٍ؛ مَنْ كَانَ لِلّهِ مُطِيعاً، فَهُوَ لَنَا وَلِيٌّ؛ وَمَنْ كَانَ لِلّهِ عَاصِياً، فَهُوَ لَنَا عَدُوٌّ؛ وَ مَا تُنَالُ وَلَايَتُنَا إِلاَّ بِالْعَمَلِ‌ وَالْوَرَعِ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, and Ahmad Bin Abu Abdullah, from his father, altogether from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘O Jabir! Is he content, the one who is posing as the Shia that he is speaking of his love for usasws, the Peopleasws of the Household? By Allahazwj! He is not ourasws Shia except for the one who fears Allahazwj and obeys Himazwj; and they (the Shia) would not be recognised, O Jabir, except with the reverence, and the humbleness, and the trustworthiness, and frequency of the Mention of Allahazwj, and the Fasting, and the Salāt, and the righteousness with the parents, and the commitment with the neighbours from the poor ones, and the destitute, and the indebted ones, and the orphans, and the truthfulness of the narrations, and the recitation of the Quran, and restraining of the tongues from the people except from goodness, and being trusted by their clan regarding the things’.

Jabir said, ‘So I said, ‘O sonasws of Rasool-Allahsaww! We do not recognise today anyone with these characteristics’. So heasws said: ‘O Jabir! Do not (let) the (other) doctrines (sects) go away with you. The man reckons that he is speaking the love for Aliasws, and being in hisasws Wilayah, then he does not happen to be with that in deeds. So if he were to say, ‘I love Rasool-Allahsaww’, so Rasool-Allahsaww is better than Aliasws, then he does not follow hissaww way, and does not act by hissaww Sunnah, his love for himsaww would not benefit him anything.

Therefore, fear Allahazwj and work for what is in the Presence of Allahazwj. There is no relationship between Allahazwj and anyone. The most Beloved of the servants to Allahazwj Mighty and Majestic and the most prestigious to Himazwj is the most pious of them the most working of them in Hisazwj obedience. O Jabir! By Allahazwj! One cannot get closer to Allahazwj Blessed and High except with the obedience. And what is the meaning of the freedom from the Fire, and there is no argument for anyone against Allahazwj. The one who was obedient to Allahazwj so he would be a friend of oursasws, and the one who was disobedient to Allahazwj, so he would be an enemy of oursasws; and you cannot attain ourasws Wilayah except with the deeds and the piety’.24

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ، يَقُومُ عُنُقٌ مِنَ النَّاسِ، فَيَأْتُونَ بَابَ الْجَنَّةِ، فَيَضْرِبُونَهُ، فَيُقَالُ لَهُمْ: مَنْ أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الصَّبْرِ، فَيُقَالُ لَهُمْ: عَلى مَا صَبَرْتُمْ؟ فَيَقُولُونَ: كُنَّا نَصْبِرُ عَلى طَاعَةِ اللهِ، وَنَصْبِرُ عَنْ مَعَاصِي اللهِ، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: صَدَقُوا، أَدْخِلُوهُمُ الْجَنَّةَ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (إِنَّما يُوَفَّى الصّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسابٍ) ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws havings said: ‘When it will be the Day of Judgement, (some) necks of the people would stand and they would be coming to the Door of the Paradise, and they would be knocking it. So it would be said to them, ‘Who are you?’ So they would be saying, ‘We are the people of patience’. So it would be said to them, ‘What were you patient upon?’ So they would be saying, ‘We were patient upon the obedience of Allahazwj, and we were patient from (not) disobeying Allahazwj’. So Allahazwj Mighty and Majestic would be Saying: “They are speaking the truth. Enter them into the Paradise”. And these are the Words of Allahazwj Mighty and Majestic [39: 10] But rather, it is the patient who will be paid back their Recompense without Reckoning’.25

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ فُضَيْلِ بْنِ عُثْمَانَ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: لَايَقِلُّ عَمَلٌ مَعَ تَقْوى، وَكَيْفَ يَقِلُّ مَا يُتَقَبَّلُ ؟! ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Fuzayl Bin Usman, from Abu Ubeyda,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineenasws was saying: ‘Do not belittle a deed performed with piety, and how can one belittle what is Accepted?’.26

6. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبَانٍ، عَنْ عَمْرِو بْنِ خَالِدٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَا مَعْشَرَ الشِّيعَةِ ـ شِيعَةِ آلِ مُحَمَّدٍ ـ كُونُوا النُّمْرُقَةَ الْوُسْطى، يَرْجِعُ إِلَيْكُمُ الْغَالِي، وَيَلْحَقُ بِكُمُ التَّالِي ».

فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ ـ يُقَالُ لَهُ: سَعْدٌ ـ: جُعِلْتُ فِدَاكَ، مَا الْغَالِي؟ قَالَ: « قَوْمٌ يَقُولُونَ فِينَا مَا لَانَقُولُهُ فِي أَنْفُسِنَا، فَلَيْسَ أُولئِكَ مِنَّا، وَلَسْنَا مِنْهُمْ ».

قَالَ: فَمَا التَّالِي؟ قَالَ: « الْمُرْتَادُ، يُرِيدُ الْخَيْرَ يُبَلِّغُهُ الْخَيْرَ يُؤْجَرُ عَلَيْهِ ».

ثُمَّ أَقْبَلَ عَلَيْنَا، فَقَالَ: « وَاللهِ، مَا مَعَنَا مِنَ اللهِ بَرَاءَةٌ، وَلَا بَيْنَنَا وَبَيْنَ اللهِ قَرَابَةٌ، وَلَا لَنَا عَلَى اللهِ حُجَّةٌ، وَلَا نَتَقَرَّبُ إِلَى اللهِ إِلاَّ بِالطَّاعَةِ، فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلّهِ، تَنْفَعُهُ وَلَايَتُنَا؛ وَمَنْ كَانَ مِنْكُمْ عَاصِياً لِلّهِ، لَمْ تَنْفَعْهُ وَلَايَتُنَا، وَيْحَكُمْ لَاتَغْتَرُّوا، وَيْحَكُمْ لَاتَغْتَرُّوا ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from one of his companions, from Aban, from Amro Bin Khalid,

(It has been narrated) from Abu Ja’farasws having said: ‘O group of Shia, the Shia of the Progenyasws of Muhammadsaww! Take a central position. The exaggerator would return to you and the’Ta’aly’ would catch up with you’. So a man from the Helpers called Sa’ad, said, ‘May I be sacrificed for youasws! What is the exaggerator?’ Heasws said: ‘People who are saying regarding usasws (that which) weasws are not saying regarding ourselvesasws. So those are not from usasws and weasws are not from them’. He said, ‘So what is the’Ta’aly’?’ Heasws said: ‘The apostate indenting the goodness. The goodness reaches him and he is Recompensed upon it’.

Then heasws turned to face us and heasws said: ‘By Allahazwj! There is no freedom (from the Fire) with usasws from Allahazwj, nor is there between usasws and Allahazwj a relationship, nor is there an argument for usasws against Allahazwj, nor do weasws get closer to Allahazwj except by obedience. So the one from you who was obedient to Allahazwj, ourasws Wilayah would benefit him, and the one from you who was disobedient to Allahazwj, ourasws Wilayah would not benefit him. Woe be unto you! Do not be decieved. Woe be unto you! Do not be deceived’.27

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَذَكَرْنَا الْأَعْمَالَ، فَقُلْتُ أَنَا: مَا أَضْعَفَ عَمَلِي!

فَقَالَ: « مَهْ، اسْتَغْفِرِ اللهَ » ثُمَّ قَالَ لِي: « إِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلَا تَقْوى ».

قُلْتُ: كَيْفَ يَكُونُ كَثِيرٌ بِلَا تَقْوى؟!

قَالَ: « نَعَمْ، مِثْلُ الرَّجُلِ يُطْعِمُ طَعَامَهُ، وَيَرْفُقُ جِيرَانَهُ، وَيُوَطِّئُ رَحْلَهُ، فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ دَخَلَ فِيهِ، فَهذَا الْعَمَلُ بِلَا تَقْوى، وَيَكُونُ الْآخَرُ لَيْسَ عِنْدَهُ، فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ لَمْ يَدْخُلْ فِيهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin isa, from Mufazzal Bin Umar who said,

‘I was in the Presence of Abu Abdullahasws, and we mentioned the deeds. So I said, ‘How weak are my deeds’. So heasws said: ‘Shh! Seek Forgiveness of Allahazwj’. Then heasws said to me: ‘The few deeds performed with the piety are better than the abundant deeds performed without piety’. I said, ‘How can a lot happen to be without piety?’ Heasws said: ‘Yes, like the man who feeds the food, and is kind to his neighbours, and uses his belongings (for others). So when the door of the Prohibition is raised for him (an opportunity of committing sins presents itself to him), he enters into it. So this is the deed performed without piety; and another one can happen to be such that this is not with him, but when the door of the Prohibition is raised for him, he does not enter into it’.28

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ، عَنْ مُحَسِّنٍ الْمِيثَمِيِّ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا نَقَلَ اللهُ ـ عَزَّ وَجَلَّ ـ عَبْداً مِنْ ذُلِّ الْمَعَاصِي إِلى عِزِّ التَّقْوى إِلاَّ أَغْنَاهُ مِنْ غَيْرِ مَالٍ، وَأَعَزَّهُ مِنْ غَيْرِ عَشِيرَةٍ، وَآنَسَهُ مِنْ غَيْرِ بَشَرٍ ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Dawood Al Mustariq, from Muhassin Al Maysami, from Yaqoub Bin Shuayb who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic does not Transfer a servant from the disgrace of the disobedience to the honour of the piety except Heazwj would Enrich him from without wealth, and Honour him from without a clan, and Give him companionship from without a person’.29

37- بَابُ الْوَرَعِ

Chapter 37 – The devoutness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ زَيْدٍ الشَّحَّامِ، عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ الثَّقَفِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنِّي لَا أَلْقَاكَ إِلاَّ فِي السِّنِينَ، فَأَخْبِرْنِي بِشَيْ‌ءٍ آخُذُ بِهِ فَقَالَ: « أُوصِيكَ بِتَقْوَى اللهِ وَالْوَرَعِ وَالِاجْتِهَادِ، وَاعْلَمْ أَنَّهُ لَايَنْفَعُ اجْتِهَادٌ لَاوَرَعَ فِيهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra’a, from Zayd Al Shahaam, from Amro Bin Saeed Bin Hilal Al Saqafy,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘I do not meet youasws except after years, so inform me with something I can take to’. So heasws said: ‘Iasws advise you with the fear of Allahazwj and the devoutness, and the striving; and know that the striving would not benefit it there is no devoutness in it’.30

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ حَدِيدِ بْنِ حَكِيمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « اتَّقُوا اللهَ، وَصُونُوا دِينَكُمْ بِالْوَرَعِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Hadeed Bin Hakeem who said,

‘I heard Abu Abdullahasws saying: ‘Fear Allahazwj and maintain your Religion with the devoutness’.31

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: وَعَظَنَا أَبُو عَبْدِ اللهِ عليه‌السلام، فَأَمَرَ وَزَهَّدَ، ثُمَّ قَالَ: « عَلَيْكُمْ بِالْوَرَعِ؛ فَإِنَّهُ لَايُنَالُ مَا عِنْدَ اللهِ إِلاَّ بِالْوَرَعِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Yazed Bin Khalifa who said,

‘Abu Abdullahasws advised us and instructed with the ascetism. Then heasws said: ‘Upon you is the devoutness, for whatever is in the Presence of Allahazwj cannot be attained except with the devoutness’.32

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَنْفَعُ اجْتِهَادٌ لَاوَرَعَ فِيهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Abu Jameela, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The striving would not benefit if there is no devoutness in it’.33

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحَسَنِ بْنِ زِيَادٍ الصَّيْقَلِ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّ أَشَدَّ الْعِبَادَةِ الْوَرَعُ ».

From him, from his father, from Fazalat Bin Ayoub, from Al Hassan Bin Ziyad Al Sayqal, from Fuzayl Bin Yasaar who said,

‘Abu Ja’farasws said: ‘The most difficult of the worship is the devoutness’.34

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ‌ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَنَانِ بْنِ سَدِيرٍ، قَالَ: قَالَ أَبُو الصَّبَّاحِ الْكِنَانِيُّ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا نَلْقى مِنَ النَّاسِ فِيكَ! فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَمَا الَّذِي تَلْقى مِنَ النَّاسِ فِيَّ؟ » فَقَالَ: لَايَزَالُ يَكُونُ بَيْنَنَا وَبَيْنَ الرَّجُلِ الْكَلَامُ، فَيَقُولُ: جَعْفَرِيٌّ خَبِيثٌ، فَقَالَ: « يُعَيِّرُكُمُ النَّاسُ بِي؟ » فَقَالَ لَهُ أَبُو الصَّبَّاحِ: نَعَمْ، قَالَ: فَقَالَ: « فَمَا أَقَلَّ وَاللهِ مَنْ يَتَّبِعُ جَعْفَراً مِنْكُمْ! إِنَّمَا أَصْحَابِي مَنِ اشْتَدَّ وَرَعُهُ، وَعَمِلَ لِخَالِقِهِ، وَرَجَا ثَوَابَهُ؛ هؤُلَاءِ أَصْحَابِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Hanan Bin Sadeyr who said,

‘Abu Al-Sabbah Al-Kinany said to Abu Abdullahasws, ‘What we face from the people regarding youasws’. So Abu Abdullahasws said: ‘And what is that which you face from the people regarding me?’ So he said, ‘There does not cease to be the (heated) speech betwee us and the man, so he is saying, ‘A Ja’fary, a wicked one’. So heasws said: ‘The people are reproaching you (because of) measws?’ So Abu Al-Sabbah said to himasws, ‘Yes’. So heasws said: ‘By Allahazwj! How few are the ones who follow Ja’farasws among you. But rather, myasws companion is the one with intense devoutness, and works for his Creator, and hopes for Hisazwj Rewards. So they are myasws companions’.35

7. حَنَانُ بْنُ سَدِيرٍ، عَنْ أَبِي سَارَةَ الْغَزَّالِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ اللهُ عَزَّ وَجَلَّ: ابْنَ آدَمَ، اجْتَنِبْ مَا حَرَّمْتُ عَلَيْكَ؛ تَكُنْ مِنْ أَوْرَعِ النَّاسِ ».

Hanan Bin Sadeyr, from Abu Sara Al Gazzal,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Said: ‘Son of Adamas! Keep away from what Isaww Prohibited upon you (in order for) you to become from the most devout of the people’.36

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْوَرِعِ مِنَ النَّاسِ، فَقَالَ: « الَّذِي يَتَوَرَّعُ عَنْ مَحَارِمِ اللهِ عَزَّ وَجَلَّ ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from hafs Bin Giyas who said,

‘I asked Abu Abdullahasws about the devoutness from the people. So heasws said: ‘Those who refrain from the Prohibitions of Allahazwj Mighty and Majestic’.37

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « عَلَيْكُمْ بِتَقْوَى اللهِ، وَالْوَرَعِ، وَالِاجْتِهَادِ، وَصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَحُسْنِ الْخُلُقِ، وَحُسْنِ الْجِوَارِ؛ وَكُونُوا دُعَاةً إِلى أَنْفُسِكُمْ‌ بِغَيْرِ أَلْسِنَتِكُمْ، وَكُونُوا زَيْناً، وَلَا تَكُونُوا شَيْناً؛ وَعَلَيْكُمْ بِطُولِ الرُّكُوعِ وَالسُّجُودِ؛ فَإِنَّ أَحَدَكُمْ إِذَا أَطَالَ الرُّكُوعَ وَالسُّجُودَ، هَتَفَ إِبْلِيسُ مِنْ خَلْفِهِ، وَقَالَ: يَا وَيْلَهُ، أَطَاعَ وَعَصَيْتُ، وَسَجَدَ وَأَبَيْتُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al numan, from Abu Asama who said,

‘I heard Abu Abdullahasws saying: ‘Upon you is with fearing Allahazwj and the devoutness, and the striving, and truthful narration, and paying back the entrustment, and the good manners, and the favours to the neighbours, and become (so pious that you) impress (others and attract) to yourselves without (using) your tongues, and become an adornment and do not become a shame; and upon you is with the prolongation of the Bowings and the Prostrations. So if one of you, when he prolongs the Bowings and the Prostrations, Ibleesla would yell from behind him and say, ‘O woe! He obeys and Ila disobeyed! And he Prostrates and Ila refused’.38

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ أَبِي زَيْدٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَدَخَلَ عِيسَى بْنُ عَبْدِ اللهِ الْقُمِّيُّ، فَرَحَّبَ بِهِ، وَقَرَّبَ مِنْ مَجْلِسِهِ، ثُمَّ قَالَ: « يَا عِيسَى بْنَ عَبْدِ اللهِ، لَيْسَ مِنَّا وَلَا كَرَامَةَ مَنْ كَانَ فِي مِصْرٍ ـ فِيهِ مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ ـ وَكَانَ فِي ذلِكَ الْمِصْرِ أَحَدٌ أَوْرَعَ‌ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abu Zayd, from his father who said,

‘I was in the presence of Abu Abdullahasws, and Isa Bin Abdullah Al-Qummy came over. So heasws welcomed him and seated him near to himasws. Then heasws said: ‘O Isa Bin Abdullah! He is not from us, and there is no prestige, the one who was in a city wherein were one hundred thousand or more, and in that city there was one who was more devout than him’.39

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِي كَهْمَسٍ، عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَوْصِنِي، قَالَ: « أُوصِيكَ بِتَقْوَى اللهِ وَالْوَرَعِ وَالِاجْتِهَادِ، وَاعْلَمْ أَنَّهُ لَايَنْفَعُ اجْتِهَادٌ لَاوَرَعَ فِيهِ ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmas, from Amro Bin Saeed Bin Hilal who said,

‘I said to Abu Abdullahasws, ‘Advise me’. Heasws said: ‘Iasws advise you with the fear of Allahazwj, and the devoutness, and the striving; and know that the striving would not benefit if there is no devoutness in it’.40

12. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَعِينُونَا بِالْوَرَعِ؛ فَإِنَّهُ مَنْ لَقِيَ اللهَ ـ عَزَّ وَجَلَّ ـ مِنْكُمْ بِالْوَرَعِ، كَانَ لَهُ عِنْدَ اللهِ فَرَجاً؛ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (مَنْ يُطِعِ اَللّٰهَ وَ اَلرَّسُولَ فَأُولٰئِكَ مَعَ اَلَّذِينَ أَنْعَمَ اَللّٰهُ عَلَيْهِمْ مِنَ اَلنَّبِيِّينَ وَ اَلصِّدِّيقِينَ وَ اَلشُّهَدٰاءِ وَ اَلصّٰالِحِينَ وَ حَسُنَ أُولٰئِكَ رَفِيقاً) فَمِنَّا النَّبِيُّ، وَمِنَّا الصِّدِّيقُ وَالشُّهَدَاءُ وَالصَّالِحُونَ ».

Note:

We read in the text of Hadith “مَنْ‌ يُطِعِ‌ اَللّٰهَ‌ وَ رَسُولَهُ‌ ” and then the rest, while wer have mentioned the exact vesrse here. Because Imam has quoited the Verse near to the “مَنْ‌ يُطِعِ‌ اَللّٰهَ‌ وَ رَسُولَهُ‌ وَ يَخْشَ‌ اَللّٰهَ‌ وَ يَتَّقْهِ‌ فَأُولٰئِكَ‌ هُمُ‌ اَلْفٰائِزُونَ‌”. This note is taken from “مرآة العقول؛ ج8، ص64” of Allama Majlisi. [www.alhassanain.org/english]

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Ja’farasws having said: ‘Assist usasws with the devoutness, for the one of you whom meets Allahazwj Mighty and Majestic with the devoutness, there would be for him, in the Presence of Allahazwj, a relief; and that Allahazwj Mighty and Majestic is Saying [4: 69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! Thus, from usasws is the Prophetsaww, and from usasws is the truthful, and the martyrs and the righteous ones’.41

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّا لَانَعُدُّ الرَّجُلَ مُؤْمِناً حَتّى يَكُونَ لِجَمِيعِ أَمْرِنَا مُتَّبِعاً مُرِيداً، أَلَا وَ إِنَّ مِنِ اتِّبَاعِ أَمْرِنَا وَإِرَادَتِهِ الْوَرَعَ، فَتَزَيَّنُوا بِهِ يَرْحَمْكُمُ اللهُ، وَكَبِّدُوا أَعْدَاءَنَا بِهِ يَنْعَشْكُمُ اللهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Weasws do not count the man as a Momin (Believer) until he happens to be obedient to the entirety of ourasws orders, a partisan. Indeed! And from the obedience to ourasws orders and wanting it, is the devoutness. Therefore, adorn yourselves with it, may Allahazwj have Mercy on you, and inflict pain on ourasws enemies by it. May Allahazwj Invigorate you’.42

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ، عَنِ الْعَلَاءِ، عَنِ ابْنِ‌ أَبِي يَعْفُورٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كُونُوا دُعَاةً لِلنَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ؛ لِيَرَوْا مِنْكُمُ الْوَرَعَ وَالِاجْتِهَادَ وَالصَّلَاةَ وَالْخَيْرَ؛ فَإِنَّ ذلِكَ دَاعِيَةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Al A’ala, from Ibn Abu Yafour who said,

‘Abu Abdullahasws said: ‘Become inviting to the people without (using) your tongues. Let them see from you the devoutness, and the striving, and the Salāt, and the goodness, for that is the inviter’.43

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ حَمْزَةَ الْعَلَوِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَلِيٍّ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: « كَثِيراً مَا كُنْتُ أَسْمَعُ أَبِي يَقُولُ: لَيْسَ مِنْ شِيعَتِنَا مَنْ لَاتَتَحَدَّثُ الْمُخَدَّرَاتُ بِوَرَعِهِ فِي خُدُورِهِنَّ، وَلَيْسَ مِنْ أَوْلِيَائِنَا مَنْ هُوَ فِي قَرْيَةٍ ـ فِيهَا عَشَرَةُ آلَافِ رَجُلٍ ـ فِيهِمْ مِنْ خَلْقِ اللهِ أَوْرَعُ مِنْهُ ».

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim, from Muhammad Bin Hama Al Alawy who said, ‘Ubeydullah Bin Ali informed me,

(It has been narrated) from Abu Al-Hassanasws the 1st having said: ‘Iasws used to frequently hear myasws fatherasws saying: ‘He is not from ourasws Shia, the one whose devoutness is not talked about by the women in their coverings; and he is not from ourasws friends, the one who is in a town wherein are ten thousand men, among them is a creature of Allahazwj who is more devout than him’.44

38- بَابُ الْعِفَّةِ

Chapter 38 – The Chastity

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا عُبِدَ اللهُ بِشَيْ‌ءٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj has not been worshipped with anything more superior than chastity for the belly and the private part’.45

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّ أَفْضَلَ الْعِبَادَةِ عِفَّةُ الْبَطْنِ وَالْفَرْجِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from his father who said,

‘Abu Ja’farasws said: ‘The most superior worship is the chastity of the belly and the private part’.46

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: أَفْضَلُ الْعِبَادَةِ الْعَفَافُ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun A Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws was saying: ‘The most superior of the worship is the chastity’.47

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ مُعَلًّى أَبِي عُثْمَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنِّي ضَعِيفُ الْعَمَلِ، قَلِيلُ الصِّيَامِ، وَلكِنِّي أَرْجُو أَنْ لَا آكُلَ إِلاَّ حَلَالاً قَالَ: فَقَالَ لَهُ: « أَيُّ الِاجْتِهَادِ أَفْضَلُ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ؟ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran al Halby, from Moalla Abu Usman, from Abu Baseer who said,

‘A man said to Abu Ja’farasws, ‘I am weak of deeds, and of few Fasts, but I am hoping that I would not be consuming except for the Permissible’. So heasws said to him: ‘Which striving is more superior than chastity of the belly and the private part?’48

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِي النَّارَ الْأَجْوَفَانِ: الْبَطْنُ، وَالْفَرْجُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Most of what my community would be consumed by the Fire are the two hollow (things) – the belly and the private part’.49

6. وَبِإِسْنَادِهِ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثٌ أَخَافُهُنَّ عَلى أُمَّتِي مِنْ بَعْدِي: الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ، وَمَضَلاَّتُ الْفِتَنِ، وَشَهْوَةُ الْبَطْنِ وَالْفَرْجِ ».

And by his chain,

‘Heasws said: ‘Rasool-Allahsaww said: ‘Three (things) Isaww a fearing these off upon mysaww community from after mesaww – the straying after the recognition, and the deceptions of the strife, and the lustful desires of the belly and the private part’.50

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مَيْمُونٍ الْقَدَّاحِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام: « يَقُولُ مَا مِنْ عِبَادَةٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from one of his companions, from Maymoun Al Qaddah who said,

‘I heard Abu Ja’farasws saying: ‘There is none from a worship more superior than the chastity of the belly and the private part’.51

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ عِبَادَةٍ أَفْضَلَ عِنْدَ اللهِ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Mansour Bin Hazim,

(It has been narrated) from Abu Ja’farasws having said: ‘There is none from a’worship’ more superior in the Presence of Allahazwj than the chastity of the belly and the private part’.52

39- بَابُ اجْتِنَابِ ا لمَحَارِمِ

Chapter 39 – Keeping aloof from the Prohibitions

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَلِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ) قَالَ: « مَنْ عَلِمَ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَرَاهُ، وَيَسْمَعُ مَا يَقُولُهُ وَيَفْعَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ، فَيَحْجُزُهُ ذلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ، فَذلِكَ الَّذِي خافَ مَقامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوى ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Dawood Bin Kaseer Al Raqqy,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [55: 46] And for the one who fears to stand before his Lord would have two Gardens. Heasws said: ‘The one who knows that Allahazwj Sees him, and Hears what he is saying and doing, be it from goodness or evil, so that would deter him from the ugly ones of the deeds. So that is the one who fears standing before his Lordazwj, and forbids his self from the personal desires’.53

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ غَيْرَ ثَلَاثٍ: عَيْنٍ سَهِرَتْ فِي سَبِيلِ اللهِ، وَعَيْنٍ فَاضَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٍ غُضَّتْ عَنْ مَحَارِمِ اللهِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Ja’farasws having said: ‘Every eye will weep on the Day of Judgement apart from three – The eye that stayed awake in the Way of Allahazwj, and the eye that overflowed from fear of Allahazwj, and the eye that was closed from the Prohibition of Allahazwj’.54

3. عَلِيٌّ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «فِيمَا نَاجَى اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مُوسى عليه‌السلام: يَا مُوسى، مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ الْوَرَعِ عَنْ مَحَارِمِي؛ فَإِنِّي أُبِيحُهُمْ جَنَّاتِ عَدْنٍ لَا أُشْرِكُ مَعَهُمْ أَحَداً».

Ali, from Muhammad Bin Isa, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Among what Allahazwj Whispered to Musaas with, was: “O Musaas! Those coming near Meazwj do not come near Meazwj with (anything) like the devoutness from keeping away from Myazwj Prohibitions. So Iazwj have sold to them the Gardens of Eden (of ever-lasting Bliss), not Participating anyone else along with them’.55

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنْ أَشَدِّ مَا فَرَضَ اللهُ عَلى خَلْقِهِ ذِكْرُ اللهِ كَثِيراً » ثُمَّ قَالَ: « لَا أَعْنِي سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّهِ، وَلَا إِلهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ، وَإِنْ كَانَ مِنْهُ؛ وَلكِنْ ذِكْرَ اللهِ عِنْدَ مَا أَحَلَّ وَحَرَّمَ، فَإِنْ كَانَ طَاعَةً عَمِلَ بِهَا، وَإِنْ كَانَ مَعْصِيَةً‌ تَرَكَهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Ubeyda,

(It has been narrated) from Abu Abdullahasws having said: ‘From the most difficult of what Allahazwj Imposed upon Hisazwj creatures is the frequent Mention of Allahazwj’. Then heasws said: ‘Iasws do not mean (saying of), ‘Glory be to Allahazwj, and the Praise is due to Allahazwj, and there is no god except for Allahazwj, and Allahazwj is the Greatest’, and even though this is from it, but the Mention of Allahazwj during what Heazwj has Permitted and Prohibited. So if it was obedience, act upon it, and if it was disobedience, leave it’.56

5. ابْنُ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَقَدِمْنا إِلى ما عَمِلُوا مِنْ عَمَلٍ فَجَعَلْناهُ هَباءً مَنْثُوراً) قَالَ: « أَمَا وَاللهِ، إِنْ كَانَتْ أَعْمَالُهُمْ أَشَدَّ بَيَاضاً مِنَ الْقَبَاطِيِّ، وَلكِنْ كَانُوا إِذَا عَرَضَ لَهُمُ الْحَرَامُ لَمْ يَدَعُوهُ ».

Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [25: 23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust. Heasws said: ‘But, by Allahazwj! Even if their deeds were more intensely whiter than the Coptic tapestry, but whenever the Prohibition was presented to them, they were not leaving it’.57

6. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ تَرَكَ مَعْصِيَةً لِلّهِ مَخَافَةَ اللهِ ـ تَبَارَكَ وَتَعَالى ـ أَرْضَاهُ اللهُ يَوْمَ الْقِيَامَةِ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who leaves the disobedience of Allahazwj out of fearing Allahazwj Blessed and High, Allahazwj would Please him on the Day of Judgement’.58

40- بَابُ أَدَاءِ الْفَرَائِضِ

Chapter 40 – Performing of the Obligations

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا: « مَنْ عَمِلَ بِمَا افْتَرَضَ اللهُ عَلَيْهِ، فَهُوَ مِنْ خَيْرِ النَّاسِ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly who said,

‘Aliasws Bin Al-Husaynasws said: ‘The one who performs what Allahazwj has Imposed upon him, so he is from the best of the people’.59

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (اصْبِرُوا وَصابِرُوا وَرابِطُوا) قَالَ: « اصْبِرُوا عَلَى الْفَرَائِضِ ».

Ali Bin Ibrahim, from his father, form Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [3: 200] O you who believe! Be patient and excel in patience and remain steadfast. Heasws said: ‘Being patient upon the Obligations’.60

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ أَبِي السَّفَاتِجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (اصْبِرُوا وَصابِرُوا وَرابِطُوا) قَالَ: «اصْبِرُوا عَلَى الْفَرَائِضِ، وَصَابِرُوا عَلَى الْمَصَائِبِ، وَرَابِطُوا عَلَى الْأَئِمَّةِ عليهم‌السلام».

وَفِي رِوَايَةِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي السَّفَاتِجِ، وَزَادَ فِيهِ: «وَاتَّقُوا اللهَ رَبَّكُمْ فِيمَا افْتَرَضَ عَلَيْكُمْ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Hammad Bin Isa, from Abu Al Saffatij,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [3: 200] O you who believe! Be patient and excel in patience and remain steadfast. Heasws said: ‘Being patient upon the Obligations, and excelling in patience upon the difficulties, and being steadfast upon the Imamsasws’.

And in a report of Ibn Mahboub, from Abu Al-Saffatij, and there is an increase in it, ‘(Heasws said): ‘Therefore fear Allahazwj, regarding what Heazwj has Imposed upon you’.61

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اعْمَلْ بِفَرَائِضِ اللهِ؛ تَكُنْ أَتْقَى النَّاسِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘(Through) performing the Obligations of Allahazwj, you would become the most pious of the people’.62

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ تَبَارَكَ وَتَعَالى: مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِأَحَبَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High Said: “There is nothing more Beloved to Meazwj from Myazwj servant to be loved by than him performing what Iazwj has Imposed upon him’.63

41- بَابُ اسْتِوَاءِ الْعَمَلِ وَ الْمُدَاوَمَةِ عَلَيْهِ

Chapter 41 – Regularity of the deed and the persistence upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا كَانَ الرَّجُلُ عَلى عَمَلٍ، فَلْيَدُمْ عَلَيْهِ سَنَةً، ثُمَّ يَتَحَوَّلُ عَنْهُ إِنْ شَاءَ إِلى غَيْرِهِ، وَذلِكَ أَنَّ لَيْلَةَ الْقَدْرِ يَكُونُ فِيهَا فِي عَامِهِ ذلِكَ مَا شَاءَ اللهُ أَنْ يَكُونَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘Abu Abdullahasws said: ‘When the man was upon a (particular) deed, so let him persist upon it for a year. Then he should change from it, Allahazwj Willing, to something else, and that is because the Night of Pre-determination (Laylat Al-Qadr) would occur in it during that year of his. Whatever Allahazwj so Desires would transpire’.64

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ: « أَحَبُّ الْأَعْمَالِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَإِنْ قَلَّ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The most Beloved of the deeds to Allahazwj Mighty and Majestic is what the servants persists upon, and even though it may be little’.65

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ عِيسَى بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ نَجِيَّةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: «مَا مِنْ شَيْ‌ءٍ أَحَبَّ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مِنْ عَمَلٍ يُدَاوَمُ عَلَيْهِ وَإِنْ قَلَّ».

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Muawiya Bin Ammar, from Najbat,

(It has been narrated) from Abu Ja’farasws having said: ‘There is none from the things more Beloved to Allahazwj Mighty and Majestic than a (good) deed persisted upon, and even though it may be little’.66

4. عَنْهُ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ يَقُولُ: إِنِّي لَأُحِبُّ أَنْ أُدَاوِمَ عَلَى الْعَمَلِ وَإِنْ قَلَّ ».

From him, from Fazalat Bin Ayoub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘Iasws love to persists upon the (good) deed, and even though it may be little’.67

5. عَنْهُ، عَنْ فَضَالَةَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ يَقُولُ: إِنِّي لَأُحِبُّ أَنْ أَقْدِمَ عَلى رَبِّي وَعَمَلِي مُسْتَوٍ ».

From him, from Fazalat Bin Ayoub, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘Iasws love to go forward to myasws Lordazwj and myasws deed is regular’.68

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِيَّاكَ أَنْ تَفْرِضَ عَلى نَفْسِكَ فَرِيضَةً، فَتُفَارِقَهَا اثْنَيْ عَشَرَ‌ هِلَالاً ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ja’far Bin Bashir, from Abdul Kareem Bin Amro, from Suleyman Bin Khalid who said,

‘Abu Abdullahasws said: ‘Beware, if you have imposed upon yourself an Obligation, so you separate (not perform) it for twelve crescents’.69

42- بَابُ الْعِبَادَةِ

Chapter 42 – The worship

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « فِي التَّوْرَاةِ مَكْتُوبٌ: يَا ابْنَ آدَمَ، تَفَرَّغْ لِعِبَادَتِي؛ أَمْلَأْ قَلْبَكَ غِنًى، وَلَا أَكِلْكَ إِلى طَلَبِكَ، وَعَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ، وَأَمْلَأَ قَلْبَكَ خَوْفاً مِنِّي، وَإِنْ لَاتَفَرَّغْ لِعِبَادَتِي، أَمْلَأْ قَلْبَكَ شُغُلاً بِالدُّنْيَا، ثُمَّ لَا أَسُدَّ فَاقَتَكَ، وَأَكِلْكَ إِلى طَلَبِكَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘It is written in the Torah: ‘O son of Adamas! Free yourself for Myazwjworship, Iazwj shall Fill your heart with riches and will not Fatigue you to your seeking (sustenance), and it would be upon Meazwj to Aim to excel you and fill your heart with fear from Meazwj, and that if you don’t free yourself for Myazwj worship, Iazwj shall fill your heart with a pre-occupation with the world, then Iazwj will not excel you and will Exhaust you to the seeking (of the livelihood)’.70

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِي جَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « قَالَ اللهُ تَبَارَكَ وَتَعَالى: يَا عِبَادِيَ الصِّدِّيقِينَ، تَنَعَّمُوا بِعِبَادَتِي فِي الدُّنْيَا؛ فَإِنَّكُمْ تَتَنَعَّمُونَ بِهَا فِي الْآخِرَةِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Jameela who said,

‘Abu Abdullahasws said: ‘Allahazwj Blessed and High Said: “O Myazwj servants, the truthful ones! Enjoy with Myazwj worship in the world, so you would be enjoying with it in the Hereafter’.71

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَفْضَلُ النَّاسِ مَنْ عَشِقَ الْعِبَادَةَ فَعَانَقَهَا، وَأَحَبَّهَا بِقَلْبِهِ، وَبَاشَرَهَا بِجَسَدِهِ، وَتَفَرَّغَ لَهَا، فَهُوَ لَايُبَالِي عَلى مَا أَصْبَحَ مِنَ الدُّنْيَا، عَلى عُسْرٍ أَمْ عَلى يُسْرٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The most superior of the people is the one who has passion for the worship. So he embraces it, and loves it, and undertakes it with his body and frees himself for it. Thus, he does not care upon what he becomes from the world – upon difficulties or upon ease’.72

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ شَاذَانَ بْنِ الْخَلِيلِ، قَالَ: وَكَتَبْتُ مِنْ كِتَابِهِ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلى عِيسَى بْنِ عَبْدِ اللهِ، قَالَ: قَالَ عِيسَى بْنُ عَبْدِ اللهِ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، مَا الْعِبَادَةُ؟

قَالَ: « حُسْنُ النِّيَّةِ بِالطَّاعَةِ مِنَ الْوُجُوهِ الَّتِي يُطَاعُ اللهُ مِنْهَا، أَمَا إِنَّكَ يَا عِيسى لَا تَكُونُ مُؤْمِناً حَتّى تَعْرِفَ النَّاسِخَ مِنَ الْمَنْسُوخِ ».

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوخِ؟

قَالَ: فَقَالَ: « أَلَيْسَ تَكُونُ مَعَ الْإِمَامِ مُوَطِّناً نَفْسَكَ عَلى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ، فَيَمْضِي ذلِكَ الْإِمَامُ، وَيَأْتِي إِمَامٌ آخَرُ، فَتُوَطِّنُ نَفْسَكَ عَلى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ؟ ».

قَالَ: قُلْتُ: نَعَمْ، قَالَ: « هذَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوخِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Shazaan Bin Al Khaleel who said, ‘And a letter from a letter of his, raising it to Isa Bin Abdullah said,

‘Isa Bin Abdullah said to Abu Abdullahasws, ‘May I be sacrificed for yourasws! What is the worship?’ Heasws said: ‘The good intention in obedience (to Allahazwj) from the aspect which Allahazwj can be obeyed from. As for you, O Isa, you cannot become a Believer until you recognise the Abrogating from the Abrogated (Verses of the Holy Quran)’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! And what is the recognition of the Abrgating from the Abrogated?’ So heasws said: ‘Do you not happen to be with the Imamasws, placed in your self upon the good intention, being in hisasws obedience. So that Imamasws passes away and another Imamasws comes, so you place yourself upon the good intention of being in hisasws obedience?’ I said, ‘Yes’. Heasws said: ‘This is the recognition of the Abgrogating and the Abrogated’.73

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلٍ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْعِبَادَةَ ثَلَاثَةٌ: قَوْمٌ عَبَدُوا اللهَ ـ عَزَّ وَجَلَّ ـ خَوْفاً، فَتِلْكَ عِبَادَةُ الْعَبِيدِ؛ وَقَوْمٌ عَبَدُوا اللهَ ـ تَبَارَكَ وَتَعَالى ـ طَلَبَ الثَّوَابِ، فَتِلْكَ عِبَادَةُ الْأُجَرَاءِ؛ وَقَوْمٌ عَبَدُوا اللهَ ـ عَزَّ وَجَلَّ ـ حُبّاً لَهُ، فَتِلْكَ عِبَادَةُ الْأَحْرَارِ، وَهِيَ أَفْضَلُ الْعِبَادَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullahasws having said: ‘The worshippers are three (types) – There is a group who are worshipping Allahazwj Mighty and Majestic out of fear. So that is the worship of the slaves; and there is a group who is worshipping Allahazwj Blessed and High seeking the Rewards. So that is the worship of the employees; and there is a group who is worshipping Allahazwj Mighty and Majestic out of love for Himazwj. So that is the worship of the free ones, and it is the most superior of the worships’.74

6. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا أَقْبَحَ الْفَقْرَ بَعْدَ الْغِنى! وَأَقْبَحَ الْخَطِيئَةَ بَعْدَ الْمَسْكَنَةِ! وَأَقْبَحُ مِنْ ذلِكَ الْعَابِدُ لِلّهِ، ثُمَّ يَدَعُ عِبَادَتَهُ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘How ugly is the poverty after the enrichment, and the ugliness of the sinning after the destitution, and uglier than that is the worship of Allahazwj, then leaving Hisazwj worship’.75

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: «مَنْ عَمِلَ بِمَا افْتَرَضَ اللهُ عَلَيْهِ، فَهُوَ مِنْ أَعْبَدِ النَّاسِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘The one who act by what Allahazwj has Obligated upon him, so he is the most worshipping one of the people’.76

43- بَابُ النِّيَّةِ

Chapter 43 – The Intention

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: « لَا عَمَلَ إِلاَّ بِنِيَّةٍ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘There is no deed except with an intention’.77

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ، وَنِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ، وَكُلُّ عَامِلٍ يَعْمَلُ عَلى‌ نِيَّتِهِ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The intention of the Believer is better than his deed, and the intention of the disbeliever is more evil than his deed, and every deed is performed upon its intention’.78

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ‌ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ لَيَقُولُ: يَا رَبِّ ارْزُقْنِي حَتّى أَفْعَلَ كَذَا وَكَذَا مِنَ الْبِرِّ وَوُجُوهِ الْخَيْرِ، فَإِذَا عَلِمَ اللهُ ـ عَزَّ وَجَلَّ ـ ذلِكَ مِنْهُ بِصِدْقِ نِيَّةٍ، كَتَبَ اللهُ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُ لَهُ لَوْ عَمِلَهُ؛ إِنَّ اللهَ وَاسِعٌ كَرِيمٌ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The poor believing servant, let him be saying, ‘O Lordazwj! Grace me until I can do such and such from the righteousness, and in the righteous direction’. So when Allahazwj Mighty and Majestic Knows that from him by the sincerity of his intention, Allahazwj would Write for him, from the Recompense, the like of what Heazwj would have Written from him, if he had done it. Surely Allahazwj is Capacious, Benevolent’.79

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ الْحُسَيْنِ بن عَمْرٍو، عَنْ حَسَنِ بْنِ أَبَانٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ حَدِّ الْعِبَادَةِ الَّتِي إِذَا فَعَلَهَا فَاعِلُهَا كَانَ مُؤَدِّياً، فَقَالَ: « حُسْنُ النِّيَّةِ بِالطَّاعَةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, from Muhammad Bin Is’haq Bin Al Husayn, from Amro, from Hasan Bin Aban, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the limit of the worship which, when the performer does it, he would be a performer. So heasws said: ‘Good intention with the obedience’.80

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ أَحْمَدَ بْنِ يُونُسَ، عَنْ أَبِي هَاشِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: «إِنَّمَا خُلِّدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ خُلِّدُوا فِيهَا أَنْ يَعْصُوا اللهَ أَبَداً، وَإِنَّمَا خُلِّدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللهَ أَبَداً؛ فَبِالنِّيَّاتِ خُلِّدَ هؤُلَاءِ وَهؤُلَاءِ» ثُمَّ‌ تَلَا قَوْلَهُ تَعَالى: (قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِهِ) قَالَ: «عَلى نِيَّتِهِ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ahmad Bin Yunus, from Abu Hashim who said,

‘Abu Abdullahasws said: ‘But rather, the inhabitants of the Fire would be in the Fire eternally because their intentions in world was such that if they had eternally been in it, they would have disobeyed Allahazwj forever; and rather the inhabitants of the Paradise would be in the Paradises eternally because their intentions in the world were such that if they had remained in it (eternally), they would have obeyed Allahazwj forever. Thus, the eternality is by the intentions of these ones and those ones’. Then heasws recited the Words of the Exalted [17: 84] Everyone acts according to his own disposition. Heasws said: ‘Upon his intention’.81

44- بَاب

Chapter 44 – A Chapter

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْأَحْوَلِ، عَنْ سَلاَّمِ بْنِ الْمُسْتَنِيرِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَلَا إِنَّ لِكُلِّ عِبَادَةٍ شِرَّةً، ثُمَّ تَصِيرُ إِلى فَتْرَةٍ، فَمَنْ صَارَتْ شِرَّةُ عِبَادَتِهِ إِلى سُنَّتِي فَقَدِ اهْتَدى؛ وَمَنْ خَالَفَ سُنَّتِي فَقَدْ ضَلَّ، وَكَانَ عَمَلُهُ فِي تَبَابٍ، أَمَا إِنِّي أُصَلِّي، وَأَنَامُ، وَأَصُومُ، وَأُفْطِرُ، وَأَضْحَكُ، وَأَبْكِي؛ فَمَنْ رَغِبَ عَنْ مِنْهَاجِي وَسُنَّتِي فَلَيْسَ مِنِّي، وَقَالَ: كَفى بِالْمَوْتِ مَوْعِظَةً، وَكَفى‌ بِالْيَقِينِ غِنًى، وَكَفى بِالْعِبَادَةِ شُغُلاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Indeed! Every worship has a vigour, then it comes to the nature. So the one who becomes vigorous in his worship to mysaww Sunnah, so he has been Guided, and the one who opposes mysaww Sunnah, so he has strayed, and his deeds would be in ruination. As for mesaww, Isaww pray Salāt, and sleep, and Fast, and break the Fast, and smile, and cry. So the one who turns away from mysaww Manifesto and mysaww Sunnah, so he is not from mesaww’.

And heasws said: ‘Suffice with death as an exhortation, and suffice with the conviction as affluence, and suffice with the worship as a pre-occupation’.82

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لِكُلِّ أَحَدٍ شِرَّةٌ، وَلِكُلِّ شِرَّةٍ فَتْرَةٌ، فَطُوبى لِمَنْ كَانَتْ فَتْرَتُهُ إِلى خَيْرٍ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hajjal, from Sa’alba who said,

‘Abu Abdullahasws said: ‘For everyone is an enthusiasm, and every enthusiasm has a decline. So’Tuba’ (a tree in the Paradise) is for the one whose nature was to goodness’.83

45- بَابُ الِإقْتِصَادِ فِي الْعِبَادَةِ

Chapter 45 – The moderation in the worship

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ هذَا الدِّينَ مَتِينٌ؛ فَأَوْغِلُوا فِيهِ بِرِفْقٍ، وَلَا تُكَرِّهُوا عِبَادَةَ اللهِ إِلى عِبَادِ اللهِ؛ فَتَكُونُوا كَالرَّاكِبِ الْمُنْبَتِّ الَّذِي لَاسَفَراً قَطَعَ، وَلَا ظَهْراً أَبْقى».

مُحَمَّدُ بْنُ سِنَانٍ، عَنْ مُقَرِّنٍ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘This Religion is robust, therefore delve into it with softness, and do not make the worship of Allahazwj seem abhorrent to the servants of Allahazwj, so you would become like the excessive rider who neither cuts (completes) a journey nor does a back (of an animal) remain (for him)’.

Muhammad Bin Sinan, from Muqarrin, from Muhammad Bin Sowqat, from Abu Ja’farasws – similar to it’.84

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «لَا تُكَرِّهُوا إِلى أَنْفُسِكُمُ الْعِبَادَةَ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from al Fazl Bin Shazaan altogether, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not make the worship to be abhorrent to yourselves’.85

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَانِ بْنِ سَدِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا أَحَبَّ عَبْداً، فَعَمِلَ عَمَلاً قَلِيلاً، جَزَاهُ بِالْقَلِيلِ الْكَثِيرَ، وَلَمْ يَتَعَاظَمْهُ أَنْ يَجْزِيَ بِالْقَلِيلِ الْكَثِيرَ لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Hanan Bin Sadeyr who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic, when Heazwj Loves a servant, so he performs a little deed, Recompenses him for the little, a lot; and Heazwj does not Consider Granting a great reward, for a little deed, a difficult thing at all’.86

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، عَنْ مَنْصُورٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «مَرَّ بِي أَبِي وَأَنَا بِالطَّوَافِ وَأَنَا حَدَثٌ، وَقَدِ اجْتَهَدْتُ فِي الْعِبَادَةِ، فَرَآنِي وَأَنَا أَتَصَابُّ عَرَقاً، فَقَالَ لِي: يَا جَعْفَرُ، يَا بُنَيَّ، إِنَّ اللهَ إِذَا أَحَبَّ عَبْداً أَدْخَلَهُ الْجَنَّةَ، وَرَضِيَ عَنْهُ بِالْيَسِيرِ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Mansour, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws passed by measws and Iasws was in the Tawāf, and Iasws was young and had strived regarding the worship. So heasws saw measws, and Iasws was affected by perspiration. So heasws said to measws: ‘O Ja’farasws! O myasws sonasws! Allahazwj, when Heazwj Loves a servant, Enters him into the Paradise and is Pleased from him with the little’.87

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «اجْتَهَدْتُ فِي الْعِبَادَةِ وَأَنَا شَابٌّ، فَقَالَ لِي أَبِي: يَا بُنَيَّ، دُونَ مَا أَرَاكَ تَصْنَعُ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا أَحَبَّ عَبْداً رَضِيَ عَنْهُ بِالْيَسِيرِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, and someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘Iasws strive regarding the worship and Iasws was a youth. So myasws fatherasws said to measws: ‘O myasws sonasws! Besides what Iasws see youasws doing, Allahazwj Mighty and Majestic, when Heazwj Loves a servant, (Heazwj) is Please from him with the little’.88

6. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذِ بْنِ ثَابِتٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا عَلِيُّ، إِنَّ هذَا الدِّينَ مَتِينٌ، فَأَوْغِلْ فِيهِ بِرِفْقٍ، وَلَا تُبَغِّضْ إِلى نَفْسِكَ عِبَادَةَ رَبِّكَ؛ فَإِنَّ الْمُنْبَتَّ ـ يَعْنِي الْمُفْرِطَ ـ لَا ظَهْراً أَبْقى، وَلَا أَرْضاً قَطَعَ؛ فَاعْمَلْ عَمَلَ مَنْ يَرْجُو أَنْ يَمُوتَ هَرِماً، وَاحْذَرْ حَذَرَ مَنْ يَتَخَوَّفُ أَنْ يَمُوتَ غَداً».

Humeyd Bin Ziyad, from Al Khasshab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘O Aliasws! This Religion is robust, so delve softly into it and do not make it hateful to yourself the worship of yourasws Lordazwj, for the hyper one, meaning the excessive one, there would not remain a back for him (to ride upon) nor a land to cut (travel through). Therefore, perform deeds of the one who wishes that he would be dying in old age, and be cautious with a caution of the one who is fearing that he would be dying tomorrow’.89

46- بَابُ مَنْ بَلَغَهُ ثَوَابَ مِنَ اللهِّ عَلَى عَمَل

Chapter 46 – The one to whom reaches that there is a Reward from Allahazwj upon a (particular) deed

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَمِعَ شَيْئاً مِنَ الثَّوَابِ عَلى شَيْ‌ءٍ، فَصَنَعَهُ، كَانَ لَهُ أَجْرُهُ وَإِنْ لَمْ يَكُنْ عَلى مَا بَلَغَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who hears anything from the Rewards upon (the performance of) something, so he does it, it would be for him, and even if it did not happen to be upon what (information) had reached him’.90

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عِمْرَانَ الزَّعْفَرَانِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَنْ بَلَغَهُ ثَوَابٌ مِنَ اللهِ عَلى عَمَلٍ، فَعَمِلَ ذلِكَ الْعَمَلَ الْتِمَاسَ ذلِكَ الثَّوَابِ، أُوتِيَهُ وَإِنْ لَمْ يَكُنِ الْحَدِيثُ كَمَا بَلَغَهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Imran Al Zafrany, from Muhammad Bin Marwan who said,

‘I heard Abu Ja’farasws saying: ‘The one to whom reaches (Hadeeth of a particular) Reward from Allahazwj upon the performance of a deed, so he does that deed seeking that Reward, it would be Given to him, and even if the Hadeeth did not happen to be just as it had reached him’.91

47- بابُ الصَّبْرِ

Chapter 47 – The Patience

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الصَّبْرُ رَأْسُ الْإِيمَانِ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The patience is the head of the Emān’.92

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ، كَذلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ ».

Abu Ali Al Ashary, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A’ala Bin Fuzayl,

(It has been narrated) from Abu Abdullahasws having said: ‘The patience is from the Emān at the status of the head to the body. So when the head is gone, the body is gone. Similar to that, when the patience goes, the Emān is gone’.93

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا حَفْصُ، إِنَّ مَنْ صَبَرَ، صَبَرَ قَلِيلاً، وَإِنَّ مَنْ جَزِعَ، جَزِعَ قَلِيلاً ».

ثُمَّ قَالَ: « عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ بَعَثَ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم، فَأَمَرَهُ بِالصَّبْرِ وَالرِّفْقِ، فَقَالَ: (وَاصْبِرْ عَلى ما يَقُولُونَ وَاهْجُرْهُمْ هَجْراً جَمِيلاً وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ) وَقَالَ تَبَارَكَ وَتَعَالى: (ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَما يُلَقّاها إِلاَّ الَّذِينَ صَبَرُوا وَما يُلَقّاها إِلاّ ذُو حَظٍّ عَظِيمٍ)

فَصَبَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم حَتّى نَالُوهُ بِالْعَظَائِمِ، وَرَمَوْهُ بِهَا، فَضَاقَ صَدْرُهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: (وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السّاجِدِينَ) ثُمَّ كَذَّبُوهُ وَرَمَوْهُ، فَحَزِنَ لِذلِكَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: (قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَلكِنَّ الظّالِمِينَ بِآياتِ اللهِ يَجْحَدُونَ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلى ما كُذِّبُوا وَأُوذُوا حَتّى أَتاهُمْ نَصْرُنا)

فَأَلْزَمَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم نَفْسَهُ الصَّبْرَ، فَتَعَدَّوْا، فَذَكَرُوا اللهَ ـ تَبَارَكَ‌ وَتَعَالى ـ وَكَذَّبُوهُ، فَقَالَ: قَدْ صَبَرْتُ فِي نَفْسِي وَأَهْلِي وَعِرْضِي، وَلَا صَبْرَ لِي عَلى ذِكْرِ إِلهِي، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: (وَلَقَدْ خَلَقْنَا السَّماواتِ وَالْأَرْضَ وَما بَيْنَهُما فِي سِتَّةِ أَيّامٍ وَما مَسَّنا مِنْ لُغُوبٍ فَاصْبِرْ عَلى ما يَقُولُونَ) فَصَبَرَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم فِي جَمِيعِ أَحْوَالِهِ.

ثُمَّ بُشِّرَ فِي عِتْرَتِهِ بِالْأَئِمَّةِ، وَوُصِفُوا بِالصَّبْرِ، فَقَالَ جَلَّ ثَنَاؤُهُ: (وَجَعَلْنا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لَمّا صَبَرُوا وَكانُوا بِآياتِنا يُوقِنُونَ) فَعِنْدَ ذلِكَ قَالَ صلى‌الله‌عليه‌وآله‌وسلم: الصَّبْرُ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ، فَشَكَرَ اللهُ ـ عَزَّ وَجَلَّ ـ ذلِكَ لَهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: (وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنى عَلى بَنِي إِسْرائِيلَ بِما صَبَرُوا وَدَمَّرْنا ما كانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَما كانُوا يَعْرِشُونَ) فَقَالَ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّهُ بُشْرى وَانْتِقَامٌ، فَأَبَاحَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ قِتَالَ الْمُشْرِكِينَ، فَأَنْزَلَ اللهُ: (فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ) (وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ) فَقَتَلَهُمُ اللهُ عَلى يَدَيْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَأَحِبَّائِهِ، وَجَعَلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ مَا ادَّخَرَ لَهُ فِي الْآخِرَةِ، فَمَنْ صَبَرَ وَاحْتَسَبَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتّى يُقِرَّ اللهُ لَهُ عَيْنَهُ فِي أَعْدَائِهِ مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

‘The one who observes patience, is patient (for a) little while, and the one who panics, panics (for a) little while’.

Then heasws said: ‘Upon you is to be with the patience in the entirety of your affairs, for when Allahazwj Mighty and Majestic Sent Muhammadsaww, Heazwj Commanded himsaww with the observance of patience and the gentleness, so Heazwj Said [73: 10] And bear patiently at what they say and avoid them with a becoming avoidance [73: 11] And leave Me and the rejecters, the possessors of ease and plenty.

And the Blessed and High Said [41: 34] Refute (evil) with what is best, So if there is enmity between you and him, (he would be) as if he is an intimate friend. [41: 35] And none are made to receive it but those who are patient, and none are made to receive it but those who have a great share.

So Rasool-Allahsaww was patient to the extent that they came to himsaww with the bones (of the animals) and hit himsaww with these. So hissaww chest was constricted, and Allahazwj Mighty and Majestic Revealed unto himsaww [15: 97] And We Know that you tend to constrict your chest at what they are saying [15: 98] Therefore Glorify with the Praise of your Lord, and become from the Prostrating ones.

Then they belied himsaww and hit himas, so hesaww was grieved due to that. So Allahazwj Mighty and Majestic Revealed [6: 33] We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah [6: 34] And certainly Rasools before you were belied, but they were patient on being belied and persecuted until Our Help came to them.

So the Prophetsaww necessitated the patience upon himselfsaww. But, they transgressed and mentioned Allahazwj Blessed and High and belied Himazwj. So hesaww said: ‘Isaww have been patient with regards to myselfsaww and mysaww family and mysaww honour, and (but) there is no patience for mesaww upon the mention of mysaww God. So Allahazwj Mighty and Majestic Revealed [50: 38] And We have Created the skies and the earth and what is between them in six days and there touched Us not any fatigue [50: 39] Therefore be patient of what they are saying.

So the Prophetsaww was patient during the entirety of hissaww states. Then Heazwj Gave himsaww the glad tidings regarding hissaww offspring with the Imamate, and described it with the patience, so Heazwj, Majestic is Hisazwj Praise, Said [32: 24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs.

So during that, hesaww said: ‘The patience from the Emān is like the head to the body’. So hesaww thanked Allahazwj Mighty and Majestic for it. So Allahazwj Mighty and Majestic Revealed [7: 137] and the Good Word of your Lord was fulfilled in the Children of Israel because they bore up (sufferings) patiently; and We utterly Destroyed what Pharaoh and his people had wrought and what they built.

So hesaww said: ‘It is Glad tidings and a revenge’. So Allahazwj Mighty and Majestice Permitted for him to fight against the Polytheists. So Allahazwj Revealed [9: 5] So when the Sacred Months have passed away, then fight the Polytheists wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush [2: 191] And kill them wherever you find them.

Thus, Allahazwj Killed them upon the hands of Rasool-Allahsaww, and hissaww beloved ones, and Made for himsaww the Rewards of hissaww patience along with what Heazwj had Horaded for himsaww in the Hereafter. Therefore, the one who is patient and is contented, would not exit from the world until Allahazwj Delights his eyes along with what Heazwj has Hoarded for him in the Hereafter’.94

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللهِ السَّرَّاجِ: رَفَعَهُ إِلى عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، وَلَا إِيمَانَ لِمَنْ لَا صَبْرَ لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Muhammad Abdullah Al Sarraj,

(It has been narrated) raising it to Aliasws Bin Al-Husaynasws having said: ‘The patience from the Emān is at the status of the head to the body, and there is no Emān for the one who has no patience for him’.95

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا ذَهَبَ الرَّأْسُ، ذَهَبَ الْجَسَدُ؛ كَذلِكَ إِذَا ذَهَبَ الصَّبْرُ، ذَهَبَ الْإِيمَانُ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘The patience is from the Emān at the status of the head from the body. So when the head goes, the body is gone. Similar to that is when the patience goes, the Emān is gone’.96

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْحُرَّ حُرٌّ عَلى جَمِيعِ أَحْوَالِهِ، إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا؛ وَإِنْ تَدَاكَّتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ؛ وَإِنْ أُسِرَ وَقُهِرَ وَاسْتُبْدِلَ بِالْيُسْرِ عُسْراً ـ كَمَا كَانَ يُوسُفُ الصِّدِّيقُ الْأَمِينُ صَلَوَاتُ اللهِ عَلَيْهِ ـ لَمْ يَضْرُرْ حُرِّيَّتَهُ أَنِ اسْتُعْبِدَ وَ قُهِرَ وَأُسِرَ، وَلَمْ تَضْرُرْهُ ظُلْمَةُ الْجُبِّ وَوَحْشَتُهُ وَمَا نَالَهُ أَنْ مَنَّ اللهُ‌ عَلَيْهِ؛ فَجَعَلَ الْجَبَّارَ الْعَاتِيَ لَهُ عَبْداً بَعْدَ إِذْ كَانَ لَهُ مَالِكاً، فَأَرْسَلَهُ وَرَحِمَ بِهِ أُمَّةً، وَكَذلِكَ الصَّبْرُ يُعَقِّبُ خَيْراً؛ فَاصْبِرُوا وَوَطِّنُوا أَنْفُسَكُمْ عَلَى الصَّبْرِ تُوجَرُوا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ali Bin Al Nu’man, from Abdullah Bin Muskan, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘The free one is free upon the entirety of his states. The seeds he plants, the patience springs out of it. And if the difficulties batter him, they would not break him, and if he is made a captive, and conquered, and the ease is replaced by the hardships, just as it was with Yusufas, the truthful, the trustworthy, hisas freedom did not harm himas when heas was distanced, and compelled, and imprisoned, and the darkness of the pit did not harm himas, and hisas loneliness and whatever was Bestowed upon himas was a Favour of Allahazwj upon himas.

So Heazwj Made the tyrant to come to himas as a slave of hisas after him having been hisas king. So heas sent him (as a free man) and was merciful with the community. And similar to that is the patience, its end result is good. Therefore be patient and resign yourselves upon the patience, you would be Recompensed’.97

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْجَنَّةُ مَحْفُوفَةٌ بِالْمَكَارِهِ وَالصَّبْرِ، فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا، دَخَلَ الْجَنَّةَ؛ وَجَهَنَّمُ مَحْفُوفَةٌ بِاللَّذَّاتِ وَالشَّهَوَاتِ، فَمَنْ أَعْطى نَفْسَهُ لَذَّتَهَا وَشَهْوَتَهَا، دَخَلَ النَّارَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Hamza Bin Humran Bin Humran,

(It has been narrated) from Abu Ja’farasws having said: ‘The (road to) Paradise is surrounded with difficulties and the (observance of) patience. So the one who is patient upon the difficulties in the world would enter the Paradise; and the (road to) Hell is surrounded by the pleasures and the lustful desires. So the one takes his self to its pleasures and its lustful desires, would enter the Fire’.98

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ مَرْحُومٍ، عَنْ أَبِي سَيَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا دَخَلَ الْمُؤْمِنُ قَبْرَهُ، كَانَتِ الصَّلَاةُ عَنْ يَمِينِهِ، وَالزَّكَاةُ عَنْ يَسَارِهِ، وَالْبِرُّ مُظِلٌّ عَلَيْهِ، وَيَتَنَحَّى الصَّبْرُ نَاحِيَةً، فَإِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلِيَانِ مُسَاءَلَتَهُ، قَالَ الصَّبْرُ لِلصَّلَاةِ وَالزَّكَاةِ وَالْبِرِّ: دُونَكُمْ صَاحِبَكُمْ، فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboubn, from Abdullah bin Marhoum, from Abu Sayyar,

(It has been narrated) from Abu Abdullahasws having said: ‘When a’Momin’ (Believer) enters into his grave, the Salāt would be on his right, and the Zakāt on his left, and the righteousness hovering over him, and the patience would end up by corner. So when the two Angels come over to him, those who would be questioning him, the patience would say to the Salāt, and the Zakāt, and the righteousness, ‘Be with your companion. But, if you are frustrated from (helping) him, so I would be with him’.99

9. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « دَخَلَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ الْمَسْجِدَ، فَإِذَا هُوَ بِرَجُلٍ عَلى بَابِ الْمَسْجِدِ كَئِيبٍ حَزِينٍ، فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: مَا لَكَ؟

قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أُصِبْتُ بِأَبِي وَأَخِي، وَأَخْشى أَنْ أَكُونَ قَدْ وَجِلْتُ، فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: عَلَيْكَ بِتَقْوَى اللهِ وَالصَّبْرِ؛ تَقْدَمْ عَلَيْهِ غَداً، وَالصَّبْرُ فِي الْأُمُورِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا فَارَقَ الرَّأْسُ الْجَسَدَ، فَسَدَ الْجَسَدُ، وَإِذَا فَارَقَ الصَّبْرُ الْأُمُورَ، فَسَدَتِ الْأُمُورُ ».

Ali, from his father, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws entered the Masjid, and there was a man at the door of the Masjid, gloomy, grief-stricken. So Amir Al-Momineenasws said to him: ‘What is the matter with you?’ He said, ‘O Amir Al-Momineenasws! I am bereaved with my father (or my mother), and my brother, and I fear that I have become scared’.

So Amir Al-Momineenasws said to him: ‘Upon you is to be with the fear of Allahazwj and the patience. Tomorrow you will be going forward to Himazwj, and the patience in the affairs is at the status of the head to the body. So when the head separates from the body, so the body is spoilt (perishes), and when the patience separated from the affairs, the affairs are spoilt (perish)’.100

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قَالَ لِي: « مَا حَبَسَكَ عَنِ الْحَجِّ؟ » قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، وَقَعَ عَلَيَّ دَيْنٌ كَثِيرٌ، وَذَهَبَ مَالِي، وَدَيْنِيَ الَّذِي قَدْ لَزِمَنِي هُوَ أَعْظَمُ مِنْ ذَهَابِ مَالِي، فَلَوْ لَا أَنَّ رَجُلاً مِنْ أَصْحَابِنَا أَخْرَجَنِي مَا قَدَرْتُ أَنْ أَخْرُجَ، فَقَالَ لِي: « إِنْ تَصْبِرْ تُغْتَبَطْ، وَإِلاَّ تَصْبِرْ يُنْفِذِ اللهُ مَقَادِيرَهُ، رَاضِياً كُنْتَ أَمْ كَارِهاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Sama’at Bin Mihran,

(It has been narrated) from Abu Al-Hassanasws, said: ‘Heasws said to me: ‘What withheld you from the Hajj?’ I said, ‘May I be sacrificed for youasws! A lot of debts occurred upon me, and my wealth is gone, and the debts which are necessitated upon me are greater than the wealth that has gone from me. So if a man from our companions were not to take me out (to go to Hajj), I am unable from going out’. So heasws said to me: ‘If you are patient, they would backbite you, or else be patient and Allahazwj will Implement Hisazwj Ordainment, whether you were happy with it or reluctant’.101

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ، عَنِ الْأَصْبَغِ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: « الصَّبْرُ صَبْرَانِ: صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ، وَأَحْسَنُ مِنْ ذلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَيْكَ؛ وَالذِّكْرُ ذِكْرَانِ: ذِكْرُ اللهِ ـ عَزَّ وَجَلَّ ـ عِنْدَ الْمُصِيبَةِ، وَأَفْضَلُ مِنْ ذلِكَ ذِكْرُ اللهِ عِنْدَ مَا حَرَّمَ عَلَيْكَ، فَيَكُونُ حَاجِزاً ».

Muhamad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud, from Al Asbagh who said,

‘Amir Al-Momineenasws said: ‘The patience is of two (types of) patience – patience during the difficulties is good, beautiful; but (even) better than that is the patience during (abstaining from) what Allahazwj Mighty and Majestic has Prohibited upon you. And the Remembrance is of two (types) of Remembrances – The mentioning of Allahazwj Mighty and Majestic during the difficulties; but (even) superior than that is the mentioning of Allahazwj during what Allahazwj has Prohibited upon you. Thus it (the patience) serves as a barrier’.102

12. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنِ الْعَرْزَمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَايُنَالُ الْمُلْكُ فِيهِ إِلاَّ بِالْقَتْلِ وَالتَّجَبُّرِ، وَلَا الْغِنى إِلاَّ بِالْغَصْبِ وَالْبُخْلِ، وَلَا الْمَحَبَّةُ إِلاَّ بِاسْتِخْرَاجِ الدِّينِ وَاتِّبَاعِ الْهَوى، فَمَنْ أَدْرَكَ ذلِكَ الزَّمَانَ، فَصَبَرَ عَلَى الْفَقْرِ وَهُوَ‌ يَقْدِرُ عَلَى الْغِنى، وَصَبَرَ عَلَى الْبِغْضَةِ وَهُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ، وَصَبَرَ عَلَى الذُّلِّ وَهُوَ يَقْدِرُ عَلَى الْعِزِّ، آتَاهُ اللهُ ثَوَابَ خَمْسِينَ صِدِّيقاً مِمَّنْ صَدَّقَ بِي ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Al Arzamy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘There would be coming such a time period upon the people that they would not be attaining a kingdom except by the killing and the tyranny, nor (attaining) riches except by the usurpation and the stinginess, nor the love except by the removal of the Religion and following of the personal desires.

So the one who comes across that time period, and he observes patience upon the poverty despite being able upon the riches, and observes patience upon the hatred despite being able upon the love, and observes patience upon the humiliation despite being able upon the honour, Allahazwj would Give him the Rewards of fifty truthful ones from the ones who ratified mesaww’.103

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنْ عِيسَى بْنِ بَشِيرٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لَمَّا حَضَرَتْ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام الْوَفَاةُ ضَمَّنِي إِلى صَدْرِهِ، وَقَالَ: يَا بُنَيَّ، أُوصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي حِينَ حَضَرَتْهُ الْوَفَاةُ، وَبِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ؛ يَا بُنَيَّ، اصْبِرْ عَلَى الْحَقِّ وَإِنْ كَانَ مُرّاً ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Isa Bin Bashir, from Abu Hamza who said,

‘Abu Ja’farasws said, when the termination presented itself to myasws fatherasws Aliasws Bin Al-Husaynasws, heasws pressed measws to hisasws chest and said: ‘O myasws sonasws! Iasws bequeath youasws with what myasws fatherasws bequeathed to measws when the termination presented itself to himasws, and with what heasws mentioned that hisasws fatherasws bequeathed with: ‘O myasws sonasws! Be patience upon the truth, and even though it may be bitter’.104

14. عَنْهُ، عَنْ أَبِيهِ رَفَعَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى الْبَلَاءِ حَسَنٌ جَمِيلٌ، وَأَفْضَلُ الصَّبْرَيْنِ الْوَرَعُ عَنِ الْمَحَارِمِ ».

From him, from his father, from Yunus Bin Abdul Rahman, raising it,

(It has been narrated) from Abu Ja’farasws having said: ‘The patience is two (types of) patience – Patience upon the affliction is good, beautiful; and (even) superior of the two (types of) patience is the abstinence from the Prohibitions’.105

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ: قَالَ: أَخْبَرَنِي عَمْرُو بْنُ شِمْرٍ الْيَمَانِيُّ يَرْفَعُ الْحَدِيثَ إِلى عَلِيٍّ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الصَّبْرُ ثَلَاثَةٌ: صَبْرٌ عِنْدَ الْمُصِيبَةِ، وَصَبْرٌ عَلَى الطَّاعَةِ، وَصَبْرٌ عَنِ الْمَعْصِيَةِ، فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ حَتّى يَرُدَّهَا بِحُسْنِ عَزَائِهَا، كَتَبَ اللهُ لَهُ ثَلَاثَمِائَةِ دَرَجَةٍ، مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ، وَمَنْ صَبَرَ عَلَى الطَّاعَةِ، كَتَبَ اللهُ لَهُ سِتَّمِائَةِ دَرَجَةٍ، مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تُخُومِ الْأَرْضِ إِلَى الْعَرْشِ، وَمَنْ صَبَرَ عَنِ الْمَعْصِيَةِ، كَتَبَ اللهُ لَهُ تِسْعَمِائَةِ دَرَجَةٍ، مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تُخُومِ الْأَرْضِ إِلى مُنْتَهَى الْعَرْشِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yahya Bin Muslim Bin Suleym Al Taify, from Amro Bin Shimr Al Yamani,

(It has been narrated) raising the Hadeeth to Aliasws having said: ‘Rasool-Allahsaww said: ‘The patience is of three (types of) patience – Patience during the difficulties, and patience upon the obedience, and patience upon the disobedience. So the one who is patient upon the difficulties until he repels it by goodness of his resolution, Allahazwj would Write for him three hundred levels, there being between the level to the level just as what is between the sky and the earth.

And the one who is patient upon the obedience, Allahazwj would Write for him six hundred levels, there being between the level to the level just as what is between the earth to the Throne. And the one who is patient upon the disobedience, Allahazwj would Write for him nine hundred levels, there being between the level to the level just as what is between the edge of the earth to the ultimate point of the Throne’.106

16. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: أَمَرَنِي أَبُو عَبْدِ اللهِ عليه‌السلام أَنْ آتِيَ الْمُفَضَّلَ، وَأُعَزِّيَهُ بِإِسْمَاعِيلَ، وَقَالَ: « أَقْرِئِ الْمُفَضَّلَ السَّلَامَ، وَ قُلْ لَهُ: إِنَّا قَدْ أُصِبْنَا بِإِسْمَاعِيلَ، فَصَبَرْنَا، فَاصْبِرْ كَمَا صَبَرْنَا؛ إِنَّا أَرَدْنَا أَمْراً وَأَرَادَ اللهُ ـ عَزَّ وَجَلَّ ـ أَمْراً، فَسَلَّمْنَا لِأَمْرِ اللهِ عَزَّوَجَلَّ ».

From him, from Ali Bin Al Hakam, from Yunus Bin Yaqoub who said,

‘Abu Abdullahasws ordered me that I should go to Al Mufazzal and console him with (the bereavement of) Ismail (a son of the Imamasws), and heasws said: ‘Convey the greetings to Al-Mufazzal and say to him, ‘Weasws have been bereaved with Ismail, and weasws were patient. Therefore, observe patience just as weasws were patient. We tend to want a matter, and Allahazwj Mighty and Majestic Wants a matter. So we should submit to the Command of Allahazwj Mighty and Majestic’.107

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنِ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِبَلَاءٍ فَصَبَرَ عَلَيْهِ، كَانَ لَهُ مِثْلُ أَجْرِ أَلْفِ شَهِيدٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Amyera, from Abu Hamza Al Sumaly who said,

‘Abu Abdullahasws said: ‘The one from the Believers who is afflicted with an affliction, so he is patient upon it, there would be for him the like of the Recompense of a thousand martyrs’.108

18. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَنْعَمَ عَلى قَوْمٍ، فَلَمْ يَشْكُرُوا، فَصَارَتْ عَلَيْهِمْ وَبَالاً، وَابْتَلى قَوْماً بِالْمَصَائِبِ، فَصَبَرُوا، فَصَارَتْ عَلَيْهِمْ نِعْمَةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Favoured upon a people but they were not grateful, so a plague came upon them; and a people were afflicted with the difficulties, so they were patient, and Bounties came upon them’.109

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبَانِ بْنِ أَبِي مُسَافِرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصابِرُوا)، قَالَ: « اصْبِرُوا عَلَى الْمَصَائِبِ ».

وَفِي رِوَايَةِ ابْنِ أَبِي يَعْفُورٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « صَابِرُوا عَلَى الْمَصَائِبِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Aban Bin Abu Musafir,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [3: 200] O you who believe! Be patient and excel in patience. Heasws said: ‘Be patient upon the difficulties’.

And in a report of Ibn Abu Yafour, from Abu Abdullahasws having said: ‘Excel in patience upon the difficulties’.110

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَبِي جَمِيلَةَ، عَنْ جَدِّهِ أَبِي جَمِيلَةَ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: « لَوْ لَا أَنَّ الصَّبْرَ خُلِقَ قَبْلَ الْبَلَاءِ، لَتَفَطَّرَ الْمُؤْمِنُ كَمَا تَتَفَطَّرُ الْبَيْضَةُ عَلَى الصَّفَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Ali Bin Muhammad Bin Abu Jameela, from a grandfather of Abu Jameela, from one of his companions,

‘Heasws said: ‘Had the patience not been Created before the affliction, a’Momin’ (Believer), it would have torn the Momin into pieces just as the egg cracks upon the rock’.111

21. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَعَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضاً، فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضاً، أَعْطَيْتُهُ بِكُلِّ وَاحِدَةٍ عَشْراً إِلى سَبْعِمِائَةِ ضِعْفٍ، وَمَا شِئْتُ مِنْ ذلِكَ، وَمَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضاً، فَأَخَذْتُ مِنْهُ شَيْئاً قَسْراً، فَصَبَرَ، أَعْطَيْتُهُ ثَلَاثَ خِصَالٍ، لَوْ أَعْطَيْتُ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي ».

قَالَ: ثُمَّ تَلَا أَبُو عَبْدِ اللهِ عليه‌السلام قَوْلَ اللهِ عَزَّ وَجَلَّ: « (الَّذِينَ إِذا أَصابَتْهُمْ مُصِيبَةٌ قالُوا إِنّا لِلّهِ وَإِنّا إِلَيْهِ راجِعُونَ أُولئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ) فَهذِهِ وَاحِدَةٌ مِنْ ثَلَاثِ خِصَالٍ (وَرَحْمَةٌ) اثْنَتَانِ (وَأُولئِكَ هُمُ الْمُهْتَدُونَ) ثَلَاثٌ ».

ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « هذَا لِمَنْ أَخَذَ اللهُ مِنْهُ شَيْئاً قَسْراً ».

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is’haq Bin Ammar, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Said Iazwj Made the world to be between Myazwj servants as a loan. So the one who lends Meazwj a loan from it, Iazwj shall Give him, with every one, ten, up to a multiple of seven hundred, and whatever Iazwj so Desire from that; and the one who does not lends Meazwj a loan from it, so Iazwj shall Seize something Forcibly from him. But, if he is patient, Iazwj shall Give him three characteristics, such that if Iazwj were to Give one of these to Myazwj Angels, they would be pleased with Meazwj’.

He (the narrator) said, ‘Then Abu Abdullahasws recited the Words of Allahazwj Mighty and Majestic [2: 156] Who, when a difficulty befalls them, say: Surely we are for Allah and to Him we are returning [2: 157] Those are they on whom are Blessings and Mercy from their Lord. So this (Blessings) is one from the three characteristics, and Mercy is the second, and those are the followers of the right course is the third’.

Then Abu Abdullahasws said: ‘This is for them from whom Allahazwj Takes something Forcibly’.112

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ يَحْيَى بْنِ آدَمَ، عَنْ شَرِيكٍ، عَنْ جَابِرِ بْنِ يَزِيدَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مُرُوَّةُ الصَّبْرِ فِي حَالِ الْحَاجَةِ وَالْفَاقَةِ وَالتَّعَفُّفِ وَالْغِنى أَكْثَرُ مِنْ مُرُوَّةِ الْإِعْطَاءِ ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Yahya Bin Adam, from Shareek, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja’farasws having said: ‘Magnanimity of exercising the patience during a state of need, and the destitution, and the abstinence, and the riches, is more than the magnanimity (regarding) the giving (charity etc.)’.113

23. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: يَرْحَمُكَ اللهُ، مَا الصَّبْرُ الْجَمِيلُ؟

قَالَ: « ذلِكَ صَبْرٌ لَيْسَ فِيهِ شَكْوَى إِلَى النَّاسِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

‘I said to Abu Ja’farasws, ‘May Allahazwj have Mercy on youasws! What is the beautiful patience?’ Heasws said: ‘That is a patience wherein is no complaining to the people’.114

24. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَيَابَةَ، عَنْ أَبِي النُّعْمَانِ: عَنْ أَبِي عَبْدِ اللهِ أَوْ أَبِي جَعْفَرٍ عليهما‌السلام، قَالَ: « مَنْ لَايُعِدَّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجِزْ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from one of his companions, from Aban, from Abdul Rahman Bin Sayaba, from Abu Al Numan,

(It has been narrated) from Abu Abdullahasws or Abu Ja’farasws having said: ‘The one is not prepared to be patient for the ravages of the time would be frustrated’.115

25. أَبُو عَبْدِ اللهِ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «إِنَّا صُبَّرٌ وَشِيعَتُنَا أَصْبَرُ مِنَّا». قُلْتُ: جُعِلْتُ فِدَاكَ، كَيْفَ صَارَ شِيعَتُكُمْ أَصْبَرَ مِنْكُمْ؟ قَالَ: «لِأَنَّا نَصْبِرُ عَلى مَا نَعْلَمُ، وَشِيعَتُنَا يَصْبِرُونَ عَلى مَا لَا يَعْلَمُونَ».

Abu Ali Ashary, from Moalla Bin Muhammad, from Al Washa, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Weasws are patient, and ourasws Shia are more patient than usasws’. I said, ‘May I be sacrificed for youasws! How did yourasws Shia come to be more patient than youasws?’ Heasws said: ‘Because weasws are patient upon what weasws know, and ourasws Shiah are being patient upon what they are not (even) knowing’.116

48- بَابُ الشُّكْرِ

Chapter 48 – The Gratefulness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الطَّاعِمُ الشَّاكِرُ، لَهُ مِنَ الْأَجْرِ كَأَجْرِ الصَّائِمِ الْمُحْتَسِبِ، وَالْمُعَافَى الشَّاكِرُ، لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُبْتَلَى الصَّابِرِ، وَالْمُعْطَى الشَّاكِرُ، لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمَحْرُومِ الْقَانِعِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The feeder of the food, the grateful, for him would be the Recompense like the Recompense of the Fasting one bringing himself to account; and the one of good health, the grateful, for him would be from the Recompense like the Recompense of the afflicted one (with illness), the patient; and the Given one, the grateful, for him would be from the Recompense, like the Recompense of the deprived one, the contented’.117

2. وَبِهذَا الْإِسْنَادِ، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا فَتَحَ اللهُ عَلى عَبْدٍ بَابَ شُكْرٍ، فَخَزَنَ عَنْهُ بَابَ الزِّيَادَةِ».

And by this chain,

‘Heasws said: ‘Rasool-Allahsaww said: ‘Whatever Allahazwj Opens upon a servant (from) the door of gratefulness, Heazwj does not Keep the door of increasing (bounties) hidden from him’.118

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ، عَنْ عَبْدِ اللهِ بْنِ إِسْحَاقَ الْجَعْفَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَكْتُوبٌ فِي التَّوْرَاةِ: اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ، وَأَنْعِمْ عَلى مَنْ شَكَرَكَ؛ فَإِنَّهُ لَازَوَالَ لِلنَّعْمَاءِ إِذَا شُكِرَتْ، وَلَا بَقَاءَ لَهَا إِذَا كُفِرَتْ؛ الشُّكْرُ زِيَادَةٌ فِي النِّعَمِ، وَأَمَانٌ مِنَ الْغِيَرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ja’far Bin Muhammad Al Baghdady, from Abdullah Bin Is’haq Al Ja’fary,

(It has been narrated) from Abu Abdullahasws having said: ‘It is written in the Torah: “Thank the one who favours upon you, and do favours upon the one who thanks you, for there would be no decline of the Bounties when it is thanked for, and there would not remain when it is denied. The gratefulness increases in the Bounties, and it is a safety from the changes’.119

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَ: « الْمُعَافَى الشَّاكِرُ، لَهُ مِنَ الْأَجْرِ مَا لِلْمُبْتَلَى الصَّابِرِ، وَالْمُعْطَى الشَّاكِرُ، لَهُ مِنَ الْأَجْرِ كَالْمَحْرُومِ الْقَانِعِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Asbaat, from Yaqoub Bin Salim, from a man,

(It has been narrated) from Abu Ja’farasws, or Abu Abdullahasws having said: ‘The one of good health, the grateful, for him would be from the Recompense what would be from the afflicted (with illness), the patient; and the giver, the grateful, for him would be from the Recompense like the deprived one, the contented’.120

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ فَضْلٍ‌ الْبَقْبَاقِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَأَمّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ) قَالَ: « الَّذِي أَنْعَمَ عَلَيْكَ بِمَا فَضَّلَكَ وَأَعْطَاكَ وَأَحْسَنَ إِلَيْكَ ». ثُمَّ قَالَ: « فَحَدَّثَ بِدِينِهِ وَمَا أَعْطَاهُ اللهُ وَمَا أَنْعَمَ بِهِ عَلَيْهِ ».

From him, from Ahmad Bin Muhamad Bin Abu Nasr, from Dawood Bin Al Husayn, from Fazl Al Baqbaq who said,

‘I aksed Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [93: 11] And as for the favour of your Lord, do announce (it). Heasws said: ‘The Oneazwj Who Favoured upon yousaww with whatever Heazwj Graced yousaww, and Gave yousaww, and was Good to yousaww’. Then heasws said: ‘So hesaww announced with Hisazwj Religion what Allahazwj had Given himsaww, and whatever Heazwj had Favoured with upon himsaww’.121

6. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عِنْدَ عَائِشَةَ لَيْلَتَهَا، فَقَالَتْ: يَا رَسُولَ اللهِ، لِمَ تُتْعِبُ نَفْسَكَ وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ: يَا عَائِشَةُ، أَلَا أَكُونُ عَبْداً شَكُوراً؟ ».

قَالَ: « وَكَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُومُ عَلى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ، فَأَنْزَلَ اللهُ سُبْحَانَهُ وَتَعَالى: (طه ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى) ».

Humeyd Bin Ziyad, from Al Hassan bin Muhammad Bin Sama’at, from Wuheyb, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘It was so that Rasool-Allahsaww was with Ayesha during her night, so she said, ‘O Rasool-Allahsaww! Why do youasws exhaust yourselfsaww and Allahazwj has already Forgiven for yousaww whatever has preceded of yoursaww sins (of yoursaww Shia), and whatever is delayed?’ So hesaww said: ‘O Ayesha! Should Isaww not become a grateful servant?’

Heasws said: ‘And Rasool-Allahsaww used to stand upon the sides of hissaww toes, so Allahazwj the Glorious and High Revealed [20: 1] Ta Ha [20: 2] We have not Revealed the Quran to you that you may be distressed’.122

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ حَسَنِ بْنِ‌ جَهْمٍ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عُبَيْدِ اللهِ بْنِ الْوَلِيدِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « ثَلَاثٌ لَايَضُرُّ مَعَهُنَّ شَيْ‌ءٌ: الدُّعَاءُ عِنْدَ الْكَرْبِ، وَالِاسْتِغْفَارُ عِنْدَ الذَّنْبِ، وَالشُّكْرُ عِنْدَ النِّعْمَةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Hasan Bin Jahm, from Abu Al Yaqzan, from Ubeydullah Bin Al Waleed who said,

‘I heard Abu Abdullahasws saying: ‘There are three (things), nothing would harm along with these – The supplication during the worries, and the seeking of Forgiveness during the sin, and the gratefulness during the Favours’.123

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ؛ يَقُولُ اللهُ عَزَّ وَجَلَّ: (لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ) ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who gives the thanks is Given the increase. Allahazwj Mighty and Majestic is Saying [14: 7] And when your Lord Proclaimed: If you are grateful, I would Increase it more for you’.124

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا سَمِعَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا أَنْعَمَ اللهُ عَلى عَبْدٍ مِنْ نِعْمَةٍ، فَعَرَفَهَا بِقَلْبِهِ، وَحَمِدَ اللهَ ظَاهِراً بِلِسَانِهِ فَتَمَّ كَلَامُهُ، حَتّى يُؤْمَرَ لَهُ‌ بِالْمَزِيدِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is’haq Bin Ammar, from two men from our companions who both heard,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj has not Favoured upon a servant from Bounties, so he recognises it in his heart and Praises Allahazwj apparently by his tongue, so he completes his speech, until Heazwj Commands for the increase to be for him’.125

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ هِشَامٍ، عَنْ مُيَسِّرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « شُكْرُ النِّعْمَةِ اجْتِنَابُ الْمَحَارِمِ، وَتَمَامُ الشُّكْرِ قَوْلُ الرَّجُلِ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ ».

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Hisham, from Muyassar,

(It has been narrated) from Abu Abdullahasws having said: ‘Gratefulness of the Bounties is keeping away from the Prohibitions, and the completion of the gratefulness is the speech of the man (saying)’The Praise is for Allahazwj, Lordazwj of the worlds’’.126

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: «شُكْرُ كُلِّ نِعْمَةٍ ـ وَإِنْ عَظُمَتْ ـ أَنْ تَحْمَدَ اللهَ ـ عَزَّ‌ وَجَلَّ ـ عَلَيْهَا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Uyayna, from Umar Bin Yazeed who said,

‘I heard Abu Abdullahasws saying: ‘Gratefulness for each Bounty, and even if it is great is that you Praise Allahazwj Mighty and Majestic upon it’.127

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: هَلْ لِلشُّكْرِ حَدٌّ إِذَا فَعَلَهُ الْعَبْدُ كَانَ شَاكِراً؟ قَالَ: « نَعَمْ ». قُلْتُ: مَا هُوَ؟ قَالَ: « يَحْمَدُ اللهَ عَلى كُلِّ نِعْمَةٍ عَلَيْهِ فِي أَهْلٍ وَمَالٍ، وَإِنْ كَانَ فِيمَا أَنْعَمَ عَلَيْهِ فِي مَالِهِ حَقٌّ أَدَّاهُ، وَمِنْهُ قَوْلُهُ جَلَّ وَعَزَّ: (سُبْحانَ الَّذِي سَخَّرَ لَنا هذا وَما كُنّا لَهُ مُقْرِنِينَ) وَمِنْهُ قَوْلُهُ تَعَالى: (رَبِّ أَنْزِلْنِي مُنْزَلاً مُبارَكاً وَأَنْتَ خَيْرُ الْمُنْزِلِينَ) وَقَوْلُهُ: (رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً) ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘Is there a limit for the gratefulness, when the servant does it, he would be (considered as) a grateful one?’ Heasws said: ‘Yes’. I said, ‘What is it?’ Heasws said: ‘He should Praise Allahazwj upon each Bounty upon him regarding the family and wealth, and if it was so that among what had been Favoured upon him regarding his wealth, there was a right (for someone), he should pay it off.

And from it are the Words of the Mighty and Majestic [43: 13] Glory be to Him Who Made this subservient to us and we were not able to do it. And from it are the Words of the Exalted [23: 29] O Lord! Cause me to disembark a blessed landing, and You are the best of Landers. And Hisazwj Words [17: 80] Lord! Make me to enter a goodly entering, and Cause me to go exit a goodly exit, and Grant me from Yourself an Authority, a persistent helper’.128

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: « مَنْ حَمِدَ اللهَ عَلَى النِّعْمَةِ فَقَدْ‌ شَكَرَهُ، وَكَانَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khallad who said,

‘I heard Abu Al-Hassanasws saying: ‘The one who praises Allahazwj upon a Bounty, so he has thanked, and the Praise is superior than that Bounty’.129

14. مُحَمَّدٌ، عَنْ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « مَا أَنْعَمَ اللهُ عَلى عَبْدٍ بِنِعْمَةٍ ـ صَغُرَتْ أَوْ كَبُرَتْ ـ فَقَالَ: “ الْحَمْدُ لِلّهِ” إِلاَّ أَدّى شُكْرَهَا ».

Muhammad Bin Yahya, from Ahmad, from Ali Bin Al Hakam, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws said to me: ‘Whatever Allahazwj Favours upon a servant with a Bounty, be it small or large, so he says, ‘The Praise is for Allahazwj’, except that he would have paid its gratitude’.130

15. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ عِيسَى بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي الْحَسَنِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَنْعَمَ اللهُ عَلَيْهِ بِنِعْمَةٍ، فَعَرَفَهَا بِقَلْبِهِ، فَقَدْ أَدّى شُكْرَهَا ».

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Qasim Bin Muhammad, from Ismail, Bin Abu Al hassan, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one upon whom Allahazwj Favours with a Bounty, so he recognises it in his heart, so he has paid its gratitude’.131

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الرَّجُلَ مِنْكُمْ لَيَشْرَبُ الشَّرْبَةَ مِنَ الْمَاءِ، فَيُوجِبُ اللهُ لَهُ بِهَا الْجَنَّةَ ».

ثُمَّ قَالَ: « إِنَّهُ لَيَأْخُذُ الْإِنَاءَ، فَيَضَعُهُ عَلى فِيهِ فَيُسَمِّي، ثُمَّ يَشْرَبُ، فَيُنَحِّيهِ وَهُوَ‌ يَشْتَهِيهِ، فَيَحْمَدُ اللهَ، ثُمَّ يَعُودُ فَيَشْرَبُ، ثُمَّ يُنَحِّيهِ، فَيَحْمَدُ اللهَ، ثُمَّ يَعُودُ فَيَشْرَبُ، ثُمَّ يُنَحِّيهِ، فَيَحْمَدُ اللهَ، فَيُوجِبُ اللهُ ـ عَزَّ وَجَلَّ ـ بِهَا لَهُ الْجَنَّةَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘Let the man from you drink the water, and Allahazwj Allahazwj would Obligate the Paradise upon him due to it’.

Then heasws said: ‘Let him take a container and place it upon his mouth, so he should Name (Bismillah), then he should drink. Then he should prevent it while he is desirous from it, so he should Praise Allahazwj, then return to drinking. Then he should prevent it, and he should Praise Allahazwj, then repeat the drinking. Then he should prevent it, and he should Praise Allahazwj. Thus, Allahazwj Mighty and Majestic would Obligate for him, due to it, the Paradise’.132

17. ابْنُ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي سَأَلْتُ اللهَ ـ عَزَّ وَجَلَّ ـ أَنْ يَرْزُقَنِي مَالاً، فَرَزَقَنِي، وَإِنِّي سَأَلْتُ اللهَ أَنْ يَرْزُقَنِي وَلَداً، فَرَزَقَنِي وَلَداً، وَسَأَلْتُهُ أَنْ يَرْزُقَنِي دَاراً، فَرَزَقَنِي، وَقَدْ خِفْتُ أَنْ يَكُونَ ذلِكَ اسْتِدْرَاجاً ؟

فَقَالَ: « أَمَا وَاللهِ، مَعَ الْحَمْدِ فَلَا ».

Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed who said,

‘I said to Abu Abdullahasws, ‘I asked Allahazwj Mighty and Majestic to Grace me wealth, so Heazwj Graced me, and I asked Allahazwj that Heazwj Grace me a son, so Heazwj Graced me a son, and I asked Himazwj that Heazwj Graced me a house, so Heazwj Graced me, and I fear that, that would happen to be a gradual Punishment’. So heasws said: ‘As for, by Allahazwj, (if it is) with the Praise, so no’.133

18. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: خَرَجَ أَبُو عَبْدِ اللهِ عليه‌السلام مِنَ الْمَسْجِدِ، وَقَدْ ضَاعَتْ دَابَّتُهُ، فَقَالَ: « لَئِنْ رَدَّهَا اللهُ‌ عَلَيَّ، لَأَشْكُرَنَّ اللهَ حَقَّ شُكْرِهِ ». قَالَ: فَمَا لَبِثَ أَنْ أُتِيَ بِهَا، فَقَالَ: « الْحَمْدُ لِلّهِ ». فَقَالَ قَائِلٌ لَهُ: جُعِلْتُ فِدَاكَ، أَلَيْسَ قُلْتَ: لَأَشْكُرَنَّ اللهَ حَقَّ شُكْرِهِ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَلَمْ تَسْمَعْنِي قُلْتُ: الْحَمْدُ لِلّهِ؟ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

‘Abu Abdullahasws went out from the Masjid and heasws had lost hisasws (riding) animal. So heasws said: ‘If Allahazwj were to Return it to measws, Iasws will thank Allahazwj as it is a right of thanking Himazwj’.

He (the narrator) said, ‘So, it wasn’t long before they came with it. So heasws said: ‘The Praise is for Allahazwj’. So a sayer said to himasws, ‘May I be sacrificed for youasws! Did youasws not say, ‘Iasws will thank Allahazwj as it is a right of thanking Himazwj’?’ So Abu Abdullahasws said: ‘Did you not listen to measws saying: ‘The Praise is for Allahazwj’?’134

19. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْقَاسِمِ بْنِ يَحْيى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنِ الْمُثَنَّى الْحَنَّاطِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَسُرُّهُ، قَالَ: الْحَمْدُ لِلّهِ عَلى هذِهِ النِّعْمَةِ، وَإِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَغْتَمُّ بِهِ، قَالَ: الْحَمْدُ لِلّهِ عَلى كُلِّ حَالٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Al Musna Al Hannat,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Rasool-Allahsaww, whenever a matter was referred to himsaww, which cheered himsaww, said:

‘The Praise is due to Allahazwj upon this Favour’. And whenever a matter was referred to himazwj which grieved himsaww, said: ‘The Praise is for Allahazwj upon every state’.135

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « تَقُولُ ثَلَاثَ مَرَّاتٍ إِذَا نَظَرْتَ إِلَى الْمُبْتَلى مِنْ غَيْرِ أَنْ تُسْمِعَهُ: الْحَمْدُ لِلّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَلَوْ شَاءَ فَعَلَ » قَالَ: « مَنْ قَالَ‌ ذلِكَ، لَمْ يُصِبْهُ ذلِكَ الْبَلَاءُ أَبَداً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘You should be saying three times, whenever you look at the afflicted one, from without him hearing it, ‘The Praise is for Allahazwj Who Gave me good health from what has you have been afflicted with, and had Heazwj so Desired to, would have Done so’.

Heasws said: ‘The one who says that would not be hit by that affliction, ever!’.136

21. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ حَفْصٍ الْكُنَاسِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ عَبْدٍ يَرى مُبْتَلًى، فَيَقُولُ: “ الْحَمْدُ لِلّهِ الَّذِي عَدَلَ عَنِّي مَا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ بِالْعَافِيَةِ، اللهُمَّ عَافِنِي مِمَّا ابْتَلَيْتَهُ بِهِ” إِلاَّ لَمْ يُبْتَلَ بِذلِكَ الْبَلَاءِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban Bin Usman, from Hafs Al Kunasy,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a servant who sees an afflicted one, so he is saying, ‘The Praise is for Allahazwj Who Avoided from me what you have been afflicted with, and Preferred me over you with the good health’.137

22. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ خَالِدِ بْنِ نَجِيحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا رَأَيْتَ الرَّجُلَ وَ قَدِ ابْتُلِيَ وَ أَنْعَمَ اللهُ عَلَيْكَ، فَقُلِ: اللهُمَّ إِنِّي لَا أَسْخَرُ وَلَا أَفْخَرُ، وَلكِنْ أَحْمَدُكَ عَلى عَظِيمِ نَعْمَائِكَ عَلَيَّ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullahasws having said: ‘When you see the man who has been afflicted and Allahazwj has Favoured upon you, so say, ‘O Allahazwj! I am neither ridiculing nor priding, but I am praising Youazwj upon the great Bounty of Yoursazwj upon me’.138

23. عَنْهُ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ حَفْصِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ، فَاحْمَدُوا اللهَ، وَلَا تُسْمِعُوهُمْ؛ فَإِنَّ ذلِكَ يَحْزُنُهُمْ ».

From him, from his father, from Haroun Bin Al Jahm, from Hafs bin Umar,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘When you see the afflicted people, so you should be praising Allahazwj, and they should not be listening, for that would be grieving them’.139

24. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ فِي سَفَرٍ يَسِيرُ عَلى نَاقَةٍ لَهُ إِذَا نَزَلَ فَسَجَدَ خَمْسَ سَجَدَاتٍ، فَلَمَّا أَنْ رَكِبَ، قَالُوا: يَا رَسُولَ اللهِ، إِنَّا رَأَيْنَاكَ صَنَعْتَ شَيْئاً لَمْ تَصْنَعْهُ؟ فَقَالَ: نَعَمْ، اسْتَقْبَلَنِي جَبْرَئِيلُ عليه‌السلام، فَبَشَّرَنِي بِبِشَارَاتٍ مِنَ اللهِ عَزَّ وَجَلَّ، فَسَجَدْتُ لِلّهِ شُكْراً، لِكُلِّ بُشْرى سَجْدَةً».

From him, from Usman Bin Isa, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww was in a journey travelling upon a she-camel of hissaww, when hesaww descended, and prostrated with five Prostrations. So when hesaww mounted, they said, ‘O Rasool-Allahsaww! We saw yousaww doing something yousaww had not done before’. So hesaww said: ‘Yes. Jibraeelas came over to meas, and heas gave mesaww Glad Tidings from Allahazwj Mighty and Majestic. So Isaww Prostrated to Allahazwj as a gratitude, for each Glad Tiding, one Prostration’.140

25. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «إِذَا ذَكَرَ أَحَدُكُمْ نِعْمَةَ اللهِ عَزَّ وَجَلَّ، فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ شُكْراً لِلّهِ، فَإِنْ كَانَ رَاكِباً، فَلْيَنْزِلْ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ، وَإِنْ لَمْ‌ يَكُنْ يَقْدِرُ عَلَى النُّزُولِ لِلشُّهْرَةِ، فَلْيَضَعْ خَدَّهُ عَلى قَرَبُوسِهِ، فَإِنْ لَمْ يَقْدِرْ، فَلْيَضَعْ خَدَّهُ عَلى كَفِّهِ، ثُمَّ لْيَحْمَدِ اللهَ عَلى مَا أَنْعَمَ اللهُ عَلَيْهِ».

From him, from Usman Bin Isa, from Yunus Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever one of you remembers a Favour of Allahazwj Mighty and Majestic, so let him place his cheek upon the dust is gratitude to Allahazwj. So if he was riding, so let him descend and let him place his cheek upon the dust; and if he does not happen to be able upon the descending due to the publicity, so let him place his cheek upon his saddle bow; and if he is not able, so let him place his cheek upon his wrist, then let him praise Allahazwj upon whatever Heazwj has Favoured upon him’.141

26. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عَطِيَّةَ، عَنْ هِشَامِ بْنِ أَحْمَرَ، قَالَ: كُنْتُ أَسِيرُ مَعَ أَبِي الْحَسَنِ عليه‌السلام فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ ثَنى رِجْلَهُ عَنْ دَابَّتِهِ، فَخَرَّ سَاجِداً، فَأَطَالَ وَأَطَالَ، ثُمَّ رَفَعَ رَأْسَهُ، وَرَكِبَ دَابَّتَهُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، قَدْ أَطَلْتَ السُّجُودَ ؟ فَقَالَ: « إِنَّنِي ذَكَرْتُ نِعْمَةً أَنْعَمَ اللهُ بِهَا عَلَيَّ، فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Hisham Bin Ahmar who said,

‘I was travelling along with Abu Al-Hassanasws in one of the outskirts of Al-Medina when heasws joined hisasws legs from his animal and heasws fell into Sajadah (prostration). So heasws prolonged, and I prolonged. Then heasws raised hisasws head and rode hisasws animal. So I said, ‘May I be sacrificed for youasws! Youasws had prolonged the Sajadah’. So heasws said: ‘Iasws remembered a Bounty of Allahazwj Heazwj had Favoured upon me with, so Iasws loved that Iasws should thank myasws Lordazwj’.142

27. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَبْدِ اللهِ ـ صَاحِبِ السَّابِرِيِّ فِيمَا أَعْلَمُ أَوْ غَيْرِهِ ـ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى‌ مُوسى عليه‌السلام: يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي، فَقَالَ: يَا رَبِّ، وَكَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ، وَلَيْسَ مِنْ شُكْرٍ أَشْكُرُكَ بِهِ إِلاَّ وَأَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ؟ قَالَ: يَا مُوسَى، الْآنَ شَكَرْتَنِي حِينَ عَلِمْتَ أَنَّ ذلِكَ مِنِّي».

Ali, from his father, from Ibn Abu Umeyr, from Abu Abdullah, Sahib Al Sayyari regarding what I know, or someone else,

(It has been narrated) from Abu Abdullahasws having said regarding what Allahazwj Mighty and Majestic Revealed unto Musaas: “O Musaas! Thank Meazwj as is the right of thanking Meazwj”. So heas said: ‘O Lordazwj! And how can Ias thank Youazwj are Rightful to be thanked, and there is none from a thanks which Ias thank Youazwj with except that Youazwj have Favoured with it upon meas?’ Heazwj Said: “O Musaas! Now youas have thanked Meazwj where youas knew that, that is from Meazwj’.143

28. ابْنُ أَبِي عُمَيْرٍ، عَنِ ابْنِ رِئَابٍ، عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا أَصْبَحْتَ وَأَمْسَيْتَ، فَقُلْ عَشْرَ مَرَّاتٍ: “ اللهُمَّ مَا أَصْبَحَتْ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا، فَمِنْكَ وَحْدَكَ لَاشَرِيكَ لَكَ، لَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ بِهَا عَلَيَّ يَا رَبِّ حَتّى تَرْضى، وَبَعْدَ الرِّضَا” فَإِنَّكَ إِذَا قُلْتَ ذلِكَ، كُنْتَ قَدْ أَدَّيْتَ شُكْرَ مَا أَنْعَمَ اللهُ بِهِ عَلَيْكَ فِي ذلِكَ الْيَوْمِ، وَفِي تِلْكَ اللَّيْلَةِ ».

Ibn Abu Umeyr, from Ibn Raib, from Ismail Bin al Fazl who said,

‘Abu Abdullahasws said: ‘Whenever it is morning and evening, so say ten times,

‘O Allahazwj! Whatever has come to me from a Bounty or good health, from Religion or world, so it is from Youazwj Alone, there being no associates for Youazwj. For Youazwj is the Praise, and for Youazwj is the gratefulness for it upon me. O Lordazwj, until Youazwj are Pleased, and after the Pleasure’.

So you, when you say that, you would have paid the gratitude of whatever Allahazwj had Favoured upon you with, during that day and during that night’.144

29. ابْنُ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ نُوحٌ عليه‌السلام يَقُولُ ذلِكَ إِذَا أَصْبَحَ، فَسُمِّيَ بِذلِكَ عَبْداً شَكُوراً ».

وَقَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ صَدَقَ اللهَ نَجَا ».

Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullahasws having said: ‘Nuhas was saying that (in the above Hadeeth) whenever it was morning, so heas was Named due to that as a grateful servant’.

And heasws said: ‘Rasool-Allahsaww said: ‘Whoever Ratifies Allahazwj is Rescued’.145

30. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمَّارٍ الدُّهْنِيِّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام يَقُولُ: « إِنَّ اللهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ، وَيُحِبُّ كُلَّ عَبْدٍ شَكُورٍ، يَقُولُ اللهُ ـ تَبَارَكَ وَتَعَالى ـ لِعَبْدٍ مِنْ عَبِيدِهِ يَوْمَ الْقِيَامَةِ: أَشَكَرْتَ فُلَاناً؟ فَيَقُولُ: بَلْ شَكَرْتُكَ يَا رَبِّ، فَيَقُولُ: لَمْ تَشْكُرْنِي إِذْ لَمْ تَشْكُرْهُ » ثُمَّ قَالَ: « أَشْكَرُكُمْ لِلّهِ أَشْكَرُكُمْ لِلنَّاسِ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna, from Ammad Al Duhny who said,

‘I heard Aliasws Bin Al-Husaynasws saying: ‘Allahazwj Loves every grieving heart, and Loves every grateful servant. Allahazwj would be Saying to a servant from Hisazwj servant on the Day of Judgement: “Did you thank so and so?” He would say, ‘But, I thanked Youazwj, O Lordazwj!” So Heazwj would be Saying: “You did not thank Meazwj when you did not thank him”.

Then heasws said: ‘The most thankful to Allahazwj, is the one most thankful you to the people’.146

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 8

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 9

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 10

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 11

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 12

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 13

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 1

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 2

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 3

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 4

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 1

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 2

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 3

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 4

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 1

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 2

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 3

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 4

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 5

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 6

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 7

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 8

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 1

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 2

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 3

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 4

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 5

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 6

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 7

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 8

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 9

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 10

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 11

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 12

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 13

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 14

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 15

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 1

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 2

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 3

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 4

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 5

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 6

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 7

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 8

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 1

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 2

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 3

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 4

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 5

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 6

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 1

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 2

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 3

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 4

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 5

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 1

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 2

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 3

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 4

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 5

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 6

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 1

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 2

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 3

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 4

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 5

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 6

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 7

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 1

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 2

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 3

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 4

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 5

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 44 H 1

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 44 H 2

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 1

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 2

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 3

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 4

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 5

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 6

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 46 H 1

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 46 H 2

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 1

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 2

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 3

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 4

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 5

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 6

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 7

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 8

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 9

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 10

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 11

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 12

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 13

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 14

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 15

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 16

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 17

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 18

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 19

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 20

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 21

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 22

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 23

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 24

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 25

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 1

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 2

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 3

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 4

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 5

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 6

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 7

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 8

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 9

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 10

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 11

128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 12

129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 13

130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 14

131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 15

132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 16

133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 17

134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 18

135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 19

136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 20

137 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 21

138 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 22

139 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 23

140 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 24

141 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 25

142 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 26

143 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 27

144 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 28

145 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 29

146 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 30

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (4)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

49- بَابُ حُسْنِ الْخُلُقِ

Chapter 49 – The Good Manners

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: «إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلُقاً».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The most perfect of the’Moineen’ (Believers) in Emān is the best of them in manners’.1

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا يُوضَعُ فِي مِيزَانِ امْرِئٍ‌ يَوْمَ الْقِيَامَةِ أَفْضَلُ مِنْ حُسْنِ الْخُلُقِ».

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Sinan, from a man from the people of Al Medina,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Rasool-Allahsaww said: ‘No matter would be Placed upon the Scale on the Day of Judgement which is more superior than the good manners’.2

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ الْحَنَّاطِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَ إِيمَانُهُ، وَإِنْ كَانَ مِنْ قَرْنِهِ إِلى قَدَمِهِ ذُنُوباً لَمْ يَنْقُصْهُ ذلِكَ » قَالَ: « وَهُوَ: الصِّدْقُ، وَأَدَاءُ الْأَمَانَةِ، وَالْحَيَاءُ، وَحُسْنُ الْخُلُقِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullahasws having said: ‘Four (things), the one who has these in him, his Emān would be perfect, and even if he was (immersed) in sins from his head to his feet, that would not incur him a loss’. Heasws said: ‘And it is the truthfulness, and paying back of the entrustments, and the bashfulness, and good manners’.3

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَنْبَسَةَ الْعَابِدِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا يَقْدَمُ الْمُؤْمِنُ عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ بِعَمَلٍ بَعْدَ الْفَرَائِضِ أَحَبَّ إِلَى اللهِ تَعَالى مِنْ أَنْ يَسَعَ النَّاسَ بِخُلُقِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Anbasa Al Abid who said,

‘Abu Abdullahasws said to me: ‘A’Momin’ (The Believer) would not be going forward to Allahazwj Mighty and Majestic with a deed, after the Obligatory ones, more Beloved to Allahazwj the Exalted, than if he accommodates the people with his (good) manners’.4

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ ذَرِيحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ، لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Zareeh,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one of good manners, for him would be a Recompense of the Fasting one, the standing one (for the Salāt)’.5

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِيَ الْجَنَّةَ تَقْوَى اللهِ وَحُسْنُ الْخُلُقِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The most by which mysaww community would be entering the Paradise is fear of Allahazwj and good manners’.6

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنٍ الْأَحْمَسِيِّ وَعَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْخُلُقَ الْحَسَنَ يَمِيثُ الْخَطِيئَةَ، كَمَا تَمِيثُ الشَّمْسُ الْجَلِيدَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The good manners melt the sins just as the sun melts the ice’.7

8. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْبِرُّ وَحُسْنُ الْخُلُقِ يَعْمُرَانِ الدِّيَارَ، وَيَزِيدَانِ فِي‌ الْأَعْمَارِ ».

From him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The righteousness and the good manners both build the houses (households) and increase in the life-span’.8

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَمْرٍو، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَوْحَى اللهُ ـ تَبَارَكَ وَتَعَالى ـ إِلى بَعْضِ أَنْبِيَائِهِ عليهم‌السلام: الْخُلُقُ الْحَسَنُ يَمِيثُ الْخَطِيئَةَ، كَمَا تَمِيثُ الشَّمْسُ الْجَلِيدَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed who said, ‘Yahya Bin Amro narrated to me, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘Allahazwj Blessed and High Revealed unto one of Hisazwj Prophetsas: “The good manners melt the sins just as the sun melts the ice”‘.9

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « هَلَكَ رَجُلٌ عَلى عَهْدِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَأَتَى الْحَفَّارِينَ، فَإِذَا هُمْ لَمْ يَحْفِرُوا شَيْئاً، وَشَكَوْا ذلِكَ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالُوا: يَا رَسُولَ اللهِ، مَا يَعْمَلُ حَدِيدُنَا فِي الْأَرْضِ، فَكَأَنَّمَا نَضْرِبُ بِهِ فِي‌ الصَّفَا، فَقَالَ: وَلِمَ؟ إِنْ كَانَ صَاحِبُكُمْ لَحَسَنَ الْخُلُقِ، ائْتُونِي بِقَدَحٍ مِنْ مَاءٍ، فَأَتَوْهُ بِهِ، فَأَدْخَلَ يَدَهُ فِيهِ، ثُمَّ رَشَّهُ عَلَى الْأَرْضِ رَشّاً، ثُمَّ قَالَ: احْفِرُوا ». قَالَ: « فَحَفَرَ الْحَفَّارُونَ، فَكَأَنَّمَا كَانَ رَمْلاً يَتَهَايَلُ عَلَيْهِمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘A man died during the era of the Prophetsaww. So the grave diggers came over, but when they were with him, they could not dig anything, and they complained of that to Rasool-Allahsaww saying, ‘O Rasool-Allahsaww! Our irons (pick axes/spades) do not work in the ground. It is as if we are striking with it in the rock’. So hesaww said: ‘If your (dead) companion was of good manners, come to me with a cup of water’. So they brought it to himsaww. So hesaww immersed hissaww hand inside it, then sprinkled it upon the ground with a sprinkle, then said: ‘Dig!’.

Heasws said: ‘So the grave-diggers dug, and it was as if it was sand falling upon them’.10

11. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْخُلُقَ مَنِيحَةٌ يَمْنَحُهَا اللهُ ـ عَزَّ وَجَلَّ ـ خَلْقَهُ، فَمِنْهُ سَجِيَّةٌ، وَمِنْهُ نِيَّةٌ ». فَقُلْتُ: فَأَيَّتُهُمَا أَفْضَلُ؟ فَقَالَ: « صَاحِبُ السَّجِيَّةِ هُوَ مَجْبُولٌ لَايَسْتَطِيعُ غَيْرَهُ، وَصَاحِبُ النِّيَّةِ يَصْبِرُ عَلَى الطَّاعَةِ تَصَبُّراً؛ فَهُوَ أَفْضَلُهُمَا ».

From him, from Muhammad Bin Sinan, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The (good) manners are a Grant Granted by Allahazwj Mighty and Majestic to Hisazwj creatures. So, from it is the natural disposition, and from it is the intention’. So I said, ‘So which of the two is superior?’ So heasws said: ‘(As for) the one with the natural disposition, he is naturally disposed, not having the capacity for something else; while the one with the intention is patient upon the obedience with an excellent patience, therefore he is superior of the two’.11

12. وَعَنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللهَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ لَيُعْطِي الْعَبْدَ مِنَ الثَّوَابِ عَلى حُسْنِ الْخُلُقِ، كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللهِ، يَغْدُو عَلَيْهِ وَيَرُوحُ ».

And from him, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby,

(It has been narrated) from Abu Abdullahasws having sid: ‘Allahazwj Blessed and High would be Giving from the Rewards to the servant based upon the good manners, just as Heazwj would Give to the fighter in the Way of Allahazwj (waking up) in the morning and going upon it’.12

13. عَنْهُ، عَنْ عَبْدِ اللهِ الْحَجَّالِ، عَنْ أَبِي عُثْمَانَ الْقَابُوسِيِّ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ أَعَارَ أَعْدَاءَهُ أَخْلَاقاً مِنْ أَخْلَاقِ أَوْلِيَائِهِ؛ لِيَعِيشَ أَوْلِيَاؤُهُ مَعَ أَعْدَائِهِ فِي دَوْلَاتِهِمْ ».

وَفِي رِوَايَةٍ أُخْرى: « وَ لَوْ لَاذلِكَ لَمَا تَرَكُوا وَلِيّاً لِلّهِ إِلاَّ قَتَلُوهُ ».

From him, from Abdullah Al Hajjal, from Abu Usman Al Qabousy, from the one who mentioned,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High has Lent to Hisazwj enemies the manners from the mannerisms of Hisazwj friends, so that Hisazwj friends can live along with Hisazwj enemies in their governments’.

And in another report, ‘(Heasws said): ‘And had it not been for that, they would not have left a (single) friend of Allahazwj, except that they would have killed him’.13

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنِ الْعَلَاءِ بْنِ كَامِلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا خَالَطْتَ النَّاسَ، فَإِنِ اسْتَطَعْتَ أَنْ لَاتُخَالِطَ أَحَداً مِنَ النَّاسِ إِلاَّ كَانَتْ يَدُكَ الْعُلْيَا عَلَيْهِ، فَافْعَلْ؛ فَإِنَّ الْعَبْدَ يَكُونُ فِيهِ بَعْضُ التَّقْصِيرِ مِنَ الْعِبَادَةِ، وَيَكُونُ لَهُ خُلُقٌ حَسَنٌ، فَيُبَلِّغُهُ اللهُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al A’ala Bin Kamil who said,

‘Abu Abdullahasws said: ‘When you mingle with the people, so if you have the capacity that you would not mingle with anyone from the people except that your hand would be higher upon his, then do so. So if the servant happens to have in him part of the deficiency from the worship, and there happens to be good manners for him, then Allahazwj would Make him to reach, due to his good manners, the level of the Fasting one, the standing one (for Salāt)’.14

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ، عَنْ بَحْرٍ السَّقَّاءِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا بَحْرُ، حُسْنُ الْخُلُقِ يُسْرٌ ».

ثُمَّ قَالَ: « أَلَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيْ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ؟ » قُلْتُ: بَلى، قَالَ: « بَيْنَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَهُوَ قَائِمٌ، فَأَخَذَتْ بِطَرَفِ ثَوْبِهِ، فَقَامَ لَهَا النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم، فَلَمْ تَقُلْ شَيْئاً، وَلَمْ يَقُلْ لَهَا النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم شَيْئاً حَتّى فَعَلَتْ ذلِكَ ثَلَاثَ مَرَّاتٍ، فَقَامَ لَهَا النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم فِي الرَّابِعَةِ ـ وَهِيَ خَلْفَهُ ـ فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ، ثُمَّ رَجَعَتْ.

فَقَالَ لَهَا النَّاسُ: فَعَلَ اللهُ بِكِ وَفَعَلَ، حَبَسْتِ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئاً، وَلَا هُوَ يَقُولُ لَكِ شَيْئاً، مَا كَانَتْ حَاجَتُكِ إِلَيْهِ؟ قَالَتْ: إِنَّ لَنَا مَرِيضاً، فَأَرْسَلَنِي أَهْلِي لِآخُذَ هُدْبَةً مِنْ ثَوْبِهِ لِيَسْتَشْفِيَ بِهَا، فَلَمَّا أَرَدْتُ‌ أَخْذَهَا رَآنِي، فَقَامَ، فَاسْتَحْيَيْتُ أَنْ آخُذَهَا وَهُوَ يَرَانِي، وَأَكْرَهُ أَنْ أَسْتَأْمِرَهُ فِي أَخْذِهَا، فَأَخَذْتُهَا ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Bahr Al Saqqa who said,

‘Abu Abdullahasws said to me: ‘O Bahr! Good manners are an affluence’. Then heasws said: ‘Shall Iasws inform you with a Hadeeth which is not in the hands of anyone from the people of Al-Medina?’ I said, ‘Yes’.

Heasws said: ‘One day, while Rasool-Allahsaww was seated in the Masjid when a slave girl of one of the Helpers came over, and hesaww was sitting upright. So she grabbed a side of hissaww clothes. So the Prophetsaww stood up for her, but she did not say anything, and the Prophetsaww did not say anything to her, to the extent that she did that three times.

So the Prophetsaww stood up for her during the fourth attempt, and she was behind himsaww, so she took an edge of hissaww cloth, then retracted. So the people said to her, ‘May Allahazwj Deal with you and Do (whatever Heazwj may)! You withheld Rasool-Allahsaww three times, neither did you say anything to him nor did hesaww say anything to you. What was your need to himsaww?’

She said, ‘For us there is a sick one. So my people sent me to take an edge from hissaww cloth in order to heal him by it. So whenever I wanted to take it, hesaww saw me, and stood up. So I was too embarrased from himsaww to take it while hesaww sees me, and I disliked to demand himsaww with regards to taking it, therefore I took it’.15

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَبِيبٍ الْخَثْعَمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَفَاضِلُكُمْ أَحْسَنُكُمْ أَخْلَاقاً، الْمُوَطَّئُونَ أَكْنَافاً، الَّذِينَ يَأْلَفُونَ وَيُؤْلَفُونَ، وَتُوَطَّأُ رِحَالُهُمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Habeeb Al Khash’amy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The most preferable ones of you is the one of the best manners as his greatest quality, the one who is getting acquainted (with others), and they are getting acquainted with him modestly in their travels’.16

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: الْمُؤْمِنُ مَأْ لُوفٌ، وَلَا خَيْرَ‌ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘ A’Momin’ (the Believer) gets acquainted (with others), and there is no good in the one who neither gets acquainted nor does he get acquainted with’.17

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ حُسْنَ الْخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ ».

Al Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The good manners makes its owner to reach the level of the Fasting one, the standing one (in Salāt)’.18

50- بَابُ حُسْنِ الْبِشْرِ

Chapter 50 – The goodly cheerfulness

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا بَنِي عَبْدِ الْمُطَّلِبِ، إِنَّكُمْ لَنْ تَسَعُوا النَّاسَ بِأَمْوَالِكُمْ، فَالْقَوْهُمْ بِطَلَاقَةِ الْوَجْهِ وَحُسْنِ الْبِشْرِ ».

وَرَوَاهُ عَنِ الْقَاسِمِ بْنِ يَحْيى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، إِلاَّ أَنَّهُ قَالَ: « يَا بَنِي هَاشِمٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Hassan Bin Al Husayn who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘O sons of Abdul Muttalibas! You will never be equal to the people in their wealth, therefore meet them with the relaxed face and goodly cheerfulness’.

And it is reported from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullahasws, (same as above) except that heasws said: ‘O Clan of Hashimas’.19

2. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثٌ مَنْ أَتَى اللهَ بِوَاحِدَةٍ مِنْهُنَّ، أَوْجَبَ اللهُ لَهُ الْجَنَّةَ: الْإِنْفَاقُ مِنْ إِقْتَارٍ، وَالْبِشْرُ لِجَمِيعِ الْعَالَمِ، وَالْإِنْصَافُ مِنْ نَفْسِهِ ».

From him, from Usman Bin Isa, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullahasws having said: ‘Three (things), the one who goes to Allahazwj with one of these, Allahazwj would Obligate the Paradise for him – the spending from poverty, and the cheerfulness to the entirety of the world, and the justice from himself’.20

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ، أَوْصِنِي، فَكَانَ فِيمَا أَوْصَاهُ أَنْ قَالَ: الْقَ أَخَاكَ بِوَجْهٍ مُنْبَسِطٍ».

Ali Bin Ibrahim, from his father, from Ibn Mahboubn, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘A man came over to Rasool-Allahsaww, so he said, ‘O Rasool-Allahsaww! Advise me’. So, among what hesaww advised him was that hesaww said: ‘Meet your brother with a cheerful face’.21

4. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا حَدُّ حُسْنِ الْخُلُقِ؟ قَالَ: « تُلِينُ جَنَاحَكَ، وَتُطِيبُ كَلَامَكَ، وَتَلْقى أَخَاكَ بِبِشْرٍ حَسَنٍ ».

From him, from Ibn Mahboub, from one of his companions, from Abu Abdullahasws, said,

‘I said to himasws, ‘What is the limit of the good manners?’ Heasws said: ‘Relax your arms, and be good in your speech, and meet your brother with goodly cheerfulness’.22

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ، عَنْ فُضَيْلٍ، قَالَ: صَنَائِعُ الْمَعْرُوفِ وَحُسْنُ الْبِشْرِ يَكْسِبَانِ الْمَحَبَّةَ، وَيُدْخِلَانِ الْجَنَّةَ؛ وَالْبُخْلُ وَعُبُوسُ الْوَجْهِ يُبْعِدَانِ مِنَ اللهِ، وَيُدْخِلَانِ النَّارَ.

From him, from his father, from Hammad, from Rabie, from Fuzayl who said,

‘The good works and the goodly cheerfulness both amass the love and cause to enter the Paradise; and the stinginess and a frown face both cause remoteness from Allahazwj and cause to enter the Fire’.23

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: حُسْنُ الْبِشْرِ يَذْهَبُ بِالسَّخِيمَةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Al-Hassan Musaasws having said: ‘Rasool-Allahsaww said: ‘The goodly cheerfulness does away with the grudges’.24

51- بَابُ الصِّدْقِ وَ أَدَاءِ الْأمَانَةِ

Chapter 51 – The truthfulness and the repayment of the entrustments

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمْ يَبْعَثْ نَبِيّاً إِلاَّ بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic did not Send a Prophet except with truthful narrations, and repayment of the entrustments to the righteous as well as the immoral’.25

2. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَغْتَرُّوا بِصَلَاتِهِمْ وَلَا بِصِيَامِهِمْ؛ فَإِنَّ الرَّجُلَ رُبَّمَا لَهِجَ بِالصَّلَاةِ وَالصَّوْمِ حَتّى لَوْ تَرَكَهُ اسْتَوْحَشَ، وَلكِنِ اخْتَبِرُوهُمْ عِنْدَ صِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ ».

From him, from Usman Bin Isa, from Is’haq bin Ammar, and someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not be deceived by their Salāt and by their Fasting, for sometimes the man gets habitual with the Salāt and the Fasting to the extent that if he were to leave it, he gets terrified. But, get their information during the truthful narration and the repayment of the entrustments’.26

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ صَدَقَ لِسَانُهُ زَكى عَمَلُهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musna Al Hannat, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is truthful of his tongue would purify his deed’.27

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُوسَى بْنِ سَعْدَانَ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه‌السلام فِي أَوَّلِ دَخْلَةٍ دَخَلْتُ عَلَيْهِ: « تَعَلَّمُوا الصِّدْقَ قَبْلَ الْحَدِيثِ ».

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam who said,

‘Abu Ja’farasws said to me: ‘With regards to the first thing you indulge in is to learn the truthfulness before (discussing) the Hadeeth’.28

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي كَهْمَسٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: عَبْدُ اللهِ بْنُ أَبِي يَعْفُورٍ يُقْرِئُكَ السَّلَامَ.

قَالَ: « عَلَيْكَ وَعَلَيْهِ السَّلَامُ، إِذَا أَتَيْتَ عَبْدَ اللهِ فَأَقْرِئْهُ السَّلَامَ، وَقُلْ لَهُ: إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ: انْظُرْ مَا بَلَغَ بِهِ عَلِيٌّ عليه‌السلام عِنْدَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَالْزَمْهُ؛ فَإِنَّ‌ عَلِيّاً عليه‌السلام إِنَّمَا بَلَغَ مَا بَلَغَ بِهِ عِنْدَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Kahmasy who said,

‘I said to Abu Abdullahasws, ‘Abdullah Bin Abu Yafour conveys the greetings to youasws’. So heasws said: ‘And upon him be the greetings. When you go to Abdullah, so convey the greetings and say to him that Ja’farasws Bin Muhammadasws is saying to you: ‘Look at what Aliasws reached with in the presence of Rasool-Allahsaww, so necessitate it, for Aliasws, rather, reached whatever heasws reached with in the presence of Rasool-Allahsaww by truthful narrations and repayment of the entrustments’.29

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي إِسْمَاعِيلَ الْبَصْرِيِّ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا فُضَيْلُ، إِنَّ الصَّادِقَ أَوَّلُ مَنْ يُصَدِّقُهُ اللهُ عَزَّ وَجَلَّ، يَعْلَمُ أَنَّهُ صَادِقٌ، وَتُصَدِّقُهُ نَفْسُهُ، تَعْلَمُ أَنَّهُ صَادِقٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ismail Al Basry, from Fuzayl Bin Yasaar who said,

‘Abu Abdullahasws said: ‘O Fuzayl! The truthful is the first one whom Allahazwj Mighty and Majestic Ratifies. He knows that he is truthful, and its ratification is that he comes to know that he is truthful’.30

7. ابْنُ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّمَا سُمِّيَ إِسْمَاعِيلُ صَادِقَ الْوَعْدِ لِأَنَّهُ وَعَدَ رَجُلاً فِي مَكَانٍ، فَانْتَظَرَهُ فِي ذلِكَ الْمَكَانِ سَنَةً، فَسَمَّاهُ اللهُ عَزَّ وَجَلَّ (صادِقَ الْوَعْدِ) ثُمَّ: إِنَّ الرَّجُلَ أَتَاهُ بَعْدَ ذلِكَ، فَقَالَ لَهُ إِسْمَاعِيلُ: مَا زِلْتُ مُنْتَظِراً لَكَ ».

Ibn Abu Umeyr, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘But rather Ismailas was named as’truthful of the promise’ because heas promised a man (to be) in a particular place, so heasws waited for him in that place for a year. Therefore Allahazwj Mighty and Majestic Named himas as’The truthful of the promise’’. Then heasws said: ‘The man did come to himas after that, so Ismailas said to him: ‘Ias did not cease waiting for you’.31

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ، عَنْ جَدِّهِ الرَّبِيعِ بْنِ سَعْدٍ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه‌السلام: « يَا رَبِيعُ، إِنَّ الرَّجُلَ لَيَصْدُقُ حَتّى يَكْتُبَهُ اللهُ صِدِّيقاً ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar Al Khazzaz, from his grandfather Al Rabie Bin Sa’ad who said,

‘Abu Ja’farasws said to me: ‘O Rabie! Let the man be truthful until Allahazwj Writes him as a truthful one’.32

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْعَبْدَ لَيَصْدُقُ حَتّى يُكْتَبَ عِنْدَ اللهِ مِنَ الصَّادِقِينَ، وَيَكْذِبُ حَتّى يُكْتَبَ عِنْدَ اللهِ مِنَ الْكَاذِبِينَ، فَإِذَا صَدَقَ قَالَ اللهُ عَزَّ وَجَلَّ: صَدَقَ وَبَرَّ، وَإِذَا كَذَبَ قَالَ اللهُ عَزَّ وَجَلَّ: كَذَبَ وَفَجَرَ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘The servant, could be truthful until he is Written in the Presence of Allahazwj as being from the truthful ones, and he could lie until he is Written in the Presence of Allahazwj as being from the liars. So when he is truthful, Allahazwj Mighty and Majestic Says: “He is truthful and righteous”; and when he lies, Allahazwj Mighty and Majestic Says: “Liar, and an immoral one”‘.33

10. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ؛ لِيَرَوْا مِنْكُمُ‌ الِاجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ ».

From him, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘(You should) be inspiring people with the goodness without using tongues (calling them). Let them see from you the striving, and the truthfulness, and the piety’.34

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، قَالَ: قَالَ أَبُو الْوَلِيدِ حَسَنُ بْنُ زِيَادٍ الصَّيْقَلُ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ صَدَقَ لِسَانُهُ زَكى عَمَلُهُ، وَمَنْ حَسُنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ، وَمَنْ حَسُنَ بِرُّهُ بِأَهْلِ بَيْتِهِ مُدَّ لَهُ فِي عُمُرِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam who said, ‘Abu Al Waleed Hassan Bin Ziyad Al Sayqal said,

‘Abu Abdullahasws said: ‘The one who is truthful of his tongue would purify his deed, and the one who is good of intention would increase in his livelihood, and the one of goodly righteousness with his family members, there would be an extension for him in his life-span’.35

12. عَنْهُ، عَنْ أَبِي طَالِبٍ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تَنْظُرُوا إِلى طُولِ رُكُوعِ الرَّجُلِ وَسُجُودِهِ؛ فَإِنَّ ذلِكَ شَيْ‌ءٌ اعْتَادَهُ، فَلَوْ تَرَكَهُ اسْتَوْحَشَ لِذلِكَ، وَلكِنِ انْظُرُوا إِلى صِدْقِ حَدِيثِهِ، وَأَدَاءِ أَمَانَتِهِ ».

From him, from Abu Talib, raising it, said,

‘Abu Abdullahasws said: ‘Do not be looking at the prolonged Bowing and Prostration of the man, for in that is something of his habit, were he to leave it, he would be petrified due to that. But look at the truthfulness of his narration and the repayment of his entrustment’.36

52- بَابُ الْحَيَاءِ

Chapter 52 – The’Hiyā’ Bashfulness

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Abu Umeyda Al Haza’a,

(It has been narrated) from Abu Abdullahasws having said: ‘Hiyā’ the bashfulness is from the Emān, and the Emān is in the Paradise’.37

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ حَسَنٍ الصَّيْقَلِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْحَيَاءُ وَالْعَفَافُ وَالْعِيُّ ـ أَعْنِي عِيَّ اللِّسَانِ لَاعِيَّ الْقَلْبِ ـ مِنَ الْإِيمَانِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan Al Sayqal who said,

‘Abu Abdullahasws said: ‘The Hiyā, and the chastity, and the tiredness, meaning the tiredness of the tongue not tiredness of the heart, is from the Emān’.38

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ، عَنْ‌ مُصْعَبِ بْنِ يَزِيدَ، عَنِ الْعَوَّامِ بْنِ الزُّبَيْرِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ رَقَّ وَجْهُهُ، رَقَّ عِلْمُهُ ».

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Mus’ab Bin Yazeed, from Al Awwan Bin al Zubeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who softens his face would soften his knowledge’.39

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ يَحْيى ـ أَخِي دَارِمٍ ـ عَنْ مُعَاذِ بْنِ كَثِيرٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « الْحَيَاءُ وَالْإِيمَانُ مَقْرُونَانِ فِي قَرَنٍ، فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Yahya a brother of Darim, from Muaz Bin Kaseer,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Hiyā and the Emān are paired in one coupling, so when one of the two goes, its counterpart follows it’.40

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ، عَنِ الْفُضَيْلِ بْنِ كَثِيرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Fazl Bin Kaseer, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no Emān for the one who has no’Hiyā’ bashfulness for him’.41

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « الْحَيَاءُ حَيَاءَانِ: حَيَاءُ عَقْلٍ، وَحَيَاءُ حُمْقٍ، فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ، وَحَيَاءُ الْحُمْقِ هُوَ الْجَهْلُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of our companions, raising it,

‘Heasws said: ‘Rasool-Allahsaww said: ‘The Hiyā (bashfulness) is of two (types) – The Hiyā of the intellect and the Hiyā of foolishness. So the Hiyā of the intellect, it is the knowledge, and the Hiyā of the foolishness, it is the ignorance’.42

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللهَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَرْبَعٌ مَنْ كُنَّ فِيهِ وَكَانَ مِنْ قَرْنِهِ إِلى قَدَمِهِ ذُنُوباً، بَدَّلَهَا اللهُ حَسَنَاتٍ: الصِّدْقُ، وَالْحَيَاءُ، وَحُسْنُ الْخُلُقِ، وَالشُّكْرُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Four (things), the one who has these in him, and (even if) he was (immersed) in sins from his head to his toe, Allahazwj would Change these to good deeds – The truthfulness, and the Hiyā (bashfulness), and the good manners, and the gratefulness’.43

53- بَابُ الْعَفْوِ

Chapter 53 – The Pardoning

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي خُطْبَتِهِ: أَلَا أُخْبِرُكُمْ بِخَيْرِ خَلَائِقِ الدُّنْيَا وَالْآخِرَةِ؟: الْعَفْوُ عَمَّنْ ظَلَمَكَ، وَتَصِلُ مَنْ قَطَعَكَ، وَالْإِحْسَانُ إِلى مَنْ أَسَاءَ إِلَيْكَ، وَإِعْطَاءُ مَنْ حَرَمَكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said in hissaww sermon: ‘Shall Isaww inform you with the best moral of the world and the Hereafter? (it is) the pardoning the one who oppressed you, and maintaining relations with the one who cut you off, and the (doing of) favours to the one who offended you, and giving to the one who deprived you’.44

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ غُرَّةَ بْنِ دِينَارٍ الرَّقِّيِّ، عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « أَلَا أَدُلُّكُمْ عَلى خَيْرِ أَخْلَاقِ الدُّنْيَا وَالْآخِرَةِ؟: تَصِلُ مَنْ قَطَعَكَ، وَتُعْطِي مَنْ حَرَمَكَ، وَتَعْفُو عَمَّنْ ظَلَمَكَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Gurrat Bin Dinar Al Raqqy, from Abu Is’haq Al Sabi’e who said,

‘Rasool-Allahsaww said: ‘Shall Isaww point you to the best of the manners of the world and the Hereafter? (It is) maintaining relations with the one who cut you off, and giving to the one who deprives you, and pardoning the one who oppresses you’.45

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أَبِي عَبْدِ اللهِ نُسَيْبٍ اللَّفَائِفِيِّ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « ثَلَاثٌ مِنْ مَكَارِمِ الدُّنْيَا وَالْآخِرَةِ: تَعْفُو عَمَّنْ ظَلَمَكَ، وَتَصِلُ مَنْ قَطَعَكَ، وَتَحْلُمُ إِذَا جُهِلَ عَلَيْكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abu Abdullah Shuayb Al Faify, from Humran Bin Ayn who said,

‘Abu Abdullahasws said: ‘Three are from the nobilities of the world and the Hereafter – your pardoning the one who oppresses you, and your maintain relations with the one who cuts you off, and your forbearing when you are being ignored upon’.46

4. عَلِيٌّ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ، جَمَعَ اللهُ ـ تَبَارَكَ وَتَعَالى ـ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، ثُمَّ يُنَادِي مُنَادٍ: أَيْنَ أَهْلُ الْفَضْلِ؟ » قَالَ: « فَيَقُومُ عُنُقٌ مِنَ النَّاسِ، فَتَلَقَّاهُمُ الْمَلَائِكَةُ، فَيَقُولُونَ: وَمَا كَانَ فَضْلُكُمْ؟ فَيَقُولُونَ: كُنَّا نَصِلُ مَنْ قَطَعَنَا، وَنُعْطِي مَنْ حَرَمَنَا، وَنَعْفُو عَمَّنْ ظَلَمَنَا » قَالَ: « فَيُقَالُ لَهُمْ: صَدَقْتُمُ، ادْخُلُوا الْجَنَّةَ ».

Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al Sumaly,

(It has been narrated) from Aliasws Bin Al-Husaynasws, said, ‘I heard himasws saying: ‘When it will be the Day of Judgement, Allahazwj Blessed and High will Gather the former ones and the later ones in one plain. Then a Caller will Call out: ‘Where are the people of merit?’

Heasws said: ‘So some necks from the people would be standing, and the Angels would meet them and saying to them: ‘And what was your merit?’ So they would be saying, ‘We used to maintain relations with the ones who cut us off, and we gave to the ones who deprived us, and we pardoned the ones who oppressed us’. So it would be said to them: ‘You are speaking the truth. Enter into the Paradise!’’.47

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: عَلَيْكُمْ بِالْعَفْوِ؛ فَإِنَّ الْعَفْوَ لَايَزِيدُ الْعَبْدَ إِلاَّ عِزّاً، فَتَعَافَوْا يُعِزَّكُمُ اللهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Jahm Bin Al Hakam Al Madainy, from Ismail Bin Abu Ziyad Al Sakuny,

(It has been narrated)from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘It is upon you with the pardoning, for the pardoning does not increase the servant (with anything) except for honour, therefore pardon, Allahazwj will Honour you’.48

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « النَّدَامَةُ عَلَى الْعَفْوِ أَفْضَلُ وَأَيْسَرُ مِنَ النَّدَامَةِ عَلَى الْعُقُوبَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Khalid Al Qammat, from Humran,

(It has been narrated) from Abu Ja’farasws having said: ‘The regret upon the pardoning is superior and easier than the regret upon the punishing’.49

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ سَعْدَانَ، عَنْ مُعَتِّبٍ، قَالَ: كَانَ أَبُو الْحَسَنِ مُوسى عليه‌السلام فِي حَائِطٍ لَهُ يَصْرِمُ، فَنَظَرْتُ إِلى غُلَامٍ لَهُ قَدْ أَخَذَ كَارَةً مِنْ تَمْرٍ، فَرَمى بِهَا وَرَاءَ الْحَائِطِ، فَأَتَيْتُهُ وَأَخَذْتُهُ، وَذَهَبْتُ بِهِ إِلَيْهِ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنِّي وَجَدْتُ هذَا وَهذِهِ الْكَارَةَ، فَقَالَ لِلْغُلَامِ: « يَا فُلَانُ » قَالَ لَبَّيْكَ، قَالَ: « أَتَجُوعُ ؟ » قَالَ: لَايَا سَيِّدِي، قَالَ: « فَتَعْرى ؟ » قَالَ: لَايَا سَيِّدِي، قَالَ: « فَلِأَيِّ شَيْ‌ءٍ أَخَذْتَ هذِهِ ؟ » قَالَ: اشْتَهَيْتُ ذلِكَ، قَالَ: « اذْهَبْ، فَهِيَ لَكَ » وَقَالَ: « خَلُّوا عَنْهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Sa’dan, from Mo’tab who said,

‘It was so that Abu Al-Hassan Musaasws was by a (garden) wall of hisasws, and heasws looked at a slave of hisasws who had taken a bunch of dates, and he threw it behind the wall. So I went over to him, and seized it and went with him to himasws, and I said, ‘May I be sacrificed for youasws! I found this one that this bunch (of dates)’. So heasws said to the slave: ‘O so and so!’ He said, ‘At yourasws service!’ Heasws said: ‘Are you hungry?’ He said, ‘Yes, my Masterasws!’ Heasws said: ‘So are you bare (need clothes)?’ He said, ‘Yes, my Masterasws!’ Heasws said: ‘So, for which thing (reason) did you take these?’ He said, ‘I desired that’. Heasws said: ‘Go, for these are for you’. And heasws said: ‘Leave him alone’.50

8. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: «مَا الْتَقَتْ فِئَتَانِ قَطُّ إِلاَّ نُصِرَ أَعْظَمُهُمَا عَفْواً».

From him, from Ibn Fazzal who said,

‘I heard Abu Al-Hassanasws saying: ‘No two parties ever met (in a confrontation) at all, except victory was for the one who was greater of the two in pardoning’.51

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أُتِيَ بِالْيَهُودِيَّةِ الَّتِي سَمَّتِ الشَّاةَ لِلنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ لَهَا: مَا حَمَلَكِ عَلى مَا صَنَعْتِ؟ فَقَالَتْ: قُلْتُ: إِنْ كَانَ نَبِيّاً لَمْ يَضُرَّهُ، وَإِنْ كَانَ مَلِكاً أَرَحْتُ النَّاسَ مِنْهُ » قَالَ: « فَعَفَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘They came to Rasool-Allahsaww with the Jewess who had poisoned the sheep for the Prophetsaww, so hesaww said to her: ‘What carried you upon what you did?’ So she said, ‘I said, ‘If hesaww is a Prophetsaww, it would not harm him, and if he was a king, the people would be relieved from himsaww’.

Heasws said: ‘So Rasool-Allahsaww pardoned her from it’.52

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « ثَلَاثٌ لَايَزِيدُ اللهُ بِهِنَّ الْمَرْءَ الْمُسْلِمَ إِلاَّ عِزّاً: الصَّفْحُ عَمَّنْ‌ ظَلَمَهُ، وَإِعْطَاءُ مَنْ حَرَمَهُ، وَالصِّلَةُ لِمَنْ قَطَعَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Three (actions), Allahazwj does not Increase by these the personality of the Muslim except for honour – the pardoning of the one who oppressed him, and giving to the one who deprived him, and the maintaining of the relationship with the one who cuts off from him’.53

54- بَابُ كَظْمِ الْغَيْظِ

Chapter 54 – Suppressing the anger

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَقُولُ: مَا أُحِبُّ أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ، وَمَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ لَا أُكَافِي بِهَا صَاحِبَهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘Iasws do not love to humiliate myselfasws for the Bounties, and Iasws have not swallowed a portion more beloved to measws than the portion of anger, not seeking retribution by it from its agitator’.54

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَعَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « نِعْمَ الْجُرْعَةُ الْغَيْظُ لِمَنْ صَبَرَ عَلَيْهَا؛ فَإِنَّ عَظِيمَ‌ الْأَجْرِ لَمِنْ عَظِيمِ الْبَلَاءِ، وَمَا أَحَبَّ اللهُ قَوْماً إِلاَّ ابْتَلَاهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, and Ali Bin al uman, from Ammar Bin Marwan, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullahasws having said: ‘The best swallowing of the anger is for the one who is patient upon it, for the great Recompense is for the one (subjected to) great afflictions, and Allahazwj does not Love a people except Heazwj Tests them’.55

3. عَنْهُ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ وَمُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: « اصْبِرْ عَلى أَعْدَاءِ النِّعَمِ؛ فَإِنَّكَ لَنْ تُكَافِئَ مَنْ عَصَى اللهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللهَ فِيهِ ».

From him, from Ali Bin Al Numan and Muhammad Bin Sinan, from Ammar Bin Marwan,

(It has been narrated) from Abu Al-Hassanasws the 1st having said: ‘Observe patience upon the enemies of the Favours, for you will never be sufficed from the one who disobeys Allahazwj regarding you by anything more superior than obeying Allahazwj regarding him (by being patient)’.56

4. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ ثَابِتٍ مَوْلى آلِ جَرِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَظْمُ الْغَيْظِ عَنِ الْعَدُوِّ فِي دَوْلَاتِهِمْ تَقِيَّةً حَزْمٌ لِمَنْ أَخَذَ بِهِ، وَتَحَرُّزٌ مِنَ التَّعَرُّضِ لِلْبَلَاءِ فِي الدُّنْيَا؛ وَمُعَانَدَةُ الْأَعْدَاءِ فِي دَوْلَاتِهِمْ وَمُمَاظَّتُهُمْ فِي غَيْرِ تَقِيَّةٍ تَرْكُ أَمْرِ اللهِ؛ فَجَامِلُوا النَّاسَ يَسْمَنْ ذلِكَ لَكُمْ عِنْدَهُمْ، وَلَا تُعَادُوهُمْ فَتَحْمِلُوهُمْ عَلى رِقَابِكُمْ، فَتَذِلُّوا ».

From him, from Muhammad Bin Sinan, from Sabit, a slave of the family of Hareyz,

(It has been narrated) from Abu Abdullahasws having said: ‘Supressing the anger from the enemies in their government by dissimulation is prudence for the one who takes by it, and is a protection from the exposure to the affliction in the world and the animosity of the enemies in their government, and opposition to them in their government without dissimulation is to neglect the Command of Allahazwj. Therefore, pay compliments to the people, that would nourish for you in their presence, and do not make enemies out of them, so they would be riding upon your necks and humiliate you’.57

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مَالِكِ بْنِ حُصَيْنٍ السَّكُونِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ عَبْدٍ كَظَمَ غَيْظاً إِلاَّ زَادَهُ اللهُ ـ عَزَّ وَجَلَّ ـ عِزّاً فِي الدُّنْيَا‌ وَالْآخِرَةِ، وَقَدْ قَالَ اللهُ عَزَّ وَجَلَّ: (وَالْكاظِمِينَ الْغَيْظَ وَالْعافِينَ عَنِ النّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ) وَأَثَابَهُ اللهُ مَكَانَ غَيْظِهِ ذلِكَ ».

Ali Bin Ibrahim, from one of his companions, from Malik Bin Husayn Al Sakuny who said,

‘Abu Abdullahasws said: ‘There is none form a servant who suppresses anger except that Allahazwj Mighty and Majestic Increases him with honour in the world and the Hereafter; and Allahazwj Mighty and Majestic Said [3: 134] and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others), and Allahazwj would Reward him in place of that anger’.58

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ كَظَمَ غَيْظاً ـ وَلَوْ شَاءَ أَنْ يُمْضِيَهُ أَمْضَاهُ ـ مَلَأَ اللهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ رِضَاهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra who said,

‘It was narrated to me by the one who heard Abu Abdullahasws saying: ‘The one who suppresses anger, and (even though) had he so desired to he could have continued it (his anger), Allahazwj would Fill his heart on the Day of Judgement with Hisazwj Pleasure’.59

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ عَبْدِ اللهِ بْنِ مُنْذِرٍ، عَنِ الْوَصَّافِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ كَظَمَ غَيْظاً ـ وَهُوَ يَقْدِرُ عَلى إِمْضَائِهِ ـ حَشَا اللهُ قَلْبَهُ أَمْناً وَإِيمَاناً يَوْمَ الْقِيَامَةِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ghalib Bin Usman, from Abdullah Bin Munzir, from Al Wassafy,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who suppresses anger and he is able upon continuing it, Allahazwj would Fill his heart with security and Emān on the Day of Judgement’.60

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو، عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « يَا زَيْدُ، اصْبِرْ عَلى أَعْدَاءِ النِّعَمِ، فَإِنَّكَ لَنْ تُكَافِئَ مَنْ عَصَى اللهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللهَ فِيهِ؛ يَا زَيْدُ، إِنَّ اللهَ اصْطَفَى‌ الْإِسْلَامَ وَاخْتَارَهُ، فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdul Kareem Bin Amro, from Abu Asama Zayd Al Shahham,

(It has been narrated) from Abu Abdullahasws having said to me: ‘O Zayd! Observe patience upon the enemies of the favours, for you will never suffice yourself from the one who disobeys Allahazwj regarding you with anything more superior than your obedience to Allahazwj regarding him. O Zayd! Allahazwj Chose Al-Islam and Selected it, therefore be good companions of it by the generosity and the best manners’.61

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ حَفْصٍ بَيَّاعِ السَّابِرِيِّ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مِنْ أَحَبِّ السَّبِيلِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ جُرْعَتَانِ: جُرْعَةُ غَيْظٍ تَرُدُّهَا بِحِلْمٍ، وَجُرْعَةُ مُصِيبَةٍ تَرُدُّهَا بِصَبْرٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hafs Baya’a Al Sabiry, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Rasool-Allahsaww said: ‘The one who loves the Way to Allahazwj Mighty and Majestic should swallow two portions – the potion of anger repelling it by the forbearance, and a portion of difficulties repelling it with patience’.62

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ لِي أَبِي: يَا بُنَيَّ، مَا مِنْ شَيْ‌ءٍ أَقَرَّ لِعَيْنِ أَبِيكَ مِنْ جُرْعَةِ غَيْظٍ عَاقِبَتُهَا صَبْرٌ، وَمَا يَسُرُّنِي أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ ».

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from the one who narrated it,

(It has been narrated) from Abu Ja’farasws having said to me: ‘Myasws fatherasws said to me: ‘O myasws sonasws! There is none from the things more delighting to the eyes of yourasws fatherasws than swallowing the potion of anger, its consequence being patience, and there is none from the most noble of the bounties which would bring me any happiness if it may cause humiliation to my soul’.63

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، عَنْ مُعَاذِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اصْبِرُوا عَلى أَعْدَاءِ النِّعَمِ؛ فَإِنَّكَ لَنْ تُكَافِئَ مَنْ عَصَى اللهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللهَ فِيهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Wahab, from Muaz Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Observe patient upon the enemies of the favours, for you will never be sufficed from the one who disobeys Allahazwj regarding you by anything more superior than if you were to obey Allahazwj regarding him (by suppression of anger)’.64

12. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ خَلاَّدٍ، عَنِ الثُّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: قَالَ: « مَا أُحِبُّ أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ، وَمَا تَجَرَّعْتُ مِنْ جُرْعَةٍ أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ لَا أُكَافِئُ بِهَا صَاحِبَهَا ».

From him, from his father, from Ibn Abu Umeyr, from Khallad, from Al Sumaly,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Iasws do not love it if Iasws were to humiliate myselfasws for the Bounties, and there is no potion from the potions to be swallowed, more beloved to measws than the potion of anger, not seeking retribution by it from its agitator’.65

‌13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ جُرْعَةٍ يَتَجَرَّعُهَا الْعَبْدُ أَحَبَّ إِلَى اللهِ مِنْ جُرْعَةِ غَيْظٍ يَتَجَرَّعُهَا عِنْدَ تَرَدُّدِهَا فِي قَلْبِهِ: إِمَّا بِصَبْرٍ، وَإِمَّا بِحِلْمٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Musna Al Hannat, from Abu Hamza having said:

‘Abu Abdullahasws said: ‘There is none from the potions swallowed by the servant more beloved to Allahazwj Mighty and Majestic than the potion of anger swallowed during repelling it in his heart, either by patience of by forbearance’.66

55- بَابُ الْحِلْمِ

Chapter 55 – The Forbearance

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « لَا يَكُونُ الرَّجُلُ عَابِداً حَتّى يَكُونَ حَلِيماً، وَإِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَنِي إِسْرَائِيلَ، لَمْ يُعَدَّ عَابِداً حَتّى يَصْمُتَ قَبْلَ ذلِكَ عَشْرَ سِنِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

‘I heard Al-Rezaasws saying: ‘The man cannot become a worshipper until he becomes forbearing, and it was so among the Children of Israel, that a worshipper was not counted as a worshipper until he was silent for ten years before that’.67

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي حَمْزَةَ، قَالَ: « الْمُؤْمِنُ مَنْ خَلَطَ عَمَلَهُ بِالْحِلْمِ، يَجْلِسُ لِيَعْلَمَ، وَيَنْطِقُ لِيَفْهَمَ، لَايُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ، وَلَا يَكْتُمُ شَهَادَتَهُ الْأَعْدَاءَ، وَلَا يَفْعَلُ شَيْئاً مِنَ الْحَقِّ رِيَاءً، وَلَا يَتْرُكُهُ حَيَاءً، إِنْ زُكِّيَ خَافَ مِمَّا يَقُولُونَ، وَاسْتَغْفَرَ اللهَ مِمَّا لَايَعْلَمُونَ، لَايَغُرُّهُ قَوْلُ مَنْ جَهِلَهُ، وَيَخْشى إِحْصَاءَ مَا قَدْ عَمِلَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Abu Hamza,

‘Heasws said: ‘The Believer mingles his deed with the forbearance, and he sits to learn, and he speaks to learn. He does not narrate his entrustments to the friends nor does he conceal his testimony to his enemies, and he does not do anything from the truth to show off, nor does he leave it out of embarrassment that he would be blamed for fear of what they would be saying, and he seeks Forgiveness of Allahazwj from what they are knowing, not being tempted by the words of the one who is ignorant, and he fears from the records of his deeds’.68

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنِ‌ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَقُولُ: إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يُدْرِكَهُ حِلْمُهُ عِنْدَ غَضَبِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘It would astound measws, the man, if his forbearance comes across him during his anger’.69

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُحِبُّ الْحَيِيَّ الْحَلِيمَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abu Jameela,

(It has been narrated) from Jabir, from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Loves the bashful one, the forbearing one’.70

5. عَنْهُ، عَنْ عَلِيِّ بْنِ حَفْصٍ الْعَوْسِيِّ الْكُوفِيِّ: رَفَعَهُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا أَعَزَّ اللهُ بِجَهْلٍ قَطُّ، وَلَا أَذَلَّ بِحِلْمٍ قَطُّ ».

From him, from Ali Bin Hafs Al Awsy Al Kufy,

(It has been narrated) raising it to Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj will not Honour (anyone) by ignorance at all, nor would Heazwj Humiliate (anyone) by forbearance at all’.71

6. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَفى بِالْحِلْمِ نَاصِراً ». وَقَالَ: « إِذَا لَمْ تَكُنْ حَلِيماً، فَتَحَلَّمْ ».

From him, from one of his companions, raising it, said,

‘Abu Abdullahasws said: ‘Suffice with the forbearance as a helper’. And heasws said: ‘When you cannot become forbearing, so you should be tolerant’.72

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَبْدِ اللهِ الْحَجَّالِ، عَنْ حَفْصِ بْنِ أَبِي عَائِشَةَ، قَالَ: بَعَثَ أَبُو عَبْدِ اللهِ عليه‌السلام غُلَاماً لَهُ فِي حَاجَةٍ، فَأَبْطَأَ، فَخَرَجَ أَبُو عَبْدِ اللهِ عليه‌السلام عَلى أَثَرِهِ لَمَّا أَبْطَأَ، فَوَجَدَهُ نَائِماً، فَجَلَسَ عِنْدَ رَأْسِهِ يُرَوِّحُهُ حَتَّى انْتَبَهَ، فَلَمَّا تَنَبَّهَ، قَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا فُلَانُ، وَاللهِ مَا ذلِكَ لَكَ، تَنَامُ اللَّيْلَ وَالنَّهَارَ؛ لَكَ اللَّيْلُ، وَلَنَا مِنْكَ النَّهَارُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdullah Al Hajjal, from Hafs Bin Abu Ayesha who said,

‘Abu Abdullahasws sent a slave of hisasws regarding a need, and he was delayed. So Abu Abdullahasws went out upon his footsteps (to find out) as to what had delayed him, and heasws found him sleeping. So heasws sat by his head fanning him until he woke up. So when he woke up, Abu Abdullahasws said to him: ‘O so and so! By Allahazwj, that is not for you that you sleep night and the day. For you is the night and for usasws, from you, is the day’.73

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ يُحِبُّ الْحَيِيَّ الْحَلِيمَ، الْعَفِيفَ الْمُتَعَفِّفَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Loves the bashful one, the forbearing, the chaste, the abstemious (self-denying)’.74

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَحْبُوبٍ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَنْ عَبَّاسِ بْنِ عَامِرٍ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ، عَنْ أَبِي مُحَمَّدٍ، عَنْ عِمْرَانَ، عَنْ سَعِيدِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا وَقَعَ بَيْنَ رَجُلَيْنِ مُنَازَعَةٌ نَزَلَ مَلَكَانِ، فَيَقُولَانِ لِلسَّفِيهِ مِنْهُمَا: قُلْتَ وَقُلْتَ وَأَنْتَ أَهْلٌ لِمَا قُلْتَ، سَتُجْزى بِمَا قُلْتَ، وَيَقُولَانِ لِلْحَلِيمِ مِنْهُمَا: صَبَرْتَ وَحَلُمْتَ، سَيَغْفِرُ اللهُ لَكَ إِنْ أَتْمَمْتَ ذلِكَ » قَالَ: « فَإِنْ رَدَّ الْحَلِيمُ عَلَيْهِ ارْتَفَعَ الْمَلَكَانِ ».

Abu Ali Al Ashary, from Muhammad Bin Ali Bin Mahboub, from Ayoub Bin Nuh, from Abbas Bin Aamir, deom Rabie Bin Muhammad Al Musly, from Abu Muhammad, from Imran, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘When a dispute occurs between two men, two Angels descend, and they are both saying to the foolish one from the two, ‘You talk, and you talk, and you are deserving of what you say. You will soon be Recompensed due to what you say’. And they are both saying to the forbearing one of the two, ‘You were patient, and you were forbearing. Allahazwj would be Forgiving (your sins) for you if you complete (upon) that’. Heasws said: ‘But if the forbearing one replies against him, the two Angels ascend’.75

56- بَابُ الصَّمْتِ وَ حِفْظِ اللِّسَانِ

Chapter 56 – The silence and preservation of the tongue

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: قَالَ أَبُو الْحَسَنِ الرِّضَا عليه‌السلام: « مِنْ عَلَامَاتِ الْفِقْهِ: الْحِلْمُ، وَالْعِلْمُ، وَالصَّمْتُ؛ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ؛ إِنَّ الصَّمْتَ يَكْسِبُ الْمَحَبَّةَ؛ إِنَّهُ دَلِيلٌ عَلى كُلِّ خَيْرٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Abu Al-Hassan Al-Rezaasws said: ‘From the signs of the understanding, is the forbearance, and the knowledge, and the silence. The silence is a door from the doors of the wisdom. The silence amasses the love. It is a pointer upon every goodness’.76

2. عَنْهُ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي‌حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّمَا شِيعَتُنَا الْخُرْسُ ».

From him, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from Abu Hamza who said,

‘I heard Abu Ja’farasws saying: ‘But rather, ourasws Shia are the mute (observe silence)’.77

3. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي عَلِيٍّ‌ الْجَوَّانِيِّ، قَالَ: شَهِدْتُ أَبَا عَبْدِ اللهِ عليه‌السلام وَهُوَ يَقُولُ لِمَوْلًى لَهُ ـ يُقَالُ لَهُ: سَالِمٌ ـ وَوَضَعَ يَدَهُ عَلى شَفَتَيْهِ، وَقَالَ: « يَا سَالِمُ، احْفَظْ لِسَانَكَ تَسْلَمْ، وَلَا تَحْمِلِ النَّاسَ عَلى رِقَابِنَا ».

From him, from Al Hassan Bin Mahboub, from Abu Ali Al Jawwany who said,

‘I witnessed Abu Abdullahasws, and heasws was saying to a slave of hisasws called Saalim, and heasws placed hisasws hand upon his lips and said: ‘O Saalim! Preserve your tongue, you will be safe, and do not load the people upon ourasws necks’.78

4. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، قَالَ: حَضَرْتُ أَبَا الْحَسَنِ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ وَقَالَ لَهُ رَجُلٌ: أَوْصِنِي، فَقَالَ لَهُ: « احْفَظْ لِسَانَكَ تَعِزَّ، وَلَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِكَ فَتُذِلَّ رَقَبَتَكَ ».

From him, from Usman Bin Isa who said,

‘I was present with Abu Al-Hassanasws and a man said to him: ‘Advise me’. So heasws said to him: ‘Preserve your tongue, you will be honoured, and do not enable the people into leading you, so your neck would be disgraced’.79

5. عَنْهُ، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِرَجُلٍ أَتَاهُ: أَلَا أَدُلُّكَ عَلى أَمْرٍ يُدْخِلُكَ اللهُ بِهِ الْجَنَّةَ؟ قَالَ: بَلى يَا رَسُولَ اللهِ، قَالَ: أَنِلْ مِمَّا أَنَالَكَ اللهُ، قَالَ: فَإِنْ‌ كُنْتُ أَحْوَجَ مِمَّنْ أُنِيلُهُ؟ قَالَ: فَانْصُرِ الْمَظْلُومَ، قَالَ: فَإِنْ كُنْتُ أَضْعَفَ مِمَّنْ أَنْصُرُهُ؟ قَالَ: فَاصْنَعْ لِلْأَخْرَقِ ـ يَعْنِي أَشِرْ عَلَيْهِ ـ قَالَ: فَإِنْ كُنْتُ أَخْرَقَ مِمَّنْ أَصْنَعُ لَهُ؟ قَالَ: فَأَصْمِتْ لِسَانَكَ إِلاَّ مِنْ خَيْرٍ، أَمَا يَسُرُّكَ أَنْ تَكُونَ فِيكَ خَصْلَةٌ مِنْ هذِهِ الْخِصَالِ تَجُرُّكَ إِلَى الْجَنَّةِ؟ ».

From him, from Al Haysam Bin Abu Masrouq, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said to a man who had come to himasws, ‘Shall Isaww point you upon a matter that Allahazwj would Enter you into the Pradise due to it?’ He said, ‘Yes, O Rasool-Allahsaww! Hesaww said: ‘Give from what Allahazwj Gave you’. He said, ‘Supposing I am more needy than the one I give it to?’ Hesaww said: ‘So help the oppressed’. He said, ‘And if I was weaker than the one I help?’ Hesaww said: ‘So, deal with the silly one, meaning, indicate upon him (his affairs)’. He said, ‘Supposing I was more silly than the one I do (this) for’. He said, ‘So silence your tongue except from goodness. Would it not cheer you that there should be a characteristic from these characteristics in you, pulling you to the Paradise?’.80

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ لُقْمَانُ لِابْنِهِ: يَا بُنَيَّ، إِنْ كُنْتَ زَعَمْتَ أَنَّ الْكَلَامَ مِنْ فِضَّةٍ، فَإِنَّ السُّكُوتَ مِنْ ذَهَبٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far in Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Luqmanas said to hisas son: ‘O myas son! If you think that the speech is of silver, so the silence is of gold’.81

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْحَلَبِيِّ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « أَمْسِكْ لِسَانَكَ؛ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلى نَفْسِكَ » ثُمَّ قَالَ: « وَلَايَعْرِفُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتّى يَخْزُنَ مِنْ لِسَانِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Halby, raising it,

‘Heasws said: ‘Rasool-Allahsaww said: ‘Withhold your tongue for it is a charity you give charity upon yourself’. Then heasws said: ‘And a servant will not recognise the reality of the Emān until he stores from his tongue’.82

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عُبَيْدِ اللهِ بْنِ عَلِيٍّ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ) قَالَ: « يَعْنِي كُفُّوا أَلْسِنَتَكُمْ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ubeydullah Bin Ali Al Halby,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [4: 77] Have you not seen those to whom it was said: Withhold your hands. Heasws said: ‘It Means Rrestrain your tongues’’.83

9. عَلِيُّ بْنُ‌إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ‌عِيسى، عَنْ يُونُسَ، عَنِ الْحَلَبِيِّ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « نَجَاةُ الْمُؤْمِنِ فِي حِفْظِ لِسَانِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Halby, raising it,

‘Heasws said: ‘Rasool-Allahsaww said: ‘The salvation of a’Momin’ (the Believer) lies in preservation of his tongue’.84

10. يُونُسُ، عَنْ مُثَنًّى، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « كَانَ أَبُو ذَرٍّ ـ رَحِمَهُ اللهُ ـ يَقُولُ: يَا مُبْتَغِيَ الْعِلْمِ، إِنَّ هذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ، وَمِفْتَاحُ شَرٍّ، فَاخْتِمْ عَلى لِسَانِكَ كَمَا تَخْتِمُ عَلى ذَهَبِكَ وَوَرِقِكَ ».

Yunus, from Musna, from Abu Baseer who said,

‘I heard Abu Ja’farasws saying: ‘Abu Zarras, may Allahazwj have Mercy on himas was saying, ‘O seeker of the knowledge! This tongue is a key for goodness and a key for evil. Therefore, set a seal upon your tongue just as you set a seal upon your gold and your silver’.85

11. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذِ بْنِ ثَابِتٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ الْمَسِيحُ عليه‌السلام يَقُولُ: لَاتُكْثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللهِ؛ فَإِنَّ الَّذِينَ يُكْثِرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللهِ قَاسِيَةٌ قُلُوبُهُمْ، وَلكِنْ‌ لَا يَعْلَمُونَ ».

Humeyd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullahasws having said: ‘The Messiahas was saying: ‘Do not frequent with the speech in other than the Remembrance of Allahazwj, for those who are frequenting the speech in other than the Remembrance of Allahazwj, it is hardening their hearts, but they are not knowing’.86

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبِي جَمِيلَةَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ يَوْمٍ إِلاَّ وَكُلُّ عُضْوٍ مِنْ أَعْضَاءِ الْجَسَدِ يُكَفِّرُ اللِّسَانَ يَقُولُ: نَشَدْتُكَ اللهَ أَنْ نُعَذَّبَ فِيكَ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Abu Jameela, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from the days except that every part from the parts of the body pleads to the tongue, ‘We adjure you to Allahazwj from us being Punished due to you’.87

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ الْأَسَدِيِّ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ عَلى جَمِيعِ جَوَارِحِهِ كُلَّ صَبَاحٍ، فَيَقُولُ: كَيْفَ أَصْبَحْتُمْ؟ فَيَقُولُونَ: بِخَيْرٍ إِنْ تَرَكْتَنَا، وَ يَقُولُونَ: اللهَ اللهَ فِينَا، وَيُنَاشِدُونَهُ وَيَقُولُونَ: إِنَّمَا نُثَابُ وَنُعَاقَبُ بِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ibrahim Bin Mhizam Al Asady, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘The tongue of the son of Adamas distinguishes itself over the entirety of his body parts every morning, and it is saying, ‘How is your morning?’ So they are saying, ‘With goodness, if you were to leave us’. And they are saying, ‘Allahazwj! Allahazwj, regarding us’, and they are adjuring it and they are saying, ‘But rather, we are Rewarded and Punished due to you’’.88

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ قَيْسٍ أَبِي إِسْمَاعِيلَ ـ وَذَكَرَ أَنَّهُ لَابَأْسَ بِهِ مِنْ أَصْحَابِنَا ـ رَفَعَهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، أَوْصِنِي، فَقَالَ: « احْفَظْ لِسَانَكَ ». قَالَ: يَا رَسُولَ اللهِ، أَوْصِنِي، قَالَ: « احْفَظْ لِسَانَكَ ». قَالَ: يَا رَسُولَ اللهِ، أَوْصِنِي، قَالَ: « احْفَظْ لِسَانَكَ، وَيْحَكَ، وَهَلْ يَكُبُّ النَّاسَ عَلى مَنَاخِرِهِمْ فِي النَّارِ إِلاَّ حَصَائِدُ أَلْسِنَتِهِمْ؟ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Qays Abu Ismail, and mentioned that there is no problem with him from our companions, raising it,

‘Heasws said: ‘A man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! Advise me’. So hesaww said: ‘Preserve your tongue’. He said, ‘O Rasool-Allahsaww! Advise me. Hesaww said: ‘Preserve your tongue’. He said’O Rasool-Allahsaww! Advise me’. Hesaww said: ‘Preserve your tongue. Woe be unto you! And would the people be flung upon their nostrils into the Fire except due to the harvest of their tongues?’89

15. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ لَمْ يَحْسُبْ كَلَامَهُ مِنْ عَمَلِهِ، كَثُرَتْ خَطَايَاهُ، وَحَضَرَ عَذَابُهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from the one who reported it,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who does not reckon his speech to be from his deeds, would be of abundant sins, and his Punishment would approach’.90

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يُعَذِّبُ اللهُ اللِّسَانَ بِعَذَابٍ لَايُعَذِّبُ بِهِ شَيْئاً مِنَ الْجَوَارِحِ، فَيَقُولُ: أَيْ رَبِّ عَذَّبْتَنِي بِعَذَابٍ لَمْ تُعَذِّبْ بِهِ شَيْئاً ؟ فَيُقَالُ لَهُ: خَرَجَتْ مِنْكَ كَلِمَةٌ، فَبَلَغَتْ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَسُفِكَ بِهَا الدَّمُ الْحَرَامُ، وَانْتُهِبَ بِهَا الْمَالُ الْحَرَامُ، وَانْتُهِكَ بِهَا الْفَرْجُ الْحَرَامُ، وَعِزَّتِي وَجَلَالِي لَأُعَذِّبَنَّكَ بِعَذَابٍ لَا أُعَذِّبُ بِهِ شَيْئاً مِنْ جَوَارِحِكَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said’Rasool-Allahsaww said: ‘Allahazwj will Punish the tongue with a Punishment Heazwj would not Punish by anything from the (other) body parts. So it would be saying, ‘Lordazwj! Youazwj Punished me with a Punishment Youazwj did not Punish anyone (else) with’.

So Heazwj would be Said to him: “A speech came out from you and it reached the east of the earth and the west of it, so the unlawful blood was shed due to it, and the wealth was seized unlawfully, and the private parts were violated unlawfully; and by Myazwj Honour and Myazwj Majesty! Iazwj will Punish you with a Punishment Iazwj have not Punished anything (else) with, from your body parts”.91

17. وَبِهذَا الْإِسْنَادِ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: «إِنْ كَانَ فِي شَيْ‌ءٍ شُؤْمٌ، فَفِي اللِّسَانِ».

And by this chain,

‘Heasws said: ‘Rasool-Allahsaww said: ‘If there is anything with evil omen in it, so it is in the tongue’.92

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْوَشَّاءِ، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « كَانَ الرَّجُلُ مِنْ بَنِي إِسْرَائِيلَ إِذَا أَرَادَ الْعِبَادَةَ، صَمَتَ قَبْلَ ذلِكَ عَشْرَ سِنِينَ ».

A number of our companions, from Sahl Bin Ziyad and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha who said,

‘I heard Al-Rezaasws saying: ‘It was so that the man from the Children of Israel, whenever he intended the worship would stay silent before that, for ten years’.93

19. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْغِفَارِيِّ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ رَأى مَوْضِعَ كَلَامِهِ مِنْ عَمَلِهِ، قَلَّ كَلَامُهُ إِلاَّ فِيمَا يَعْنِيهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Ghifary, from Ja’far Bin Ibrahim who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘The one who sees the place (effect) of his speech on his deeds, would be scarce in his speech, except regarding what is meaningful’.94

20. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « فِي حِكْمَةِ آلِ دَاوُدَ: عَلَى الْعَاقِلِ أَنْ يَكُونَ عَارِفاً بِزَمَانِهِ، مُقْبِلاً عَلى شَأْنِهِ، حَافِظاً لِلِسَانِهِ ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar, from Mansour Bin Yunus,

(It has been narrated) from Abu Abdullahasws having said: ‘In the wisdom of the progeny of Dawoodas, it is upon the intellectual that he become the most understanding one of his time period, attentive upon his occupation, preserving of his tongue’.95

21. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ، عَنْ بَعْضِ رِجَالِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَزَالُ الْعَبْدُ الْمُؤْمِنُ يُكْتَبُ مُحْسِناً مَا دَامَ سَاكِتاً، فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِناً أَوْ مُسِيئاً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hassan Bin Ribat, from one of his men,

(It has been narrated) from Abu Abdullahasws having said: ‘The believing servant does not cease to be written as the good-doer for as long as he is silent. So when he speaks, he is Written either as a good-doer or an evil doer’.96

57- بَابُ الْمُدَارَاةِ

Chapter 57 – The Politeness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثٌ مَنْ لَمْ يَكُنَّ فِيهِ لَمْ يَتِمَّ لَهُ عَمَلٌ: وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللهِ، وَخُلُقٌ يُدَارِي بِهِ النَّاسَ، وَحِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Three (things), the one does not have these in him, a deed would not be complete for him – piety protecting him from disobeying Allahazwj, and mannerism causing him to be polite with the people, and forbearance repelling by it the ignorance of the ignorant’.97

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ، قَالَ: سَمِعْتُ جَعْفَراً عليه‌السلام يَقُولُ: « جَاءَ جَبْرَئِيلُ عليه‌السلام إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا مُحَمَّدُ، رَبُّكَ يُقْرِئُكَ السَّلَامَ، وَيَقُولُ لَكَ: دَارِ خَلْقِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Al Hassan who said,

‘I heard Ja’farasws saying: ‘Jibraeelas came over to the Prophetsaww and heas said: ‘O Muhammadsaww! Yoursaww Lordazwj Coveys the greetings to youas, and is Saying to yousaww: “Be polite with Myazwj creatures”‘.98

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ حَبِيبٍ السِّجِسْتَانِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « فِي التَّوْرَاةِ مَكْتُوبٌ ـ فِيمَا نَاجَى اللهُ عَزَّ وَجَلَّ بِهِ مُوسَى بْنَ عِمْرَانَ عليه‌السلام ـ: يَا مُوسَى، اكْتُمْ مَكْتُومَ سِرِّي فِي سَرِيرَتِكَ، وَأَظْهِرْ فِي عَلَانِيَتِكَ الْمُدَارَاةَ عَنِّي لِعَدُوِّي وَعَدُوِّكَ مِنْ خَلْقِي، وَلَا تَسْتَسِبَّ لِي عِنْدَهُمْ بِإِظْهَارِ مَكْتُومِ سِرِّي: فَتَشْرَكَ عَدُوَّكَ وَعَدُوِّي فِي سَبِّي ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

(It has been narrated) from Abu Ja’farasws having said: ‘It is written in the Torah among what Allahazwj Mighty and Majestic Whispered to Musa Bin Imranas with: “O Musaas! Conceal Myazwj Secret to be hidden among youras secrets, and manifest politeness on Myazwj behalf among youras public appearances to Myazwj enemies and youras enemies from Myazwj creatures, and youas do not become a reason for Meazwj in their presence, by the manifestation of Myazwj concealed secrets, so youras enemies and Myazwj enemies would participate in insulting Meazwj’.99

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَمْزَةَ بْنِ بَزِيعٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ، كَمَا أَمَرَنِي بِأَدَاءِ الْفَرَائِضِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail Bin Bazie, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Myazwj Lordazwj Commanded me with being polite with the people just as Heazwj Commanded with the fulfilment of the Obligations’.100

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مُدَارَاةُ النَّاسِ نِصْفُ الْإِيمَانِ، وَالرِّفْقُ بِهِمْ نِصْفُ الْعَيْشِ ».

ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « خَالِطُوا الْأَبْرَارَ سِرّاً، وَخَالِطُوا الْفُجَّارَ جِهَاراً، وَلَا تَمِيلُوا عَلَيْهِمْ فَيَظْلِمُوكُمْ؛ فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ لَايَنْجُو فِيهِ مِنْ ذَوِي الدِّينِ إِلاَّ مَنْ ظَنُّوا أَنَّهُ أَبْلَهُ، وَصَبَّرَ نَفْسَهُ عَلى أَنْ يُقَالَ: إِنَّهُ أَبْلَهُ لَاعَقْلَ لَهُ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Politeness with the people is half the Emān, and kindness with them is half the life’.

Then Abu Abdullahasws said: ‘Mingle with the righteous secretly and mingle with the immoral superficially (in public), but do not be attracted to them as they would oppress you. There will come a time, when, from the religious people, only those will be safe who are thought of as fools, and they would patience so much so that they will be called silly i. e. there is no intellect for him’.101

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ بَعْضِ أَصْحَابِهِ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ قَوْماً مِنَ النَّاسِ قَلَّتْ مُدَارَاتُهُمْ لِلنَّاسِ، فَأُنِفُوا مِنْ قُرَيْشٍ، وَايْمُ اللهِ مَا كَانَ بِأَحْسَابِهِمْ بَأْسٌ، وَإِنَّ قَوْماً مِنْ غَيْرِ قُرَيْشٍ حَسُنَتْ مُدَارَاتُهُمْ، فَأُلْحِقُوا بِالْبَيْتِ الرَّفِيعِ ». قَالَ: ثُمَّ قَالَ: « مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ، فَإِنَّمَا يَكُفُّ عَنْهُمْ يَداً وَاحِدَةً، وَيَكُفُّونَ عَنْهُ أَيْدِيَ كَثِيرَةً ».

Ali Bin Ibrahim, from one of his companions, mentioning from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I heard Abu Abdullahasws saying: ‘A group of people with little politeness towards the people, so they were expelled from the Qureysh, and I swear by Allahazwj, there was no problem with their lineage, and a group from other than the Qureysh, their politeness was good, so they were joined with the elevated households’.

He (the narrator) said, ‘Then heasws said: ‘The one who restrains a hand from the people (not helping them), so rather, one hand would be restrained from them but lots of hands would be restrained from him’.102

58- بَابُ الرِّفْقِ

Chapter 58 – The Kindness

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمنِ بْنِ أَبِي لَيْلى، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ لِكُلِّ شَيْ‌ءٍ قُفْلاً، وَقُفْلُ الْإِيمَانِ الرِّفْقُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘For everything there is a lock (to be opened), and a lock of the Emān (to be opened) is the kindness’.103

2. وَبِإِسْنَادِهِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَنْ قُسِمَ لَهُ الرِّفْقُ، قُسِمَ لَهُ الْإِيمَانُ ».

And by his chain, he said,

‘Abu Ja’farasws said: ‘The one for whom the kindness is apportioned to, the Emān would be apportioned to him (as well)’.104

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ يَحْيَى الْأَزْرَقِ، عَنْ حَمَّادِ بْنِ بَشِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ رَفِيقٌ يُحِبُّ الرِّفْقَ، فَمِنْ رِفْقِهِ بِعِبَادِهِ تَسْلِيلُهُ أَضْغَانَهُمْ وَمُضَادَّتَهُمْ لِهَوَاهُمْ وَقُلُوبِهِمْ، وَمِنْ رِفْقِهِ بِهِمْ أَنَّهُ يَدَعُهُمْ عَلَى الْأَمْرِ يُرِيدُ إِزَالَتَهُمْ عَنْهُ رِفْقاً بِهِمْ لِكَيْلَا يُلْقِيَ عَلَيْهِمْ عُرَى الْإِيمَانِ وَمُثَاقَلَتَهُ جُمْلَةً وَاحِدَةً، فَيَضْعُفُوا، فَإِذَا أَرَادَ ذلِكَ، نَسَخَ الْأَمْرَ بِالْآخَرِ، فَصَارَ مَنْسُوخاً ».

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Yahya Al Arzaq, from Hammad Bin Bashir,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High is Kind, Heazwj Loves the kindness. So, from Hisazwj Kindness with Hisazwj servants is to Ease their grudges and their antagonisms for their wish and their hearts. And from Hisazwj Kindness with them is that Heazwj Calls them upon the matter, Intending their Removal from the evil (practice) as being Kind to them, so that the ring and the weight of Eman do not fall upon them at once to make them weak. When, Heazwj Wants to make such a decision (of easing up on them), Heazwj Cancels one Command by another Command and it becomes abrogated’.105

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ‌ مُعَاوِيَةَ بْنِ وَهْبٍ، عَنْ مُعَاذِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الرِّفْقُ يُمْنٌ، وَالْخُرْقُ شُؤْمٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bi Isa, from Ibn Mahboub, from Muawiya Bin Wahab, from Muaz Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The kindness is a Bounty and the infringement is an evil omen’.106

5. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَ يُعْطِي عَلَى الرِّفْقِ مَا لَايُعْطِي عَلَى الْعُنْفِ ».

From him, from Ibn Mahboub, from Amro Bin Shimr,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic is Kind, Heazwj Loves the kindness, and Heazwj Grants upon the kind one what Heazwj does not Grant upon the violence’.107

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي‌عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلى شَيْ‌ءٍ إِلاَّ‌ زَانَهُ، وَلَا نُزِعَ مِنْ شَيْ‌ءٍ إِلاَّ شَانَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The kindness is such that it does not get placed upon anything except that it adorns it, and it is not removed from anything except it dishonours that’.108

7. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ: رَفَعَهُ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ: « إِنَّ فِي الرِّفْقِ الزِّيَادَةَ وَالْبَرَكَةَ، وَمَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Abu Al Miqdam,

(It has been narrated) raising it to the Prophetsaww having said: ‘In the kindness there is the increase (in the sustenance), and the Blessings; and the one who prevent the kindness, prevents the goodness’.109

8. عَنْهُ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا زُوِيَ الرِّفْقُ عَنْ أَهْلِ بَيْتٍ إِلاَّ زُوِيَ عَنْهُمُ الْخَيْرُ ».

From him, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The kindness is not deterred from a family except that the goodness is deterred from them (as a result)’.110

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ الْمُعَلّى، عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ أَرْقَمَ الْكُوفِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا أَهْلِ بَيْتٍ أُعْطُوا حَظَّهُمْ مِنَ الرِّفْقِ، فَقَدْ وَسَّعَ‌ اللهُ عَلَيْهِمْ فِي الرِّزْقِ، وَالرِّفْقُ فِي تَقْدِيرِ الْمَعِيشَةِ خَيْرٌ مِنَ السَّعَةِ فِي الْمَالِ، وَالرِّفْقُ لَا يَعْجِزُ عَنْهُ شَيْ‌ءٌ، وَالتَّبْذِيرُ لَايَبْقى مَعَهُ شَيْ‌ءٌ؛ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ رَفِيقٌ يُحِبُّ الرِّفْقَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ismail Bin Yasaar, from Ahmad Bin Ziyad Bin Arqam Al Kufy, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever family are given their share from the kindness, so Allahazwj would Expand upon them regarding the sustenance, and the kindness during the management of life is better than the capaciousness in the wealth, and the kindness is such that nothing is lost from it, and the extravagance is such that nothing remains with it. Surely, Allahazwj Mighty and Majestic is Kind, Heazwj Loves the kindness’.111

10. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ هِشَامِ بْنِ أَحْمَرَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قَالَ لِي ـ وَجَرى بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْقَوْمِ كَلَامٌ فَقَالَ لِيَ ـ: « ارْفُقْ بِهِمْ؛ فَإِنَّ كُفْرَ أَحَدِهِمْ فِي غَضَبِهِ، وَلَا خَيْرَ فِيمَنْ كَانَ كُفْرُهُ فِي غَضَبِهِ ».

Ali Bin Ibrahim, raising it, from Salih Bin Uqba, from Hisham Bin Ahmar,

(It has been narrated) from Abu Al-Hassanasws, said, ‘Heasws said to me, and there had flowed some (heated) words between me and a man from the people, so heasws said to me: ‘Be kind with them, so if one of them were to disbelieve during his anger, so there is no goodness in the one who had disbelieved during his anger’.112

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: « الرِّفْقُ نِصْفُ الْعَيْشِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan Musaasws having said: ‘The kindness is half the life’.113

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ عليه‌السلام: إِنَّ اللهَ يُحِبُّ الرِّفْقَ وَيُعِينُ عَلَيْهِ، فَإِذَا رَكِبْتُمُ الدَّوَابَّ الْعُجْفَ فَأَنْزِلُوهَا مَنَازِلَهَا، فَإِنْ كَانَتِ الْأَرْضُ مُجْدِبَةً فَانْجُوا عَنْهَا، وَإِنْ كَانَتْ مُخْصِبَةً فَأَنْزِلُوهَا مَنَازِلَهَا ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Loves the kindness and Heazwj Assists upon it. So whenever you ride the lean animals, so rest them in their places. So if it was a barren land, hasten from it, and if it was fertile, so rest them in its places’.114

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَوْ كَانَ الرِّفْقُ خَلْقاً يُرى، مَا كَانَ مِمَّا خَلَقَ اللهُ شَيْ‌ءٌ أَحْسَنَ مِنْهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Had the kindness been a creature, there would not have been, from what Allahazwj Created, anything more beautiful than it’.115

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ‌ بْنِ مَيْمُونٍ، عَمَّنْ حَدَّثَهُ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَمِنْ رِفْقِهِ بِكُمْ تَسْلِيلُهُ أَضْغَانَكُمْ، وَمُضَادَّةَ قُلُوبِكُمْ، وَإِنَّهُ لَيُرِيدُ تَحْوِيلَ الْعَبْدِ عَنِ الْأَمْرِ، فَيَتْرُكُهُ عَلَيْهِ حَتّى يُحَوِّلَهُ بِالنَّاسِخِ كَرَاهِيَةَ تَثَاقُلِ الْحَقِّ عَلَيْهِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba Bin Maymoun, from the one who narrated it,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Allahazwj is Kind, Heazwj Loves the kindness, and from Hisazwj Kindness with you is the Easing of your grudges and your antagonism in your hearts, and Heazwj when Intending the changing of the servant from the matter, so Heazwj Leaves it upon him until Heazwj Changes it by the Abrogating, Disliking the heaviness of the truth upon him’.116

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا اصْطَحَبَ اثْنَانِ إِلاَّ كَانَ أَعْظَمُهُمَا أَجْراً وَأَحَبُّهُمَا إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ أَرْفَقَهُمَا بِصَاحِبِهِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘No two (people) would become companions except that the greatest of the two in Recompense and the more Beloved of the two to Allahazwj Mighty and Majestic would be the kinder of them with his companion’.117

16. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ، عَنِ الْفُضَيْلِ بْنِ عُثْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: «مَنْ كَانَ رَفِيقاً فِي أَمْرِهِ، نَالَ مَا يُرِيدُ مِنَ النَّاسِ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Al Hassan Bin Al Husayn, from Fuzayl Bin Usman who said,

‘I heard Abu Abdullahasws saying: ‘The one who was kind during his lifetime would attain whatever he wanted from the people’.118

59- بَابُ التَّوَاضُعِ

Chapter 59 – The Humbleness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَرْسَلَ النَّجَاشِيُّ إِلى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَصْحَابِهِ، فَدَخَلُوا عَلَيْهِ، وَهُوَ فِي بَيْتٍ لَهُ، جَالِسٌ عَلَى التُّرَابِ، وَعَلَيْهِ خُلْقَانُ الثِّيَابِ ». قَالَ: « فَقَالَ جَعْفَرٌ: فَأَشْفَقْنَا مِنْهُ حِينَ رَأَيْنَاهُ عَلى تِلْكَ الْحَالِ، فَلَمَّا رَأى مَا بِنَا وَتَغَيُّرَ وُجُوهِنَا، قَالَ: الْحَمْدُ لِلّهِ الَّذِي نَصَرَ مُحَمَّداً وَأَقَرَّ عَيْنَهُ، أَلَا أُبَشِّرُكُمْ؟ فَقُلْتُ: بَلى أَيُّهَا الْمَلِكُ، فَقَالَ: إِنَّهُ جَاءَنِي السَّاعَةَ مِنْ نَحْوِ أَرْضِكُمْ عَيْنٌ مِنْ عُيُونِي هُنَاكَ، فَأَخْبَرَنِي أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَدْ نَصَرَ نَبِيَّهُ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم، وَأَهْلَكَ عَدُوَّهُ، وَأُسِرَ فُلَانٌ وَفُلَانٌ وَفُلَانٌ، الْتَقَوْا بِوَادٍ يُقَالُ لَهُ: بَدْرٌ، كَثِيرِ الْأَرَاكِ، لَكَأَنِّي أَنْظُرُ إِلَيْهِ حَيْثُ كُنْتُ أَرْعى لِسَيِّدِي‌ هُنَاكَ وَهُوَ رَجُلٌ مِنْ بَنِي ضَمْرَةَ.

فَقَالَ لَهُ جَعْفَرٌ: أَيُّهَا الْمَلِكُ، فَمَا لِي أَرَاكَ جَالِساً عَلَى التُّرَابِ، وَعَلَيْكَ هذِهِ الْخُلْقَانُ؟ فَقَالَ لَهُ: يَا جَعْفَرُ، إِنَّا نَجِدُ فِيمَا أَنْزَلَ اللهُ عَلى عِيسى عليه‌السلام أَنَّ مِنْ حَقِّ اللهِ عَلى عِبَادِهِ أَنْ يُحْدِثُوا لَهُ تَوَاضُعاً عِنْدَ مَا يُحْدِثُ لَهُمْ مِنْ نِعْمَةٍ، فَلَمَّا أَحْدَثَ اللهُ ـ عَزَّ وَجَلَّ ـ لِي نِعْمَةً بِمُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، أَحْدَثْتُ لِلّهِ هذَا التَّوَاضُعَ فَلَمَّا بَلَغَ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ لِأَصْحَابِهِ: إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً، فَتَصَدَّقُوا؛ يَرْحَمْكُمُ اللهُ، وَإِنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً، فَتَوَاضَعُوا؛ يَرْفَعْكُمُ اللهُ، وَإِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزّاً، فَاعْفُوا؛ يُعِزَّكُمُ اللهُ ».

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws having said: ‘Al-Najjashy sent for Ja’faras Bin Abu Talibas and hisas companions. So they came over to him and he was in a chamber of his, seated upon the floor, and upon him were two threadbare clothes. Ja’faras said: ‘So we felt compassion from it when we saw him to be upon that state.

So when he saw what (reaction) was with us and the changing of our faces, he said, ‘The Praise is for Allahazwj Who Granted victory to Muhammadsaww and Delighted hissaww eyes. Shall I give you glad tidings?’ So Ias said, ‘Yes, O king’.

So he said, ‘(News) has come to me this moment from around your land, by a spy from the spies over there, informing me that Allahazwj Mighty and Majestic has Granted victory to Hisazwj Prophetsaww Muhammadsaww and Destroyed hissaww enemies, and Made captives of so and so, and so and so, when they met (in battle) in a valley of a lot of bushes of Al-Arak called Badr. It is as if I am looking at it where I used to be a shepherd for my master over there, and he was a man from the Clan of Zamra’.

Ja’faras Bin Abu Talibas said to him: ‘O king! So what is the matter that I see you to be seated upon the dust, and upon you are these two threadbare (clothes)?’ So he said to himas, ‘O Ja’faras! We found among what Allahazwj Revealed unto Isaas that: ‘It is from a Right of Allahazwj upon Hisazwj servants that he should be humble to Himazwj during whatever new Bounties Heazwj Gives to them. So when Allahazwj Mighty and Majestic Granted a new Bounty to me being (news of victory) of Muhammadsaww, I put on these (threadbare clothes) for the humbleness’.

So when it (news) reached the Prophetsaww, hesaww said to hissaww companions: ‘The charity increases its performer by a lot, therefor give charity, Allahazwj will have Mercy on you; and that the humbleness increases its performer by elevation (of status), therefore be humble, Allahazwj will Elevate you; and that the pardoning increases its performer in honour, therefore be forgiving, Allahazwj will Honour you’.119

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ فِي السَّمَاءِ مَلَكَيْنِ مُوَكَّلَيْنِ بِالْعِبَادِ، فَمَنْ تَوَاضَعَ لِلّهِ رَفَعَاهُ، وَمَنْ تَكَبَّرَ وَضَعَاهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘There are two Angels in the sky having been allocated with the servants. So the one who is humble to Allahazwj, they raise him (in status), and the one who is arrogant, they drop him’.120

3. ابْنُ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِاللهِ عليه‌السلام، قَالَ: « أَفْطَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَشِيَّةَ خَمِيسٍ فِي مَسْجِدِ قُبَا، فَقَالَ: هَلْ مِنْ شَرَابٍ؟ فَأَتَاهُ أَوْسُ بْنُ خَوَلِيٍّ الْأَنْصَارِيُّ بِعُسِّ مَخِيضٍ بِعَسَلٍ، فَلَمَّا وَضَعَهُ عَلى فِيهِ نَحَّاهُ، ثُمَّ قَالَ: شَرَابَانِ يُكْتَفى بِأَحَدِهِمَا مِنْ صَاحِبِهِ، لَا أَشْرَبُهُ، وَلَا أُحَرِّمُهُ، وَلكِنْ أَتَوَاضَعُ لِلّهِ؛ فَإِنَّ مَنْ تَوَاضَعَ لِلّهِ رَفَعَهُ اللهُ، وَمَنْ تَكَبَّرَ خَفَضَهُ اللهُ، وَمَنِ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللهُ، وَمَنْ بَذَّرَ حَرَمَهُ اللهُ، وَمَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ اللهُ ».

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww broke hissaww Fast in the evening of Thursday in Masjid Quba. So hesaww said: ‘Is there anything to drink?’ So Aws Bin Howly came to himsaww with some buttermilk with honey.

So when hesaww placed it upon hissaww mouth, set it aside, then said: ‘Two drinks, one can be sufficed from its counterpart. Isaww neither drink it nor do Isaww prohibit it, but Isaww am being humble to Allahazwj, for the one who is humble to Allahazwj, Allahazwj would Elevate him, and the one who is arrogant, Allahazwj would Downgrade him; and the one who is economical in his life, Allahazwj would Grace him; and the one who is a spendthrift, Allahazwj would Deprive him; and the one who is frequent in remembering the death, Allahazwj would Love him’.121

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ دَاوُدَ الْحَمَّارِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ وَقَالَ: « مَنْ أَكْثَرَ ذِكْرَ اللهِ، أَظَلَّهُ اللهُ فِي جَنَّتِهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali A Washa, from Dawood Al Hammar,

(It has been narrated) from Abu Abdullahasws, similar to it, and heasws said: ‘The one who frequents the Mention of Allahazwj, Allahazwj would Shade him in the Paradise’.122

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَذْكُرُ أَنَّهُ: « أَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مَلَكٌ، فَقَالَ: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُخَيِّرُكَ أَنْ تَكُونَ عَبْداً رَسُولاً مُتَوَاضِعاً، أَوْ مَلِكاً رَسُولاً ».

قَالَ: « فَنَظَرَ إِلى جَبْرَئِيلَ، وَأَوْمَأَ بِيَدِهِ: أَنْ تَوَاضَعْ، فَقَالَ: عَبْداً مُتَوَاضِعاً رَسُولاً، فَقَالَ الرَّسُولُ: مَعَ أَنَّهُ لَايَنْقُصُكَ مِمَّا عِنْدَ رَبِّكَ شَيْئاً » قَالَ: « وَمَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’farasws mentioning that an Angel came over to Rasool-Allahsaww and he said, ‘Allahazwj Mighty and Majestic Gives yousaww choice – yousaww can either become a servant, a humble Rasoolsaww’ or to be an angel and a messenger. So hesaww looked at Jibraeelas and gestured with hissaww hand in humbleness, so hesaww said: ‘A servant, a humble Rasoolsaww’. So he (the Angel) said, ‘The Rasoolsaww, along with that there would be no reduction from what is there for yousaww in the Presence of yoursaww Lordazwj by antyhing’. Heasws said: ‘And with him (the Angel) were the keys of the treasures of the earth’.123

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنَ التَّوَاضُعِ أَنْ تَرْضى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ، وَأَنْ تُسَلِّمَ عَلى مَنْ تَلْقى، وَأَنْ تَتْرُكَ الْمِرَاءَ وَإِنْ كُنْتَ مُحِقّاً، وَ لَاتُحِبَّ أَنْ تُحْمَدَ عَلَى التَّقْوى ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘It is from the humbleness that you are pleased with the seat besides the seat, and that you greet upon the one whom you meet, and that you leave (arguing with) the person and even if you were rightful, and that you do not love if you are praised upon the piety’.124

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى مُوسى عليه‌السلام: أَنْ يَا مُوسى، أَتَدْرِي لِمَ اصْطَفَيْتُكَ بِكَلَامِي دُونَ خَلْقِي؟ قَالَ: يَا رَبِّ، وَلِمَ ذَاكَ؟ » قَالَ: « فَأَوْحَى اللهُ ـ تَبَارَكَ وَتَعَالى ـ إِلَيْهِ: يَا مُوسى، إِنِّي قَلَّبْتُ عِبَادِي ظَهْراً لِبَطْنٍ، فَلَمْ أَجِدْ فِيهِمْ أَحَداً أَذَلَّ لِي نَفْساً مِنْكَ؛ يَا مُوسى، إِنَّكَ إِذَا صَلَّيْتَ وَضَعْتَ خَدَّكَ عَلَى التُّرَابِ ـ أَوْ‌ قَالَ: عَلَى الْأَرْضِ ـ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from the one who reported it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Revealed unto Musaas: “O Musaas! Do youas know why Iazwj Chose yousaww with Myazwj Speech besides Myazwj creatures?” Heas said: ‘O Lordazwj! And why was that so?’ Heasws said: ‘So Allahazwj Blessed and High Revealed unto himas: “O Musaas! Iazwj Turned Myazwj servants back to front but Iazwj did not find anyone among them more humble to Meazwj with his self than youas, O Musaas! Youas, when youas pray Salāt, youas place youras cheek upon the dust”, of heasws said: (Heazwj Said): “Upon the ground”‘.125

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَرَّ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ عَلَى الْمُجَذَّمِينَ وَهُوَ رَاكِبٌ حِمَارَهُ وَهُمْ يَتَغَدَّوْنَ، فَدَعَوْهُ إِلَى الْغَدَاءِ، فَقَالَ: أَمَا إِنِّي لَوْ لَا أَنِّي صَائِمٌ لَفَعَلْتُ، فَلَمَّا صَارَ إِلى مَنْزِلِهِ أَمَرَ بِطَعَامٍ، فَصُنِعَ، وَأَمَرَ أَنْ يَتَنَوَّقُوا فِيهِ، ثُمَّ دَعَاهُمْ فَتَغَدَّوْا عِنْدَهُ، وَتَغَدّى مَعَهُمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws passed by the lepers, and heasws was riding hisasws donkey, and they were eating lunch. So they invited himasws to the lunch. So heasws said: ‘But, if Iasws wasn’t Fasting, Iasws would have done so’.

So when heasws came to hisasws house, heasws ordered for some food. So it was made, and heasws ordered that they should be better in it. Then heasws invited them, so they had lunch with himasws, and heasws had lunch with them’.126

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ مِنَ التَّوَاضُعِ أَنْ يَجْلِسَ الرَّجُلُ دُونَ شَرَفِهِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullahasws having said: ‘It is from the humbleness that the man sits below his nobility’.127

10. عَنْهُ، عَنِ ابْنِ فَضَّالٍ وَمُحَسِّنِ بْنِ أَحْمَدَ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: نَظَرَ أَبُو عَبْدِ اللهِ عليه‌السلام إِلى رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَدِ اشْتَرى لِعِيَالِهِ شَيْئاً وَهُوَ يَحْمِلُهُ، فَلَمَّا رَآهُ الرَّجُلُ اسْتَحْيَا مِنْهُ، فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « اشْتَرَيْتَهُ لِعِيَالِكَ، وَحَمَلْتَهُ إِلَيْهِمْ؛ أَمَا وَاللهِ، لَوْ لَا أَهْلُ الْمَدِينَةِ لَأَحْبَبْتُ أَنْ أَشْتَرِيَ لِعِيَالِيَ الشَّيْ‌ءَ، ثُمَّ أَحْمِلَهُ إِلَيْهِمْ ».

From him, Ibn Fazzal, and Muhassin Bin Ahmad, from Yunus Bin Yaqoub who said,

‘Abu Abdullahasws looked at a man from the people of Al-Medina who had bought something for his dependants, and he was carrying it. So when the man saw himasws, he was embarrassed from himasws. So Abu Abdullahasws said’ I can see that you carry what you have purchased for your family. But, by Allahazwj, had it not been for the people of Al-Medina, Iasws would have loved to buy something for myasws dependants, then carry it to them (myselfasws)’.128

11. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « فِيمَا أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى دَاوُدَ عليه‌السلام: يَا دَاوُدُ، كَمَا أَنَّ أَقْرَبَ النَّاسِ مِنَ اللهِ الْمُتَوَاضِعُونَ، كَذلِكَ أَبْعَدُ النَّاسِ مِنَ اللهِ الْمُتَكَبِّرُونَ ».

From him, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Abu Abdullahasws having said: ‘Among what Allahazwj Mighty and Majestic Revealed unto Dawoodas, was, ‘O Dawoodas! The closest of the people to Allahazwj are the humble ones. Similar to that, the most remote of the people to Allahazwj are the arrogant ones’.129

12. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ‌ إِلى أَبِي بَصِيرٍ، قَالَ: دَخَلْتُ عَلى أَبِي الْحَسَنِ مُوسى عليه‌السلام فِي السَّنَةِ الَّتِي قُبِضَ فِيهَا أَبُو عَبْدِ اللهِ عليه‌السلام، فَقُلْتُ: جُعِلْتُ فِدَاكَ، مَا لَكَ ذَبَحْتَ كَبْشاً، وَنَحَرَ فُلَانٌ بَدَنَةً ؟

فَقَالَ: « يَا أَبَا مُحَمَّدٍ، إِنَّ نُوحاً عليه‌السلام كَانَ فِي السَّفِينَةِ، وَكَانَ فِيهَا مَا شَاءَ اللهُ، وَكَانَتِ السَّفِينَةُ مَأْمُورَةً، فَطَافَتْ بِالْبَيْتِ وَهُوَ طَوَافُ النِّسَاءِ، وَخَلّى سَبِيلَهَا نُوحٌ عليه‌السلام، فَأَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَى الْجِبَالِ: أَنِّي وَاضِعٌ سَفِينَةَ نُوحٍ عَبْدِي عَلى جَبَلٍ مِنْكُنَّ، فَتَطَاوَلَتْ، وَشَمَخَتْ، وَتَوَاضَعَ الْجُودِيُّ ـ وَهُوَ جَبَلٌ عِنْدَكُمْ ـ فَضَرَبَتِ السَّفِينَةُ بِجُؤْجُؤِهَا الْجَبَلَ ». قَالَ: « فَقَالَ نُوحٌ عليه‌السلام عِنْدَ ذلِكَ: يَا مَارِي، أَتْقِنْ، وَهُوَ بِالسُّرْيَانِيَّةِ: يَا رَبِّ، أَصْلِحْ ».

قَالَ: فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ عليه‌السلام عَرَّضَ بِنَفْسِهِ

From him, from his father, from Ali Bin Al Hakam, raising it to Abu Baseer who said,

‘I went over to Abu Al-Hassan Musaasws during the year in which Abu Abdullahasws had passed away, so I said, ‘May I be sacrificed for youasws! What is the matter that youasws slaughtered a ram, and so and so slaughtered a camel?’ So heasws said: ‘O Abu Muhammad! Nuhas was in the ship, and therein was what Allahazwj so Desired, and the ship was under Command, so it performed the Tawāf of the House (Kabah), and it is the Tawaaf Al-Nisa, and Nuhas had freed its way.

So Allahazwj Mighty and Majestic Revealed unto the mountain: “Iazwj shall be Placing the ship of Nuhas, Myazwj servant, upon a mountain from you”. So they (the mountains) prolonged themselves to be higher, and the (Mount) Judy humbled itself, and it is a mountain in your presence. So the ship struck the mountain with its keel. So Nuhas said during that: ‘O Māry Atqin’, and it is in Assyrian (meaning): ‘O Lordazwj! Keep it well’. He (the narrator) said, ‘So I thought Abu Al-Hassanasws applying it hisasws own case’.130

13. عَنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قَالَ: « التَّوَاضُعُ أَنْ تُعْطِيَ النَّاسَ مَا تُحِبُّ أَنْ تُعْطَاهُ ».

From him, from a number of our companions, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘The humbleness is that you give the people what you love that it be given to you’.131

14. وَفِي حَدِيثٍ آخَرَ، قَالَ: قُلْتُ: مَا حَدُّ التَّوَاضُعِ الَّذِي إِذَا فَعَلَهُ الْعَبْدُ، كَانَ مُتَوَاضِعاً؟

فَقَالَ: « التَّوَاضُعُ دَرَجَاتٌ، مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ، فَيُنْزِلَهَا مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ، لَايُحِبُّ أَنْ يَأْتِيَ إِلى أَحَدٍ إِلاَّ مِثْلَ مَا يُؤْتى إِلَيْهِ، إِنْ رَأى سَيِّئَةً‌ دَرَأَهَا بِالْحَسَنَةِ، كَاظِمُ الْغَيْظِ، عَافٍ عَنِ النَّاسِ، وَاللهُ يُحِبُّ الْمُحْسِنِينَ ».

And in another Hadeeth, he said, ‘I said, ‘What is the limit of the humbleness which, when the servant does it, he would be (considered as) humble?’ So heasws said: ‘The humbleness has levels – from it is that you recognise the person in accordance with himself, so he would lodge him at his status with a peaceful heart, not loving going to anyone except with similar to what he loves to be brought to him. If he sees a sin, he shields it with the good deed, swallowing the anger, pardoning the people. And Allahazwj Loves the good doers’.132

60- بَابُ الْحُبِّ فِي اللهِّ وَ الْبُغْضِ فِي اللهَّ

Chapter 60 – The love regarding Allahazwj and the hatred regarding Allahazwj

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى وَأَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَحَبَّ لِلّهِ وَأَبْغَضَ لِلّهِ وَأَعْطى لِلّهِ، فَهُوَ مِمَّنْ كَمَلَ إِيمَانُهُ ».

A number of our companions from Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Muhammad Bin Khalid and Ali Bin Ibrahim, from his father, and Sahl Bin Ziyad, altogether, from Ibn Mahboub, from Ali BinRaib, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who loves for the Sake of Allahazwj and hates for the Sake of Allahazwj, so he is from the ones whose Emān is perfect’.133

2. ابْنُ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ سَعِيدٍ الْأَعْرَجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنْ أَوْثَقِ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللهِ، وَتُبْغِضَ فِي اللهِ، وَتُعْطِيَ فِي اللهِ، وَتَمْنَعَ فِي اللهِ ».

Ibn Mahboub, from Malik Bin Atiyya, from Saeed Al A’araj,

(It has been narrated) from Abu Abdullahasws having said: ‘From the strongest bonds of Emān is that you love regarding Allahazwj and hate regarding Allahazwj, and you give regarding Allahazwj and you deprive regarding Allahazwj’.134

3. ابْنُ مَحْبُوبٍ، عَنْ أَبِي جَعْفَرٍ ـ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ صَاحِبِ الطَّاقِ ـ عَنْ سَلاَّمِ بْنِ الْمُسْتَنِيرِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: وُدُّ الْمُؤْمِنِ لِلْمُؤْمِنِ فِي اللهِ مِنْ أَعْظَمِ شُعَبِ الْإِيمَانِ، أَلَا وَ مَنْ أَحَبَّ فِي اللهِ وَأَبْغَضَ فِي اللهِ وَأَعْطى فِي اللهِ وَمَنَعَ فِي اللهِ، فَهُوَ مِنْ أَصْفِيَاءِ اللهِ ».

Ibn Mahboub, from Abu Ja’far Muhammad Bin Al Numan Al Ahowl, Sahib Al Taaq, from Sallam Al Mustaneer,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Cordiality of the Believer to the Believer regarding Allahazwj is from the greatest of the branches of Emān. Indeed! And the one who loves regarding Allahazwj and hates regarding Allahazwj, and gives regarding Allahazwj and prevents regarding Allahazwj, so he is from the elites of Allahazwj’.135

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الْمُتَحَابِّينَ فِي اللهِ يَوْمَ الْقِيَامَةِ عَلى مَنَابِرَ مِنْ نُورٍ قَدْ أَضَاءَ نُورُ وُجُوهِهِمْ وَ نُورُ أَجْسَادِهِمْ وَنُورُ مَنَابِرِهِمْ كُلَّ شَيْ‌ءٍ حَتّى يُعْرَفُوا بِهِ، فَيُقَالُ: هؤُلَاءِ الْمُتَحَابُّونَ فِي اللهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The ones who love regarding Allahazwj would be upon Pulpits of light on the Day of Judgement. The light of their faces, and the light of their bodies, and the light of their pulpits would have illuminated everything to the extent that they would be recognised by it, so it would be said, ‘They are the ones who loved regarding Allahazwj’.136

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْحُبِّ وَالْبُغْضِ: أَمِنَ الْإِيمَانِ هُوَ؟

فَقَالَ: « وَهَلِ الْإِيمَانُ إِلاَّ الْحُبُّ وَالْبُغْضُ »، ثُمَّ تَلَا هذِهِ الْآيَةَ: (حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيانَ أُولئِكَ هُمُ الرّاشِدُونَ)

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Fuzayl Bin Yasaar who said,

‘I asked Abu Abdullahasws about the love and the hatred, are these from the Emān?’ So heasws said: ‘And is the Emān anything but the love and the hatred?’ Then heasws recited these Verses [49: 7] but Allah has endeared the Eman to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and transgression and disobedience; these it is that are the followers of a right way’.137

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ‌ أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيى ـ فِيمَا أَعْلَمُ ـ عَنْ عَمْرِو بْنِ مُدْرِكٍ الطَّائِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِأَصْحَابِهِ: أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ؟

فَقَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، وَقَالَ بَعْضُهُمُ: الصَّلَاةُ، وَقَالَ بَعْضُهُمُ: الزَّكَاةُ، وَقَالَ بَعْضُهُمُ: الصِّيَامُ، وَقَالَ بَعْضُهُمُ: الْحَجُّ وَالْعُمْرَةُ، وَقَالَ بَعْضُهُمُ: الْجِهَادُ.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لِكُلِّ مَا قُلْتُمْ فَضْلٌ وَلَيْسَ بِهِ، وَلكِنْ أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللهِ، وَالْبُغْضُ فِي اللهِ، وَتَوَالِي أَوْلِيَاءِ اللهِ، وَالتَّبَرِّي مِنْ أَعْدَاءِ اللهِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Abu Al Hassan Ali in Yahya among what he knew from Amro Bin Mudrak Al Taiy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said to hissaww companions: ‘Which bond of the Emān is the strongest?’ So they said, ‘Allahazwj and Hisazwj Rasoolsaww are more knowing’, and some of them said, ‘The Salāt’, and some of them said, ‘The Zakāt’, and some of them said, ‘The Fasts’, and some of them said, ‘The Hajj and the Umrah’, and some of them said, ‘The Jihād’.

So Rasool-Allahsaww said: ‘For everything what you said, there is a merit, and that is not it, but the strongest of the bonds of the Emān is the love regarding Allahazwj, and the hatred regarding Allahazwj, and the Wilayah of the Guardiansasws of Allahazwj, and the disavowing from the enemies of Allahazwj’.138

7. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عُمَرَ بْنِ جَبَلَةَ الْأَحْمَسِيِّ، عَنْ أَبِي‌الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمُتَحَابُّونَ فِي اللهِ يَوْمَ الْقِيَامَةِ عَلى أَرْضِ زَبَرْجَدَةٍ خَضْرَاءَ، فِي ظِلِّ عَرْشِهِ عَنْ يَمِينِهِ ـ وَكِلْتَا يَدَيْهِ يَمِينٌ ـ وُجُوهُهُمْ أَشَدُّ بَيَاضاً، وَأَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ، يَغْبِطُهُمْ بِمَنْزِلَتِهِمْ كُلُّ مَلَكٍ مُقَرَّبٍ، وَكُلُّ نَبِيٍّ مُرْسَلٍ، يَقُولُ النَّاسُ: مَنْ هؤُلَاءِ؟ فَيُقَالُ: هؤُلَاءِ الْمُتَحَابُّونَ فِي اللهِ ».

From him, from Muhammad Bin Ali, from Umar Bin Jabala Al Ahmasy, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The ones who love regarding Allahazwj, on the Day of Judgement would be upon a land of green emeralds in the Shade of Hisazwj Throne, by Hisazwj Right Hand, and both of Hisazwj Hands are right. Their faces would be intensely white and more illuminating than the emerging sun. Due to their status, they would be the envy of every Angel of Proximity, and every Mursil Prophetas. The people would be saying, ‘Who are they?’ So it would be said, ‘They are the ones who loved regarding Allahazwj’’.139

8. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « إِذَا جَمَعَ اللهُ ـ عَزَّ وَجَلَّ ـ الْأَوَّلِينَ وَالْآخِرِينَ، قَامَ مُنَادٍ فَنَادى يُسْمِعُ النَّاسَ، فَيَقُولُ: أَيْنَ الْمُتَحَابُّونَ فِي اللهِ؟ »

قَالَ: « فَيَقُومُ عُنُقٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمُ: اذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ ».

قَالَ: « فَتَلَقَّاهُمُ الْمَلَائِكَةُ، فَيَقُولُونَ: إِلى أَيْنَ؟ فَيَقُولُونَ: إِلَى الْجَنَّةِ بِغَيْرِ‌ حِسَابٍ ».

قَالَ: « فَيَقُولُونَ: فَأَيُّ ضَرْبٍ أَنْتُمْ مِنَ النَّاسِ ؟ فَيَقُولُونَ: نَحْنُ الْمُتَحَابُّونَ فِي اللهِ ».

قَالَ: « فَيَقُولُونَ: وَ أَيَّ شَيْ‌ءٍ كَانَتْ أَعْمَالُكُمْ؟ قَالُوا: كُنَّا نُحِبُّ فِي اللهِ، وَنُبْغِضُ فِي اللهِ » قَالَ: « فَيَقُولُونَ: نِعْمَ أَجْرُ الْعَامِلِينَ ».

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Abu Hamza Al Sumaly,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘When Allahazwj Gathers the former ones and the later ones, a Caller would stand up and Call out, which the people would hear. So he would be saying: ‘Where are those who loved regarding Allahazwj?’ Heasws said: ‘So some necks from the people would arise, and it would be said to them: ‘Go to the Paradise without Reckoning!’

Heasws said: ‘So the Angels would meet them and they would be saying: ‘To where?’ So they would be saying, ‘To the Paradise without Reckoning’. So they would be saying: ‘So which group are you from the people?’ So they would be saying, ‘We are the ones who love regarding Allahazwj’. So they would be saying: ‘And which thing was your deeds?’ They would say, ‘We used to love regarding Allahazwj and hate regarding Allahazwj’. So they would be saying: ‘The best is the Recompense of the workers’.140

9. عَنْهُ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَمَّنْ ذَكَرَهُ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ: عِلْمُهُ بِاللهِ، وَمَنْ يُحِبُّ، وَمَنْ يُبْغِضُ ».

From him, from Ali Bin Hassan, from the one who mentioned it, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullahasws having said: ‘There (things) are from the signs of a Momin (the Believer) – His knowledge in Allahazwj, and the one whom he loves, and the one whom he hates’.141

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَحَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الرَّجُلَ لَيُحِبُّكُمْ وَمَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ، فَيُدْخِلُهُ‌ اللهُ الْجَنَّةَ بِحُبِّكُمْ؛ وَإِنَّ الرَّجُلَ لَيُبْغِضُكُمْ وَمَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ، فَيُدْخِلُهُ اللهُ بِبُغْضِكُمُ النَّارَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullahasws having said: ‘The man would love you all and he does not recognise what you are upon (the Wilayah), so Allahazwj would Enter him into the Paradise due to his love for you; and the man would hate you all and does not recognise what you are upon (the Wilayah), so Allahazwj would Enter him into the Fire due to his hatred for you’.142

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ الْعَرْزَمِيِّ، عَنْ أَبِيهِ، عَنْ جَابِرٍ الْجُعْفِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ فِيكَ خَيْراً، فَانْظُرْ إِلى قَلْبِكَ، فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللهِ وَيُبْغِضُ أَهْلَ مَعْصِيَتِهِ، فَفِيكَ خَيْرٌ وَاللهُ يُحِبُّكَ؛ وَإِنْ كَانَ يُبْغِضُ أَهْلَ طَاعَةِ اللهِ وَيُحِبُّ أَهْلَ مَعْصِيَتِهِ، فَلَيْسَ فِيكَ خَيْرٌ وَاللهُ يُبْغِضُكَ، وَالْمَرْءُ مَعَ مَنْ أَحَبَّ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Al Arzamy, from his father, from Jabir Al Ju’fy,

(It has been narrated) from Abu Ja’farasws having said: ‘Whenever you intend to know that there is goodness in you, so look at your heart. So if it loves the people obedient to Allahazwj and hates the people disobedient to Allahazwj, so there is goodness in you and Allahazwj Loves you. And if it was so that it hates the people obedient to Allahazwj and loves the people disobedient to Himazwj, so there is no goodnes in you and Allahazwj Hates you. And the person would be with the one who he loves’.143

12. عَنْهُ، عَنْ أَبِي عَلِيٍّ الْوَاسِطِيِّ، عَنِ الْحُسَيْنِ بْنِ أَبَانٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَوْ أَنَّ رَجُلاً أَحَبَّ رَجُلاً لِلّهِ، لَأَثَابَهُ اللهُ عَلى حُبِّهِ إِيَّاهُ، وَإِنْ كَانَ الْمَحْبُوبُ فِي عِلْمِ اللهِ مِنْ أَهْلِ النَّارِ؛ وَلَوْ أَنَّ رَجُلاً أَبْغَضَ رَجُلاً لِلّهِ، لَأَثَابَهُ‌ اللهُ عَلى بُغْضِهِ إِيَّاهُ، وَإِنْ كَانَ الْمُبْغَضُ فِي عِلْمِ اللهِ مِنْ أَهْلِ الْجَنَّةِ ».

From him, from Abu Ali Al Wasity, from Al Husayn Bin Aban, from the one who mentioned,

(It has been narrated) from Abu Ja’farasws having said: ‘If a man were to love a man for the Sake of Allahazwj, Allahazwj would Reward him upon his love for him, and even if it was so that the beloved was from the people of the Fire in the Knowledge of Allahazwj; and if a man were to hate a man for the Sake of Allahazwj Allahazwj would Reward him upon his hatred for him, and even if it was so that the hated one was from the people of the Paradise in the Knowledge of Allahazwj’.144

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ بَشِيرٍ الْكُنَاسِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَدْ يَكُونُ حُبٌّ فِي اللهِ وَرَسُولِهِ وَحُبٌّ فِي الدُّنْيَا، فَمَا كَانَ فِي اللهِ وَرَسُولِهِ، فَثَوَابُهُ عَلَى اللهِ؛ وَمَا كَانَ فِي الدُّنْيَا، فَلَيْسَ بِشَيْ‌ءٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn BiN Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bashir Al Kunasy,

(It has been narrated) from Abu Abdullahasws having said: ‘There may happen to be love regarding Allahazwj and Hisazwj Rasoolsaww and love regarding the world. So whatever was regarding Allahazwj and Hisazwj Rasoolsaww, so its Reward is upon Allahazwj; and whatever was regarding the world, so it is not with anything’.145

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «إِنَّ الْمُسْلِمَيْنِ يَلْتَقِيَانِ، فَأَفْضَلُهُمَا أَشَدُّهُمَا حُبّاً لِصَاحِبِهِ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullahasws having said: ‘If two Muslims were to meet, so the superior of the two would be the one with more intense love for his companion’.146

15. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَابْنِ فَضَّالٍ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «مَا الْتَقى مُؤْمِنَانِ قَطُّ إِلاَّ كَانَ أَفْضَلُهُمَا أَشَدَّهُمَا حُبّاً لِأَخِيهِ».

From him, from Ahmad Bin Muhammad Bin Abu Nasr, and Ibn Fazzal, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws having said: ‘No two’Momineen’ (Believers) would meet at all except that the superior of the two would be with more intense love for his brother’.147

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِمْرَانَ السَّبِيعِيِّ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَلَمْ يُبْغِضْ عَلَى الدِّينِ، فَلَا دِينَ لَهُ».

Al Husayn Bin Muhammad, from Muhammad Bin Imran Al Sabi’e, from Abdullah Bin Jabala, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Everyone who does not love upon the Religion and does not hate upon the Religion, so there is no Religion for him’.148

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 8

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 9

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 10

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 11

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 12

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 13

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 14

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 15

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 16

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 17

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 18

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 1

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 2

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 3

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 4

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 5

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 6

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 1

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 2

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 3

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 4

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 5

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 6

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 7

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 8

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 9

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 10

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 11

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 12

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 1

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 2

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 3

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 4

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 5

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 6

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 7

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 1

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 2

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 3

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 4

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 5

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 6

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 7

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 8

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 9

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 10

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 1

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 2

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 3

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 4

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 5

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 6

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 7

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 8

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 9

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 10

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 11

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 12

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 13

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 1

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 2

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 3

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 4

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 5

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 6

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 7

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 8

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 9

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 1

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 2

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 3

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 4

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 5

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 6

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 7

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 8

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 9

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 10

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 11

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 12

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 13

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 14

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 15

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 16

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 17

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 18

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 19

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 20

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 21

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 1

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 2

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 3

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 4

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 5

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 6

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 1

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 2

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 3

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 4

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 5

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 6

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 7

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 8

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 9

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 10

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 11

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 12

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 13

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 14

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 15

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 16

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 1

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 2

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 3

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 4

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 5

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 6

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 7

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 8

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 9

128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 10

129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 11

130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 12

131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 13

132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 14

133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 1

134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 2

135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 3

136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 4

137 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 5

138 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 6

139 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 7

140 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 8

141 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 9

142 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 10

143 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 11

144 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 12

145 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 13

146 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 14

147 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 15

148 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 16

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (5)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

61- بَابُ ذَمِّ الدُّنْيَا وَ الزُّهْدِ فِيهَا

Chapter 61 – Condemning the world and (adopting) the ascetism in it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ الْجَزَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ زَهِدَ فِي الدُّنْيَا أَثْبَتَ اللهُ الْحِكْمَةَ فِي قَلْبِهِ، وَأَنْطَقَ بِهَا لِسَانَهُ، وَبَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَدَوَاءَهَا، وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِماً إِلى دَارِ السَّلَامِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid Al Hareyri,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is ascetic in the world, Allahazwj would Affirm the wisdom in his heart, and he would speak with it by his tongue, and he would have an insight into the faults of the world – its ailments, and its cures; and he would exit from the world safely into the House of Peace’.1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنِ الْقَاسِمِ‌ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « جُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ، وَجُعِلَ مِفْتَاحُهُ الزُّهْدَ فِي الدُّنْيَا ».

ثُمَّ قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَايَجِدُ الرَّجُلُ حَلَاوَةَ الْإِيمَانِ فِي قَلْبِهِ حَتّى لَا يُبَالِيَ مَنْ أَكَلَ الدُّنْيَا ».

ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « حَرَامٌ عَلى قُلُوبِكُمْ أَنْ تَعْرِفَ حَلَاوَةَ الْإِيمَانِ حَتّى تَزْهَدَ فِي الدُّنْيَا ».

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The goodness, all of it, is made to be in a house, and its key has been made to be the ascetism in the world’.

Then heasws said: ‘Rasool-Allahsaww said: ‘The man will not find the sweetness of the Emān in his heart until he does not care of consuming the world’. Then Abu Abdullahasws said: ‘It is Prohibited upon your hearts that you recognise the sweetness of the Emān until you are an ascetic (abstinent) in the world’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِنَّ مِنْ أَعْوَنِ الْأَخْلَاقِ عَلَى الدِّينِ الزُّهْدَ فِي الدُّنْيَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub Al Khazzaz, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineenasws said: ‘From the most supportive of manners upon the world is the ascetism in the world’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ‌ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبَرِيدِ، عَنْ أَبِيهِ: أَنَّ رَجُلاً سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام عَنِ الزُّهْدِ، فَقَالَ: « عَشَرَةُ أَشْيَاءَ، فَأَعْلى دَرَجَةِ الزُّهْدِ أَدْنى دَرَجَةِ الْوَرَعِ، وَأَعْلى دَرَجَةِ الْوَرَعِ أَدْنى دَرَجَةِ الْيَقِينِ، وَأَعْلى دَرَجَةِ الْيَقِينِ أَدْنى دَرَجَةِ الرِّضَا، أَلَا وَإِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللهِ عَزَّ وَجَلَّ: (لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَلا تَفْرَحُوا بِما آتاكُمْ) ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Ali Bin Hashim Bin Al Bareyd,

(It has been narrated) from his father that a man asked Aliasws Bin Al-Husaynasws about the ascetism. So heasws said: ‘(It has) ten levels. So the highest level of the ascetism is the lowest level of the piety, and the highest level of the piety is the lowest level of the conviction, and the highest level of the convition is the lowest level of the satisfaction. Indeed! And the ascetism in a Verse from the Book of Allahazwj [57: 23] So that you may not despair over what has escaped you, nor be happy at what He has Given you’.4

5. وَبِهذَا الْإِسْنَادِ، عَنِ الْمِنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام وَهُوَ يَقُولُ: « كُلُّ قَلْبٍ فِيهِ شَكٌّ أَوْ شِرْكٌ فَهُوَ سَاقِطٌ، وَإِنَّمَا أَرَادُوا بِالزُّهْدِ فِي الدُّنْيَا لِتَفْرُغَ قُلُوبُهُمْ لِلْآخِرَةِ ».

And by this chain, from Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullahasws and heasws saying’Every heart wherein is a doubt or an association (Shirk), so it is fallen; and rather what is intended by the ascetism in the world is to free your hearts for the Hereafter’.5

6. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ‌ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِنَّ عَلَامَةَ الرَّاغِبِ فِي ثَوَابِ الْآخِرَةِ زُهْدُهُ فِي عَاجِلِ زَهْرَةِ الدُّنْيَا؛ أَمَا إِنَّ زُهْدَ الزَّاهِدِ فِي هذِهِ الدُّنْيَا لَايَنْقُصُهُ مِمَّا قَسَمَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ فِيهَا وَإِنْ زَهِدَ، وَإِنَّ حِرْصَ الْحَرِيصِ عَلى عَاجِلِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا لَايَزِيدُهُ فِيهَا وَإِنْ حَرَصَ؛ فَالْمَغْبُونُ مَنْ حُرِمَ حَظَّهُ مِنَ الْآخِرَةِ ».

Ali, from his father, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘A sign of the one desirous of the Rewards of the Hereater is his ascetism in the present blossoms of the world. But, the ascetism of the ascetic in this world would not reduce for him from whatever Allahazwj Mighty and Majestic has Apportioned for him regarding it, and even if he was ascetic; and if he was covetous upon the present blossoms of the life of the world, it would not increase him in it, even if he was covetous. The cheated one is the one who is deprived of his share from the Hereafter’.6

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا أَعْجَبَ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم شَيْ‌ءٌ مِنَ الدُّنْيَا إِلاَّ أَنْ يَكُونَ فِيهَا جَائِعاً خَائِفاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khash’amy, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘Nothing from the world astounded Rasool-Allahsaww except if there happened to be hunger and fear in it’.7

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ يَحْيى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « خَرَجَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم وَهُوَ مَحْزُونٌ، فَأَتَاهُ مَلَكٌ، وَمَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ، فَقَالَ: يَا مُحَمَّدُ، هذِهِ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ، يَقُولُ لَكَ رَبُّكَ: افْتَحْ وَخُذْ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ أَنْ تُنْقَصَ شَيْئاً عِنْدِي.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الدُّنْيَا دَارُ مَنْ لَادَارَ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَاعَقْلَ لَهُ.

فَقَالَ الْمَلَكُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً، لَقَدْ سَمِعْتُ هذَا الْكَلَامَ مِنْ مَلَكٍ يَقُولُهُ فِي السَّمَاءِ الرَّابِعَةِ حِينَ أُعْطِيتُ الْمَفَاتِيحَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws who said: ‘The Prophetsaww came out and hesaww was in grief. So an Angel came over to himsaww, and with him were keys to the treasures of the earth, and he said: ‘O Muhammadsaww! These are keys to the treasures of the earth. Yoursaww Lordazwj is Saying to yousaww”Open and take from it whatever yousaww so desire to from without there being a reduction of anything in My Presence”‘.

So Rasool-Allahsaww said: ‘The world is a house for the one what has no house for him, and for it there is a collection for the one who has no intellect for him’. So the Angel said: ‘By the Oneazwj Who Sent yousaww with the Truth as a Prophetsaww, I had heard this speech from an Angel saying it in the fourth sky, when I was given the keys’’.8

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَرَّ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِجَدْيٍ أَسَكَّ، مُلْقًى عَلى مَزْبَلَةٍ مَيْتاً، فَقَالَ لِأَصْحَابِهِ: كَمْ يُسَاوِي هذَا؟ فَقَالُوا: لَعَلَّهُ لَوْ كَانَ حَيّاً لَمْ يُسَاوِ دِرْهَماً، فَقَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: وَالَّذِي نَفْسِي بِيَدِهِ، لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هذَا الْجَدْيِ عَلى أَهْلِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww passed by an earless goat who had been thrown upon the rubbish heap, dead. So hesaww said to hissaww companions: ‘How much would this one be worth when alive?’ So they said, Perhaps, if he was alive, it would not equate to a Dirham’. So the Prophetsaww said: ‘By the Oneazwj in Whose Hand is mysaww soul! This world is worth less to Allahazwj than this goat is upon its owners’.9

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَمَّنْ ذَكَرَهُ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْراً زَهَّدَهُ فِي الدُّنْيَا، وَفَقَّهَهُ فِي الدِّينِ، وَبَصَّرَهُ عُيُوبَهَا؛ وَمَنْ أُوتِيَهُنَّ فَقَدْ أُوتِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ ». وَقَالَ: « لَمْ يَطْلُبْ أَحَدٌ الْحَقَّ بِبَابٍ أَفْضَلَ مِنَ الزُّهْدِ فِي الدُّنْيَا، وَهُوَ ضِدٌّ لِمَا طَلَبَ أَعْدَاءُ الْحَقِّ ».

قُلْتُ: جُعِلْتُ فِدَاكَ، مِمَّا ذَا ؟

قَالَ: « مِنَ الرَّغْبَةِ فِيهَا » وَقَالَ: « أَلَا مِنْ صَبَّارٍ كَرِيمٍ، فَإِنَّمَا هِيَ أَيَّامٌ قَلَائِلُ، أَلَا إِنَّهُ حَرَامٌ عَلَيْكُمْ أَنْ تَجِدُوا طَعْمَ الْإِيمَانِ حَتّى تَزْهَدُوا فِي الدُّنْيَا ».

قَالَ: وَسَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا تَخَلَّى الْمُؤْمِنُ مِنَ الدُّنْيَا سَمَا، وَوَجَدَ حَلَاوَةَ حُبِّ اللهِ، وَكَانَ عِنْدَ أَهْلِ الدُّنْيَا كَأَنَّهُ قَدْ خُولِطَ، وَإِنَّمَا خَالَطَ الْقَوْمَ حَلَاوَةُ حُبِّ اللهِ، فَلَمْ يَشْتَغِلُوا بِغَيْرِهِ ».

قَالَ: وَسَمِعْتُهُ يَقُولُ: « إِنَّ الْقَلْبَ إِذَا صَفَا ضَاقَتْ بِهِ الْأَرْضُ حَتّى يَسْمُوَ ».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from the one who mentioned it, from the one who mentioned it, from Abdullah Bin Al Qasim,

(It has been narrated) from Abu Abdullahasws having said: ‘When Allahazwj Intends goodness with a servant, Heazwj Causes him to be an ascetic in the world and to have an understanding regarding the Religion, and to have an insight into its faults, and the one who has been Given these, so he has been given the best of the world and the Hereafter’.

And heasws said: ‘No one would (be able to) seek the truth by a door superior than the ascetism in the world, and it is opposite of what the enemies of the truth are seeking’. I said, ‘May I be sacrificed for youasws! What is that from?’ Heasws said: ‘From the desire with regards to it’.

And heasws said: ‘Is he not from the prestigious patient ones, as rather, these are (only) a few days (of this worldly life). Indeed! It is Prohibited upon you all that you would find the taste of the Emān until you are ascetic in the world’.

He (the narrator) said, ‘And I heard Abu Abdullahasws saying: ‘When a Believer isolates from the world, he would soar and find the sweetness of the love of Allahazwj, and in the presence of the people of the world he would be as if he is muddled up, and rather the people are isolated from the sweetness of the love of Allahazwj. Therefore, do not pre-occupy yourselves with something else’.

He (the narrator) said, ‘And I heard himasws saying: ‘When a heart is cleansed, the earth will look small for him until he gains real height (of the Irfan – recognition of the Divine Mysteries)’.10

11. عَلِيٌّ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ‌ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ، عَنْ مَعْمَرِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ، قَالَ: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللهِ عَزَّ وَجَلَّ؟

وَالْحِرْصُ، وَهِيَ مَعْصِيَةُ آدَمَ وَحَوَّاءَ حِينَ قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُمَا: (فَكُلا مِنْ حَيْثُ شِئْتُما وَلا تَقْرَبا هذِهِ الشَّجَرَةَ فَتَكُونا مِنَ الظّالِمِينَ) فَأَخَذَا مَا لَاحَاجَةَ بِهِمَا إِلَيْهِ، فَدَخَلَ ذلِكَ عَلى ذُرِّيَّتِهِمَا إِلى يَوْمِ الْقِيَامَةِ، وَذلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ.

ثُمَّ الْحَسَدُ، وَهِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ، فَقَتَلَهُ، فَتَشَعَّبَ مِنْ ذلِكَ حُبُّ النِّسَاءِ، وَحُبُّ الدُّنْيَا، وَحُبُّ الرِّئَاسَةِ، وَحُبُّ الرَّاحَةِ، وَحُبُّ الْكَلَامِ، وَحُبُّ الْعُلُوِّ وَ الثَّرْوَةِ، فَصِرْنَ سَبْعَ خِصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا، فَقَالَ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ؛ وَالدُّنْيَا دُنْيَاءَانِ: دُنْيَا بَلَاغٍ، وَدُنْيَا مَلْعُونَةٍ ».

Ali, from his father, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Shihad who said,

‘Aliasws Bin Al-Husaynasws was asked, ‘Which of the deeds is superior in the Presence of Allahazwj Might and Majestic?’ So heasws said: ‘There is none from the deeds, after the recognition of Allahazwj Majestic and Mighty, and recognition of Hisazwj Rasoolsaww more superior than hatred of the world, and in that are a lot of branches, and the disobedience also has branches (as well)’.

So the first of what Allahazwj was disobeyed with was the arrogance, and it is the disobedience of Ibleesla when hela refused, and was arrogant, and hela was from the disbelievers.

And greed, it is the disobedience of Adamas and Hawwaas when Allahazwj Mighty and Majestic Said for themas [2: 35] and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become from the unjust. So theyas took what there was no need with them to it. Thus, that entered upon theiras offspring up to the Day of Judgement, and that is the most of what the son of Adamas sees is what he does not have a need for it.

Then the envy, and it is a disobedience of the sonla of Adamas where he envied hisla brotheras, so hela killed himas. Thus, from that branched out the love of the women, and the love of the world, and love of the government, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. So these came to be seven characteristics, being gathered in the love for the world. Therefore, the Prophetsas, and the knowledgeable onesasws said after recognising that: ‘The love for the world is the head of the sins’. And the world is two (types of) world – the world of the bare necessities and the condemned world’.11

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ فِي طَلَبِ الدُّنْيَا إِضْرَاراً بِالْآخِرَةِ، وَفِي طَلَبِ الْآخِرَةِ إِضْرَاراً بِالدُّنْيَا، فَأَضِرُّوا بِالدُّنْيَا؛ فَإِنَّهَا أَحَقُّ بِالْإِضْرَارِ ».

Ali Bin Ibrahim, from his father from Ibn Abu Umeyr, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘In seeking of the world there is loss incurred with the Hereafter and in seeking the Hereafter there is loss incurred with the world. So incur losses with the world for it is more appropriate with the losses’.12

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: حَدِّثْنِي بِمَا أَنْتَفِعُ بِهِ.

فَقَالَ: « يَا أَبَا عُبَيْدَةَ، أَكْثِرْ ذِكْرَ الْمَوْتِ؛ فَإِنَّهُ لَمْ يُكْثِرْ إِنْسَانٌ ذِكْرَ الْمَوْتِ إِلاَّ زَهِدَ فِي الدُّنْيَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Abu Ubeyda Al Haza’a who said,

‘I said to Abu Ja’farasws, ‘(Please) Narrate to me with what I can benefit from’. So heasws said: ‘O Abu Ubeyda! Frequently remember the death, for a human being would not frequent in remembering the death except that he would be an ascetic in the world’.13

14. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنْ دَاوُدَ الْأَبْزَارِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَلَكٌ يُنَادِي كُلَّ يَوْمٍ: ابْنَ آدَمَ، لِدْ لِلْمَوْتِ، وَاجْمَعْ لِلْفَنَاءِ، وَابْنِ لِلْخَرَابِ ».

From him, from Ali Bin Al Hakam, from Al Hakam Bin Ayman, from Dawood Al Abzary who said,

‘Abu Ja’farasws said: ‘An Angels calls out every day: ‘O son of Adamas! You are begetting for the death, and amassing for the perishing, and building for the ruination’.14

15. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ أَبَانٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا: إِنَّ الدُّنْيَا قَدِ ارْتَحَلَتْ مُدْبِرَةً، وَإِنَّ الْآخِرَةَ قَدِ ارْتَحَلَتْ مُقْبِلَةً، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ؛ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا. أَلَا وَكُونُوا مِنَ الزَّاهِدِينَ فِي الدُّنْيَا، الرَّاغِبِينَ فِي الْآخِرَةِ. أَلَا إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا اتَّخَذُوا الْأَرْضَ بِسَاطاً، وَالتُّرَابَ فِرَاشاً، وَالْمَاءَ طِيباً، وَقُرِّضُوا مِنَ الدُّنْيَا تَقْرِيضاً أَلَا وَمَنِ اشْتَاقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ، وَمَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ، وَمَنْ زَهِدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ. أَلَا إِنَّ لِلّهِ عِبَاداً كَمَنْ رَأى أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ مُخَلَّدِينَ، وَكَمَنْ رَأى أَهْلَ النَّارِ فِي النَّارِ مُعَذَّبِينَ، شُرُورُهُمْ مَأْمُونَةٌ، وَقُلُوبُهُمْ مَحْزُونَةٌ؛ أَنْفُسُهُمْ عَفِيفَةٌ، وَحَوَائِجُهُمْ خَفِيفَةٌ؛ صَبَرُوا أَيَّاماً قَلِيلَةً، فَصَارُوا بِعُقْبى رَاحَةٍ طَوِيلَةٍ. أَمَّا اللَّيْلَ فَصَافُّونَ أَقْدَامَهُمْ، تَجْرِي دُمُوعُهُمْ عَلى خُدُودِهِمْ، وَهُمْ‌ يَجْأَرُونَ إِلى رَبِّهِمْ، يَسْعَوْنَ فِي فَكَاكِ رِقَابِهِمْ. وَأَمَّا النَّهَارَ فَحُلَمَاءُ، عُلَمَاءُ، بَرَرَةٌ، أَتْقِيَاءُ، كَأَنَّهُمْ الْقِدَاحُ قَدْ بَرَاهُمُ الْخَوْفُ مِنَ الْعِبَادَةِ، يَنْظُرُ إِلَيْهِمُ النَّاظِرُ، فَيَقُولُ: مَرْضى ـ وَمَا بِالْقَوْمِ مِنْ مَرَضٍ ـ أَمْ خُولِطُوا فَقَدْ خَالَطَ الْقَوْمَ أَمْرٌ عَظِيمٌ مِنْ ذِكْرِ النَّارِ وَمَا فِيهَا ».

From him, from Ali Bin Al Hakam, from Umar Bin Aban, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Aliasws Bin Al-Husaynasws said: ‘The world is travelling away from you and the Hereafter is travelling towards you, and for each one of the those are (like being) sons (to). So be from the sons of the Hereafter and do not become from the sons of the world; and become from the ascetics in the world desirous for the Hereafter. Indeed! The ascetics in the world are taking the ground as a habitat and the dust as a bedding and the water as a perfurme, and have cut off from the world with a cutting off.

Indeed! The one who is desirous to the Paradise would rein himself from the lustful desires, and the one fearful from the Fire would retract from the Prohibitions, and the one ascetic in the world, the difficulties would become easire upon him. Indeed! For Allahazwj there are such servants as if they can see the people of the Paradise being in the Paradise eternally, and like the ones who see the people of the Fire being Punished in the Fire.

Their wickedness is safe (locked away), and their hearts are grieving, their selves are chaste, and their needs are light. They are observing patience for a few days and they would end up with a prolonged rest. As for the night, so they are forming a row with their feet, their tears flowing upon their cheeks, and they are supplicating to their Lordazwj striving to free their necks (from the Fire).

And as for the day, so they are forbearing, scholarly, righteous, pious, as if like the arrows freed from the fins (slim) due to worship. The beholder would look at them and he would be saying, ‘A sickness’; and (but) there is no sickness with the group or any confusion, for the group has indulged in a great matter from the remembrance of the Fire and whatever is in it’.15

16. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي عَبْدِ اللهِ الْمُؤْمِنِ، عَنْ جَابِرٍ، قَالَ: دَخَلْتُ عَلى أَبِي جَعْفَرٍ عليه‌السلام، فَقَالَ: « يَا جَابِرُ، وَاللهِ إِنِّي لَمَحْزُونٌ، وَ إِنِّي لَمَشْغُولُ الْقَلْبِ ».

قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا شُغُلُكَ ؟ وَمَا حُزْنُ قَلْبِكَ؟

فَقَالَ: « يَا جَابِرُ، إِنَّهُ مَنْ دَخَلَ قَلْبَهُ صَافِي خَالِصِ دِينِ اللهِ، شَغَلَ قَلْبَهُ عَمَّا سِوَاهُ؛ يَا جَابِرُ، مَا الدُّنْيَا؟ وَمَا عَسى أَنْ تَكُونَ الدُّنْيَا؟ هَلْ هِيَ إِلاَّ طَعَامٌ أَكَلْتَهُ، أَوْ ثَوْبٌ لَبِسْتَهُ، أَوِ امْرَأَةٌ أَصَبْتَهَا؟

يَا جَابِرُ، إِنَّ الْمُؤْمِنِينَ لَمْ يَطْمَئِنُّوا إِلَى الدُّنْيَا بِبَقَائِهِمْ فِيهَا، وَلَمْ يَأْمَنُوا قُدُومَهُمُ الْآخِرَةَ.

يَا جَابِرُ، الْآخِرَةُ دَارُ قَرَارٍ، وَالدُّنْيَا دَارُ فَنَاءٍ وَزَوَالٍ، وَلكِنْ أَهْلُ الدُّنْيَا أَهْلُ غَفْلَةٍ، وَكَأَنَّ الْمُؤْمِنِينَ هُمُ الْفُقَهَاءُ، أَهْلُ فِكْرَةٍ وَعِبْرَةٍ، لَمْ يُصِمَّهُمْ عَنْ ذِكْرِ اللهِ ـ جَلَّ اسْمُهُ ـ مَا سَمِعُوا بِآذَانِهِمْ، وَلَمْ يُعْمِهِمْ عَنْ ذِكْرِ اللهِ مَا رَأَوْا مِنَ الزِّينَةِ بِأَعْيُنِهِمْ، فَفَازُوا بِثَوَابِ‌ الْآخِرَةِ كَمَا فَازُوا بِذلِكَ الْعِلْمِ.

وَاعْلَمْ يَا جَابِرُ، أَنَّ أَهْلَ التَّقْوى أَيْسَرُ أَهْلِ الدُّنْيَا مَؤُونَةً، وَأَكْثَرُهُمْ لَكَ مَعُونَةً، تَذْكُرُ فَيُعِينُونَكَ، وَإِنْ نَسِيتَ ذَكَّرُوكَ، قَوَّالُونَ بِأَمْرِ اللهِ، قَوَّامُونَ عَلى أَمْرِ اللهِ، قَطَعُوا مَحَبَّتَهُمْ بِمَحَبَّةِ رَبِّهِمْ، وَوَحَشُوا الدُّنْيَا لِطَاعَةِ مَلِيكِهِمْ، وَنَظَرُوا إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ وَإِلى مَحَبَّتِهِ بِقُلُوبِهِمْ، وَعَلِمُوا أَنَّ ذلِكَ هُوَ الْمَنْظُورُ إِلَيْهِ لِعَظِيمِ شَأْنِهِ، فَأَنْزِلِ الدُّنْيَا كَمَنْزِلٍ نَزَلْتَهُ ثُمَّ ارْتَحَلْتَ عَنْهُ، أَوْ كَمَالٍ وَجَدْتَهُ فِي مَنَامِكَ، فَاسْتَيْقَظْتَ وَلَيْسَ مَعَكَ مِنْهُ شَيْ‌ءٌ، إِنِّي إِنَّمَا ضَرَبْتُ لَكَ هذَا مَثَلاً؛ لِأَنَّهَا عِنْدَ أَهْلِ اللُّبِّ وَالْعِلْمِ بِاللهِ كَفَيْ‌ءِ الظِّلَالِ.

يَا جَابِرُ، فَاحْفَظْ مَا اسْتَرْعَاكَ اللهُ ـ جَلَّ وَعَزَّ ـ مِنْ دِينِهِ وَحِكْمَتِهِ، وَلَا تَسْأَلَنَّ عَمَّا لَكَ عِنْدَهُ إِلاَّ مَا لَهُ عِنْدَ نَفْسِكَ، فَإِنْ تَكُنِ الدُّنْيَا عَلى غَيْرِ مَا وَصَفْتُ لَكَ، فَتَحَوَّلْ إِلى دَارِ الْمُسْتَعْتَبِ، فَلَعَمْرِي لَرُبَّ حَرِيصٍ عَلى أَمْرٍ قَدْ شَقِيَ بِهِ حِينَ أَتَاهُ، وَلَرُبَّ كَارِهٍ لِأَمْرٍ قَدْ سَعِدَ بِهِ حِينَ أَتَاهُ، وَذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (وَلِيُمَحِّصَ اللهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكافِرِينَ) ».

From him, from Ali Bin Al Hakam, from Abu Abdullah Al Momine, from Jabir who said,

‘I went over to Abu Ja’farasws, so heasws said: ‘O Jabir! By Allahazwj Iasws am grieved and Iasws pre-occupied of heart’. I said, ‘May I be sacrificed for youasws! What grieves yourasws heart?’ O Jabir! The one in whose heart enters the purity (and) sincerity for the Religion of Allahazwj, it pre-occupies his heart from what is besides it. O Jabir! What is the world and what can the world happen to be? Is it only the food that you eat, or clothes you wear, or a woman you accompany with?

O Jabir! The Believers do not rest assured to the world by their remaining in it, and do not feel secure of their proceeding to the Hereafter. O Jabir! The Hereafter is a house of (permanent) abode and the world is a house of annihilation and decline, but the people of the world are oblivious, and it is as if the Believers, they are the understanding ones, the thinking people, learners. They are not deafened from the Mention of Allahazwj, Majestic is Hisazwj Name, what they are hearing by their ears, and they are not blinded from the Remembrance of Allahazwj, what they are seeing from the adornments by their eyes.

Thus, they have been successful with (achieving) the Rewards of the Hereafter just as they were successful with (acquiring) that knowledge. And know, O Jabir, that the people of piety are the people with the smallest of provisions of the world, and they (are the) people who provide the most to you. You mention them and they will be assisting you, and if you forget, they would mention you.

They are speaking by the Commands of Allahazwj, steadfast upon the Commands of Allahazwj. Their love (for others) and their desires for the world and their kings is cut-off by their love for their Lordazwj, and they are looking towards Allahazwj Mighty and Majestic and to Hisazwj Love by their hearts, and they know that the looking towards Himazwj is a great affair.

So (for them) the world is a lodge like a lodge they lodge in, then they depart from it, or like wealth you tend to see in your dream, and then you wake up, and there is nothing from it with you. Iasws, rather struck this example for you because it (the world) in the view of the people of understanding and knowledge with Allahazwj, is like a passing shadow.

O Jabir! Protect whatever Allahazwj Mighty and Majestic has Attracted you with from Hisazwj Religion and Hisazwj Wisdom, and do not ask about what there is for you in Hisazwj Presence, except what is there for Himazwj in your soul. So if the world happens to be upon other than what Iasws have described to you, so reconsider it as a house of reproach (blame). So the person is sometimes greedy upon a matter and would be miserable with it when it comes to him, and sometimes he dislikes a matter which he would be happy with it when it comes to him, and these are the Words of Allahazwj Mighty and Majestic [3: 141] And that He may Examine those who believe and wipe out the unbelievers’.16

17. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام، قَالَ: « قَالَ أَبُو ذَرٍّ رَحِمَهُ اللهُ: جَزَى اللهُ الدُّنْيَا عَنِّي مَذَمَّةً بَعْدَ رَغِيفَيْنِ مِنَ الشَّعِيرِ: أَتَغَدّى بِأَحَدِهِمَا، وَأَتَعَشّى بِالْآخَرِ، وَبَعْدَ شَمْلَتَيِ الصُّوفِ: أَتَّزِرُ بِإِحْدَاهُمَا، وَأَتَرَدّى بِالْأُخْرى ».

From him, from Ali Bin Al Hakam, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahimasws (7th Imamasws) having said: ‘Abu Zarrra, may Allahazwj have Mercy on himra said, ‘May Allahazwj Condemn the world on myra behalf after two loaves of barley, Ira can have lunch with one of them and dinner with the other, and after two woolen clothes Ias wear as a trouser with one of them, and as a cloak with the other one’.17

18. وَعَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْمُثَنّى، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبُو ذَرٍّ ـ رَضِيَ اللهُ عَنْهُ ـ يَقُولُ فِي خُطْبَتِهِ: يَا مُبْتَغِيَ الْعِلْمِ، كَأَنَّ شَيْئاً مِنَ الدُّنْيَا لَمْ يَكُنْ شَيْئاً، إِلاَّ‌ مَا يَنْفَعُ خَيْرُهُ وَيَضُرُّ شَرُّهُ، إِلاَّ مَنْ رَحِمَ اللهُ.

يَا مُبْتَغِيَ الْعِلْمِ، لَايَشْغَلْكَ أَهْلٌ وَلَا مَالٌ عَنْ نَفْسِكَ، أَنْتَ يَوْمَ تُفَارِقُهُمْ كَضَيْفٍ بِتَّ فِيهِمْ، ثُمَّ غَدَوْتَ عَنْهُمْ إِلى غَيْرِهِمْ، وَالدُّنْيَا وَالْآخِرَةُ كَمَنْزِلٍ تَحَوَّلْتَ مِنْهُ إِلى غَيْرِهِ، وَمَا بَيْنَ الْمَوْتِ وَالْبَعْثِ إِلاَّ كَنَوْمَةٍ نِمْتَهَا، ثُمَّ اسْتَيْقَظْتَ مِنْهَا.

يَا مُبْتَغِيَ الْعِلْمِ، قَدِّمْ لِمَقَامِكَ بَيْنَ يَدَيِ اللهِ عَزَّ وَجَلَّ؛ فَإِنَّكَ مُثَابٌ بِعَمَلِكَ، كَمَا تَدِينُ تُدَانُ يَا مُبْتَغِيَ الْعِلْمِ ».

And from him, from Ali Bin Al Hakam, from Al Musna, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Abu Zarrra, may Allahazwj be Pleased with himra said in a sermon, ‘O seeker of the knowledge. It is as if something from the world does not happen to be a thing except whatever it benefitted by its goodness and is harmed by its evil, except for the one Allahazwj is Merciful to.

O seeker of knowledge! Neither should the family nor the wealth pre-occupy you from yourself. You are like a guest today sleeping among them, then you would be going away from them to the others; and the world and the Hereafter are like a house you transfer from to another; and what is the death and the Resurrection except like a sleep you sleep, then you wake up from it? O seeker of knowledge! Proceed to your place in front of Allahazwj Mighty and Majestic, for you would be Rewarded for your deeds just as you would reap what you have sown, O seeker of knowledge’.18

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ يَحْيى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا لِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُهَا‌ كَمَثَلِ الرَّاكِبِ، رُفِعَتْ لَهُ شَجَرَةٌ فِي يَوْمٍ صَائِفٍ، فَقَالَ تَحْتَهَا، ثُمَّ رَاحَ وَتَرَكَهَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘What is it to mesaww and the world. But rather, the likes of mesaww and it are like an example of the rider, a tree is raised for him during a day of scorching heat, so he goes underneath it (for shade), then rests, and leaves it’.19

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يَحْيَى بْنِ عُقْبَةَ الْأَزْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا كَمَثَلِ دُودَةِ الْقَزِّ، كُلَّمَا ازْدَادَتْ عَلى نَفْسِهَا لَفّاً، كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتّى تَمُوتَ غَمّاً ».

قَالَ: وَ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَانَ فِيمَا وَعَظَ بِهِ لُقْمَانُ ابْنَهُ: يَا بُنَيَّ، إِنَّ النَّاسَ قَدْ جَمَعُوا قَبْلَكَ لِأَوْلَادِهِمْ، فَلَمْ يَبْقَ مَا جَمَعُوا، وَلَمْ يَبْقَ مَنْ جَمَعُوا لَهُ، وَإِنَّمَا أَنْتَ عَبْدٌ مُسْتَأْجَرٌ قَدْ أُمِرْتَ بِعَمَلٍ، وَوُعِدْتَ عَلَيْهِ أَجْراً، فَأَوْفِ عَمَلَكَ، وَاسْتَوْفِ أَجْرَكَ، وَلَا تَكُنْ فِي هذِهِ الدُّنْيَا بِمَنْزِلَةِ شَاةٍ وَقَعَتْ فِي زَرْعٍ أَخْضَرَ، فَأَكَلَتْ حَتّى سَمِنَتْ، فَكَانَ حَتْفُهَا عِنْدَ سِمَنِهَا، وَلكِنِ اجْعَلِ الدُّنْيَا بِمَنْزِلَةِ قَنْطَرَةٍ عَلى نَهَرٍ‌ جُزْتَ عَلَيْهَا وَتَرَكْتَهَا، وَلَمْ تَرْجِعْ إِلَيْهَا آخِرَ الدَّهْرِ، أَخْرِبْهَا وَلَا تَعْمُرْهَا؛ فَإِنَّكَ لَمْ تُؤْمَرْ بِعِمَارَتِهَا.

وَاعْلَمْ أَنَّكَ سَتُسْأَلُ غَداً إِذَا وَقَفْتَ بَيْنَ يَدَيِ اللهِ ـ عَزَّ وَجَلَّ ـ عَنْ أَرْبَعٍ: شَبَابِكَ فِيمَا أَبْلَيْتَهُ؟ وَعُمُرِكَ فِيمَا أَفْنَيْتَهُ؟ وَمَالِكَ مِمَّا اكْتَسَبْتَهُ وَفِيمَا أَنْفَقْتَهُ؟ فَتَأَهَّبْ لِذلِكَ، وَأَعِدَّ لَهُ جَوَاباً، وَلَا تَأْسَ عَلى مَا فَاتَكَ مِنَ الدُّنْيَا؛ فَإِنَّ قَلِيلَ الدُّنْيَا لَايَدُومُ بَقَاؤُهُ، وَكَثِيرَهَا لَا يُؤْمَنُ بَلَاؤُهُ، فَخُذْ حِذْرَكَ، وَجِدَّ فِي أَمْرِكَ، وَاكْشِفِ الْغِطَاءَ عَنْ وَجْهِكَ، وَتَعَرَّضْ لِمَعْرُوفِ رَبِّكَ، وَجَدِّدِ التَّوْبَةَ فِي قَلْبِكَ، وَاكْمُشْ فِي فَرَاغِكَ، قَبْلَ أَنْ يُقْصَدَ قَصْدُكَ، وَيُقْضى قَضَاؤُكَ، وَيُحَالَ بَيْنَكَ وَبَيْنَ مَا تُرِيدُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yahya Bin Uqba Al Azdy,

(It has been narrated) from Abu Abdullahasws having said: ‘Abu Ja’farasws said: ‘And example of the one greedy upon the world is like an example of a silkworm. The more it increases (creating silk) around itself, the more remote it gets from the exiting (from it) until it dies in sorrow.

He (the narrator) said, ‘And Abu Abdullahasws said: ‘Among what Luqmanas advised hisas son with, was, ‘O myas son! The people who were before you had amassed for their children, but whatever they amassed did not remain, nor did they remain, the ones it had been amassed for, and rather, you are a recompensed servant who has been instructed with a work and promised a recompense upon it.

So fulfil your work and you would be Fulfilled with your Recompense; and do not become in this world at the status of a sheep who falls into a green pasture, so it eats until it fattens, and it is slaughtered (after being) putting on weight. But, make the world to be at the status of a bridge upon a river, passing over it and leaving it, and do not return to it to the end of times. Ruin it and do not repair it, for you have not been ordered with the repairing of it.

And know that you would be Questioned tomorrow when you pause in front of Allahazwj Mighty and Majestic, about four (matters) – your youth, regarding what you wore it down; and your age, regarding what you spent it; and your wealth, from what (means) did you earn it and on what you spent it. Therefore be alert for that and prepare for it, and do not despair upon what is lost for you from the world, for the little of the world does not remain forever, and its more is not safe from its misfortune.

Therefore, take your share and struggle in your life, and uncover the covering from your face, and expose yourself to the goodness of your Lordazwj, and renew the repentance in your heart, and retract during your being free before your deliberation is deliberated upon and your Ordainment is Ordained (death), and there is a distancing between you and what you intended for’.20

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « فِيمَا نَاجَى اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مُوسى عليه‌السلام: يَا مُوسى، لَاتَرْكَنْ إِلَى الدُّنْيَا رُكُونَ الظَّالِمِينَ، وَرُكُونَ مَنِ اتَّخَذَهَا أَباً وَأُمّاً.

يَا مُوسى، لَوْ وَكَلْتُكَ إِلى نَفْسِكَ لِتَنْظُرَ لَهَا، إِذاً لَغَلَبَ عَلَيْكَ حُبُّ الدُّنْيَا وَزَهْرَتُهَا.

يَا مُوسى، نَافِسْ فِي الْخَيْرِ أَهْلَهُ، وَاسْتَبِقْهُمْ إِلَيْهِ؛ فَإِنَّ الْخَيْرَ كَاسْمِهِ، وَاتْرُكْ مِنَ الدُّنْيَا مَا بِكَ الْغِنى عَنْهُ، وَلَا تَنْظُرْ عَيْنُكَ إِلى كُلِّ مَفْتُونٍ بِهَا وَ مُوكَلٍ إِلى نَفْسِهِ.

وَاعْلَمْ أَنَّ كُلَّ فِتْنَةٍ بَدْؤُهَا حُبُّ الدُّنْيَا، وَلَا تَغْبِطْ أَحَداً بِكَثْرَةِ الْمَالِ؛ فَإِنَّ مَعَ كَثْرَةِ الْمَالِ تَكْثُرُ الذُّنُوبُ لِوَاجِبِ الْحُقُوقِ، وَلَا تَغْبِطَنَّ أَحَداً بِرِضَى النَّاسِ عَنْهُ حَتّى تَعْلَمَ أَنَّ اللهَ رَاضٍ عَنْهُ، وَلَا تَغْبِطَنَّ مَخْلُوقاً بِطَاعَةِ النَّاسِ لَهُ؛ فَإِنَّ طَاعَةَ النَّاسِ لَهُ وَاتِّبَاعَهُمْ إِيَّاهُ عَلى غَيْرِ الْحَقِّ هَلَاكٌ لَهُ وَلِمَنِ اتَّبَعَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from one of his companions, from Ibn Abu Yafour who said,

‘I heard Abu Abdullahasws: ‘Among what Allahazwj Mighty and Majestic Whispered to Musaas with, was: “O Musaas! Do not incline towards the world like the inclining of the unjust ones, the ones who take it as a father and a mother. O Musaas! If Iazwj were to Leave youas to yourselfas for consideration of it, then the love for the world and its blossoms would overcome upon youas.

O Musaas! Compete regarding the goodness with its people, and precede them to it, for the goodness is like its name and leave from the world what youas are self-sufficient from it, and youras eyes should not look towards every one intrigued by it and has allocated himself to it. And know, that every’Fitna’ (strife) begins by the love for the world; and do not seek anyone with a lot of wealth, for along with the abundance of wealth are a lot of sins for the Obligatory rights.

And do not seek anyone by pleasing the people about him until you know that Allahazwj is Pleased from him, and do not seek people by obeying the people for him, for in obeying the people for him and seeking them for him upon other than the truth, there would be destruction for him and for the one who sought him”‘.21

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ فِي كِتَابِ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِ: إِنَّمَا مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ، مَا أَلْيَنَ مَسَّهَا وَفِي جَوْفِهَا السَّمُّ النَّاقِعُ، يَحْذَرُهَا الرَّجُلُ الْعَاقِلُ، وَيَهْوِي إِلَيْهَا الصَّبِيُّ الْجَاهِلُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘In the Book of Aliasws (heasws said): ‘But rather an example of the world is like an example of the snake, which is smooth when touching it but from inside it is drenched in the venom. The intellectual man is cautious from it, and the ignorant children are attracted towards it’.22

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي جَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَتَبَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام إِلى بَعْضِ أَصْحَابِهِ يَعِظُهُ: أُوصِيكَ وَنَفْسِي بِتَقْوى مَنْ لَاتَحِلُّ مَعْصِيَتُهُ، وَلَا يُرْجى غَيْرُهُ، وَلَا الْغِنى إِلاَّ بِهِ؛ فَإِنَّ مَنِ اتَّقَى اللهَ، جَلَّ وَعَزَّ وَقَوِيَ وَشَبِعَ وَرَوِيَ وَرُفِعَ عَقْلُهُ عَنْ أَهْلِ الدُّنْيَا، فَبَدَنُهُ مَعَ أَهْلِ الدُّنْيَا، وَقَلْبُهُ وَعَقْلُهُ مُعَايِنُ الْآخِرَةِ، فَأَطْفَأَ بِضَوْءِ قَلْبِهِ مَا أَبْصَرَتْ عَيْنَاهُ مِنْ حُبِّ الدُّنْيَا، فَقَذَّرَ حَرَامَهَا، وَجَانَبَ شُبُهَاتِهَا، وَأَضَرَّ ـ وَاللهِ ـ بِالْحَلَالِ الصَّافِي إِلاَّ مَا لَابُدَّ لَهُ مِنْ‌ كِسْرَةٍ مِنْهُ يَشُدُّ بِهَا صُلْبَهُ، وَثَوْبٍ يُوَارِي بِهِ عَوْرَتَهُ مِنْ أَغْلَظِ مَا يَجِدُ وَأَخْشَنِهِ، وَلَمْ يَكُنْ لَهُ فِيمَا لَابُدَّ لَهُ مِنْهُ ثِقَةٌ وَلَا رَجَاءٌ، فَوَقَعَتْ ثِقَتُهُ وَرَجَاؤُهُ عَلى خَالِقِ الْأَشْيَاءِ، فَجَدَّ وَاجْتَهَدَ وَأَتْعَبَ بَدَنَهُ حَتّى بَدَتِ الْأَضْلَاعُ، وَغَارَتِ الْعَيْنَانِ، فَأَبْدَلَ اللهُ لَهُ مِنْ ذلِكَ قُوَّةً فِي بَدَنِهِ وَشِدَّةً فِي عَقْلِهِ، وَمَا ذُخِرَ لَهُ فِي الْآخِرَةِ أَكْثَرُ، فَارْفُضِ الدُّنْيَا؛ فَإِنَّ حُبَّ الدُّنْيَا يُعْمِي وَيُصِمُّ وَيُبْكِمُ وَيُذِلُّ الرِّقَابَ؛ فَتَدَارَكْ مَا بَقِيَ مِنْ عُمُرِكَ، وَلَا تَقُلْ‌ غَداً أَوْ بَعْدَ غَدٍ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكَ بِإِقَامَتِهِمْ عَلَى الْأَمَانِيِّ وَالتَّسْوِيفِ حَتّى أَتَاهُمْ أَمْرُ اللهِ بَغْتَةً وَهُمْ غَافِلُونَ، فَنُقِلُوا عَلى أَعْوَادِهِمْ إِلى قُبُورِهِمُ الْمُظْلِمَةِ الضَّيِّقَةِ وَقَدْ أَسْلَمَهُمُ الْأَوْلَادُ وَالْأَهْلُونَ، فَانْقَطِعْ إِلَى اللهِ بِقَلْبٍ مُنِيبٍ مِنْ رَفْضِ الدُّنْيَا‌ وَعَزْمٍ لَيْسَ فِيهِ انْكِسَارٌ وَلَا انْخِزَالٌ؛ أَعَانَنَا اللهُ وَإِيَّاكَ عَلى طَاعَتِهِ، وَوَفَّقَنَا اللهُ وَإِيَّاكَ لِمَرْضَاتِهِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Jameela who said,

‘Abu Abdullahasws said: ‘Amir Al-Mominenasws wrote to one of hisasws companions advising him: ‘Iasws hereby advise you, and myselfasws with fearing the Oneazwj the disobedience to Whom is not Permissible. Neither can anyone else be hoped to nor can anyone be self-sufficient except by Himazwj, for the one who fears Allahazwj Majestic and Mighty would be strong, and satiated and quenched, and his intellect would be higher than the people of the world.

So his body would be with the people of the world but his heart and mind would be eyeing the Hereafter. Thus, he would extinguish by the illumination of his heart, whatever his eyes visualize from the love of the world. So he considers its Prohibitions as filthy and keeps aside from its doubtful matters, which would harm (him), by Allahazwj, with the clear Permissible, except what is inevitable for him from its crumbs, intensifying his backbone with it, and a (piece of) cloth to cover his nakedness with from the most coarse of what he can find and its roughest.

And there does not happen to be for him, regarding what is inevitable for him from it, neither any reliability nor hope. So his reliance and his hopes are upon the Creator of the things, therefore he struggles, and strives, and exhausts his body until his ribs are manifested and his two eyes sink. So Allahazwj Exchanges for him, from that, strength in his body, and intensity in his intellect, and whatever Heazwj has Treasured for him in the Hereafter is more.

Therefore, reject the world, for the love of the world would blind, and deaf and mute, and would disgrace the necks. So manage whatever is remaining from your life and do not say, ‘Tomorrow’, or’After tomorrow’, for rather, destroyed were the ones who were before you by their staying upon their aspirations and their procrastinations until the Command of Allahazwj came to them suddenly and they were oblivious.

So they were transferred upon the planks (of wood) into their graves, the dark, the narrow, and the children and the family members had submitted them. So he was cut-off to Allahazwj with a penitent heart from rejecting the world and a determination where was not breakage nor betrayal. May Allahazwj Assist usasws and you upon obeying Himazwj, and may Allahazwj Harmonise usasws and you to Hisazwj Pleasure’.23

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ وَغَيْرِهِ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَثَلُ الدُّنْيَا كَمَثَلِ مَاءِ الْبَحْرِ، كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ ازْدَادَ عَطَشاً حَتّى يَقْتُلَهُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, and someone else, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘An example of the world is like an example of the water of the ocean. Every time it is drunk from, the thirst increases until it kills him (who drinks it)’.24

25. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « قَالَ عِيسَى بْنُ مَرْيَمَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ لِلْحَوَارِيِّينَ: يَا بَنِي إِسْرَائِيلَ، لَاتَأْسَوْا عَلى مَا فَاتَكُمْ مِنَ الدُّنْيَا، كَمَا لَايَأْسى أَهْلُ الدُّنْيَا عَلى مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا أَصَابُوا دُنْيَاهُمْ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

‘I heard Al-Rezaasws saying: ‘Isaas Bin Maryamas said to the disciples: ‘O Children of Israel! Do not despair upon what is lost by you from the world, just as the people of the world do not despair upon what is lost by them from their Religion as long as they secure their world’.25

62- بَابٌ

Chapter 62 – A Chapter

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَعُلُوِّي وَارْتِفَاعِ مَكَانِي، لَايُؤْثِرُ عَبْدٌ هَوَايَ عَلى هَوى نَفْسِهِ إِلاَّ كَفَفْتُ عَلَيْهِ ضَيْعَتَهُ، وَضَمَّنْتُ السَّمَاوَاتِ وَالْأَرْضَ رِزْقَهُ، وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ ».

Al HHusayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aasim Bin Humeyd, from Abu Ubeyda,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic is Saying: “By Myazwj Honour and Myazwj Majesty, and Myazwj Magnificence, and Myazwj Exaltedness, and the Loftiness of Myazwj Poisition! No servant would prefer Myazwj Desires over his own desires except that Iazwj would Suffice upon his losses, and the skies and the earth would guarantee his sustenance, and Iazwj would be Backing him in business with every businessman’.26

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ اللهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَبَهَائِي وَعُلُوِّ ارْتِفَاعِي لَايُؤْثِرُ عَبْدٌ مُؤْمِنٌ هَوَايَ عَلى هَوَاهُ فِي شَيْ‌ءٍ مِنْ أَمْرِ الدُّنْيَا إِلاَّ جَعَلْتُ غِنَاهُ فِي نَفْسِهِ، وَهِمَّتَهُ فِي آخِرَتِهِ، وَضَمَّنْتُ السَّمَاوَاتِ وَالْأَرْضَ رِزْقَهُ، وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Ibn Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Said: “By Myazwj Honour, and Myazwj Majesty, and Myazwj Magnificence, and Myazwj Glory, and the Loftiness of Myazwj Exaltedness! No believing servant would prefer Myazwj Desires over his own desires with regards to anything from the matters of the world, except that Iazwj shall Make richness to be in his soul, and Concern him regarding his Hereafter, and the skies and the earth would guarantee his sustenance, and Iazwj would be for him behind a trade with every trader’.27

63- بَابُ الْقَنَاعَةِ

Chapter 63 – The Contentment

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ زَيْدٍ الشَّحَّامِ، عَنْ عَمْرِو بْنِ هِلَالٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِيَّاكَ أَنْ تُطْمِحَ بَصَرَكَ إِلى مَنْ هُوَ فَوْقَكَ، فَكَفى بِمَا قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لِنَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم: (فَلا تُعْجِبْكَ أَمْوالُهُمْ وَلا أَوْلادُهُمْ) وَقَالَ: (وَلا تَمُدَّنَّ عَيْنَيْكَ إِلى ما مَتَّعْنا بِهِ أَزْواجاً مِنْهُمْ زَهْرَةَ الْحَياةِ الدُّنْيا) فَإِنْ دَخَلَكَ مِنْ ذلِكَ شَيْ‌ءٌ، فَاذْكُرْ عَيْشَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؛ فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ، وَحَلْوَاهُ التَّمْرَ، وَوَقُودُهُ السَّعَفَ إِذَا وَجَدَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zay Bin Al Shahham, from Amro Bin Hilal who said,

Abu Ja’farasws said: ‘Beware of aspiring your vision towards the one who is above you, and suffice with what Allahazwj Mighty and Majestic Said to Hisazwj Prophetsaww [9: 55] Let not then their property and their children astound you. And Heazwj Said [20: 131] And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world.

So if anything from that enters into you, then remember the life of Rasool-Allahsaww, So rather, hisasws provision was the barley and the sweetness of the dates, and hissaww fuel was the firewood, when hesaww found it’.28

2. الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً، عَنِ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ أَبِي خَدِيجَةَ ـ سَالِمِ بْنِ مُكْرَمٍ ـ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ سَأَلَنَا أَعْطَيْنَاهُ، وَمَنِ اسْتَغْنى أَغْنَاهُ اللهُ ».

Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja Ali Bin Mukram,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who asked ussaww, weasws gave it to him, and the one who managed without (asking), Allahazwj Enriched him’’.29

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ رَضِيَ مِنَ اللهِ بِالْيَسِيرِ مِنَ الْمَعَاشِ، رَضِيَ اللهُ مِنْهُ بِالْيَسِيرِ مِنَ الْعَمَلِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bi nIsa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who was satisfied from Allahazwj with the less from the livelihood, Allahazwj would be Pleased with him from the less, from the deeds’.30

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَكْتُوبٌ فِي التَّوْرَاةِ: ابْنَ آدَمَ، كُنْ كَيْفَ شِئْتَ؛ كَمَا تَدِينُ تُدَانُ، مَنْ رَضِيَ مِنَ اللهِ بِالْقَلِيلِ مِنَ الرِّزْقِ، قَبِلَ اللهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ؛ وَمَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ، خَفَّتْ مَؤُونَتُهُ، وَزَكَتْ مَكْسَبَتُهُ، وَخَرَجَ مِنْ حَدِّ الْفُجُورِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Abu Abdullahasws having said: ‘It is written in the Torah: “O son of Adamas! Become howsoever you desire to. Just as you sow, so shall you reap”! The one who was pleased from Allahazwj with the little from the sustenance,

Allahazwj would Accept the less deeds from him. The one who was pleased with the less from the Permissible (means), his expenditure would be light, and his earnings would be pure, and he would be outside from the boundary of the immoralities’.31

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ عَرَفَةَ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « مَنْ لَمْ يُقْنِعْهُ مِنَ الرِّزْقِ إِلاَّ الْكَثِيرُ، لَمْ يَكْفِهِ مِنَ الْعَمَلِ إِلاَّ الْكَثِيرُ؛ وَمَنْ كَفَاهُ مِنَ الرِّزْقِ الْقَلِيلُ، فَإِنَّهُ يَكْفِيهِ مِنَ الْعَمَلِ الْقَلِيلُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Arafat,

(It has been narrated) from Abu Al Hassan Al-Rezaasws having said: ‘The one who is not content from the sustenance except with a lot, would not be sufficed with from the deeds except a lot; and the one who suffices from the little sustenance, so he would be sufficed from the little deeds’.32

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: ابْنَ آدَمَ، إِنْ كُنْتَ تُرِيدُ مِنَ الدُّنْيَا مَا يَكْفِيكَ، فَإِنَّ أَيْسَرَ مَا فِيهَا يَكْفِيكَ؛ وَإِنْ كُنْتَ إِنَّمَا تُرِيدُ مَا لَايَكْفِيكَ، فَإِنَّ كُلَّ مَا فِيهَا لَايَكْفِيكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws was saying: ‘If you want from the world what would suffice you, so the least of what is in it would suffice you, and if you, rather, wanted what would not suffice you, so everything what is in it would not suffice you’.33

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ، عَنْ سَالِمِ بْنِ مُكْرَمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اشْتَدَّتْ حَالُ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَتْ لَهُ امْرَأَتُهُ: لَوْ أَتَيْتَ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فَسَأَلْتَهُ، فَجَاءَ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَلَمَّا رَآهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ: مَنْ سَأَلَنَا أَعْطَيْنَاهُ، وَمَنِ اسْتَغْنى أَغْنَاهُ اللهُ، فَقَالَ الرَّجُلُ: مَا يَعْنِي غَيْرِي، فَرَجَعَ إِلَى امْرَأَتِهِ، فَأَعْلَمَهَا، فَقَالَتْ: إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بَشَرٌ، فَأَعْلِمْهُ، فَأَتَاهُ، فَلَمَّا رَآهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ: مَنْ سَأَلَنَا أَعْطَيْنَاهُ، وَمَنِ اسْتَغْنى أَغْنَاهُ اللهُ، حَتّى فَعَلَ الرَّجُلُ ذلِكَ ثَلَاثاً، ثُمَّ ذَهَبَ الرَّجُلُ، فَاسْتَعَارَ مِعْوَلاً، ثُمَّ أَتَى الْجَبَلَ، فَصَعِدَهُ فَقَطَعَ حَطَباً، ثُمَّ جَاءَ بِهِ، فَبَاعَهُ بِنِصْفِ مُدٍّ مِنْ دَقِيقٍ، فَرَجَعَ بِهِ، فَأَكَلَهُ، ثُمَّ ذَهَبَ مِنَ الْغَدِ، فَجَاءَ بِأَكْثَرَ مِنْ ذلِكَ، فَبَاعَهُ، فَلَمْ يَزَلْ يَعْمَلُ وَيَجْمَعُ حَتَّى اشْتَرى مِعْوَلاً، ثُمَّ جَمَعَ حَتَّى اشْتَرى بَكْرَيْنِ وَغُلَاماً، ثُمَّ أَثْرى حَتّى أَيْسَرَ، فَجَاءَ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ، وَكَيْفَ سَمِعَ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: قُلْتُ لَكَ: مَنْ سَأَلَنَا أَعْطَيْنَاهُ، وَمَنِ اسْتَغْنى أَغْنَاهُ اللهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Muhammad Al Asady, from Alim Bin Mukram,

(It has been narrated) from Abu Abdullahasws having said: ‘The (financial) state of a man from the companions of the Prophetsaww became difficult, so his wife said to him, ‘If only you would go to Rasool-Allahsaww and ask himsaww’. So he came over to the Prophetsaww. So when the Prophetsaww saw him, said: ‘The one who asks ussaww, wesaww give to him, but the one who manages without (asking), Allahazwj would Enrich him’.

So the man said, ‘Hesaww did not mean anyone apart from me’. So he returned to his wife and let her know. So she said’Rasool-Allahsaww is a’Bashr’ (person), so let himsaww know of it’. So he went over to himsaww. So when Rasool-Allahsaww saw him, hesaww said: ‘The one who asks ussaww, wesaww give to him, and the one who manages without (asking), Allahazwj would Enrich him’, to the extent that the man did that three times.

Then the man went away, and he borrowed a pick-axe, then went to the mountain and ascended it, and cut some firewood. Then he came with it and sold it for half a Mudd (750 gms.) of flour and he returned with it. So he ate it, then went (again) the next day and came with a lot of that, and he sold it. So he did not cease working and gathering (money) until he bought a pick-axe. Then he gathered (money) until he bought two young camels and a slave. Then he was enriched to the extent that he was affluent.

So he came over to the Prophetsaww and let himsaww know how he had come to ask him, and how the Prophetsaww made him hear (the advice). So the Prophetsaww said: ‘Isaww told you, the one who asks ussaww, we give it to him, but the one who manages (without asking), Allahazwj would Enrich him’’.34

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ الْفُرَاتِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسِ، فَلْيَكُنْ بِمَا فِي يَدِ اللهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِ غَيْرِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam Bin Al Husayn Bin Al Furat, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who wants to be needless of the people, so let him rely upon what is in the Hands of Allahazwj rather than what is in the hands of the people’.35

9. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَ: « مَنْ قَنِعَ بِمَا رَزَقَهُ اللهُ، فَهُوَ مِنْ أَغْنَى النَّاسِ ».

From him, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws, or Abu Abdullahasws having said: ‘The one who is content with what Allahazwj has Graced him, so he is from the richest of the people’.36

10. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ، قَالَ: شَكَا رَجُلٌ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ يَطْلُبُ فَيُصِيبُ وَلَا يَقْنَعُ، وَتُنَازِعُهُ نَفْسُهُ إِلى مَا هُوَ أَكْثَرُ مِنْهُ؟ وَقَالَ: عَلِّمْنِي شَيْئاً أَنْتَفِعُ بِهِ.

فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ، فَأَدْنى مَا فِيهَا يُغْنِيكَ؛ وَإِنْ كَانَ مَا يَكْفِيكَ لَايُغْنِيكَ، فَكُلُّ مَا فِيهَا لَايُغْنِيكَ ».

From, from Ibn Fazzal, from Ibn Bakeyr, from Hamza Bin Humran who said,

‘A man complained to Abu Abdullahasws that he seeks, so he attains but is not content and his heart contends with him to what is more than it, and he said, ‘Teach me something I can be content with it’. So Abu Abdullahasws said: ‘If it was what suffices you, it would enrich you what is the least of what is in it, and if it was what does not suffice you, it would not enrich you, so (even) whatever is in it (the world) would not suffice you’.37

11. عَنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا، عَنْ حَنَانِ بْنِ سَدِيرٍ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ، كَانَ أَيْسَرُ مَا فِيهَا يَكْفِيهِ؛ وَمَنْ لَمْ يَرْضَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ، لَمْ يَكُنْ فِيهَا شَيْ‌ءٌ يَكْفِيهِ ».

From him, from a number of our companions, from Hanan Bin Sadeyr, raising it, said,

‘Amir Al-Momineenasws said: ‘The one who is pleased from the world with whatever his apportionment is, the least of what is in it would suffice him; and the one who is not pleased from the world with what his apportionment is, there is nothing in it which would suffice him’.38

64- بَابُ الْكَفَافِ

Chapter 64 – The Subsistence

ع1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ غَيْرِ وَاحِدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: إِنَّ مِنْ أَغْبَطِ أَوْلِيَائِي عِنْدِي رَجُلاً خَفِيفَ الْحَالِ، ذَا حَظٍّ مِنْ صَلَاةٍ، أَحْسَنَ عِبَادَةَ رَبِّهِ بِالْغَيْبِ، وَكَانَ غَامِضاً فِي النَّاسِ، جُعِلَ رِزْقُهُ كَفَافاً، فَصَبَرَ عَلَيْهِ، عُجِّلَتْ مَنِيَّتُهُ، فَقَلَّ تُرَاثُهُ، وَقَلَّ بَوَاكِيهِ».

Ali Bin Ibrahim, from his father, from someone else, from Aasim Bin Humeyd, from Abu Ubeyda Al Haza’a who said,

‘I heard Abu Ja’farasws saying: ‘Rasool-Allahsaww said: ‘Allah Mighty and Majestic Said: “The most blissful in Myazwj Presence is a man of light state, with a share from Salāt of good worship of his Lordazwj in the secrecy, and he would be hidden among the people, making his livelihood to be at subsistence level. So he is patient upon it, his death being hastened, and few are his inheritors and few are his mourners’.39

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: طُوبى لِمَنْ أَسْلَمَ، وَكَانَ عَيْشُهُ كَفَافاً ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Toba’ (a Blessed tree in Paradise) is for the one becomes a Muslim and his life was at subsistence level’.40

3. النَّوْفَلِيُّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اللهُمَّ ارْزُقْ مُحَمَّداً وَآلَ مُحَمَّدٍ وَمَنْ أَحَبَّ مُحَمَّداً وَآلَ مُحَمَّدٍ الْعَفَافَ وَالْكَفَافَ، وَارْزُقْ مَنْ أَبْغَضَ مُحَمَّداً وَآلَ مُحَمَّدٍ الْمَالَ وَالْوَلَدَ ».

Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘O Allahazwj! Grace Muhammadsaww and the Progenyasws of Muhammadsaww, and the one who loves Muhammadsaww and the Progenyasws of Muhammadsaww, the chastity, and the subsistence, and Grace the one who hates Muhammadsaww and the Progenyasws of Muhammadasws (with) wealth and children’.41

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ: رَفَعَهُ إِلى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: « مَرَّ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِرَاعِي إِبِلٍ، فَبَعَثَ يَسْتَسْقِيهِ، فَقَالَ: أَمَّا مَا فِي ضُرُوعِهَا فَصَبُوحُ الْحَيِّ، وَأَمَّا مَا فِي آنِيَتِنَا فَغَبُوقُهُمْ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اللهُمَّ أَكْثِرْ مَالَهُ وَوُلْدَهُ.

ثُمَّ مَرَّ بِرَاعِي غَنَمٍ، فَبَعَثَ إِلَيْهِ يَسْتَسْقِيهِ، فَحَلَبَ لَهُ مَا فِي ضُرُوعِهَا، وَأَكْفَأَ مَا فِي إِنَائِهِ فِي إِنَاءِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَبَعَثَ إِلَيْهِ بِشَاةٍ، وَقَالَ: هذَا مَا عِنْدَنَا، وَإِنْ أَحْبَبْتَ أَنْ نَزِيدَكَ زِدْنَاكَ ؟ » قَالَ: « فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اللهُمَّ ارْزُقْهُ الْكَفَافَ.

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: يَا رَسُولَ اللهِ، دَعَوْتَ لِلَّذِي رَدَّكَ بِدُعَاءٍ عَامَّتُنَا نُحِبُّهُ، وَدَعَوْتَ لِلَّذِي أَسْعَفَكَ بِحَاجَتِكَ بِدُعَاءٍ كُلُّنَا نَكْرَهُهُ ؟

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ مَا قَلَّ وَكَفى خَيْرٌ مِمَّا كَثُرَ وَأَلْهى، اللهُمَّ ارْزُقْ مُحَمَّداً وَآلَ مُحَمَّدٍ الْكَفَافَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from Ibrahim Bin Muhammad Al Nowfaly,

(It has been narrated) raising it to Aliasws Bin Al-Husaynasws having said: ‘Rasoool-Allahsaww passed by a camel shepherd, so hesaww sent to him to quench himsaww, but he said, ‘As for what is in their udders, so it is for their morning, and as for what is in our containers, so it is for their evening’. So Rasool-Allahsaww said: ‘O Allahazwj! Increase his wealth and his children’.

Then hesaww passed by a sheep shepherd. So hesaww sent for him to quench himsaww. So he milked for himsaww whatever was in its udders, and added to whatever was in his container into the container of Rasool-Allahsaww, and sent a sheep over to himsaww and said: ‘This is what is with us, and if yousaww so love it that we increase it for yousaww, we shall increase it for yousaww’. So Rasool-Allahsaww said: ‘O Allahazwj! Grace him at the subsistence level’.

So one of hissaww companions said to himsaww, ‘O Rasool-Allahsaww! Yousaww supplicated for the one who repulsed yousaww with a supplication which the generality of us would love, and yousaww supplicated to the one who relieved yousaww of yoursaww need with a supplication which we all would dislike’. So Rasool-Allahsaww said: ‘What is little and just enough is better than what is more and diverting. O Allahazwj! Grace Muhammadsaww and the Progenyasws of Muhammadsaww, the subsistence’.42

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: يَحْزَنُ عَبْدِيَ الْمُؤْمِنُ إِنْ قَتَّرْتُ عَلَيْهِ، وَذلِكَ أَقْرَبُ لَهُ مِنِّي، وَيَفْرَحُ عَبْدِيَ الْمُؤْمِنُ إِنْ وَسَّعْتُ عَلَيْهِ، وَذلِكَ أَبْعَدُ لَهُ مِنِّي ».

From him, from his father, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic is Saying: “Myazwj believing servant grieves when Isaww drip a drop upon him, and that makes him closer to Meazwj; and Myazwj believing servant is happy when Iazwj Expand upon him, and that makes him remote from Meazwj”‘.43

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: إِنَّ مِنْ أَغْبَطِ‌ أَوْلِيَائِي عِنْدِي عَبْداً مُؤْمِناً، ذَا حَظٍّ مِنْ صَلَاحٍ، أَحْسَنَ عِبَادَةَ رَبِّهِ، وَعَبَدَ اللهَ فِي السَّرِيرَةِ، وَكَانَ غَامِضاً فِي النَّاسِ، فَلَمْ يُشَرْ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كَفَافاً، فَصَبَرَ عَلَيْهِ، فَعَجَّلَتْ بِهِ الْمَنِيَّةُ، فَقَلَّ تُرَاثُهُ، وَقَلَّتْ بَوَاكِيهِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad Al Azdy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Said: “The most blissful of Myazwj friends in Myazwj Presence is a believing servant with a share from righteousness, good worship of his Lordazwj, and he worships Allahazwj in the secrecy, and he was hidden among the people, so he was not pointed at by the fingers, and his sustenance was at subsistence level. So he was patient upon it, and the death hastened to him, and few were his inheritors, and few were his mourners’.44

65- بَابُ تَعْجِيلِ فِعْلِ الْخَيْرِ

Chapter 65 – Hastening the doing of the good

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، قَالَ: حَدَّثَنِي حَمْزَةُ بْنُ حُمْرَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: «إِذَا هَمَّ أَحَدُكُمْ بِخَيْرٍ فَلَا يُؤَخِّرْهُ، فَإِنَّ الْعَبْدَ رُبَّمَا صَلَّى الصَّلَاةَ أَوْ صَامَ الْيَوْمَ، فَيُقَالُ لَهُ: اعْمَلْ مَا شِئْتَ بَعْدَهَا، فَقَدْ غَفَرَ اللهُ لَكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan who said,

‘Hamza Bin Humran narrated to me saying, ‘I heard Abu Abdullahasws saying: ‘Whenever one of you intends the goodness, so he should not delay it, for the servant sometimes prays the Salāt or Fasts for the day, and it is said to him: ‘Do whatever you so desire to after it, for Allahazwj has Forgiven (your sins) for you’.45

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي جَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « افْتَتِحُوا نَهَارَكُمْ بِخَيْرٍ، وَأَمْلُوا عَلى حَفَظَتِكُمْ فِي أَوَّلِهِ خَيْراً، وَفِي آخِرِهِ خَيْراً؛ يُغْفَرْ لَكُمْ مَا بَيْنَ ذلِكَ إِنْ شَاءَ اللهُ ».

From him, from Ali Bin Al Hakam, from Abu Jameela who said,

‘Abu Abdullahasws said: ‘Begin your days with goodness, and dictate upon your preservers (Two recording Angels), goodness at the beginning of the day, and goodness at the end of it, Heazwj would Forgive (your sins) for you in what is between that, Allahazwj Willing’.46

3. عَنْهُ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُرَازِمِ بْنِ حَكِيمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي يَقُولُ: إِذَا هَمَمْتَ بِخَيْرٍ فَبَادِرْ، فَإِنَّكَ لَاتَدْرِي مَا يَحْدُثُ ».

From him, from Ibn Abu Umeyr, from Murazim Bin Hakeym,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘Whenever you are intending with a goodness, so hasten, for you do not know what might occur’.47

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ يُحِبُّ مِنَ الْخَيْرِ مَا يُعَجَّلُ ».

Ali Bin Ibrahim, from his father from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Loves from the goodness what is hastened (with)’.48

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ بَشِيرِ بْنِ‌ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ شَيْئاً مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ، فَإِنَّ الْعَبْدَ يَصُومُ الْيَوْمَ الْحَارَّ يُرِيدُ مَا عِنْدَ اللهِ، فَيُعْتِقُهُ اللهُ بِهِ مِنَ النَّارِ، وَلَا تَسْتَقِلَّ مَا يُتَقَرَّبُ بِهِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ وَلَوْ شِقَّ تَمْرَةٍ ».

A number of companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban Bin Usman, from Bashir,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you intend something from the goodness, so do not delay it, for the servant would Fast on the hot day intending what is in the Presence of Allahazwj, so Allahazwj would Free him from the Fire due to it, and you should not belittle what you could get closer with to Allahazwj Mighty and Majestic, and even though it may be part of a date’.49

6. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ هَمَّ بِخَيْرٍ فَلْيُعَجِّلْهُ وَلَا يُؤَخِّرْهُ، فَإِنَّ الْعَبْدَ رُبَّمَا عَمِلَ الْعَمَلَ، فَيَقُولُ اللهُ تَبَارَكَ وَتَعَالى: قَدْ غَفَرْتُ لَكَ، وَلَا أَكْتُبُ عَلَيْكَ شَيْئاً أَبَداً؛ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَعْمَلْهَا، فَإِنَّهُ رُبَّمَا عَمِلَ الْعَبْدُ السَّيِّئَةَ، فَيَرَاهُ الرَّبُّ سُبْحَانَهُ، فَيَقُولُ: لَا وَعِزَّتِي وَجَلَالِي، لَا أَغْفِرُ لَكَ بَعْدَهَا أَبَداً ».

From him, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who intends a goodness, so let him hasten it and not delay it, for sometimes the servant performs the deed, so Allahazwj Blessed and High is Saying: “Iazwj have Forgiven (your sins) for you and will not Write anything against you, ever!”; and the one who intends an evil, so he should not hasten it, for sometimes the servant would perform the evil, so Allahazwj, Glorious is Heazwj, Sees him, and Heazwj is Saying: “No, by Myazwj Honour and Myazwj Majesty, Iazwj will not Forgive (your sins) for you after it, ever!”‘.50

7. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا هَمَمْتَ بِشَيْ‌ءٍ مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ، فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ رُبَّمَا اطَّلَعَ عَلَى الْعَبْدِ وَهُوَ عَلى شَيْ‌ءٍ مِنَ الطَّاعَةِ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، لَا أُعَذِّبُكَ بَعْدَهَا أَبَداً؛ وَإِذَا هَمَمْتَ بِسَيِّئَةٍ فَلَا تَعْمَلْهَا، فَإِنَّهُ رُبَّمَا اطَّلَعَ اللهُ عَلَى الْعَبْدِ وَهُوَ عَلى شَيْ‌ءٍ مِنَ الْمَعْصِيَةِ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، لَا أَغْفِرُ لَكَ بَعْدَهَا أَبَداً ».

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you intend for anything from the goodness, so do not delay it, for Allahazwj Mighty and Majestic would Notify upon the servant while he is upon something from the obedience, so Heazwj is Saying: ‘By Myazwj Honour and Myazwj Majesty! Iazwj will not Punish you after it, ever!” And when he intends for an evil, but he does not do it, so sometimes Allahazwj would Notify upon the servant while he is upon something from the disobedience, so Heazwj is Saying: “By Myazwj Honour and My azwj Majesty! Iazwj will not Forgive (your sins) for you after it, ever!”‘.51

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا هَمَّ أَحَدُكُمْ بِخَيْرٍ أَوْ صِلَةٍ، فَإِنَّ عَنْ يَمِينِهِ وَشِمَالِهِ شَيْطَانَيْنِ، فَلْيُبَادِرْ، لَايَكُفَّاهُ عَنْ ذلِكَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Humran,

(It has been narrated) from Abu Abdullahasws said: ‘Whenever one of you intends a goodness, or a maintenance of relationship, so upon his right and upon his left would be Satansla, therefore, let him hasten and not refrain from that’.52

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ‌ أَبِي الْجَارُودِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَنْ هَمَّ بِشَيْ‌ءٍ مِنَ الْخَيْرِ فَلْيُعَجِّلْهُ، فَإِنَّ كُلَّ شَيْ‌ءٍ فِيهِ تَأْخِيرٌ، فَإِنَّ لِلشَّيْطَانِ فِيهِ نَظْرَةً ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I heard Abu Ja’farasws saying: ‘The one who intends for formatting from the goodness, so let him hasten it, for in everything where is a delay, so for the Satansla therein is a respite’.53

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ثَقَّلَ الْخَيْرَ عَلى أَهْلِ الدُّنْيَا كَثِقْلِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ، وَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَفَّفَ الشَّرَّ عَلى أَهْلِ الدُّنْيَا كَخِفَّتِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbaat, from Al A’ala, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’farasws saying: ‘Allahazwj Weighs down the goodness upon the people of the world like its weighing down would be in their Scales on the Day of Judgement; and Allahazwj Mighty and Majestic Lightens the evil upon the people of the world like its lightness would be in their Scales on the Day of Judgement’.54

66- بَابُ الْإِنْصَافِ وَ الْعَدْلِ

Chapter 66 – The fairness and the justice

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحَسَنِ بْنِ حَمْزَةَ، عَنْ جَدِّهِ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ فِي‌ آخِرِ خُطْبَتِهِ: طُوبى لِمَنْ طَابَ خُلُقُهُ، وَطَهُرَتْ سَجِيَّتُهُ، وَصَلَحَتْ سَرِيرَتُهُ، وَحَسُنَتْ عَلَانِيَتُهُ، وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ، وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Hassan Bin Hamza, from his grandfather, from Abu Hamza Al Sumaly,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Rasool-Allahsaww said at the end of hissaww sermon: ‘Toba’ (a Blessed tree in Paradise) is for the one who makes good his manners, and cleans up his temper, and corrects his secretive deeds, and improves his unconcealed deeds, and spends the excess from his wealth, and withholds the excess from his words, and is fair with the people from himself’.55

2. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ يَضْمَنُ لِي أَرْبَعَةً بِأَرْبَعَةِ أَبْيَاتٍ فِي الْجَنَّةِ؟: أَنْفِقْ وَلَا تَخَفْ فَقْراً، وَأَفْشِ السَّلَامَ فِي الْعَالَمِ، وَاتْرُكِ الْمِرَاءَ وَإِنْ كُنْتَ مُحِقّاً، وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ ».

From him, from Muhammad Bin Sinan, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who guarantees four (matters) to measws, (Iasws will guarantee) four houses (for him) in the Paradise – Spends (in charity) and does not fear the poverty, and discloses the greetings in the world, and leaves the disputing even if he was right, and be fair with the people from himself’.56

3. عَنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ جَارُودٍ‌ أَبِي الْمُنْذِرِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « سَيِّدُ الْأَعْمَالِ ثَلَاثَةٌ: إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ حَتّى لَاتَرْضى بِشَيْ‌ءٍ إِلاَّ رَضِيتَ لَهُمْ مِثْلَهُ، وَمُوَاسَاتُكَ الْأَخَ فِي الْمَالِ، وَذِكْرُ اللهِ عَلى كُلِّ حَالٍ؛ لَيْسَ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّهِ، وَلَا إِلهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ فَقَطْ، وَلكِنْ إِذَا وَرَدَ عَلَيْكَ شَيْ‌ءٌ أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ، أَخَذْتَ بِهِ، وَإِذَا وَرَدَ عَلَيْكَ شَيْ‌ءٌ نَهَى اللهُ ـ عَزَّ وَجَلَّ ـ عَنْهُ، تَرَكْتَهُ».

From him, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Jaroud Abu Al Munzir who said,

‘I heard Abu Abdullahasws saying: ‘The chief of the deeds are three – Fairness with the people from yourself until you are not pleased with something except you are pleased for with the like of it; and your equalising with the brother in the wealth; and remembering Allahazwj upon every state. (This is) not (saying), ‘Glory be to Allahazwj, and the Praise is for Allahazwj, and there is no god except for Allahazwj, and Allahazwj is the Greatest’, only, but, when something comes up to you which Allahazwj Mighty and Majestic has Commanded with, you take to it, or when something comes upon you which Allahazwj Mighty and Majestic has Forbidden from, you leave it’.57

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ‌ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ الْمُعَلّى، عَنْ يَحْيَى بْنِ أَحْمَدَ، عَنْ أَبِي مُحَمَّدٍ الْمِيثَمِيِّ، عَنْ رُومِيِّ بْنِ زُرَارَةَ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام فِي كَلَامٍ لَهُ: أَلَا إِنَّهُ مَنْ يُنْصِفِ النَّاسَ مِنْ نَفْسِهِ، لَمْ يَزِدْهُ اللهُ إِلاَّ عِزّاً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Yahya Bin Ahmad, from Abu Muhammad Al Maysami, from Rowmiyyi Bin Zurara, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineenasws said in a speech of hisasws: ‘Indeed! The one is fair with the people from himself, Allahazwj would not Increase him in anything except for honour’.58

5. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِاللهِ بْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثَةٌ هُمْ أَقْرَبُ الْخَلْقِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ يَوْمَ الْقِيَامَةِ حَتّى يَفْرُغَ مِنَ الْحِسَابِ: رَجُلٌ لَمْ تَدْعُهُ قُدْرَةٌ فِي حَالِ غَضَبِهِ إِلى أَنْ يَحِيفَ عَلى مَنْ تَحْتَ يَدِهِ؛ وَرَجُلٌ مَشى بَيْنَ اثْنَيْنِ، فَلَمْ يَمِلْ مَعَ أَحَدِهِمَا عَلَى الْآخَرِ بِشَعِيرَةٍ؛ وَرَجُلٌ قَالَ بِالْحَقِّ فِيمَا لَهُ وَعَلَيْهِ ».

Rom him, from Usman Bin Isa, from Abdullah Bin Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Three (types), they would be the closest of the people to Allahazwj Mighty and Majestic on the Day of Judgement until Heazwj is Free from the Reckoning – a man whose power does not invite him, during the state of his anger, to wrong the one who in under his hand; and a man who walks (mediates) between two, but he does not incline with one of them against the other with (even) a barley seed; and a man who speaks with the truth in what is for him, and (what is) against him’.59

6. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ زُرَارَةَ، عَنِ‌ الْحَسَنِ الْبَزَّازِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ فِي حَدِيثٍ لَهُ: « أَلَا أُخْبِرُكُمْ بِأَشَدِّ مَا فَرَضَ اللهُ عَلى خَلْقِهِ؟ » فَذَكَرَ ثَلَاثَةَ أَشْيَاءَ، أَوَّلُهَا: « إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ ».

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Zurara, from Al Hassan Al Bazzaz,

(It has been narrated) from Abu Abdullahasws in a Hadeeth of hisasws: ‘Shall Iasws inform you with the most difficult of what Allahazwj has Imposed upon Hisazwj creatures?’, and heasws mentioned three things, the first of these being: ‘Fairness with the people from yourself’.60

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: سَيِّدُ الْأَعْمَالِ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ، وَمُؤَاسَاةُ الْأَخِ فِي اللهِ، وَذِكْرُ اللهِ عَلى كُلِّ حَالٍ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The chief of the deeds is fairness with the people from yourself, and equalising with the brother for the Sake of Allahazwj, and mentioning Allahazwj Mighty and Majestic upon every state’.61

8. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ زُرَارَةَ، عَنِ الْحَسَنِ الْبَزَّازِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « أَلَا أُخْبِرُكَ بِأَشَدِّ مَا فَرَضَ اللهُ عَلى خَلْقِهِ ؟ » قُلْتُ: بَلى، قَالَ: « إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ، وَمُؤَاسَاتُكَ أَخَاكَ، وَذِكْرُ اللهِ فِي كُلِّ مَوْطِنٍ؛ أَمَا إِنِّي لَا‌ أَقُولُ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّهِ، وَلَا إِلهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ، وَإِنْ كَانَ هذَا مِنْ ذَاكَ، وَلكِنْ ذِكْرُ اللهِ ـ جَلَّ وَعَزَّ ـ فِي كُلِّ مَوْطِنٍ إِذَا هَجَمْتَ عَلى طَاعَةٍ، أَوْ عَلى مَعْصِيَةٍ ».

Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Zurara, from Al Hassan Al Bazzaz who said,

‘Abu Abdullahasws said to me: ‘Shall Iasws inform you with the most difficult of what Allahazwj Imposed upon Hisazwj creatures?’ I said, ‘Yes’. Heasws said: ‘Fairness with the people from yourself, and your equalizing your brother, and mentioning Allahazwj in every place. But, Iasws am not saying, (that you should be saying), ‘Glory be to Allahazwj, and the Praise is for Allahazwj, and there is no god except for Allahazwj, and Allahazwj is the Greatest’, and even though this is from that, but remembering Allahazwj Majestic and Mighty in every place, when you are confronted upon obedience of upon disobedience’.62

9. ابْنُ مَحْبُوبٍ، عَنْ أَبِي أُسَامَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا ابْتُلِيَ الْمُؤْمِنُ بِشَيْ‌ءٍ أَشَدَّ عَلَيْهِ مِنْ خِصَالٍ ثَلَاثٍ يُحْرَمُهَا ».

قِيلَ: وَمَا هُنَّ؟

قَالَ: « الْمُؤَاسَاةُ فِي ذَاتِ يَدِهِ، وَالْإِنْصَافُ مِنْ نَفْسِهِ، وَذِكْرُ اللهِ كَثِيراً؛ أَمَا إِنِّي لَا أَقُولُ: « سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّهِ، وَلَا إِلهَ إِلاَّ اللهُ »، وَلكِنْ ذِكْرُ اللهِ عِنْدَ‌ مَا أَحَلَّ لَهُ، وَذِكْرُ اللهِ عِنْدَ مَا حَرَّمَ عَلَيْهِ ».

Ibn Mahboub, from Abu Asama who said,

‘Abu Abdullahasws said: ‘The Believer is not Tested with anything more difficult upon him than three characteristics depriving him’. It was said, ‘And what are these?’ Heasws said: ‘The equalisation regarding what is in his hands, and the fairness from himself, and remembering Allahazwj a lot. But, Iasws am not saying (that one should be saying), ‘Glory be to Allahazwj, and the Praise for Allahazwj, and there is no god except for Allahazwj’, but remembering Allahazwj during what is Permissible for him, and remembering Allahazwj during what is Prohibited upon him’.63

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي الْبِلَادِ رَفَعَهُ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم وَهُوَ يُرِيدُ بَعْضَ غَزَوَاتِهِ، فَأَخَذَ بِغَرْزِ رَاحِلَتِهِ، فَقَالَ: يَا رَسُولَ اللهِ، عَلِّمْنِي عَمَلاً أَدْخُلُ بِهِ الْجَنَّةَ، فَقَالَ: « مَا أَحْبَبْتَ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ، فَأْتِهِ إِلَيْهِمْ؛ وَمَا كَرِهْتَ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ، فَلَا تَأْتِهِ إِلَيْهِمْ، خَلِّ سَبِيلَ الرَّاحِلَةِ ».

A number of our companions, from Ahmad bin Abu Abdullah, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from his grandfather Abu Al Balaad, raising it,

‘Heasws said: ‘A Bedouin came over to the Prophetsaww and hesaww wanted (to go on to) one of hissaww military expeditions. So he grabbed one of the reins of hissaww riding animal, and he said, ‘O Rasool-Allahsaww! Teach me a deed by which I can enter the Paradise’. So hesaww said: ‘Whatever you love the people to come to you with, so go to them with it, and whatever you dislike the people coming to you with, so do not go to them with it’. He freed the way of the riding animal’.64

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْعَدْلُ أَحْلى مِنَ الْمَاءِ يُصِيبُهُ الظَّمْآنُ؛ مَا أَوْسَعَ الْعَدْلَ‌ إِذَا عُدِلَ فِيهِ وَإِنْ قَلَّ ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Abdul Kareem, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘The justice is sweeter than the water poured upon the thirsty one. How extensive is the justice when there is justice in it (in a matter), and even if it is little’.65

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ، رُضِيَ بِهِ حَكَماً لِغَيْرِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is fair with the people from himself, would be pleased with judging for others’.66

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ يُوسُفَ بْنِ عِمْرَانَ بْنِ مِيثَمٍ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى آدَمَ عليه‌السلام: أَنِّي سَأَجْمَعُ لَكَ الْكَلَامَ فِي أَرْبَعِ كَلِمَاتٍ.

قَالَ: يَا رَبِّ، وَمَا هُنَّ؟

قَالَ: وَاحِدَةٌ لِي، وَوَاحِدَةٌ لَكَ، وَوَاحِدَةٌ فِيمَا بَيْنِي وَبَيْنَكَ، وَوَاحِدَةٌ فِيمَا بَيْنَكَ وَبَيْنَ النَّاسِ.

قَالَ: يَا رَبِّ بَيِّنْهُنَّ لِي حَتّى أَعْلَمَهُنَّ قَالَ: أَمَّا الَّتِي لِي، فَتَعْبُدُنِي لَاتُشْرِكُ بِي شَيْئاً؛ وَأَمَّا الَّتِي لَكَ، فَأَجْزِيكَ بِعَمَلِكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ؛ وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ، فَعَلَيْكَ الدُّعَاءُ وَعَلَيَّ الْإِجَابَةُ؛ وَأَمَّا الَّتِي بَيْنَكَ وَبَيْنَ النَّاسِ، فَتَرْضى لِلنَّاسِ مَا تَرْضى لِنَفْسِكَ، وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ ».

Muhammad in Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Yunus Bin Imran Bin Maysam, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Revealed unto Adamas: “Iazwj shall Gather the Speech for you in four Sentences”. Heas said: ‘O Lordazwj! And what are these?’ Heazwj Said: “One for Meazwj, and one for Youas, and one regarding what is between Meazwj and youas, and one regarding what is between youas and the people”. Heas said: ‘O Lordazwj! Explain these to meas until Ias know these’. Heazwj Said: “As for that which is for Meazwj, so worship Meazwj, nor associating anything with Meazwj; and as for that which is for youas, so Iazwj shall Recompense you for youras deeds with what would youas would happen to be the most needy to; and as for that which is between Meazwj and youas, so upon youas is the supplication and upon Meazwj is the Answering; and as for that which is between youas and the people, so youas should be pleased with the people what youas would be pleased with yourselfas, and dislike for them what youas would dislike for yourselfas’.67

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ رَوْحٍ ابْنِ أُخْتِ الْمُعَلّى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اتَّقُوا اللهَ وَاعْدِلُوا، فَإِنَّكُمْ تَعِيبُونَ عَلى قَوْمٍ لَا يَعْدِلُونَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ghalib Bin Usman, from Rawh Ibn Ukht Al Moalla,

(It has been narrated) from Abu Abdullahasws having said: ‘Fear Allahazwj and do justice, for you would be finding faults upon a people who are not doing justice’.68

15. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْعَدْلُ أَحْلى مِنَ الشَّهْدِ، وَأَلْيَنُ مِنَ الزُّبْدِ، وَأَطْيَبُ رِيحاً مِنَ الْمِسْكِ ».

From him, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘The justice is sweeter than the honey, and softer than the butter, and more aromatic than the musk’.69

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عُثْمَانَ بْنِ جَبَلَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ، كَانَ فِي ظِلِّ عَرْشِ اللهِ يَوْمَ لَاظِلَّ إِلاَّ ظِلُّهُ: رَجُلٌ أَعْطَى النَّاسَ مِنْ نَفْسِهِ‌ مَا هُوَ سَائِلُهُمْ؛ وَرَجُلٌ لَمْ يُقَدِّمْ رِجْلاً وَلَمْ يُؤَخِّرْ رِجْلاً حَتّى يَعْلَمَ أَنَّ ذلِكَ لِلّهِ رِضًا؛ وَرَجُلٌ لَمْ يَعِبْ أَخَاهُ الْمُسْلِمَ بِعَيْبٍ حَتّى يَنْفِيَ ذلِكَ الْعَيْبَ عَنْ نَفْسِهِ؛ فَإِنَّهُ لَايَنْفِي مِنْهَا عَيْباً إِلاَّ بَدَا لَهُ عَيْبٌ، وَكَفى بِالْمَرْءِ شُغُلاً بِنَفْسِهِ عَنِ النَّاسِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Usman Bin Jabala,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Three characteristics, the one who has these in him, or even one of these, he would be in the Shade of the Throne of Allahazwj on the Day when nothing will have the Shade (protection from the heat) – one does not prevent another man from a forward position or move backward except after knowing that his own moving forward is what Allahazwj Wants. A Muslim does not blame his Muslim brethren for a shortcoming until he removes such shortcoming from his own self; as soon one removes one defect from his soul another shortcoming and defect (becomes) known to him. To occupied with correcting one’s own self is a full time occupation (to correct himself rather than finding faults with others)’.70

17. عَنْهُ، عَنْ عَبْدِ الرَّحْمنِ بْنِ حَمَّادٍ الْكُوفِيِّ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ الْغِفَارِيِّ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ وَاسَى الْفَقِيرَ مِنْ مَالِهِ، وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ، فَذلِكَ الْمُؤْمِنُ حَقّاً ».

From him, from Abdul Rahman Bin Hammad Al Kufy, from Abdullah Bin Ibrahim Al Ghiffary, from Ja’far Bin Ibrahim Al Ja’fary,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who consoles the poor one from his wealth, and is fair with the people from himself, so he is a true Momin (Believer)’.71

18. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ خَالِدِ بْنِ نَافِعٍ بَيَّاعِ السَّابِرِيِّ، عَنْ يُوسُفَ الْبَزَّازِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا تَدَارَأَ اثْنَانِ فِي أَمْرٍ قَطُّ، فَأَعْطى أَحَدُهُمَا النَّصَفَ صَاحِبَهُ فَلَمْ يَقْبَلْ مِنْهُ، إِلاَّ أُدِيلَ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Khalid Bin Nafi’e Baya’a Al Sabiry, from Yusuf Al Bazzaz who said,

‘I heard Abu Abdullahasws saying: ‘No two would dispute regarding a matter at all, so one of them gives the half to his companion, but he does not accept from it, except he would be more just than him’.72

19. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ لِلّهِ جَنَّةً لَايَدْخُلُهَا إِلاَّ ثَلَاثَةٌ، أَحَدُهُمْ مَنْ حَكَمَ فِي نَفْسِهِ بِالْحَقِّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’farasws having said’Allahazwj has a Garden which none shall enter except for three; one of them being the one who judges regarding himself with the truth’.73

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «الْعَدْلُ أَحْلى مِنَ الْمَاءِ يُصِيبُهُ الظَّمْآنُ؛ مَا أَوْسَعَ الْعَدْلَ إِذَا عُدِلَ فِيهِ وَإِنْ قَلَّ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hammad, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘The justice is sweeter than the water poured upon the thirsty one. How extensive is the justice when justice is done in it (a matter), and even though it may be little’.74

67- بَابُ الِإسْتِغْنَاءِ عَنِ النَّاسِ

Chapter 67 – The self-sufficiency from the people

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « شَرَفُ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The nobility of the Believer is standing at night (for Salāt), and his honour is his self-sufficiency from the people’.75

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنُ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَايَسْأَلَ رَبَّهُ شَيْئاً إِلاَّ أَعْطَاهُ، فَلْيَيْأَسْ مِنَ النَّاسِ كُلِّهِمْ، وَلَا يَكُونُ لَهُ رَجَاءٌ إِلاَّ عِنْدَ اللهِ، فَإِذَا عَلِمَ اللهُ ـ عَزَّ وَجَلَّ ـ ذلِكَ مِنْ قَلْبِهِ، لَمْ يَسْأَلِ اللهَ شَيْئاً إِلاَّ‌ أَعْطَاهُ ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

‘Abu Abdullahasws said: ‘When one of you intends that he should not ask Allahazwj for anything except that Heazwj would Give it to him, so let him despair from the people, all of them, and there should not happen to be any hope for him except with Allahazwj. So when Allahazwj Mighty and Majestic Knows that from his heart, he would not ask Allahazwj for anything from except that Heazwj would Give it to him’.76

3. وَبِهذَا الْإِسْنَادِ، عَنِ الْمِنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: « رَأَيْتُ الْخَيْرَ كُلَّهُ قَدِ اجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ، وَمَنْ لَمْ يَرْجُ النَّاسَ فِي شَيْ‌ءٍ، وَرَدَّ أَمْرَهُ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ فِي جَمِيعِ أُمُورِهِ، اسْتَجَابَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ فِي كُلِّ شَيْ‌ءٍ ».

And by this chain, from Minqary, from Abdul Razzaq, from Moamar, from Al Zahry,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Iasws saw the goodness, all of it having gathered in cutting off the greed from what is in the hands of the people; and the one who does not hope to the people regarding anything and refers his matter to Allahazwj Mighty and Majestic in the entirety of his matters, Allahazwj Mighty and Majestic would Answer to him with regards to everything’.77

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « طَلَبُ الْحَوَائِجِ إِلَى النَّاسِ اسْتِلَابٌ لِلْعِزِّ، وَ مَذْهَبَةٌ لِلْحَيَاءِ؛ وَالْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ عِزٌّ لِلْمُؤْمِنِ فِي دِينِهِ، وَالطَّمَعُ هُوَ‌ الْفَقْرُ الْحَاضِرُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullahasws saying: ‘Seeking the needs to the people would dispossession of the honour and the departing of the bashfulness; and placing no hope in what is in the hands of people is dignity for a Momin in his religion, and greed is poverty at hand’.78

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عليه‌السلام: جُعِلْتُ فِدَاكَ، اكْتُبْ لِي إِلى إِسْمَاعِيلَ بْنِ دَاوُدَ الْكَاتِبِ لَعَلِّي أُصِيبُ مِنْهُ قَالَ: « أَنَا أَضَنُّ بِكَ أَنْ تَطْلُبَ مِثْلَ هذَا وَشِبْهَهُ، وَلكِنْ عَوِّلْ عَلى مَالِي ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Al-Hassan Al-Rezaasws, ‘May I be sacrificed for youasws! (Please) write (a letter) for me to Ismail Bin Dawood, the scribe, so that I can attain (some work)

from him’. Heasws said: ‘Iasws resent for you that you should be seeking (from) the likes of this one and his like, but you can count upon myasws wealth’.79

6. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ نَجْمِ بْنِ حُطَيْمٍ الْغَنَوِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ عِزُّ الْمُؤْمِنِ فِي دِينِهِ؛ أَوَمَا سَمِعْتَ قَوْلَ حَاتِمٍ:

إِذَا مَا عَزَمْتَ الْيَأْسَ أَلْفَيْتَهُ الْغِنى إِذَا عَرَّفْتَهُ النَّفْسَ وَالطَّمَعُ الْفَقْرُ ».

From him, from his father, from Hammad Bin Isa, from Muawiya Bin Ammar, from Najam Bin Huteym Al Ghanawy,

(It has been narrated) from Abu Ja’farasws having said: ‘The despair from what is in the hands of the people is a honour for the Believer in his Religion, or have you not heard the words of Hatim, ‘When I was determined upon the despair (from the people), I found richness when I recognised the self; and the greed, it is the poverty’.80

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: لِيَجْتَمِعْ فِي قَلْبِكَ الِافْتِقَارُ إِلَى النَّاسِ وَالِاسْتِغْنَاءُ عَنْهُمْ؛ فَيَكُونَ افْتِقَارُكَ‌ إِلَيْهِمْ فِي لِينِ كَلَامِكَ وَحُسْنِ بِشْرِكَ، وَيَكُونَ اسْتِغْنَاؤُكَ عَنْهُمْ فِي نَزَاهَةِ عِرْضِكَ وَبَقَاءِ عِزِّكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws was saying: ‘In your heart you must have both hope in people and independence from them. Your hope and need in people must be in the form of speaking to them softly and with delightful appearance. You independence from them must be in the form of maintaining dignity and safety of your respect’.

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عُمَرَ، عَنْ يَحْيَى بْنِ عِمْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ » ثُمَّ ذَكَرَ مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bar who said, ‘Ali Bin Umar narrated to me, from Yahya Bin Imran,

(It has been narrated) from Abu Abdullahasws having said’Amir Al-Momineenasws was saying. . . – then mentioned similar to it’.81

68- بَابُ صِلَةِ الرَّحِمِ

Chapter 68 – Goodly relationship with the relatives

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ جَلَّ ذِكْرُهُ: (وَاتَّقُوا اللهَ الَّذِي تَسائَلُونَ بِهِ وَالْأَرْحامَ إِنَّ اللهَ كانَ عَلَيْكُمْ رَقِيباً) قَالَ: فَقَالَ: « هِيَ أَرْحَامُ النَّاسِ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَمَرَ بِصِلَتِهَا‌ وَعَظَّمَهَا؛ أَلَاتَرى أَنَّهُ جَعَلَهَا مِنْهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj, Majestic is Hisazwj Mention [4: 1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you. So heasws said: ‘These are the relationships of the people. Allahazwj Mighty and Majestic Commanded with its goodly maintenance, and its magnification. Do you not see that Heazwj Made it to be from Himazwj?’82

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: بَلَغَنِي عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّ رَجُلاً أَتَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، أَهْلُ بَيْتِي أَبَوْا إِلاَّ تَوَثُّباً عَلَيَّ وَقَطِيعَةً لِي وَشَتِيمَةً، فَأَرْفُضُهُمْ؟ قَالَ: « إِذاً يَرْفُضَكُمُ اللهُ جَمِيعاً ». قَالَ: فَكَيْفَ أَصْنَعُ؟ قَالَ: « تَصِلُ مَنْ قَطَعَكَ، وَتُعْطِي مَنْ حَرَمَكَ، وَتَعْفُو عَمَّنْ ظَلَمَكَ؛ فَإِنَّكَ إِذَا فَعَلْتَ ذلِكَ كَانَ لَكَ مِنَ اللهِ عَلَيْهِمْ ظَهِيرٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Is’haq Bin Ammar who said,

‘It reached me from Abu Abdullahasws that a man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! My family members refuse except to leap upon me and cut me off and accuse me. So, shall I reject them?’ Hesaww said: ‘Then Allahazwj would Reject you entirely’. He said, ‘So how shall I deal with it?’ Hesaww said: ‘Maintain good relationship with the one who cuts you off, and give to the one who deprives you, and excuse the one who oppresses you, for when you do that, there would be for you, from Allahazwj, a Backing’.83

3. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ أَبُو الْحَسَنِ الرِّضَا عليه‌السلام: « يَكُونُ الرَّجُلُ يَصِلُ رَحِمَهُ، فَيَكُونُ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُ سِنِينَ، فَيُصَيِّرُهَا اللهُ ثَلَاثِينَ سَنَةً، وَيَفْعَلُ اللهُ‌ مَا يَشَاءُ ».

And from him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

‘Abu Al-Hassan Al-Rezaasws said: ‘The man happens to maintain goodly relations with his relatives, and it so happens that there remains three years from his life, and Allahazwj Makes it to become thirty years, and Allahazwj Does whatever Heazwj so Desires to’.84

4. وَعَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ خَطَّابٍ الْأَعْوَرِ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « صِلَةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ، وَتُنْمِي الْأَمْوَالَ، وَتَدْفَعُ الْبَلْوى، وَتُيَسِّرُ الْحِسَابَ، وَتُنْسِئُ فِي الْأَجَلِ ».

From him, from Ali Bin Al Hakam, from Khattab Al Awr, from Abu Hamza who said,

‘Abu Ja’farasws said: ‘Goodly relationships with the relatives purifies the deeds, and increases the wealth, and repels the afflictions, and eases the Reckoning, and delays the death’.85

5. عَنْهُ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أُوصِي الشَّاهِدَ مِنْ أُمَّتِي وَالْغَائِبَ مِنْهُمْ وَمَنْ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ إِلى يَوْمِ الْقِيَامَةِ أَنْ يَصِلَ الرَّحِمَ وَإِنْ كَانَتْ مِنْهُ عَلى مَسِيرَةِ سَنَةٍ؛ فَإِنَّ ذلِكَ مِنَ الدِّينِ ».

And from him, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Jabir, from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Isaww hereby bequeath the present ones of mysaww community and the absent ones from them, and the ones in the backbones of the men and the wombs of the women up to the Day of Judgement that they should maintain goodly relationships with the relatives, and even if there was one from them upon a travel distance of a year, for that is from the Religion’.86

6. وَعَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ حَفْصٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « صِلَةُ الْأَرْحَامِ تُحَسِّنُ الْخُلُقَ، وَتُسَمِّحُ الْكَفَّ، وَتُطَيِّبُ النَّفْسَ، وَتَزِيدُ فِي الرِّزْقِ، وَتُنْسِئُ فِي الْأَجَلِ ».

And from him, from Ali Bin al Hakam, from Hafs, from Abu Hamza,

(It has been narrated) from Abu Abdullahasws having said: ‘Goodly relationships with the relatives improves the manners, and allows the palm (to be generous), and betters the self, and increases in the sustenance, and delays in the death’.87

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: اللهُمَّ صِلْ مَنْ وَصَلَنِي، وَاقْطَعْ مَنْ قَطَعَنِي، وَهِيَ رَحِمُ آلِ مُحَمَّدٍ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ) وَرَحِمُ كُلِّ ذِي رَحِمٍ ».

Al Husayn Bin Muhammad, from Moallah Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The kinship (of the Progenyasws of Muhammadsaww) would attach itself with the Throne saying, ‘O Allahazwj! Maintain with the one who maintained me and Cut off the one who cut me off, and it is the relationship with the Progenyasws of Muhammadsaww, and these are the Words of Allahazwj Mighty and Majestic [13: 21] And those who join what Allah has Bidden to be joined – and the relative is every one with the relationship’.88

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَوَّلُ نَاطِقٍ مِنَ الْجَوَارِحِ يَوْمَ الْقِيَامَةِ الرَّحِمُ تَقُولُ: يَا رَبِّ مَنْ وَصَلَنِي فِي الدُّنْيَا، فَصِلِ الْيَوْمَ مَا بَيْنَكَ وَبَيْنَهُ؛ وَمَنْ قَطَعَنِي فِي الدُّنْيَا، فَاقْطَعِ الْيَوْمَ مَا بَيْنَكَ وَبَيْنَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘Abu Abdullahasws said: ‘The first one of the body parts to speak on the Day of Judgement would be the womb (i. e. , kinship) saying, ‘O Lordazwj! The one maintained me in the world, so Maintain what is between Youazwj and him, and the one cut me off in the world, so Cut him off today what is between Youazwj and him’.89

9. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: صِلْ رَحِمَكَ وَلَوْ بِشَرْبَةٍ مِنْ مَاءٍ، وَأَفْضَلُ مَا تُوصَلُ بِهِ الرَّحِمُ كَفُّ الْأَذى عَنْهَا، وَصِلَةُ الرَّحِمِ مَنْسَأَةٌ فِي الْأَجَلِ، مَحْبَبَةٌ فِي‌ الْأَهْلِ ».

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘Be good to your relatives and even if it is by a drink of water; and the most superior of what you can be good with the relative is restraining the harm from them; and goodly relationships with the relatives is a delayer regarding the death, and brings about love in the family’.90

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّ الرَّحِمَ مُعَلَّقَةٌ يَوْمَ الْقِيَامَةِ بِالْعَرْشِ تَقُولُ: اللهُمَّ صِلْ مَنْ وَصَلَنِي، وَاقْطَعْ مَنْ قَطَعَنِي ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Fuzayl Bin Yasaar who said,

‘Abu Ja’farasws said: ‘The womb (kinship of the Progenyasws of Muhammadsaww) would attach itself to the Throne on the Day of Judgement, saying, ‘O Allahazwj! Maintain with the one who maintained me, and Cut off from the one who cut me off’.91

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ أَبُو ذَرٍّ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ: حَافَتَا الصِّرَاطِ يَوْمَ الْقِيَامَةِ الرَّحِمُ وَالْأَمَانَةُ، فَإِذَا مَرَّ الْوَصُولُ لِلرَّحِمِ الْمُؤَدِّي لِلْأَمَانَةِ، نَفَذَ إِلَى الْجَنَّةِ، وَإِذَا مَرَّ الْخَائِنُ لِلْأَمَانَةِ الْقَطُوعُ لِلرَّحِمِ، لَمْ يَنْفَعْهُ مَعَهُمَا عَمَلٌ، وَتَكَفَّأَ بِهِ الصِّرَاطُ فِي النَّارِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Hannan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘Abu Zarrra said: ‘Ira heard Rasool-Allahsaww saying: ‘On the two edges of the Bridge on the Day of Judgement would be the kinship and the entrustment. So when the maintainer of the relationships and the fulfiller of the entrustments passes by, would pass throught to the Paradise, and when the betrayer of the entrustment, the cutter of the relationships passes by, the deeds would not benefit him along with these two, and the Bridge would fling him into the Fire’.92

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ قُرْطٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « صِلَةُ الْأَرْحَامِ تُحَسِّنُ الْخُلُقَ، وَتُسَمِّحُ الْكَفَّ، وَتُطَيِّبُ النَّفْسَ، وَتَزِيدُ فِي الرِّزْقِ، وَتُنْسِئُ فِي الْأَجَلِ ».

A number of our companions, from Ahmad Bin Muhammad bin Khalid, from his father, from Ibn Abu Umeyr, from Hafs Bin Qurti, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Goodly relations with the relatives improves the manners, and allows the palm (to be generous), and betters the self, and increases in the sustenance, and delays in the death’.93

13. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ خَطَّابٍ الْأَعْوَرِ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « صِلَةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ، وَتَدْفَعُ الْبَلْوى، وَتُنْمِي الْأَمْوَالَ، وَتُنْسِئُ لَهُ فِي عُمُرِهِ، وَتُوَسِّعُ فِي رِزْقِهِ، وَتُحَبِّبُ فِي أَهْلِ بَيْتِهِ؛ فَلْيَتَّقِ اللهَ، وَلْيَصِلْ رَحِمَهُ ».

From him, from Usman Bin Isa, from Khattab Al Awr, from Abu Hamza who said,

‘Abu Ja’farasws said: ‘Goodly relationship purifies the deeds, and repels the afflictions, and increases the wealth, and delays the death for him in his lifetime, and expands in his sustenance, and brings about love among his family members, so let him fear Allahazwj and let him be good with his relatives’.94

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنِ الْحَكَمِ الْحَنَّاطِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « صِلَةُ الرَّحِمِ وَحُسْنُ الْجِوَارِ يَعْمُرَانِ الدِّيَارَ، وَيَزِيدَانِ فِي الْأَعْمَارِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Ibn Abu Umeyrs, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Hannat who said,

‘Abu Abdullahasws said: ‘Goodness with the relatives and goodness with the neighbours both build the houses (households) and increase in the lifespans’.95

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَدَّاحِ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ أَعْجَلَ الْخَيْرِ ثَوَاباً صِلَةُ الرَّحِمِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The quickest of the Rewards for a good deed is for maintaining good relationships with the relatives’.96

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزِّيَادَةُ فِي الرِّزْقِ، فَلْيَصِلْ رَحِمَهُ ».

Ali Bin Ibrahim, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who is happy with the delay in his death and the increase in the sustenance, so let him maintain good relationship with the relatives’.97

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا نَعْلَمُ شَيْئاً يَزِيدُ فِي الْعُمُرِ إِلاَّ صِلَةَ الرَّحِمِ، حَتّى إِنَّ الرَّجُلَ يَكُونُ أَجَلُهُ ثَلَاثَ سِنِينَ، فَيَكُونُ وَصُولاً لِلرَّحِمِ، فَيَزِيدُ اللهُ فِي عُمُرِهِ ثَلَاثِينَ سَنَةً، فَيَجْعَلُهَا ثَلَاثاً وَثَلَاثِينَ سَنَةً، وَيَكُونُ أَجَلُهُ ثَلَاثاً وَثَلَاثِينَ سَنَةً، فَيَكُونُ قَاطِعاً لِلرَّحِمِ، فَيَنْقُصُهُ اللهُ ثَلَاثِينَ سَنَةً، وَيَجْعَلُ أَجَلَهُ إِلى ثَلَاثِ سِنِينَ ».

الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said: ‘Weasws do not know of anything which increases in the life-span except for the goodly relations with the relatives. The man might happen to have three years term (left of his life), and he maintains good relations with the relatives, so Allahazwj would Increase thirty years in his life-span, and Make it to be thirty three years; and (or) his (remaining) life-span might be thirty three years and he cuts off the relationships, so Allahazwj would Cut-off thirty years and Make his (remaining) term to be three years’.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha,

(It has been narrated) from Abu Al Hassan Al Rezaasws – similar to it.98

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَمَّا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يُرِيدُ الْبَصْرَةَ نَزَلَ بِالرَّبَذَةِ، فَأَتَاهُ رَجُلٌ مِنْ مُحَارِبٍ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي تَحَمَّلْتُ فِي‌ قَوْمِي حَمَالَةً، وَإِنِّي سَأَلْتُ فِي طَوَائِفَ مِنْهُمُ الْمُؤَاسَاةَ وَالْمَعُونَةَ، فَسَبَقَتْ إِلَيَّ أَلْسِنَتُهُمْ بِالنَّكَدِ، فَمُرْهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَعُونَتِي، وَحُثَّهُمْ عَلى مُؤَاسَاتِي، فَقَالَ: أَيْنَ هُمْ؟ فَقَالَ: هؤُلَاءِ فَرِيقٌ مِنْهُمْ حَيْثُ تَرى ».

قَالَ: « فَنَصَّ رَاحِلَتَهُ فَادَّلَفَتْ كَأَنَّهَا ظَلِيمٌ، فَدَلَفَ بَعْضُ أَصْحَابِهِ فِي طَلَبِهَا، فَلَأْياً بِلَأْيٍ مَا لُحِقَتْ، فَانْتَهى إِلَى الْقَوْمِ، فَسَلَّمَ عَلَيْهِمْ، وَسَأَلَهُمْ مَا يَمْنَعُهُمْ مِنْ مُوَاسَاةِ صَاحِبِهِمْ، فَشَكَوْهُ وَشَكَاهُمْ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: وَصَلَ امْرُؤٌ عَشِيرَتَهُ؛ فَإِنَّهُمْ‌ أَوْلى بِبِرِّهِ وَذَاتِ يَدِهِ، وَوَصَلَتِ الْعَشِيرَةُ أَخَاهَا إِنْ عَثَرَ بِهِ دَهْرٌ وَأَدْبَرَتْ عَنْهُ دُنْيَا؛ فَإِنَّ الْمُتَوَاصِلِينَ الْمُتَبَاذِلِينَ مَأْجُورُونَ، وَإِنَّ الْمُتَقَاطِعِينَ الْمُتَدَابِرِينَ مَوْزُورُونَ ».

قَالَ: « ثُمَّ بَعَثَ رَاحِلَتَهُ، وَقَالَ: حَلْ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘When Amir Al-Momineenasws went out intending Basra (the battle of the Camel), heasws encamped at Al-Rabza. So a man from the fighters came over to himasws, and he said, ‘O Amir Al-Momineenasws! I bore the burdens (responsibilities) of my people and I asked among their groups for the sympathy and the assistance but their tongues preceded to me with the temper. So order them, O Amir Al-Momineenasws for assisting me and urge them upon sympathising with me’. So heasws said: ‘Where are they?’ So he said, ‘There, a group of them is where youasws see’.

So he spurred on his riding animal and galloped it as if it was a male ostrich, and some of hisasws companions galloped (their animals) in seeking it (hisasws ride) in hot pursuit but could not catch up. So heasws ended up to the group of people and greeted them and asked them what prevent them from sympathising with their companion. So they complained about him, and he complained about them.

So Amir Al-Momineenasws said: ‘A person should help his clan, for they are closest with the righteousness, and that is in his hands, and the clan should help its brother if the time is hard with him and the world turns away from him. So the maintainers of the relationships, the helpers would be Recompensed, and that the cutters-off of relationships, the ones who turn around would be burdened (with sins)’. Then heasws went away with hisasws riding animal and said: ‘Resolved’.99

19. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ يَحْيى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَنْ يَرْغَبَ الْمَرْءُ عَنْ عَشِيرَتِهِ وَإِنْ كَانَ ذَا مَالٍ وَوَلَدٍ، وَعَنْ مَوَدَّتِهِمْ وَكَرَامَتِهِمْ وَدِفَاعِهِمْ بِأَيْدِيهِمْ وَأَلْسِنَتِهِمْ، هُمْ أَشَدُّ النَّاسِ حِيطَةً مِنْ وَرَائِهِ وَأَعْطَفُهُمْ عَلَيْهِ وَأَلَمُّهُمْ لِشَعَثِهِ إِنْ أَصَابَتْهُ مُصِيبَةٌ أَوْ نَزَلَ بِهِ بَعْضُ مَكَارِهِ الْأُمُورِ؛ وَمَنْ يَقْبِضْ يَدَهُ عَنْ عَشِيرَتِهِ، فَإِنَّمَا يَقْبِضُ عَنْهُمْ يَداً وَاحِدَةً، وَيُقْبَضُ عَنْهُ مِنْهُمْ أَيْدٍ كَثِيرَةٌ؛ وَمَنْ يُلِنْ حَاشِيَتَهُ، يَعْرِفْ صَدِيقُهُ مِنْهُ الْمَوَدَّةَ؛ وَمَنْ‌ بَسَطَ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ، يُخْلِفِ اللهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاهُ، وَيُضَاعِفْ لَهُ فِي آخِرَتِهِ؛ وَلِسَانُ الصِّدْقِ لِلْمَرْءِ يَجْعَلُهُ اللهُ فِي النَّاسِ خَيْراً مِنَ الْمَالِ يَأْكُلُهُ وَيُوَرِّثُهُ، لَا يَزْدَادَنَّ أَحَدُكُمْ كِبْراً وَعِظَماً فِي نَفْسِهِ وَنَأْياً عَنْ عَشِيرَتِهِ إِنْ كَانَ مُوسِراً فِي الْمَالِ، وَلَا يَزْدَادَنَّ أَحَدُكُمْ فِي أَخِيهِ زُهْداً وَلَا مِنْهُ بُعْداً إِذَا لَمْ يَرَ مِنْهُ مُرُوَّةً وَكَانَ مُعْوِزاً فِي الْمَالِ، وَلَا يَغْفُلُ أَحَدُكُمْ عَنِ الْقَرَابَةِ بِهَا الْخَصَاصَةُ أَنْ يَسُدَّهَا بِمَا لَايَنْفَعُهُ إِنْ أَمْسَكَهُ، وَلَا يَضُرُّهُ إِنِ اسْتَهْلَكَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Yahya,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The person should never turn away from his clan even if he was with wealth and children, and away from their cordiality, and their honour, and their defending (him) by their hands and their tongues. They would be the most intense of the people to watch out for him from behind him and the most compassionate upon him to escort him if a difficulty were to hit him, or if one of the abhorrences of his matters were to descend upon him.

The one who withholds his hand from his claim, so rather he would be withholding one hand from them, and there would be withheld from him, a lot of hands, and the one who is soft with his inner circle would recognise the cordiality from his friends; and the one who extends his hand with the goodness when he finds it, Allahazwj would Replace it for him whatever he spends regarding his world, and Heazwj would Multiply it for him in his Hereafter.

And a truthful tongue of a person, Allahazwj Allahazwj Makes it for him among the people is better than the wealth he consumes and he inherits. Not one of you should exceed in arrogance and greatness regarding himself and distance himself from his clan even if he was affluent regarding the wealth; and not one of you should exceed in ascetism regarding his brother, nor be remote from him when he does not see magnanimity from him, and he was needy regarding the wealth; and not one of you should be oblivious from the relatives. With it (the kinship) is the speciality, if one was to cut it what would not benefit him if he were to withhold it, nor would it harm him if he were to consume it’.100

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سُلَيْمَانَ بْنِ هِلَالٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ آلَ فُلَانٍ يَبَرُّ بَعْضُهُمْ بَعْضاً وَيَتَوَاصَلُونَ، فَقَالَ: « إِذاً تَنْمِي أَمْوَالُهُمْ وَيَنْمُونَ، فَلَا يَزَالُونَ فِي ذلِكَ حَتّى يَتَقَاطَعُوا، فَإِذَا فَعَلُوا ذلِكَ انْقَشَعَ عَنْهُمْ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Suleyman Bin Hilal who said,

‘I said to Abu Abdullahasws that the family of so and so, some of them are being righteous with the others and helping out. So heasws said: ‘Then their wealth would develop and grow, and they would not cease to be in that until they cut-off (the kinship). So if they were to do that, it would vanish from them’.101

21. عَنْهُ، عَنْ غَيْرِ وَاحِدٍ، عَنْ زِيَادٍ الْقَنْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ الْقَوْمَ لَيَكُونُونَ فَجَرَةً وَلَا يَكُونُونَ بَرَرَةً، فَيَصِلُونَ أَرْحَامَهُمْ، فَتَنْمِي أَمْوَالُهُمْ، وَتَطُولُ أَعْمَارُهُمْ، فَكَيْفَ إِذَا كَانُوا أَبْرَاراً بَرَرَةً ».

From him, from someone else, from Ziyad Al Qandy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The group of the people happens to be immoral and they do not happen to be righteous, so they are maintaining their kinships, and are developing their wealth and prolonging their life-spans. So how would it be if they were righteous, doing righteous deeds?’102

22. وَعَنْهُ، عَنِ الْقَاسِمِ بْنِ يَحْيى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: صِلُوا أَرْحَامَكُمْ وَلَوْ بِالتَّسْلِيمِ، يَقُولُ اللهُ تَبَارَكَ‌وَتَعَالى: (وَاتَّقُوا اللهَ الَّذِي تَسائَلُونَ بِهِ وَالْأَرْحامَ إِنَّ اللهَ كانَ عَلَيْكُمْ رَقِيباً) ».

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Maintain your kinship even though it be with the greetings. Allahazwj Blessed and High is Saying [4: 1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you’.103

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: وَقَعَ بَيْنَ أَبِي عَبْدِ اللهِ عليه‌السلام وَبَيْنَ عَبْدِ اللهِ بْنِ الْحَسَنِ كَلَامٌ حَتّى وَقَعَتِ الضَّوْضَاءُ بَيْنَهُمْ، وَاجْتَمَعَ النَّاسُ، فَافْتَرَقَا عَشِيَّتَهُمَا بِذلِكَ، وَغَدَوْتُ فِي حَاجَةٍ، فَإِذَا أَنَا بِأَبِي عَبْدِ اللهِ عليه‌السلام عَلى بَابِ عَبْدِ اللهِ بْنِ الْحَسَنِ وَهُوَ يَقُولُ: « يَا جَارِيَةُ، قُولِي لِأَبِي مُحَمَّدٍ يَخْرُجْ ». قَالَ: فَخَرَجَ، فَقَالَ: يَا أَبَا عَبْدِ اللهِ، مَا بَكَّرَ بِكَ ؟ فَقَالَ: « إِنِّي تَلَوْتُ آيَةً‌ مِنْ كِتَابِ اللهِ ـ عَزَّ وَجَلَّ ـ الْبَارِحَةَ، فَأَقْلَقَتْنِي ». قَالَ: وَمَا هِيَ؟ قَالَ: « قَوْلُ اللهِ جَلَّ وَعَزَّ ذِكْرُهُ: (الَّذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخافُونَ سُوءَ الْحِسابِ) فَقَالَ: صَدَقْتَ لَكَأَنِّي لَمْ أَقْرَأْ هذِهِ الْآيَةَ مِنْ كِتَابِ اللهِ قَطُّ، فَاعْتَنَقَا وَبَكَيَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

‘There occurred (heated) words between Abu Abdullahasws and Abdullah Bin Al-Hassan and the clamour occurred between them, and the people gathered. So they both separated with their respective adherents due to that, and in the morning I went regarding the need, and there was Abu Abdullahasws at the door of Abdullah Bin Al-Hassan, and heasws was saying: ‘O maid! Tell Abu Muhammad to come out’.

He (the narrator) said, ‘So he came out as said, ‘O Abu Abdullahasws, what made youasws come so early?’ So heasws said: ‘Iasws recited a Verse from the Book of Allahazwj Mighty and Majestic yesterday so it worried measws’. He said, ‘And what is it?’ Heasws said’The Words of Allahazwj, Majestic and Mighty is Hisazwj Mention [13: 21]

And those who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning’. So he said, ‘Youasws speak the truth. It is as if I never read this Verse from the Book of Allahazwj Majestic and Mighty at all’. So they both hugged and wept’.104

24. وَعَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ لِيَ ابْنَ عَمٍّ أَصِلُهُ فَيَقْطَعُنِي، وَأَصِلُهُ فَيَقْطَعُنِي حَتّى لَقَدْ هَمَمْتُ لِقَطِيعَتِهِ إِيَّايَ أَنْ أَقْطَعَهُ، أَتَأْذَنُ لِي قَطْعَهُ ؟

قَالَ: « إِنَّكَ إِذَا وَصَلْتَهُ وَقَطَعَكَ، وَصَلَكُمَا اللهُ ـ عَزَّ وَجَلَّ ـ جَمِيعاً، وَإِنْ قَطَعْتَهُ وَقَطَعَكَ، قَطَعَكُمَا اللهُ ».

From him, from Ali Bin Al Hakam, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullahasws, ‘There is a cousin of mine I maintain kinship with, but he cuts me off, and I maintain kinship with him but he cuts me off, to the extent that I have thought that if he were to cut me off (again), I will cut him off. Do youasws permit me to cut him off?’ Heasws said: ‘When you maintain it to him and he cuts you off, Allahazwj Mighty and Majestic Maintains it with both of you together, and if you cut him off and he cuts you off, Allahazwj would Cut off both of you’.105

25. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنِّي أُحِبُّ أَنْ يَعْلَمَ اللهُ أَنِّي قَدْ أَذْلَلْتُ رَقَبَتِي فِي رَحِمِي، وَإِنِّي لَأُبَادِرُ أَهْلَ بَيْتِي أَصِلُهُمْ قَبْلَ أَنْ يَسْتَغْنُوا عَنِّي ».

From him, from Ali Bin Al Hakam, from Dawood Bin Farqad who said,

‘Abu Abdullahasws said to me: ‘Iasws would love it for Allahazwj to Know that Iasws have humbled myasws neck regarding my kinship and Iasws hasten to myasws family members to helping them before they become self-sufficient of measws’.106

26. عَنْهُ، عَنِ الْوَشَّاءِ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ الصَّيْرَفِيِّ، عَنِ الرِّضَا عليه‌السلام، قَالَ: « إِنَّ رَحِمَ آلِ مُحَمَّدٍ الْأَئِمَّةِ عليهم‌السلام لَمُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: اللهُمَّ صِلْ مَنْ وَصَلَنِي، وَاقْطَعْ مَنْ قَطَعَنِي، ثُمَّ هِيَ جَارِيَةٌ بَعْدَهَا فِي أَرْحَامِ الْمُؤْمِنِينَ » ثُمَّ تَلَا هذِهِ الْآيَةَ: (وَاتَّقُوا اللهَ الَّذِي تَسائَلُونَ بِهِ وَالْأَرْحامَ)

From him, from Al Washha, from Muhammad Bin Fuzayl Al Sayrafi,

(It has been narrated) from Al Rezaasws having said: ‘The kinship of the Progenyasws of Muhammadsaww, the Imamsasws, would attach with the Throne saying: ‘O Allahazwj! Maintain Relationship with the one who maintained (relationship with) me, and Cut off the one who cut me off’.

Then if flows, after it, in the relationships of the Believers’. Then heasws recited this Verse [4: 1] and fear Allah, by Whom you are asking by Him and the kinship’.107

27. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ) فَقَالَ: « قَرَابَتُكَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [13: 21] And those who join what Allah has Bidden to be joined. Heasws said: ‘Your relatives’.108

28. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ وَ هِشَامِ بْنِ الْحَكَمِ وَدُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: (الَّذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ)؟

قَالَ: « نَزَلَتْ فِي رَحِمِ آلِ مُحَمَّدٍ ـ عَلَيْهِ وَآلِهِ السَّلَامُ ـ وَقَدْ تَكُونُ فِي قَرَابَتِكَ ». ثُمَّ قَالَ: « فَلَا تَكُونَنَّ مِمَّنْ يَقُولُ لِلشَّيْ‌ءِ: إِنَّهُ فِي شَيْ‌ءٍ وَاحِدٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, and Hisham Bin Al Hakam, and Dorost Bin Abu Mansour, from Umar Bin Yazeed who said,

‘I said to Abu Abdullahasws [13: 21] And those who join what Allah has Bidden to be joined. Heasws said: ‘It was Revealed regarding the kinship of the Progenyasws of Muhammadsaww, and has come to be regarding your relatives’. Then heasws said: ‘Therefore, do not become from the ones who are saying for the thing, that it is regarding the one (and the same) thing’.109

29. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، عَنِ الْوَصَّافِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ سَرَّهُ أَنْ يَمُدَّ اللهُ فِي عُمُرِهِ، وَأَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ، فَلْيَصِلْ رَحِمَهُ؛ فَإِنَّ الرَّحِمَ لَهَا لِسَانٌ يَوْمَ الْقِيَامَةِ ذَلْقٌ تَقُولُ: يَا رَبِّ صِلْ مَنْ وَصَلَنِي، وَاقْطَعْ مَنْ قَطَعَنِي، فَالرَّجُلُ لَيُرى بِسَبِيلِ خَيْرٍ إِذَا أَتَتْهُ الرَّحِمُ الَّتِي قَطَعَهَا، فَتَهْوِي بِهِ إِلى أَسْفَلِ قَعْرٍ فِي النَّارِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abu Jameela, from Al Wassafy,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Rasool-Allahsaww said: ‘The one who is joyful if Allahazwj were to Extend in his life-span, and Expand for him in his sustenance, so let him maintain goodly relations with the relatives, for the kinship, there would be an eloquent tongue for it on the Day of Judgement, saying, ‘O Lordazwj! Maintaining Relationship with the one who maintained it with me, and Cut off the one who cut me off’.

So the man would be seen to be on the goodly way, when the kinship comes to whim which he had cut if off, so it would plunge with him into the lowest depth into the Fire’.110

30. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ‌ صَفْوَانَ، عَنِ الْجَهْمِ بْنِ حُمَيْدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: تَكُونُ لِيَ الْقَرَابَةُ عَلى غَيْرِ أَمْرِي، أَلَهُمْ عَلَيَّ حَقٌّ؟

قَالَ: « نَعَمْ، حَقُّ الرَّحِمِ لَايَقْطَعُهُ شَيْ‌ءٌ، وَإِذَا كَانُوا عَلى أَمْرِكَ كَانَ لَهُمْ حَقَّانِ: حَقُّ الرَّحِمِ، وَحَقُّ الْإِسْلَامِ ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hassan Bin Ali, from Safwan, from Al Jaham Bin Humeyd who said,

‘I said to Abu Abdullahasws, ‘There happen to be relatives for him being upon other than my matter (Al-Wilayah). Is there (any) right for them upon me?’ Heasws said: ‘Yes, the right of kinship. Nothing can cut if off. And had they been upon your matter (Al-Wilayah), there would have been two rights for them – the right of the kinship and the right of Al-Islam’.111

31. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ صِلَةَ الرَّحِمِ وَالْبِرَّ لَيُهَوِّنَانِ الْحِسَابَ، وَيَعْصِمَانِ مِنَ الذُّنُوبِ؛ فَصِلُوا أَرْحَامَكُمْ، وَبَرُّوا بِإِخْوَانِكُمْ وَلَوْ بِحُسْنِ السَّلَامِ وَرَدِّ الْجَوَابِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullahasws saying: ‘The maintenance of goodly relationship with the relatives, and the righteousness, would both east the Reckoning and would defend from the sins. Therefore, maintain your relationships and be good with your brethren, and even though it be by the goodly greeting and response’.112

32. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « صِلَةُ الرَّحِمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ، وَهِيَ مَنْسَأَةٌ فِي الْعُمُرِ، وَتَقِي مَصَارِعَ السُّوءِ؛ وَصَدَقَةُ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Samad Bin Bashir who said,

‘Abu Abdullahasws said: ‘The goodly relationships would ease the Reckoning on the Day of Judgement, and it is a delayer is the (termination of the) life-span and saves from the evil misfortunes; and the giving of the charity at night extinguishes the Anger of the Lordazwj’.113

33. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ صِلَةَ الرَّحِمِ تُزَكِّي الْأَعْمَالَ، وَتُنْمِي الْأَمْوَالَ، وَتُيَسِّرُ الْحِسَابَ، وَتَدْفَعُ الْبَلْوى، وَتَزِيدُ فِي الرِّزْقِ ».

Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The goodly relationships purify the deeds, and develops the wealth, and eases the Reckoning, and repels the afflictions, and increases in the sustenance’.114

69- بَابُ الْبِرِّ بِالْوَالِدَيْنِ

Chapter 69 – The righteousness with the parents

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ الْحَنَّاطِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَبِالْوالِدَيْنِ إِحْساناً): مَا هذَا الْإِحْسَانُ؟

فَقَالَ: « الْإِحْسَانُ أَنْ تُحْسِنَ صُحْبَتَهُمَا، وَأَنْ لَاتُكَلِّفَهُمَا أَنْ يَسْأَلَاكَ شَيْئاً مِمَّا يَحْتَاجَانِ إِلَيْهِ وَإِنْ كَانَا مُسْتَغْنِيَيْنِ؛ أَلَيْسَ يَقُولُ اللهُ عَزَّ وَجَلَّ: (لَنْ تَنالُوا الْبِرَّ حَتّى تُنْفِقُوا مِمّا تُحِبُّونَ) ».

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَأَمَّا قَوْلُ اللهِ عَزَّ وَجَلَّ: (إِمّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُما أَوْ كِلاهُما فَلا تَقُلْ لَهُما أُفٍّ وَلا تَنْهَرْهُما) » قَالَ: « إِنْ أَضْجَرَاكَ فَلَا تَقُلْ لَهُمَا أُفٍّ، وَلَا تَنْهَرْهُمَا إِنْ ضَرَبَاكَ ».

قَالَ: « (وَقُلْ لَهُما قَوْلاً كَرِيماً) » قَالَ: « إِنْ ضَرَبَاكَ فَقُلْ لَهُمَا: غَفَرَ اللهُ لَكُمَا، فَذلِكَ مِنْكَ قَوْلٌ كَرِيمٌ ».

قَالَ: « (وَاخْفِضْ لَهُما جَناحَ الذُّلِّ مِنَ الرَّحْمَةِ) قَالَ: « لَا تَمْلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلاَّ بِرَحْمَةٍ وَرِقَّةٍ، وَلَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصْوَاتِهِمَا، وَلَا يَدَكَ فَوْقَ أَيْدِيهِمَا، وَلَا تَقَدَّمْ قُدَّامَهُمَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahbooub, from Abu Wallad Al Hannat who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [17: 23] and the goodness to the two parents. What is this goodness?’ So heasws said: ‘The goodness is that you are good in their company, and that you do not encumber them if they were to ask you from what they are both needy to, and even if they were both self-sufficient. Is Allahazwj Mighty and Majestic no Saying [3: 92] You will never attain to righteousness until you spend out of what you love; and whatever thing you spend, Allah Knows of it.

He (the narrator) said, ‘Then Abu Abdullahasws said: ‘And as for the Words of Allahazwj Mighty and Majestic [17: 23] If either or both of them reach old age with you, say not to them (so much as)”Ugh” nor chide them, if they were to bore you so neither say’Ugh’ to them nor chide them if they were to hit you and speak to both of them a gracious word. If they do strike you, so say to them both, ‘May Allahazwj Forgive you both’, so that would constitute a gracious word from you’.

Heasws said: ‘[17: 24] And make yourself submissively gentle to them with the mercy. Heasws said: ‘Do not fill your eyes from looking towards them, except with mercy and kindness, and do not raise your voice above their voices, and let not your hand be above their hands, and do not walk in front of them’.115

2. ابْنُ مَحْبُوبٍ، عَنْ خَالِدِ بْنِ نَافِعٍ الْبَجَلِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ رَجُلاً أَتَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، أَوْصِنِي، فَقَالَ: لَاتُشْرِكْ بِاللهِ شَيْئاً، وَإِنْ حُرِّقْتَ بِالنَّارِ وَعُذِّبْتَ إِلاَّ وَقَلْبُكَ مُطْمَئِنٌّ بِالْإِيمَانِ، وَوَالِدَيْكَ فَأَطِعْهُمَا وَبَرَّهُمَا حَيَّيْنِ كَانَا أَوْ مَيِّتَيْنِ، وَإِنْ أَمَرَاكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ فَافْعَلْ، فَإِنَّ ذلِكَ مِنَ الْإِيمَانِ ».

Ibn Mahboub, from Khalid Bin Nafi’e Al Bajaly, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullahasws saying: ‘A man came over to the Prophetas and he said, ‘O Rasool-Allahsaww! Advise me’. So hesaww said: ‘Do not associate anything with Allahazwj and even if you are burnt in the fire and punished, except your heart should be at rest with the Emān; and (as for your) parents, so feed them and be righteous with them be they alive or dead; and if they were to order you go out from your family and your wealth, do so, for that would be from the Emān’.116

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «يَأْتِي يَوْمَ الْقِيَامَةِ شَيْ‌ءٌ مِثْلُ الْكُبَّةِ، فَيَدْفَعُ فِي ظَهْرِ‌ الْمُؤْمِنِ، فَيُدْخِلُهُ الْجَنَّةَ، فَيُقَالُ: هذَا الْبِرُّ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf,

(It has been narrated) from Abu Abdullahasws having said: ‘There would come, on the Day of Judgement, something like a globe, so it would push in the back of the Believer and enter him into the Paradise, and it would be said: ‘This is the righteousness’.117

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟

قَالَ: « الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘I said, ‘Which deed is the most superior?’ Heasws said: ‘The Salāt on its timing, and righteousness with the parents, and the Jihād in the Way of Allahazwj Mighty and Majestic’.118

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: « سَأَلَ رَجُلٌ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا حَقُّ الْوَالِدِ عَلى وَلَدِهِ؟

قَالَ: لَايُسَمِّيهِ بِاسْمِهِ، وَلَا يَمْشِي بَيْنَ يَدَيْهِ، وَلَا يَجْلِسُ قَبْلَهُ، وَلَا يَسْتَسِبُّ لَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Dorost Bin Abu Mansour,

(It has been narrated) from Abu Al-Hassan Musaas having said: ‘A man asked Rasool-Allahsaww, ‘What is the right of the father upon his son?’ Heasws said: ‘Not calling him by his name, and not walking in front of his, and not sitting before him, and not let him be insulted (by anyone)’.119

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ‌ بَحْرٍ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ ـ وَأَنَا عِنْدَهُ ـ لِعَبْدِ الْوَاحِدِ الْأَنْصَارِيِّ فِي بِرِّ الْوَالِدَيْنِ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَبِالْوالِدَيْنِ إِحْساناً)، فَظَنَنَّا أَنَّهَا الْآيَةُ الَّتِي فِي بَنِي إِسْرَائِيلَ: (وَقَضى رَبُّكَ أَلاّ تَعْبُدُوا إِلاّ إِيّاهُ وَبِالْوالِدَيْنِ إِحْساناً)، فَلَمَّا كَانَ بَعْدُ سَأَلْتُهُ، فَقَالَ: « هِيَ الَّتِي فِي‌لُقْمَانَ: (وَوَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ حُسْناً)، (وَإِنْ جاهَداكَ عَلى أَنْ تُشْرِكَ بِي ما لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُما) ». فَقَالَ عليه‌السلام: « إِنَّ ذلِكَ أَعْظَمُ مِنْ أَنْ‌ يَأْمُرَ بِصِلَتِهِمَا وَحَقِّهِمَا عَلى كُلِّ حَالٍ ». (وَإِنْ جاهَداكَ عَلى أَنْ تُشْرِكَ بِي ما لَيْسَ لَكَ بِهِ عِلْمٌ) ؟ فَقَالَ: « لَا، بَلْ يَأْمُرُ بِصِلَتِهِمَا، وَإِنْ جَاهَدَاهُ عَلَى الشِّرْكِ مَا زَادَ حَقَّهُمَا إِلاَّ عِظَماً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Bahr, from Abdullah Bin Muskan, from the one who reported it,

(It has been narrated) from Abu Abdullahasws having said to Abdul Wahid Al-Ansary, and I was in hisasws presence, regarding the righteousness with the parents in the Words of Allahazwj Mighty and Majestic [17: 23] and the goodness to the two parents, and we thought that it is a Verse which is regarding the Children of Israel [17: 23] And your Lord has Decreed that you shall not worship except Him, and goodness to your parents.

So when it was afterwards I had asked himasws, so heasws said: ‘It is that which is in (Surah) Luqmanas (Chapter 29) [29: 8] And We have enjoined on human being goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them.

So he (Abdul Wahid): ‘That is greater than Himazwj Commanding with goodness with them both and their rights upon every state and if they contend with you that you should associate (others) with Me, of which you have no knowledge. So heasws said: ‘No, but Heazwj Commanded with being good to them both, and even if they were to contend upon the association (Shirk). It does not increase their rights except for greatness’.120

7. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَبَرَّ وَالِدَيْهِ حَيَّيْنِ وَ مَيِّتَيْنِ، يُصَلِّيَ عَنْهُمَا، وَيَتَصَدَّقَ عَنْهُمَا، وَيَحُجَّ عَنْهُمَا، وَيَصُومَ عَنْهُمَا، فَيَكُونَ الَّذِي صَنَعَ لَهُمَا، وَلَهُ مِثْلُ ذلِكَ، فَيَزِيدَهُ اللهُ ـ عَزَّ وَجَلَّ ـ بِبِرِّهِ وَصِلَتِهِ خَيْراً كَثِيراً ».

From him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

‘Abu Abdullahasws said: ‘What prevents the man from you from being righteous with his parents, be they alive or dead. He can pray Salāt on their behalf, and give charity on their behalf, and perform Hajj on their behalf, and Fast on their behalf. Thus, that which he does for them both would happen to for him, the like of that, and Allahazwj Mighty and Majestic would Increase him, due to his righteousness, and his kinship, a lot of good’.121

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عليه‌السلام: أَدْعُو لِوَالِدَيَّ إِذَا كَانَا لَايَعْرِفَانِ الْحَقَّ؟

قَالَ: « ادْعُ لَهُمَا، وَتَصَدَّقْ عَنْهُمَا، وَإِنْ كَانَا حَيَّيْنِ لَايَعْرِفَانِ الْحَقَّ فَدَارِهِمَا؛ فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: إِنَّ اللهَ بَعَثَنِي بِالرَّحْمَةِ، لَابِالْعُقُوقِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khalid who said,

‘I said to Abu Al-Hassan Al-Rezaasws, ‘Should I supplicate for my parents when they do not recognise the truth (Al-Wilayah)?’ Heasws said: ‘Supplicate for them both and give charity on their behalf; and if they were alive not recognising the truth (Al-Wilayah), so circle around them (introduce to them the Al-Wilyah), for Rasool-Allahsaww said: ‘Allahazwj Sent mesaww with the Mercy, not with the ingratitude’.122

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، مَنْ أَبَرُّ؟ قَالَ: أُمَّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمَّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمَّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أَبَاكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! Whom shall I be more righteous with?’ Hesaww said: ‘Your mother’. He said, ‘Then who?’ Hesaww said: ‘Your mother’. He said,

‘Then who?’ Hesaww said: ‘Your mother’. He said, ‘Then who?’ Hesaww said: ‘Your father’.123

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَتى رَجُلٌ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي رَاغِبٌ فِي الْجِهَادِ نَشِيطٌ ».

قَالَ: « فَقَالَ لَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: فَجَاهِدْ فِي سَبِيلِ اللهِ؛ فَإِنَّكَ إِنْ تُقْتَلْ تَكُنْ حَيّاً عِنْدَ اللهِ تُرْزَقُ، وَإِنْ تَمُتْ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللهِ، وَإِنْ رَجَعْتَ، رَجَعْتَ مِنَ الذُّنُوبِ كَمَا وُلِدْتَ قَالَ: يَا رَسُولَ اللهِ، إِنَّ لِي وَالِدَيْنِ كَبِيرَيْنِ يَزْعُمَانِ أَنَّهُمَا يَأْنَسَانِ بِي وَيَكْرَهَانِ خُرُوجِي.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: فَقِرَّ مَعَ وَالِدَيْكَ، فَوَ الَّذِي نَفْسِي بِيَدِهِ، لَأُنْسُهُمَا بِكَ يَوْماً وَلَيْلَةً خَيْرٌ مِنْ جِهَادِ سَنَةٍ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to Rasool-Allahsaww and he said, ‘O Rasool-Allahsaww! I am desirous regarding the Jihād actively’. So the Prophetsaww said: ‘So perform Jihād in the Way of Allahazwj, and if you are killed, you would happen to be alive in the Presence of Allahazwj being Sustained, and if you were to die (beforehand), so your Recompense would occur upon Allahazwj, and if you were to return, you would return from the sins just as you were born’.

He said, ‘O Rasool-Allahsaww! For me there are parents who are aged, they claim that they are comforted by me and they dislike my going out’. So Rasool-Allahsaww said: ‘So stay with your parents, for by the Oneazwj is Whose Hand is mysaww soul, their being comforted by you for one day and night is better than a Jihād for a year’.124

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، عَنْ زَكَرِيَّا بْنِ إِبْرَاهِيمَ، قَالَ: كُنْتُ نَصْرَانِيّاً، فَأَسْلَمْتُ وَحَجَجْتُ، فَدَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقُلْتُ: إِنِّي كُنْتُ عَلَى النَّصْرَانِيَّةِ وَإِنِّي أَسْلَمْتُ، فَقَالَ: « وَأَيَّ شَيْ‌ءٍ رَأَيْتَ فِي الْإِسْلَامِ؟ » قُلْتُ: قَوْلَ اللهِ عَزَّ وَجَلَّ: (ما كُنْتَ تَدْرِي مَا الْكِتابُ وَلَا الْإِيمانُ وَلكِنْ جَعَلْناهُ نُوراً نَهْدِي بِهِ مَنْ نَشاءُ) فَقَالَ: « لَقَدْ هَدَاكَ اللهُ ». ثُمَّ قَالَ: « اللهُمَّ اهْدِهِ ـ ثَلَاثاً ـ سَلْ عَمَّا شِئْتَ يَا بُنَيَّ ».

فَقُلْتُ: إِنَّ أَبِي وَأُمِّي عَلَى النَّصْرَانِيَّةِ وَأَهْلَ بَيْتِي، وَأُمِّي مَكْفُوفَةُ الْبَصَرِ، فَأَكُونُ مَعَهُمْ، وَآكُلُ فِي آنِيَتِهِمْ؟ فَقَالَ: « يَأْكُلُونَ لَحْمَ الْخِنْزِيرِ؟ » فَقُلْتُ: لَا، وَلَا يَمَسُّونَهُ، فَقَالَ: « لَا بَأْسَ، فَانْظُرْ أُمَّكَ فَبَرَّهَا، فَإِذَا مَاتَتْ فَلَا تَكِلْهَا إِلى غَيْرِكَ، كُنْ أَنْتَ الَّذِي‌ تَقُومُ بِشَأْنِهَا، وَلَا تُخْبِرَنَّ أَحَداً أَنَّكَ أَتَيْتَنِي حَتّى تَأْتِيَنِي بِمِنى إِنْ شَاءَ اللهُ ».

قَالَ: فَأَتَيْتُهُ بِمِنى وَالنَّاسُ حَوْلَهُ كَأَنَّهُ مُعَلِّمُ صِبْيَانٍ هذَا يَسْأَلُهُ، وَهذَا يَسْأَلُهُ، فَلَمَّا قَدِمْتُ الْكُوفَةَ أَلْطَفْتُ لِأُمِّي، وَكُنْتُ أُطْعِمُهَا، وَأَفْلِي ثَوْبَهَا وَرَأْسَهَا، وَأَخْدُمُهَا، فَقَالَتْ لِي: يَا بُنَيَّ، مَا كُنْتَ تَصْنَعُ بِي هذَا وَأَنْتَ عَلى دِينِي؟ فَمَا الَّذِي أَرى مِنْكَ مُنْذُ هَاجَرْتَ، فَدَخَلْتَ فِي الْحَنِيفِيَّةِ؟ فَقُلْتُ: رَجُلٌ مِنْ وُلْدِ نَبِيِّنَا أَمَرَنِي بِهذَا، فَقَالَتْ: هذَا الرَّجُلُ هُوَ نَبِيٌّ؟ فَقُلْتُ: لَا، وَلكِنَّهُ ابْنُ نَبِيٍّ، فَقَالَتْ: يَا بُنَيَّ، هذَا نَبِيٌّ؛ إِنَّ هذِهِ وَصَايَا الْأَنْبِيَاءِ، فَقُلْتُ: يَا أُمَّهْ، إِنَّهُ لَيْسَ يَكُونُ بَعْدَ نَبِيِّنَا نَبِيٌّ، وَلكِنَّهُ ابْنُهُ.

فَقَالَتْ: يَا بُنَيَّ، دِينُكَ خَيْرُ دِينٍ، اعْرِضْهُ عَلَيَّ، فَعَرَضْتُهُ عَلَيْهَا، فَدَخَلَتْ فِي الْإِسْلَامِ، وَعَلَّمْتُهَا، فَصَلَّتِ الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ، ثُمَّ عَرَضَ لَهَا عَارِضٌ فِي اللَّيْلِ، فَقَالَتْ: يَا بُنَيَّ، أَعِدْ عَلَيَّ مَا عَلَّمْتَنِي، فَأَعَدْتُهُ عَلَيْهَا، فَأَقَرَّتْ بِهِ وَمَاتَتْ، فَلَمَّا أَصْبَحَتْ كَانَ الْمُسْلِمُونَ الَّذِينَ غَسَّلُوهَا، وَكُنْتُ أَنَا الَّذِي صَلَّيْتُ عَلَيْهَا، وَنَزَلْتُ فِي قَبْرِهَا ».

نَشاءُ فَقَالَ لَقَدْ هَدَاكَ اللََّّ A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Zakariyya Bin Ibrahim who said,

‘I was a Christian, then I became a Muslim and performed Hajj. So I went over to Abu Abdullahasws and I said, ‘I used to be upon the Christianity and I became a Muslim’. So heasws said: ‘And which thing did you see in Al-Islam?’ I said, ‘The Words of Allahazwj Mighty and Majestic [42: 52] You did not know what the Book was, nor the belief, but We Made it a Light, Guiding thereby whom We Desire to’. So heasws said: ‘Allahazwj has Guided you’.

Then heaswssaid: ‘O Allahazwj! Guide him!’ – three times, ‘Ask whatever you so desire to’. So I said, ‘My father and my mother are upon the Christianity, along with my family members, and my mother is blind of vision. So I happen to be with them, and I eat in their utensils’. So heasws said: ‘Are they eating the flesh of swine?’ So I said, ‘No, nor are they touching it’. So heasws said: ‘There is no problem, so look after your mother and be righteous with her. So when she dies, do not allocate her to anyone other than yourself. You, yourself would become the one who would be standing by her funeral, and do not inform anyone that you came to measws until you come to me at Mina, if Allahazwj so Desires it’.

He said, ‘So I went over to himasws at Mina, and the people were around himasws as if heasws was a teacher of the children. This one was asking himasws, and this one was asking himasws. So when I proceeded to Al-Kufa, I was kind to my mother and I used to feed her and wash her clothes, and her head, and serve her. So she said to me, ‘O my son! You were not doing this with me when you were upon my religion. So what is this which I see from you since you emigrated (changed religion), and you entered upon the uprightness?’ So I said, ‘A man from the children of our Prophetsaww ordered me with this’. So she said, ‘This man is a Prophetas?’ So I said, ‘No, but a sonasws of the Prophetsaww’.

So she said, ‘O my son! This is a Prophetas. These are the advices of the Prophetsas’. So I said, ‘O mother! There is not going to be a Prophetas after this Prophetsaww, but (it is) hissaww sonasws’. So she said, ‘O my son! Your Religion is a good Religion. Present it to me’. So I presented it to her’. So she entered into Al-Islam, and I taught her. So she prayed the Salāts of Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last.

Then something happened to her at night, so she said, ‘O my son! Repeat upon me what you taught me’. So I repeated it upon her, and she acknowledged with it and she died. So when it was the morning, the Muslims were the one who washed her, and I was the one who prayed Salāt over her, and descended into her grave’.125

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ جَمِيعاً، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ عَمَّارِ بْنِ حَيَّانَ، قَالَ: خَبَّرْتُ أَبَا عَبْدِ اللهِ عليه‌السلام بِبِرِّ إِسْمَاعِيلَ ابْنِي بِي، فَقَالَ: « لَقَدْ كُنْتُ أُحِبُّهُ وَقَدِ ازْدَدْتُ لَهُ حُبّاً؛ إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَتَتْهُ أُخْتٌ لَهُ مِنَ الرَّضَاعَةِ، فَلَمَّا نَظَرَ إِلَيْهَا سُرَّ بِهَا، وَبَسَطَ مِلْحَفَتَهُ لَهَا، فَأَجْلَسَهَا عَلَيْهَا، ثُمَّ أَقْبَلَ يُحَدِّثُهَا، وَيَضْحَكُ فِي وَجْهِهَا. ثُمَّ قَامَتْ فَذَهَبَتْ وَجَاءَ أَخُوهَا، فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ، صَنَعْتَ بِأُخْتِهِ مَا لَمْ تَصْنَعْ بِهِ وَهُوَ رَجُلٌ ؟ فَقَالَ: لِأَنَّهَا كَانَتْ أَبَرَّ بِوَالِدَيْهَا مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, and a number of our companions, from Ahmad Bin Abu Abdullah, from ismail Bin Mihran, altogether from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ammar Bin Hayyan who said,

‘Once, I informed to Abu Abdullahasws how kind my son Ismail was to me, so the Imamasws said: ‘Iasws loved him before and this has increased myasws love for him. A (step) sister of Rasool-Allahazwj through breastfeeding came over to himsaww. So when hesaww looked at her, hesaww was joyful with her, and extended hissaww own seat for her and seated her upon it.

Then hesaww faced discussing with her and smiling in her face. Then she arose and went away, and her brother came over. But, hesaww did not behave with him what hesaww had done with her. So, it was said to himsaww, ‘O Rasool-Allahsaww! Yousaww did with his sister what you did not do with him, and he is a man’. So hesaww said: ‘Because she was more righteous with her parents than him’.126

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ إِبْرَاهِيمَ بْنِ شُعَيْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ أَبِي قَدْ كَبِرَ جِدّاً وَضَعُفَ، فَنَحْنُ نَحْمِلُهُ إِذَا أَرَادَ الْحَاجَةَ؟

فَقَالَ: « إِنِ اسْتَطَعْتَ أَنْ تَلِيَ ذلِكَ مِنْهُ فَافْعَلْ، وَلَقِّمْهُ بِيَدِكَ؛ فَإِنَّهُ جُنَّةٌ لَكَ‌ غَداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ibrahim Bin Shuayb who said,

‘I said to Abu Abdullahasws, ‘My father has aged a lot and weakened, so we carry him when he has the need’. So heasws said: ‘If you have the capacity to follow that from him, then do so, and feed him morsels with your hand, for it would be a shield for you tomorrow (in the Hereafter)’.127

14. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي الصَّبَّاحِ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ رَجُلاً يَقُولُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ لِي أَبَوَيْنِ مُخَالِفَيْنِ؟

فَقَالَ: « بَرَّهُمَا كَمَا تَبَرُّ الْمُسْلِمِينَ مِمَّنْ يَتَوَلاَّنَا ».

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah, from Jabir who said,

‘I heard a man saying to Abu Abdullahasws that for me are parent who are both adversaries’. So heasws said: ‘Be righteous with both of them just as you would be righteous with the Muslims from the one who befriend usasws’.128

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « ثَلَاثٌ لَمْ يَجْعَلِ اللهُ ـ عَزَّ وَجَلَّ ـ لِأَحَدٍ فِيهِنَّ رُخْصَةً: أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ، وَالْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَالْفَاجِرِ، وَبِرُّ الْوَالِدَيْنِ، بَرَّيْنِ كَانَا أَوْ‌ فَاجِرَيْنِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya, from Anbasa Bin Mus’ab,

(It has been narrated) from Abu Ja’farasws having said: ‘Three (matters), Allahazwj Mighty and Majestic did not Give an allowance regarding these – Paying back the entrustment to the righteous and the immoral, and the loyalty with the pact to the righteous and the immoral, and being righteous with the parents, whether they were righteous or immoral’.129

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنَ السُّنَّةِ وَالْبِرِّ أَنْ يُكَنَّى الرَّجُلُ بِاسْمِ أَبِيهِ ».

Ali Bin Ibrahim, from his father, from al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘(It is) from the Sunnah and the righteousness that the man should teknonym himself with the name of his father’.130

17. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً، عَنِ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ أَبِي خَدِيجَةَ ـ سَالِمِ بْنِ مُكْرَمٍ ـ عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ وَسَأَلَ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم عَنْ بِرِّ الْوَالِدَيْنِ، فَقَالَ: ابْرَرْ أُمَّكَ، ابْرَرْ أُمَّكَ، ابْرَرْ أُمَّكَ، ابْرَرْ أَبَاكَ، ابْرَرْ أَبَاكَ، ابْرَرْ أَبَاكَ، وَبَدَأَ بِالْأُمِّ قَبْلَ الْأَبِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja Salim Bin Mukarram, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over and asked the Prophetsaww about righteousness with the parents. So hesaww said: ‘Be righteous with your mother, be righteous with your mother, be righteous with your mother, be righteous with your father, be righteous with your father, be righteous with your father, and begin with the mother before the father’.131

18. الْوَشَّاءُ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِاللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: إِنِّي وَلَدْتُ بِنْتاً وَرَبَّيْتُهَا حَتّى إِذَا بَلَغَتْ، فَأَلْبَسْتُهَا وَحَلَّيْتُهَا، ثُمَّ جِئْتُ بِهَا إِلى قَلِيبٍ، فَدَفَعْتُهَا فِي جَوْفِهِ، وَكَانَ آخِرُ مَا سَمِعْتُ مِنْهَا وَهِيَ تَقُولُ: يَا أَبَتَاهْ؛ فَمَا كَفَّارَةُ ذلِكَ؟

قَالَ: أَلَكَ أُمٌّ حَيَّةٌ؟ قَالَ: لَا، قَالَ: فَلَكَ خَالَةٌ حَيَّةٌ؟ قَالَ: نَعَمْ، قَالَ: فَابْرَرْهَا؛ فَإِنَّهَا بِمَنْزِلَةِ الْأُمِّ؛ يُكَفِّرْ عَنْكَ مَا صَنَعْتَ ».

قَالَ أَبُو خَدِيجَةَ: فَقُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَتى كَانَ هذَا؟

فَقَالَ: « كَانَ فِي الْجَاهِلِيَّةِ، وَكَانُوا يَقْتُلُونَ الْبَنَاتِ مَخَافَةَ أَنْ يُسْبَيْنَ، فَيَلِدْنَ فِي قَوْمٍ آخَرِينَ ».

Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to the Prophetsaww and he said, ‘There was a daughter born unto me, and I nourished her until when she became an adult, so I put some new clothes on her and some ornaments, then went with her to a well and pushed her into its middle (to kill her), and the last of what I heard from her was that she was saying, ‘O father! So what is the expiation of that?’

Hesaww said: ‘Is there a mother for you, alive?’ He said, ‘No’. Hesaww said: ‘So for you there is a maternal aunt, alive?’ He said, ‘Yes’. Hesaww said: ‘So be righteous with her, for she is at the status of the mother. It would expiate you from what you did’.

Abu Khadeeja (the narrator) said, ‘So I said to Abu Abdullahasws, ‘When was this?’ So heasws said: ‘During the pre-Islamic period, and they used to kill the daughters fearing that they would be made captives, so they would give birth among other people’.132

19. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: هَلْ يَجْزِي الْوَلَدُ وَالِدَهُ ؟

فَقَالَ: « لَيْسَ لَهُ جَزَاءٌ إِلاَّ فِي خَصْلَتَيْنِ: يَكُونُ الْوَالِدُ مَمْلُوكاً، فَيَشْتَرِيهِ ابْنُهُ‌ فَيُعْتِقُهُ؛ أَوْ يَكُونُ عَلَيْهِ دَيْنٌ، فَيَقْضِيهِ عَنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Hannan Bin Sadeyr, from his father who said,

‘I said to Abu Ja’farasws, ‘Can the son suffice a father?’ So heasws said: ‘There is no sufficing for him except in two characteristics – The father is an owned slave, so his son buys him off and frees him, or there happen to be debts upon him, so he (the son) fulfils it on his behalf’.133

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ، قَالَ: « أَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَجُلٌ، فَقَالَ: إِنِّي رَجُلٌ شَابٌّ نَشِيطٌ، وَأُحِبُّ الْجِهَادَ، وَلِي وَالِدَةٌ تَكْرَهُ ذلِكَ؟

فَقَالَ لَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: « ارْجِعْ، فَكُنْ مَعَ وَالِدَتِكَ؛ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً، لَأُنْسُهَا بِكَ لَيْلَةً خَيْرٌ مِنْ جِهَادِكَ فِي سَبِيلِ اللهِ سَنَةً ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Amro Bin Shimr, from Jabir who said,

‘A man came over to Rasool-Allahsaww and he said, ‘I am a man who is an active youth, and I love the Jihād, and for me is a mother who dislikes that’. So the Prophetsaww said to him: ‘Return, and be with your mother, for by the Oneazwj Who Sent mesaww with the Truth as a Prophetsaww, Your comforting her for one night is better than your Jihād in the Way of Allahazwj for a year’.134

21. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ لَيَكُونُ بَارّاً بِوَالِدَيْهِ فِي حَيَاتِهِمَا، ثُمَّ يَمُوتَانِ، فَلَا يَقْضِي عَنْهُمَا دُيُونَهُمَا وَلَا يَسْتَغْفِرُ لَهُمَا، فَيَكْتُبُهُ اللهُ عَاقّاً، وَإِنَّهُ لَيَكُونُ عَاقّاً لَهُمَا فِي حَيَاتِهِمَا، غَيْرَ بَارٍّ بِهِمَا، فَإِذَا مَاتَا قَضى دَيْنَهُمَا وَاسْتَغْفَرَ لَهُمَا، فَيَكْتُبُهُ اللهُ ـ عَزَّ وَجَلَّ ـ بَارّاً ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abdllah Bin Sinan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The servant may happened to have been righteous with his parents during their lifetime, they died, but he did not pay off their debts of their behalf, nor sought Forgiveness for them, so Allahazwj Writes him as a disloyal one; and he may have happened to have been disloyal during their lifetime, without being righteous with them, but when they died, so he paid off their debts and sought Forgiveness for them, so Allahazwj Mighty and Majestic Writes him as righteous’.135

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 8

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 9

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 10

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 11

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 12

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 13

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 14

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 15

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 16

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 17

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 18

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 19

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 20

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 21

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 22

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 23

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 24

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 25

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 62 H 1

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 62 H 2

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 1

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 2

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 3

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 4

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 5

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 6

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 7

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 8

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 9

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 10

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 11

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 1

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 2

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 3

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 4

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 5

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 6

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 1

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 2

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 3

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 4

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 5

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 6

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 7

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 8

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 9

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 10

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 1

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 2

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 3

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 4

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 5

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 6

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 7

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 8

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 9

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 10

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 11

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 12

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 13

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 14

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 15

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 16

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 17

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 18

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 19

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 20

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 1

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 2

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 3

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 4

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 5

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 6

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 7

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 1

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 2

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 3

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 4

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 5

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 6

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 7

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 8

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 9

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 10

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 11

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 12

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 13

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 14

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 15

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 16

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 17

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 18

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 19

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 20

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 21

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 22

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 23

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 24

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 25

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 26

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 27

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 28

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 29

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 30

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 31

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 32

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 33

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 1

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 2

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 3

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 4

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 5

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 6

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 7

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 8

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 9

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 10

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 11

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 12

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 13

128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 14

129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 15

130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 16

131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 17

132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 18

133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 19

134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 20

135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 21

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (6)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

70- بَابُ الِاهْتِمَامِ بِأُمُورِ الْمُسْلِمِينَ وَالنَّصِيحَةِ لَهُمْ وَنَفْعِهِمْ‌

Chapter 70 – The concern with the affairs of the Muslims, and the advising to them, and benefitting them

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَصْبَحَ لَايَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who awakens in the morning not being concerned with the affairs of the Muslims, so he is not a Muslim’’.1

2. وَبِهذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَنْسَكُ النَّاسِ نُسُكاً أَنْصَحُهُمْ جَيْباً وَأَسْلَمُهُمْ قَلْباً لِجَمِيعِ الْمُسْلِمِينَ ».

And by this chain, ‘Heasws said: ‘Rasool-Allahsaww said: ‘The most diligent of the people in rituals is the one most sincere in advising them, and the most submissive of them in hearts to the entirety of the Muslims’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « عَلَيْكَ بِالنُّصْحِ لِلّهِ فِي خَلْقِهِ؛ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ ».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullahasws saying: ‘Upon you is with the advising among Hisazwj creatures, for you will never (be able to) meet Himazwj with a deed more superior than it’.3

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْهَاشِمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ لَمْ يَهْتَمَّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Al Qasim Al Hashimy,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is not concerned with the affairs of the Muslims, so he is not a Muslim’.4

5. عَنْهُ، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ، عَنْ عَمِّهِ عَاصِمٍ الْكُوزِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: مَنْ أَصْبَحَ لَايَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ، وَمَنْ سَمِعَ رَجُلاً يُنَادِي: يَا لَلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ ».

From him, from Salma Bin Al Khattab, from Suleyman Bin Sama’at, from his uncle Aasim Al Houzy,

(It has been narrated) from Abu Abdullahasws that the Prophetsaww said: ‘The one who awakens in the morning not being concerned with the affairs of the Muslims, so he is not from them; and the one who hears a man calling, ‘O Muslims!’, and he does not answer him, so he is not a Muslim’.5

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْخَلْقُ عِيَالُ اللهِ، فَأَحَبُّ الْخَلْقِ إِلَى اللهِ مَنْ نَفَعَ عِيَالَ اللهِ، وَأَدْخَلَ عَلى أَهْلِ بَيْتٍ سُرُوراً ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The people are the dependants of Allahazwj. Therefore, the most beloved of the people to Allahazwj is the one who benefits the dependants of Allahazwj the most, and enters the cheerfulness upon the family members’.6

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « سُئِلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَحَبُّ النَّاسِ إِلَى اللهِ؟ قَالَ: أَنْفَعُ النَّاسِ لِلنَّاسِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Sayf Bin Ameyra who said,

‘It was narrated to me by the one who heard Abu Abdullahasws saying: ‘Rasool-Allahsaww was asked, ‘Who is the most Beloved of the people to Allahazwj?’ Hesaww said: ‘The most beneficial of the people to the people’.7

8. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُثَنَّى بْنِ الْوَلِيدِ الْحَنَّاطِ، عَنْ فِطْرِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ: عَنْ أَبِيهِ صَلَوَاتُ اللهِ عَلَيْهِما، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ رَدَّ عَنْ قَوْمٍ مِنَ الْمُسْلِمِينَ عَادِيَةَ مَاءٍ أَوْ نَارٍ، وَجَبَتْ لَهُ الْجَنَّةُ ».

From him, from Ali Bin Al Hakam, from Usna Bin Al Waleed Al hannat Bin Khaleefa,

(It has been narrated) from Umar, son of Aliasws Bin Al-Husaynasws, from his fatherasws having said: ‘Rasool-Allahsaww said: ‘The one who repels from a group of Muslims, an adversity of water or fire, the Paradise would be Obligated for him’.8

9. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَقُولُوا لِلنّاسِ حُسْناً) قَالَ: « قُولُوا لِلنَّاسِ حُسْناً، وَلَا تَقُولُوا إِلاَّ خَيْراً حَتّى‌ تَعْلَمُوا مَا هُوَ ».

From him, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2: 83] and you shall speak to the people good words, said: ‘Speak good words to the people and do not be saying anything except for good until you learn what it is’.9

10. عَنْهُ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبِي جَمِيلَةَ ـ الْمُفَضَّلِ بْنِ صَالِحٍ ـ عَنْ جَابِرِ بْنِ يَزِيدَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَقُولُوا لِلنّاسِ حُسْناً): قَالَ: « قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ ».

From him, from Ibn Abu Najran, from Abu Jameela Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja’farasws having said regarding the Words of Allahazwj Mighty and Majestic [2: 83] and you shall speak to the people good words: ‘Speak good words to the people, better than what you would love to be spoken regarding yourselves’.10

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَجَعَلَنِي مُبارَكاً أَيْنَ ما كُنْتُ) قَالَ: « نَفَّاعاً ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from a man,

(It has been narrated) from Abu Abdullahasws having said regarding the Words of Allahazwj Mighty and Majestic [19: 31] And He has Made me (Isaas) Blessed wherever I may be: Heasws said: ‘Beneficial (to the people)’.11

71- بَابُ إِجْلَالِ الْكَبِيرِ‌

Chapter 71 – Respecting the aged

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مِنْ إِجْلَالِ اللهِ إِجْلَالُ ذِي الشَّيْبَةِ الْمُسْلِمِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘From the respecting of Allahazwj is the respecting the Muslims with old age’.12

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرْ كَبِيرَنَا، وَيَرْحَمْ صَغِيرَنَا ».

A number of our companions, from Ahmad Bin Muhammad, raising it, said,

‘Abu Abdullahasws said: ‘He is not from us, the one who does not revere (respect) our elderly and being merciful to our young ones’.13

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبَانٍ، عَنِ‌ الْوَصَّافِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « عَظِّمُوا كِبَارَكُمْ، وَصِلُوا أَرْحَامَكُمْ، وَلَيْسَ تَصِلُونَهُمْ بِشَيْ‌ءٍ أَفْضَلَ مِنْ كَفِّ الْأَذى عَنْهُمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Aban, from Al Wassafy who said,

‘Abu Abdullahasws said: ‘Revere your elderly, and have goodly relations with your relatives, and you will not be helping them with anything more superior than stopping the harm from them’.14

72- بَابُ أُخُوَّةِ الْمُؤْمِنِينَ بَعْضِهِمْ لِبَعْضٍ

Chapter 72 – Brotherhood of the Momineen with each other

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ)، بَنُو أَبٍ وَأُمٍّ، وَإِذَا ضَرَبَ عَلى رَجُلٍ‌ مِنْهُمْ عِرْقٌ، سَهِرَ لَهُ الْآخَرُونَ ».

A number of our companions, from Ahmad in Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Al Mufazzal Bin Umar who said,

‘Abu Abdullahasws said: ‘But rather, the Momineen are brethren, sons of a father and a mother, and when a perspiration is struck upon a man (due to worry etc.), the others would stay awake with an all-night vigil for him’.15

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عُمَرَ بْنِ أَبَانٍ، عَنْ جَابِرٍ الْجُعْفِيِّ، قَالَ: تَقَبَّضْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ عليه‌السلام، فَقُلْتُ: جُعِلْتُ فِدَاكَ، رُبَّمَا حَزِنْتُ مِنْ غَيْرِ فَقَالَ: « نَعَمْ، يَا جَابِرُ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجِنَانِ، وَأَجْرى فِيهِمْ مِنْ رِيحِ رُوحِهِ، فَلِذلِكَ الْمُؤْمِنُ‌ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَأُمِّهِ، فَإِذَا أَصَابَ رُوحاً مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حُزْنٌ، حَزِنَتْ هذِهِ؛ لِأَنَّهَا مِنْهَا ».

From him, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Jabir Al Ju’fy who said,

‘I felt uneasy in front of Abu Ja’farasws, so I said, ‘May I be sacrificed for youasws! Sometimes I panic from without there being a difficulty hitting me, or a matter descending upon me to the extent my family and my friends recognise that in my face’. So heasws said: ‘Yes, O Jabir! Allahazwj Mighty and Majestic Created the Momineen from the clay of Paradise, and Caused a spirit from Hisazwj Spirit to flow among them. Thus, due to that, the Momin is a brother of the Momin, of his father and his mother. Therefore, if a spirit from those spirits, in a city from the cities, were to be struck by grief, this one would (also) be grieved because it is from these’.16

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُؤْمِنُ أَخُو الْمُؤْمِنِ: عَيْنُهُ وَدَلِيلُهُ، لَايَخُونُهُ، وَلَا يَظْلِمُهُ، وَلَا يَغُشُّهُ، وَلَا يَعِدُهُ عِدَةً فَيُخْلِفَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin is a brother of the Momin, his eye and his guide, neither betraying, nor oppressing him, nor deceiving him, nor promising him with a promise, then opposing him’.17

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ، إِنِ اشْتَكى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذلِكَ فِي سَائِرِ جَسَدِهِ، وَأَرْوَاحُهُمَا مِنْ رُوحٍ وَاحِدَةٍ، وَإِنَّ رُوحَ الْمُؤْمِنِ‌ لَأَشَدُّ اتِّصَالاً بِرُوحِ اللهِ مِنِ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Ali Bin Raib, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘A Momin is a brother of a Momin, like one body. If there is a complaint of something from it, the pain of that is felt in the rest of his body; and their spirits are from one spirit, and that the spirit of the Momin is more intensely linked with the Spirit of Allahazwj than the linking of the rays of the sun with it’.18

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْمُسْلِمُ أَخُو الْمُسْلِمِ، هُوَ عَيْنُهُ وَمِرْآتُهُ وَدَلِيلُهُ، لَايَخُونُهُ، وَلَا يَخْدَعُهُ، وَلَا يَظْلِمُهُ، وَلَا يَكْذِبُهُ، وَلَا يَغْتَابُهُ ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musna Al Hannat, from Al Haris Bin Al Mugheira who said,

‘Abu Abdullahasws said: ‘A Muslim is a brother of a Muslim. He is his eye, and his mirror, and his guide, neither betraying him, nor deceiving him, nor oppressing him, nor belying him, nor backbiting him’.19

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي‌عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام وَدَخَلَ عَلَيْهِ رَجُلٌ، فَقَالَ لِي: « تُحِبُّهُ؟ » فَقُلْتُ: نَعَمْ، فَقَالَ لِي: « وَلِمَ لَاتُحِبُّهُ وَهُوَ أَخُوكَ، وَشَرِيكُكَ فِي دِينِكَ، وَعَوْنُكَ عَلى عَدُوِّكَ، وَرِزْقُهُ عَلى غَيْرِكَ؟ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

‘I was in the presence of Abu Abdullahasws and a man came over to himasws. So heasws said to me: ‘Do you love himasws?’ So I said, ‘Yes’. So heasws said to me: ‘And why should you not love him and he is your brother, and your associate in your religion, and your assistant against your enemy, whereas his sustenance is upon someone else!!’20

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي‌عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام وَدَخَلَ عَلَيْهِ رَجُلٌ، فَقَالَ لِي: « تُحِبُّهُ؟ » فَقُلْتُ: نَعَمْ، فَقَالَ لِي: « وَلِمَ لَاتُحِبُّهُ وَهُوَ أَخُوكَ، وَشَرِيكُكَ فِي دِينِكَ، وَعَوْنُكَ عَلى عَدُوِّكَ، وَرِزْقُهُ عَلى غَيْرِكَ؟ ».

Abu Ali Al Ashary, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, from one of his companions, from Muhammad Bin Al Husayn, from Muhammad Bin Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘A Momin is a brother of a Momin, of his father and his mother, because Allahazwj Mighty and Majestic Created the Momineen from the clay of the Gardens, and Caused to flow into their images from the winds of the Paradise. Thus, due to that, they are brethren of a father and a mother’.21

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عُقْبَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ: عَيْنُهُ وَدَلِيلُهُ، لَايَخُونُهُ، وَلَا يَظْلِمُهُ، وَلَا يَغُشُّهُ، وَلَا يَعِدُهُ عِدَةً فَيُخْلِفَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullahasws having said: ‘A Momin is a brother of a Momin, his eye and his guide, neither betraying him, nor oppressing him, nor deceiving him, nor promising him with a promise, and opposing him’.22

9. أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ عَبْدِ اللهِ، عَنْ رَجُلٍ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْمُؤْمِنُونَ خَدَمٌ بَعْضُهُمْ لِبَعْضٍ ». قُلْتُ: وَكَيْفَ يَكُونُونَ خَدَماً بَعْضُهُمْ لِبَعْضٍ؟ قَالَ: « يُفِيدُ بَعْضُهُمْ بَعْضاً »، الْحَدِيثَ.

Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Abu Abdullah, from a man, from Jameel,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The Momineen serve each other’. I said, ‘And how they would come to be servants of each other?’ Heasws said: ‘They benefit each other (by) the Ahadeeth’.23

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ نَفَراً مِنَ الْمُسْلِمِينَ خَرَجُوا إِلى سَفَرٍ لَهُمْ، فَضَلُّوا الطَّرِيقَ، فَأَصَابَهُمْ عَطَشٌ شَدِيدٌ، فَتَكَفَّنُوا وَلَزِمُوا أُصُولَ الشَّجَرِ، فَجَاءَهُمْ شَيْخٌ وَ عَلَيْهِ ثِيَابٌ بِيضٌ، فَقَالَ: قُومُوا، فَلَا بَأْسَ عَلَيْكُمْ، فَهذَا الْمَاءُ، فَقَامُوا وَشَرِبُوا وَارْتَوَوْا، فَقَالُوا: مَنْ أَنْتَ يَرْحَمُكَ اللهُ؟ فَقَالَ: أَنَا مِنَ الْجِنِّ الَّذِينَ بَايَعُوا رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، إِنِّي سَمِعْتُ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَدَلِيلُهُ، فَلَمْ تَكُونُوا تَضَيَّعُوا بِحَضْرَتِي ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, alotegether from Ibn Abu Umeyr, from Ismail Al Basry, from Fuzayl Bin Yasaar who said,

‘I heard Abu Ja’farasws saying: ‘A number of Muslims went out on a journey of theirs, and they lost the way. So they were struck by intense thirst. So they enshrouded themselves and settled by the base of the tree. Then an old man came over to them, having white clothes upon him, and he said, ‘Arise, for there is no problem upon you, for this is the water’. So they arose and drank and were quenched, and they said, ‘Who are you? May Allahazwj have Mercy on you’. So he said, ‘I am from the Jinns who pledged their allegiance to Rasool-Allahsaww. I heard Rasool-Allahsaww said: ‘The Momin is a brother of the Momin, his eye, and his guide. Thus, you will not become wasted in my presence’.24

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيٍّ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَايَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَغْتَابُهُ، وَلَا يَخُونُهُ، وَلَا يَحْرِمُهُ ».

قَالَ رِبْعِيٌّ: فَسَأَلَنِي رَجُلٌ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ، فَقَالَ: سَمِعْتَ الْفُضَيْلَ يَقُولُ ذلِكَ؟ قَالَ: فَقُلْتُ لَهُ: نَعَمْ، فَقَالَ: فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَايَظْلِمُهُ، وَلَا يَغُشُّهُ، وَلَا يَخْذُلُهُ، وَلَا يَغْتَابُهُ، وَلَا يَخُونُهُ، وَلَا يَحْرِمُهُ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Rabie, from Fuzayl Bin Yasaar who said,

‘I heard Abu Abdullahasws saying: ‘A Muslim is a brother of a Muslim, neither oppressing him, nor abandoning him, nor backbiting him, nor deceiving him, nor depriving him’.

Rabi’e said, ‘So a man from our companions asked me at Al-Medina saying, ‘I heard Fuzayl saying that’. So I said, ‘Yes’. So he said, ‘But I heard Abu Abdullahasws saying: ‘A Muslim is a brother of a Muslim, neither oppressing him, nor deceiving him, nor abandoning him, nor backbiting him, nor betraying him, nor depriving him’.25

73- بَابٌ فِيمَا يُوجِبُ الْحَقَّ لِمَنِ انْتَحَلَ الْإِيمَانَ وَيَنْقُضُهُ

Chapter 73 – Regarding what Obligates the right for the one who arrogates the belief and repudiates it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ ـ وَسُئِلَ عَنْ إِيمَانِ مَنْ يَلْزَمُنَا حَقُّهُ وَأُخُوَّتُهُ: كَيْفَ هُوَ؟ وَبِمَا يَثْبُتُ؟ وَبِمَا يَبْطُلُ؟ فَقَالَ عليه‌السلام ـ: « إِنَّ الْإِيمَانَ قَدْ يُتَّخَذُ عَلى وَجْهَيْنِ: أَمَّا أَحَدُهُمَا، فَهُوَ الَّذِي يَظْهَرُ لَكَ مِنْ صَاحِبِكَ، فَإِذَا ظَهَرَ لَكَ مِنْهُ مِثْلُ الَّذِي تَقُولُ بِهِ أَنْتَ، حَقَّتْ وَلَايَتُهُ وَأُخُوَّتُهُ، إِلاَّ أَنْ يَجِي‌ءَ مِنْهُ نَقْضٌ لِلَّذِي وَصَفَ مِنْ نَفْسِهِ وَأَظْهَرَهُ لَكَ، فَإِنْ جَاءَ مِنْهُ مَا تَسْتَدِلُّ بِهِ عَلى نَقْضِ الَّذِي أَظْهَرَ لَكَ، خَرَجَ عِنْدَكَ مِمَّا‌ وَصَفَ لَكَ وَأَظْهَرَ، وَكَانَ لِمَا أَظْهَرَ لَكَ نَاقِضاً، إِلاَّ أَنْ يَدَّعِيَ أَنَّهُ إِنَّمَا عَمِلَ ذلِكَ تَقِيَّةً، وَمَعَ ذلِكَ يُنْظَرُ فِيهِ، فَإِنْ كَانَ لَيْسَ مِمَّا يُمْكِنُ أَنْ تَكُونَ التَّقِيَّةُ فِي مِثْلِهِ، لَمْ يُقْبَلْ مِنْهُ ذلِكَ؛ لِأَنَّ لِلتَّقِيَّةِ مَوَاضِعَ، مَنْ أَزَالَهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ.

وَتَفْسِيرُ مَا يُتَّقى مِثْلُ أَنْ يَكُونَ قَوْمُ سَوْءٍ، ظَاهِرُ حُكْمِهِمْ وَفِعْلِهِمْ عَلى غَيْرِ حُكْمِ الْحَقِّ وَفِعْلِهِ، فَكُلُّ شَيْ‌ءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ ـ مِمَّا لَايُؤَدِّي إِلَى الْفَسَادِ فِي الدِّينِ ـ فَإِنَّهُ جَائِزٌ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘I heard Abu Abdullahasws saying, and heasws having been asked about Emān, the one whose right is necessitated upon us and his brotherhood, how it is and with what it is affirmed, and with what it is invalidated’.

So heasws said: ‘The Emān has to be taken upon two aspects. As for one of the two, so it is which is apparent to you from your companion. If he manifests like what you believe in, his Wilayah (rights due to Wilayah) is established as well as his brotherhood unless he then manifests the opposite of what he had manifested before. He then will be out of the rights that were established before (due to be in the Wilayah). That which he manifests later suspends his rigths unless he then claims it to be for purposes of protection (Taqiyah). Despite this, it is to be seen, if it is the cases where use of protective measure (Taqiyah) is aplicable or not, if not then his claim is not accepted.

Because, for use of protective measures there are specific instances. Whoever misuses them will not have the benefits thereby. Of such examples one is when there are evil people whose rules and judements are against the judgement and actions of truth. In such conditions, if a Momin may use the protective measures to the limits that do not harm ones religion, such use is permissible.26

74- بَابٌ فِي أَنَّ التَّوَاخِيَ لَمْ يَقَعْ عَلَى الدِّينِ وَإِنَّمَا هُوَ التَّعَارُفُ

Chapter 74 – Regarding, that the brotherhood does not yet occur upon the Religion, and rather it is the recognition (of Al Wilayah)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: «لَمْ تَتَوَاخَوْا عَلى هذَا الْأَمْرِ، وَ إِنَّمَا تَعَارَفْتُمْ‌ عَلَيْهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hamza Bin Muhammad Al Tayyar, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘You are not yet establishing brotherhood upon this matter (Al-Wilayah), but rather you are being recognised upon it’.27

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ وَسَمَاعَةَ جَمِيعاً: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمْ تَتَوَاخَوْا عَلى هذَا الْأَمْرِ، وَ إِنَّمَا تَعَارَفْتُمْ عَلَيْهِ ».

From him, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, and Sama’at, altogether,

(It has been narrated) from Abu Abdullahasws having said: ‘You are not yet establishing brotherhood upon this matter (Al-Wilayah), but rather you are being recognised upon it’.28

75- بَابُ حَقِّ الْمُؤْمِنِ عَلى أَخِيهِ وَأَدَاءِ حَقِّهِ‌

Chapter 75 – The rights of the Momin upon his brother and the fulfilling of his rights

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مِنْ حَقِّ الْمُؤْمِنِ عَلى أَخِيهِ الْمُؤْمِنِ أَنْ يُشْبِعَ جَوْعَتَهُ، وَيُوَارِيَ عَوْرَتَهُ، وَيُفَرِّجَ عَنْهُ كُرْبَتَهُ، وَيَقْضِيَ دَيْنَهُ، فَإِذَا مَاتَ خَلَفَهُ فِي أَهْلِهِ وَوُلْدِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘From the rights of a Momin upon his brother Momin is that he satiates his hunger, and cover his nakedness, and relieves him from his distress, and pays-off his debts. So when he dies, takes care of his wife and children’.29

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ الْهَجَرِيِّ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ؟

قَالَ: « لَهُ سَبْعُ حُقُوقٍ وَاجِبَاتٍ مَا مِنْهُنَّ حَقٌّ إِلاَّ وَهُوَ عَلَيْهِ وَاجِبٌ، إِنْ ضَيَّعَ مِنْهَا شَيْئاً خَرَجَ مِنْ وَلَايَةِ اللهِ وَطَاعَتِهِ، وَلَمْ يَكُنْ لِلّهِ فِيهِ مِنْ نَصِيبٍ ».

قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، وَمَا هِيَ؟

قَالَ: « يَا مُعَلّى، إِنِّي عَلَيْكَ شَفِيقٌ، أَخَافُ أَنْ تُضَيِّعَ وَلَا تَحْفَظَ، وَتَعْلَمَ وَلَا تَعْمَلَ ».

قَالَ: قُلْتُ لَهُ: لَاقُوَّةَ إِلاَّ بِاللهِ.

قَالَ: « أَيْسَرُ حَقٍّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ، وَتَكْرَهَ لَهُ مَا تَكْرَهُ لِنَفْسِكَ.

وَالْحَقُّ الثَّانِي: أَنْ تَجْتَنِبَ سَخَطَهُ، وَتَتَّبِعَ مَرْضَاتَهُ، وَتُطِيعَ أَمْرَهُ.

وَالْحَقُّ الثَّالِثُ: أَنْ تُعِينَهُ بِنَفْسِكَ وَمَالِكَ وَلِسَانِكَ وَيَدِكَ وَرِجْلِكَ.

وَالْحَقُّ الرَّابِعُ: أَنْ تَكُونَ عَيْنَهُ وَدَلِيلَهُ وَمِرْآتَهُ وَالْحَقُّ الْخَامِسُ: أَنْ لَاتَشْبَعَ وَيَجُوعُ، وَلَا تَرْوى وَيَظْمَأُ، وَلَا تَلْبَسَ وَيَعْرى.

وَالْحَقُّ السَّادِسُ: أَنْ يَكُونَ لَكَ خَادِمٌ وَلَيْسَ لِأَخِيكَ خَادِمٌ، فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ، فَيَغْسِلَ ثِيَابَهُ، وَيَصْنَعَ طَعَامَهُ، وَيُمَهِّدَ فِرَاشَهُ.

وَالْحَقُّ السَّابِعُ: أَنْ تُبِرَّ قَسَمَهُ، وَتُجِيبَ دَعْوَتَهُ، وَتَعُودَ مَرِيضَهُ، وَتَشْهَدَ جَنَازَتَهُ، وَإِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً، تُبَادِرُهُ إِلى قَضَائِهَا، وَلَا تُلْجِئُهُ أَنْ يَسْأَلَكَهَا، وَلكِنْ تُبَادِرُهُ مُبَادَرَةً، فَإِذَا فَعَلْتَ ذلِكَ، وَصَلْتَ وَلَايَتَكَ بِوَلَايَتِهِ، وَوَلَايَتَهُ بِوَلَايَتِكَ ».

From him, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr Al Hajary, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘What is the right of the Muslim upon the Muslim?’ Heasws said: ‘For him there are seven Obligatory rights. There is no right from these except and it is Obligatory upon him. If he were to waste anything from these, he would exit from the Wilayah of Allahazwj and Hisazwj obedience, and there would not happen to be for Allahazwj with regards to it, a share’.

I said to himasws, ‘May I be sacrificed for youasws! And what is it?’ Heasws said: ‘O Moalla! Iasws am affectionate upon you. Iasws fear that you would waste (this) and not preserve, and you would learn but not act (upon it)’. I said to himasws, ‘There is no Strength except with Allahazwj’.

Heasws said: ‘The easiest from it is that you love for him what you love for yourself, and dislike for him what you dislike for yourself. And the second right is that you keep aside from his anger, and follow his pleasure, and obey his instructions. And the third right is that you support him with your’self’, and your wealth, and your tongue, and your hands, and your legs.

And the fourth right is that you become his eye, and his guide, and his mirror. And the fifth right is that you are not satiated while he is hungry, nor you being quenched while he is thirsty, nor you wearing clothes while he is naked. And the sixth right is that if there happens to be a servant for you and there is no servant for your brother, so it is Obligatory that you send your servant, so he would wash his clothes, and make his food, and prepare his bed.

And the seventh right is that you make good his apportionment, and answer his invitation, and console his sick ones, and attend his funeral, and when you come to know that there is a need for him, you hasten towards fulfilling it, and not wait for him to ask for it, but hasten with a hastening. So when you do that, your Wilayah would be linked with his Wilayah, and his Wilayah with your Wilayah’.30

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ سَيْفٍ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ، قَالَ: كَتَبَ أَصْحَابُنَا يَسْأَلُونَ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَشْيَاءَ، وَأَمَرُونِي أَنْ أَسْأَلَهُ عَنْ حَقِّ الْمُسْلِمِ عَلى أَخِيهِ، فَسَأَلْتُهُ، فَلَمْ يُجِبْنِي، فَلَمَّا جِئْتُ لِأُوَدِّعَهُ، قُلْتُ: سَأَلْتُكَ فَلَمْ تُجِبْنِي؟

فَقَالَ: « إِنِّي أَخَافُ أَنْ تَكْفُرُوا؛ إِنَّ مِنْ أَشَدِّ مَا افْتَرَضَ اللهُ عَلى خَلْقِهِ ثَلَاثاً: إِنْصَافَ الْمَرْءِ مِنْ نَفْسِهِ حَتّى لَايَرْضى لِأَخِيهِ مِنْ نَفْسِهِ إِلاَّ بِمَا يَرْضى لِنَفْسِهِ مِنْهُ، وَمُؤَاسَاةَ الْأَخِ فِي الْمَالِ، وَذِكْرَ اللهِ عَلى كُلِّ حَالٍ، لَيْسَ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّهِ، وَلكِنْ عِنْدَ مَا حَرَّمَ اللهُ عَلَيْهِ، فَيَدَعُهُ ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from his father Sayf, from his father Sayf, from Abdul A’ala Bin Ayn who said,

‘Some of our companions wrote asking Abu Abdullahasws about certain things, and instructed me that I ask himasws about the right of the Muslim upon his brother. So I asked himasws, but heasws did not answer me. So when I went over to bid farewell to himasws, so I said, ‘I did ask youasws, but youasws did not answer me’.

So heasws said: ‘Iasws feared that you would be disbelieving. From the most difficult of what Allahazwj has Imposed upon Hisazwj creatures are three – The fairness of the man from himself until he is not pleased for his brother from himself except with what he is pleased for his own self from him, and equalisation of the brother in the wealth, and remembering Allahazwj upon every state, not being (the saying of)’Glory be to Allahazwj, and the Praise is due to Allahazwj’, but during what Allahazwj has Prohibited upon him, he leaves it’.31

4. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلٍ، عَنْ مُرَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا عُبِدَ اللهُ بِشَيْ‌ءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ ».

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel, from Murazim,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj has not been worshipped with anything more superior than the fulfilling of the rights of the Momin’.32

عَلِيّ5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَايَشْبَعَ وَيَجُوعُ أَخُوهُ، وَلَا يَرْوى وَيَعْطَشُ أَخُوهُ، وَلَا يَكْتَسِيَ وَيَعْرى أَخُوهُ، فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلى أَخِيهِ الْمُسْلِمِ! ».

وَقَالَ: « أَحِبَّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ؛ وَإِذَا احْتَجْتَ فَسَلْهُ، وَإِنْ سَأَلَكَ فَأَعْطِهِ، لَاتَمَلَّهُ خَيْراً، وَلَا يَمَلَّهُ لَكَ، كُنْ لَهُ ظَهْراً؛ فَإِنَّهُ لَكَ ظَهْرٌ؛ إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ، وَإِذَا شَهِدَ فَزُرْهُ، وَأَجِلَّهُ، وَأَكْرِمْهُ؛ فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، فَإِنْ كَانَ عَلَيْكَ عَاتِباً فَلَا تُفَارِقْهُ حَتّى تَسِلَّ سَخِيمَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللهَ، وَإِنِ ابْتُلِيَ فَاعْضُدْهُ، وَإِنْ تُمُحِّلَ لَهُ فَأَعِنْهُ، وَإِذَا قَالَ الرَّجُلُ لِأَخِيهِ: أُفٍّ، انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوَلَايَةِ، وَإِذَا قَالَ: أَنْتَ عَدُوِّي، كَفَرَ أَحَدُهُمَا، فَإِذَا اتَّهَمَهُ انْمَاثَ الْإِيمَانُ فِي قَلْبِهِ كَمَا‌ يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ ».

وَقَالَ: بَلَغَنِي أَنَّهُ قَالَ: « إِنَّ الْمُؤْمِنَ لَيَزْهَرُ نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تَزْهَرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ ».

وَقَالَ: «إِنَّ الْمُؤْمِنَ وَلِيُّ اللهِ، يُعِينُهُ، وَيَصْنَعُ لَهُ، وَلَا يَقُولُ عَلَيْهِ إِلاَّ الْحَقَّ، وَلَا يَخَافُ غَيْرَهُ».

Ali Bin Ibahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullahasws having said: ‘The right of a Muslim upon a Muslim is that he should not be satiated while his brother is hungry, nor be quenched while his brother is thirsty, nor being clothed while his brother is naked. So how great is the right of a Muslim upon the Muslim’.

And heasws said: ‘Love for your Muslim brother what you love for yourself, and when you are needy so ask him, and if he asks you so give him. Neither should you get bored with him nor should he get bored with you. Become a backbone for him, so he would be a backbone for you. When he is absent, so protect him during his absence, and when he is present, so visit him, and exalt him, and honour him, for he is from you and you are from him.

So if there was an argument between you, so do not separate from him until you ask his forgiveness, and if he attains something good, so Praise Allahazwj, and if he is afflicted, so uphold him, and if there is a plot for him, so support him. And when a man says to his brother, ‘Ugh!’ whatever is between the two of them from the Wilayah would be cut off; and when he says, ‘You are my enemy’, one of them would have blasphemed. So when he slanders him, his Emān would dissolve in his heart just as the salt dissolves in the water’.

And he (the narrator) said, ‘It reached me that heasws said: ‘A Momin, his light shines to the people of the sky just as the stars shine for the people of the earth’. And heasws said: ‘A Momin is a friend of Allahazwj. Heazwj Assists him, and he works for Himazwj and he does not say anything upon it except for the truth, nor does he fear anyone apart from Himazwj’.33

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «لِلْمُسْلِمِ عَلى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ، وَيَعُودَهُ إِذَا مَرِضَ، وَيَنْصَحَ لَهُ إِذَا غَابَ، وَيُسَمِّتَهُ إِذَا عَطَسَ، وَيُجِيبَهُ إِذَا‌ دَعَاهُ، وَيَتْبَعَهُ إِذَا مَاتَ».

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، مِثْلَهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullahasws having said: ‘For a Muslim upon his Muslim brother, from the rights is that he greets him when he meets him, and consoles him when when sick, and advises for him when absent, and Name (say May Allahazwj Bless you) when he sneezes, and answer him when he invites him, and follow him (his funeral) when he dies’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ali Bin Uqba – similar to it.34

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي الْمَأْمُونِ الْحَارِثِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ؟

قَالَ: « إِنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ الْمَوَدَّةَ لَهُ فِي صَدْرِهِ، وَالْمُؤَاسَاةَ لَهُ فِي مَالِهِ، وَالْخَلَفَ لَهُ فِي أَهْلِهِ، وَالنُّصْرَةَ لَهُ عَلى مَنْ ظَلَمَهُ، وَإِنْ كَانَ نَافِلَةٌ فِي الْمُسْلِمِينَ وَكَانَ غَائِباً، أَخَذَ لَهُ بِنَصِيبِهِ، وَإِذَا مَاتَ الزِّيَارَةَ إِلى قَبْرِهِ، وَأَنْ لَايَظْلِمَهُ، وَأَنْ لَايَغُشَّهُ، وَأَنْ لَايَخُونَهُ، وَأَنْ لَايَخْذُلَهُ، وَأَنْ لَايُكَذِّبَهُ، وَأَنْ لَايَقُولَ لَهُ: أُفٍّ، وَإِذَا قَالَ لَهُ: أُفٍّ، فَلَيْسَ بَيْنَهُمَا وَلَايَةٌ، وَإِذَا قَالَ لَهُ: أَنْتَ عَدُوِّي، فَقَدْ كَفَرَ أَحَدُهُمَا، وَإِذَا اتَّهَمَهُ انْمَاثَ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Al Mamoun Al Harisy who said,

‘I said to Abu Abdullahasws, ‘What is the right of a Momin upon a Momin?’ Heasws said: ‘From the rights of the Momin upon the Momin is (to have) the cordiality for him in his chest, and the equalisation for him in his wealth, and the taking care for him regarding his family, and the helping for him against the one who oppresses him, and if there were spoils (being distributed) among the Muslims and he was absent, take his share for him, and when he dies, the visitation to his grave.

‘And that he should neither oppress him, and that he should not deceive him, and that he should not betray him, and that he should not abandon him, and that he should not bely him, and that he should not be saying for him, ‘Ugh!’. And when he does say, ‘Ugh!’ to him, so there is no Wilayah in between the two of them; and when he says, ‘You are my enemy’, so one of the two has blasphemed; and when he slanders him, the Emān would dissolve in his heart just as the salt dissolves in the water’.35

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَلِيٍّ صَاحِبِ الْكِلَلِ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَعَرَضَ لِي رَجُلٌ مِنْ أَصْحَابِنَا كَانَ سَأَلَنِي الذَّهَابَ مَعَهُ فِي حَاجَةٍ، فَأَشَارَ إِلَيَّ، فَكَرِهْتُ أَنْ أَدَعَ أَبَا عَبْدِ اللهِ عليه‌السلام وَأَذْهَبَ إِلَيْهِ، فَبَيْنَا أَنَا أَطُوفُ إِذْ أَشَارَ إِلَيَّ أَيْضاً، فَرَآهُ أَبُو عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « يَا أَبَانُ، إِيَّاكَ يُرِيدُ هذَا؟ » قُلْتُ: نَعَمْ، قَالَ: « فَمَنْ هُوَ؟ » قُلْتُ: رَجُلٌ مِنْ أَصْحَابِنَا، قَالَ: « هُوَ عَلى مِثْلِ مَا أَنْتَ عَلَيْهِ؟ » قُلْتُ: نَعَمْ، قَالَ: « فَاذْهَبْ إِلَيْهِ » قُلْتُ: فَأَقْطَعُ الطَّوَافَ؟ قَالَ: « نَعَمْ » قُلْتُ: وَإِنْ كَانَ طَوَافَ الْفَرِيضَةِ؟ قَالَ: « نَعَمْ ».

قَالَ: فَذَهَبْتُ مَعَهُ، ثُمَّ دَخَلْتُ عَلَيْهِ بَعْدُ، فَسَأَلْتُهُ، فَقُلْتُ: أَخْبِرْنِي عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ، فَقَالَ: « يَا أَبَانُ، دَعْهُ لَاتَرِدْهُ » قُلْتُ: بَلى جُعِلْتُ فِدَاكَ، فَلَمْ أَزَلْ أُرَدِّدُ عَلَيْهِ، فَقَالَ: « يَا أَبَانُ، تُقَاسِمُهُ شَطْرَ مَالِكَ ». ثُمَّ نَظَرَ إِلَيَّ، فَرَأى مَا دَخَلَنِي، فَقَالَ: « يَا أَبَانُ، أَمَا تَعْلَمُ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَدْ ذَكَرَ الْمُؤْثِرِينَ عَلى أَنْفُسِهِمْ؟ » قُلْتُ: بَلى جُعِلْتُ فِدَاكَ، فَقَالَ: « أَمَّا إِذَا أَنْتَ قَاسَمْتَهُ فَلَمْ تُؤْثِرْهُ بَعْدُ، إِنَّمَا أَنْتَ وَهُوَ سَوَاءٌ، إِنَّمَا تُؤْثِرُهُ إِذَا أَنْتَ أَعْطَيْتَهُ مِنَ النِّصْفِ الْآخَرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Abu Ali Sahib Al Kilaly, from Aban Bin Taghlub who said,

‘I was performing Tawaaf along with Abu Abdullahasws, and a man from our companions presented himself to me, and he was asking me to go with him regarding a need. So he gestured to me and I disliked to leave Abu Abdullahasws and go to him. So while I was performing Tawaaf he gestured to me again and Abu Abdullahasws saw him, so heasws said: ‘O Aban! Is it you that this one wants?’ I said, ‘Yes’. Heasws said: ‘So who is he?’ I said, ‘A man from our companions’.

Heasws said: ‘He is upon the like of what you are upon (Al-Wilayah)?’ I said, ‘Yes’. Heasws said: ‘So go to him’. I said, ‘So I should cut the Tawaaf?’ Heasws said: ‘Yes’. I said, ‘And even if it was the Obligatory Tawaaf?’ Heasws said: ‘Yes’.

He (the narrator) said, ‘So I went with him, then came over to himasws afterwards and I asked himasws, so I said, ‘Inform me about the right of a Momin upon a Momin’. So heasws said: ‘O Aban! Leave it. Do not re-iterate it’. I said, ‘Yes, may I be sacrificed for youasws’. But I did not cease to re-iterate upon himasws, so heasws said: ‘O Aban! Would you apportion to him half of your wealth?’

Then heasws looked at me, and heasws saw what had entered into me, so heasws said: ‘O Aban! Do you not know that Allahazwj Mighty and Majestic has Mentioned the one preferring others over themselves?’ I said, ‘Yes, may I be sacrificed for youasws’. So heasws said: ‘But, when you apportion to him half, so you have not preferred him afterwards, but rather, you and him would be equal. But rather, preferring him is when you give from more from the other half’.36

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عُمَرَ بْنِ أَبَانٍ، عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَا وَابْنُ أَبِي يَعْفُورٍ وَعَبْدُ اللهِ بْنُ طَلْحَةَ، فَقَالَ ابْتِدَاءً مِنْهُ: « يَا ابْنَ أَبِي يَعْفُورٍ، قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ، كَانَ بَيْنَ يَدَيِ اللهِ ـ عَزَّ وَجَلَّ ـ وَعَنْ يَمِينِ اللهِ ».

فَقَالَ ابْنُ أَبِي يَعْفُورٍ: وَمَا هُنَّ جُعِلْتُ فِدَاكَ؟

قَالَ: « يُحِبُّ الْمَرْءُ الْمُسْلِمُ لِأَخِيهِ مَا يُحِبُّ لِأَعَزِّ أَهْلِهِ، وَيَكْرَهُ الْمَرْءُ الْمُسْلِمُ لِأَخِيهِ مَا يَكْرَهُ لِأَعَزِّ أَهْلِهِ، وَيُنَاصِحُهُ الْوَلَايَةَ ».

فَبَكَى ابْنُ أَبِي يَعْفُورٍ، وَقَالَ: كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ؟

قَالَ: « يَا ابْنَ أَبِي يَعْفُورٍ، إِذَا كَانَ مِنْهُ بِتِلْكَ الْمَنْزِلَةِ بَثَّهُ هَمَّهُ، فَفَرِحَ لِفَرَحِهِ إِنْ هُوَ فَرِحَ، وَحَزِنَ لِحُزْنِهِ إِنْ هُوَ حَزِنَ، وَإِنْ كَانَ عِنْدَهُ مَا يُفَرِّجُ عَنْهُ فَرَّجَ عَنْهُ، وَإِلاَّ دَعَا اللهَ لَهُ ».

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « ثَلَاثٌ لَكُمْ، وَثَلَاثٌ لَنَا: أَنْ تَعْرِفُوا فَضْلَنَا، وَ أَنْ تَطَؤُوا عَقِبَنَا، وَأَنْ تَنْتَظِرُوا عَاقِبَتَنَا، فَمَنْ كَانَ هكَذَا، كَانَ بَيْنَ يَدَيِ اللهِ‌ عَزَّ وَجَلَّ، فَيَسْتَضِي‌ءُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلُ مِنْهُمْ؛ وَأَمَّا الَّذِينَ عَنْ يَمِينِ اللهِ، فَلَوْ أَنَّهُمْ يَرَاهُمْ مَنْ دُونَهُمْ لَمْ يَهْنِئْهُمُ الْعَيْشُ مِمَّا يَرَوْنَ مِنْ فَضْلِهِمْ ».

فَقَالَ ابْنُ أَبِي يَعْفُورٍ: وَ مَا لَهُمْ لَايَرَوْنَ وَهُمْ عَنْ يَمِينِ اللهِ؟

فَقَالَ: « يَا ابْنَ أَبِي يَعْفُورٍ، إِنَّهُمْ مَحْجُوبُونَ بِنُورِ اللهِ، أَمَا بَلَغَكَ الْحَدِيثُ أَنَّ رَسُولَ‌اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَقُولُ: إِنَّ لِلّهِ خَلْقاً عَنْ يَمِينِ الْعَرْشِ بَيْنَ يَدَيِ اللهِ وَعَنْ يَمِينِ اللهِ، وُجُوهُهُمْ أَبْيَضُ مِنَ الثَّلْجِ، وَأَضْوَأُ مِنَ الشَّمْسِ الضَّاحِيَةِ، يَسْأَلُ السَّائِلُ: مَا هؤُلَاءِ؟ فَيُقَالُ: هؤُلَاءِ الَّذِينَ تَحَابُّوا فِي جَلَالِ اللهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

‘I was in the presence of Abu Abdullahasws, I and Ibn Abu Yafour, and Abdullah Bin Talha. So heasws said, initiating him: ‘O Ibn Abu Yafour! Rasool-Allahsaww said: ‘Six characteristics, the one who has these in him, would be in front of Allahazwj Mighty and Majestic and upon the right of (the Throne of) Allahazwj’’. So Ibn Abu Yafour said, ‘And what are these, may I be sacrificed for youasws?’ Heasws said: ‘A Muslim person should love for his brother what he loves for the dearest of his family, and a Muslim person should dislike for his brother what he dislikes for the dearest of his family, and advise him for the Wilayah’.

So Ibn Abu Yafour wept and said, ‘And how should he advise him for the Wilayah?’ Heasws said’O Ibn Abu Yafour! When there was that status from him, his endeavours would be his main concern. So he would be happy for his happiness if he was happy, and grieve for his grief if he was in grief; and if it was so that there was in his presence what could relieve him, so he should relieve him, or else supplicate to Allahazwj for him’.

He (the narrator) said, ‘Then Abu Abdullahasws said: ‘Three are for you and three are for usasws - that you should recognise ourasws merits, and obediently follow usasws, and await ourasws end result (Al-Qaimasws). So the ones who were (observe) like this, would be in front of Allahazwj Mighty and Majestic, and they would illuminate by their light the ones who were below them. And as for those on the right of (the Throne of) Allahazwj, so if the ones who were below them were to see them, the life would not be welcoming for them due to what they would be seeing from their merits.

So Ibn Abu Yafour said, ‘And what is the matter with them that they would not be seeing them, and the would be on the right (of the Throne) of Allahazwj?’ So heasws said: ‘O Ibn Abu Yafour! They would be veiled by the Light of Allahazwj. Has not the Hadeeth reached you that Rasool-Allahsaww was saying: ‘For Allahazwj there are creatures on the right of the Throne, in front of Allahazwj, and on the right of Allahazwj. Their faces would be whiter than the snow, and more illuminating than the shining sun. The asking one would ask, ‘What are they?’ So it would be said: ‘They are those who used to love regarding the Majesty of Allahazwj’’.37

10. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَدَخَلَ رَجُلٌ، فَسَلَّمَ، فَسَأَلَهُ عليه‌السلام: « كَيْفَ مَنْ خَلَّفْتَ مِنْ إِخْوَانِكَ؟ » قَالَ: فَأَحْسَنَ الثَّنَاءَ، وَزَكّى وَأَطْرى، فَقَالَ لَهُ: « كَيْفَ عِيَادَةُ أَغْنِيَائِهِمْ‌ عَلى فُقَرَائِهِمْ؟ » فَقَالَ: قَلِيلَةٌ، قَالَ: « وَكَيْفَ مُشَاهَدَةُ أَغْنِيَائِهِمْ لِفُقَرَائِهِمْ؟ » قَالَ: قَلِيلَةٌ، قَالَ: « فَكَيْفَ صِلَةُ أَغْنِيَائِهِمْ لِفُقَرَائِهِمْ فِي ذَاتِ أَيْدِيهِمْ ؟ » فَقَالَ: إِنَّكَ لَتَذْكُرُ أَخْلَاقاً قَلَّمَا هِيَ فِيمَنْ عِنْدَنَا، قَالَ: فَقَالَ: « فَكَيْفَ يَزْعُمُ هؤُلَاءِ أَنَّهُمْ شِيعَةٌ؟! ».

From him, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

‘I was in the presence of Abu Abdullahasws, and a man came over. So he greeted, and heasws asked him: ‘How are the ones from your brethren whom you left behind?’ So he praised them well, and admired them. So heasws said to him: ‘How is the consolation of their rich ones upon their poor ones’. So he said, ‘Little’. Heasws said: ‘And how is the observation (consideration) of their rich ones to their poor ones?’ He said, ‘Little’. Heasws said: ‘So how is the helping of their rich ones to their poor ones with regards to what is in their hands?’ So he said, ‘Youasws are mentioning manners. Little is what it is among the ones in our presence’. So heasws said: ‘So how did you claim about them that they are Shia?’38

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ أَبِي إِسْمَاعِيلَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: جُعِلْتُ فِدَاكَ، إِنَّ الشِّيعَةَ عِنْدَنَا كَثِيرٌ، فَقَالَ: « فَهَلْ يَعْطِفُ الْغَنِيُّ عَلَى الْفَقِيرِ؟ وَهَلْ يَتَجَاوَزُ الْمُحْسِنُ عَنِ الْمُسِي‌ءِ، وَيَتَوَاسَوْنَ؟ » فَقُلْتُ: لَا، فَقَالَ: « لَيْسَ هؤُلَاءِ شِيعَةً، الشِّيعَةُ مَنْ يَفْعَلُ هذَا ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Abu Ismail who said,

‘I said to Abu Ja’farasws, ‘May I be sacrificed for youasws! The Shias in our presence are numerous’. So heasws said: ‘So are the rich ones being kind upon the poor, and do the righteous ones overlook (the faults) from the sinners, and are they helping each other?’ So I said, ‘No’. So heasws said: ‘They are not Shia. The Shia is the one who does this’.39

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبُو جَعْفَرٍ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: عَظِّمُوا أَصْحَابَكُمْ وَوَقِّرُوهُمْ، وَلَا يَتَجَهَّمُ بَعْضُكُمْ بَعْضاً، وَلَا تَضَارُّوا وَلَا تَحَاسَدُوا، وَإِيَّاكُمْ وَالْبُخْلَ، كُونُوا عِبَادَ اللهِ الْمُخْلَصِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A’ala Bin Fuzayl,

(It has been narrated) from Abu Abdullahasws having said: ‘Abu Ja’farasws was saying: ‘Magnify your companions and revere them, and neither should some of your scowl at the others, nor harm, nor envy (each other). And beware of the stinginess! Become sincere worshippers of Allahazwj’.40

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عُمَرَ بْنِ أَبَانٍ، عَنْ سَعِيدِ بْنِ الْحَسَنِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « أَيَجِي‌ءُ أَحَدُكُمْ إِلى أَخِيهِ، فَيُدْخِلَ يَدَهُ فِي كِيسِهِ، فَيَأْخُذَ حَاجَتَهُ، فَلَا يَدْفَعَهُ؟ » فَقُلْتُ: مَا أَعْرِفُ ذلِكَ فِينَا، فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « فَلَا شَيْ‌ءَ إِذاً » قُلْتُ: فَالْهَلَاكُ إِذاً، فَقَالَ: « إِنَّ الْقَوْمَ لَمْ يُعْطَوْا أَحْلَامَهُمْ بَعْدُ ».

Abu Ali Al Ashary, from Muhammad Bin Al Jabbar, from Ibn Fazzal, from Umar Bin Aban, from Saeed Bin Al Hassan who said,

‘Abu Ja’farasws said: ‘Does one of you tend to come over to his brother and insert his hand in his pocket and take (out money as per) his need, and he does not repel him?’ So I said, ‘I do not recognise that (to be happening) among us’. So Abu Ja’farasws said: ‘So there is nothing, then’. I said, ‘So (it is) the destruction, then?’ So heasws said: ‘Surely the people have not been Given their forbearance yet’.41

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ رَفَعَهُ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ حَقِّ الْمُؤْمِنِ، فَقَالَ: « سَبْعُونَ حَقّاً لَا أُخْبِرُكَ إِلاَّ بِسَبْعَةٍ؛ فَإِنِّي عَلَيْكَ مُشْفِقٌ أَخْشى أَلاَّ تَحْتَمِلَ».

فَقُلْتُ: بَلى إِنْ شَاءَ اللهُ.

فَقَالَ: « لَا تَشْبَعُ وَ يَجُوعُ، وَلَا تَكْتَسِي وَيَعْرى، وَ تَكُونُ دَلِيلَهُ وَقَمِيصَهُ الَّذِي يَلْبَسُهُ، وَلِسَانَهُ الَّذِي يَتَكَلَّمُ بِهِ، وَتُحِبُّ لَهُ مَا تُحِبُّ لِنَفْسِكَ، وَإِنْ كَانَتْ لَكَ جَارِيَةٌ بَعَثْتَهَا لِتُمَهِّدَ فِرَاشَهُ، وَتَسْعى فِي حَوَائِجِهِ بِاللَّيْلِ وَالنَّهَارِ، فَإِذَا فَعَلْتَ ذلِكَ وَصَلْتَ وَلَايَتَكَ بِوَلَايَتِنَا، وَوَلَايَتَنَا بِوَلَايَةِ اللهِ عَزَّ وَجَلَّ ».

Ali Bin Ibrahim, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, raising it from Moalla Bin Khunays who said,

‘I asked Abu Abdullahasws about the rights of the Momin. So heasws said: ‘(There are) seventy rights. Iasws shall not inform you of except for seven, for Iasws am sympathetic upon you, fearing that you will not (be able to) bear it’. So I said, ‘Yes, Allahazwj Willing’.

So heasws said: ‘You cannot be satiated while he is hungry, nor be clothed while he is bare, and you should become his guide and his shirt which he wears and his tongue which he speaks by, and you should love for him what you love for yourself; and if there was a maid for you, you should send her to prepare his bed and work with regards to his need at night and day. So when you do that, your Wilayah would be linked with ourasws Wilayah, and ourasws Wilayah is (linked) to the Wilayah of Allahazwj Mighty and Majestic’.42

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي الْمَغْرَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَايَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَخُونُهُ، وَ يَحِقُّ عَلَى الْمُسْلِمِينَ الِاجْتِهَادُ فِي التَّوَاصُلِ، وَالتَّعَاوُنُ عَلَى التَّعَاطُفِ، وَالْمُؤَاسَاةُ لِأَهْلِ الْحَاجَةِ، وَتَعَاطُفُ بَعْضِهِمْ عَلى بَعْضٍ حَتّى تَكُونُوا ـ كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ: (رُحَماءُ بَيْنَهُمْ) ـ مُتَرَاحِمِينَ، مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ، عَلى مَا مَضى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلى عَهْدِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra’a,

(It has been narrated) from Abu Abdullahasws having said: ‘The Muslim is a brother of the Muslim, neither oppressing him, nor abandoning him, nor betraying him; and there is an entitlement upon the Muslims, the striving in the communicating (with each other), and the assisting upon the sympathy (with each other), and the equalisation to the needy people, and the sympathy of some upon the other until they (all) become just as Allahazwj Mighty and Majestic Commanded you for, being Merciful between yourselves, to each other and gloomy due to their absence from you from their affairs, (as it used to be) in the past, as the group of the Helpers were in the era of Rasool-Allahsaww’.43

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفَراً أَنْ يُعْلِمَ إِخْوَانَهُ، وَحَقٌّ عَلى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتُوهُ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘A right upon the Muslim is that whenever he intends to travel, he should let his brethren know, and it is a right upon his Muslim brother to visit him when he returns from the journey’.44

76- بَابُ التَّرَاحُمِ وَالتَّعَاطُفِ‌

Chapter 76 – The Compassion and the Sympathy

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ لِأَصْحَابِهِ: « اتَّقُوا اللهَ، وَكُونُوا إِخْوَةً بَرَرَةً، مُتَحَابِّينَ فِي اللهِ، مُتَوَاصِلِينَ، مُتَرَاحِمِينَ، تَزَاوَرُوا، وَتَلَاقَوْا، وَتَذَاكَرُوا أَمْرَنَا، وَأَحْيُوهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Shuayb Al Aqarquqy who said,

‘I heard Abu Abdullahasws saying to hisasws companions: ‘Fear Allahazwj and become righteous brothers, loving for the Sake of Allahazwj, linking (with each other), and being compassionate, visiting, meeting, mentioning ourasws matter (Al-Wilayah), and reviving it’.45

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ كُلَيْبٍ الصَّيْدَاوِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «تَوَاصَلُوا، وَتَبَارُّوا، وَتَرَاحَمُوا، وَكُونُوا إِخْوَةً بَرَرَةً كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Kuleyb Al Saydawi,

(It has been narrated) from Abu Abdullahasws having said: ‘Link (with each other), and do good and be compassionate, and become righteous brothers just as Allahazwj Mighty and Majestic Commanded (you all to be)’.46

3. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « تَوَاصَلُوا، وَتَبَارُّوا، وَتَرَاحَمُوا، وَتَعَاطَفُوا ».

From him, from Muhammad Bin Sinan, from Abdullah Bin Yahya Al Kahily who said,

‘I heard Abu Abdullahasws saying: ‘Link (with each other), and do good and be compassionate, and sympathetic’.47

4. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي الْمَغْرَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «يَحِقُّ عَلَى الْمُسْلِمِينَ الِاجْتِهَادُ فِي التَّوَاصُلِ، وَالتَّعَاوُنُ عَلَى التَّعَاطُفِ، وَالْمُؤَاسَاةُ لِأَهْلِ الْحَاجَةِ، وَتَعَاطُفُ بَعْضِهِمْ عَلى بَعْضٍ حَتّى تَكُونُوا ـ كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ: (رُحَماءُ بَيْنَهُمْ) ـ مُتَرَاحِمِينَ، مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ، عَلى مَا مَضى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلى عَهْدِ رَسُولِ اللهِ عليه‌السلام».

From him, from Ali Bin Al Hakam, from Abu Al Magra’a,

(It has been narrated) from Abu Abdullahasws having said: ‘There is an entitlement upon the Muslims, the striving in the communicating (with each other), and the assisting upon the sympathy (with each other), and the equalisation to the needy people, and the sympathy of some upon the others until they (all) become just as Allahazwj Mighty and Majestic Commanded you for, being Merciful between yourselves, to each other and gloomy due to their absence from you from their affairs, (as it used to be) in the past, just as the group of the Helpers were in the era of Rasool-Allahsaww’.48

77- بَابُ زِيَارَةِ الْإِخْوَانِ‌

Chapter 77 – Visiting the brethren

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ زَارَ أَخَاهُ لِلّهِ لَالِغَيْرِهِ الْتِمَاسَ مَوْعِدِ اللهِ وَتَنَجُّزَ مَا عِنْدَ اللهِ، وَكَّلَ اللهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ: أَلَا طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Fazzal, from Ali Bin Uqba, from Abu Hamza,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who visits his brother for the Sake of Allahazwj not for anything else, seeking the Promise of Allahazwj and accomplishing what is in the Presence of Allahazwj, Allahazwj would Allocate seventy thousand Angels calling out to him: ‘Indeed! You have done well, and the Paradise is (Made to be) better for you’.49

2. عَنْهُ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ خَيْثَمَةَ، قَالَ: دَخَلْتُ عَلى أَبِي جَعْفَرٍ عليه‌السلام أُوَدِّعُهُ، فَقَالَ: « يَا خَيْثَمَةُ، أَبْلِغْ مَنْ تَرى مِنْ مَوَالِينَا السَّلَامَ، وَأَوْصِهِمْ بِتَقْوَى اللهِ الْعَظِيمِ، وَأَنْ يَعُودَ غَنِيُّهُمْ عَلى فَقِيرِهِمْ، وَقَوِيُّهُمْ عَلى ضَعِيفِهِمْ، وَأَنْ يَشْهَدَ حَيُّهُمْ جِنَازَةَ مَيِّتِهِمْ، وَأَنْ يَتَلَاقَوْا فِي بُيُوتِهِمْ؛ فَإِنَّ لُقِيَّا بَعْضِهِمْ بَعْضاً حَيَاةٌ لِأَمْرِنَا، رَحِمَ اللهُ عَبْداً أَحْيَا أَمْرَنَا؛ يَا خَيْثَمَةُ، أَبْلِغْ مَوَالِيَنَا: أَنَّا لَانُغْنِي عَنْهُمْ مِنَ اللهِ شَيْئاً إِلاَّ بِعَمَلٍ، وَأَنَّهُمْ لَنْ يَنَالُوا وَلَايَتَنَا إِلاَّ بِالْوَرَعِ، وَأَنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلاً، ثُمَّ خَالَفَهُ إِلى غَيْرِهِ ».

From him, from Ali Bin Al Nu’man, from Ibn Muskan, from Khaysama who said,

‘I went over to Abu Ja’farasws to bid himasws farewell, so heasws said: ‘O Khaysama! Deliver the greetings to the ones in ourasws Wilayah you come across, and advise them with the fear of Allahazwj the Magnificent and that their rich ones should be supporting upon their poor ones, and their strong ones upon their weak ones, and their living ones should attend the funerals of their dead ones, and they should meet up in their houses, for the meeting of some of them with others is a revival of ourasws matter (Wilayah). May Allahazwj have Mercy on a servant who revives ourasws matter.

O Khaysama! Deliver to the ones in ourasws Wilayah that weasws will not make them needless of anything from Allahazwj except with deeds, and they will never attain ourasws Wilayah except with the piety, and that the one with the most intense of regrets among the people on the Day of Judgement would be the one who ascribes the justice, then opposes it to something else’.50

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: حَدَّثَنِي جَبْرَئِيلُ عليه‌السلام أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَهْبَطَ إِلَى الْأَرْضِ مَلَكاً، فَأَقْبَلَ ذلِكَ الْمَلَكُ يَمْشِي حَتّى دُفِعَ إِلى بَابٍ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلى رَبِّ الدَّارِ، فَقَالَ لَهُ الْمَلَكُ: مَا حَاجَتُكَ إِلى رَبِّ هذِهِ الدَّارِ؟ قَالَ: أَخٌ لِي، مُسْلِمٌ، زُرْتُهُ فِي اللهِ تَبَارَكَ وَتَعَالى.

قَالَ لَهُ الْمَلَكُ: مَا جَاءَ بِكَ إِلاَّ ذَاكَ؟ فَقَالَ: مَا جَاءَ بِي إِلاَّ ذَاكَ، فَقَالَ: إِنِّي رَسُولُ اللهِ إِلَيْكَ وَهُوَ يُقْرِئُكَ السَّلَامَ، وَيَقُولُ: وَجَبَتْ لَكَ الْجَنَّةُ، وَقَالَ الْمَلَكُ: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: أَيُّمَا مُسْلِمٍ زَارَ مُسْلِماً، فَلَيْسَ إِيَّاهُ زَارَ، إِيَّايَ زَارَ، وَثَوَابُهُ عَلَيَّ الْجَنَّةُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Jibraeelas narrated to mesaww that Allahazwj Mighty and Majestic Sent an Angel down to the earth. So the Angel went walking until he came to a door at which was a man seeking permission from the owner of the house. So the Angel said to him: ‘What is your need to the owner of this house?’ He said, ‘A Muslim brother of mine whom I am visiting for the Sake of Allahazwj Blessed and High’.

The Angel said to him: ‘You did not come for anything except for that?’ So he said, ‘I did not come for anything except for that’. So he said: ‘I am a messenger of Allahazwj to you and Heazwj Conveys the Greetings to you and is Saying: “The Paradise is Obligated for you”. And the Angel said’Allahazwj Mighty and Majestic is Saying: “Whichever Muslim visits a Muslim, so it is not him that he is visiting, he is visiting Meazwj, and his Reward upon Meazwj is the Paradise”‘.51

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيٍّ النَّهْدِيِّ، عَنِ الْحُصَيْنِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ زَارَ أَخَاهُ فِي اللهِ، قَالَ اللهُ عَزَّ وَجَلَّ: إِيَّايَ زُرْتَ، وَثَوَابُكَ عَلَيَّ، وَلَسْتُ أَرْضى لَكَ ثَوَاباً دُونَ الْجَنَّةِ ».

Ali, from his father, from Ibn Abu Umeyr, from Ali Al Nahdy, from Al Husayn,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who visits his brother for the Sake of Allahazwj, Allahazwj Mighty and Majestic Says: “It is Iazwj you have visited, and your Reward is upon Meazwj, and Iazwj shall not be Pleased for you as a Reward, (anything) less than the Paradise”‘.52

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ زَارَ أَخَاهُ فِي جَانِبِ الْمِصْرِ ابْتِغَاءَ وَجْهِ اللهِ، فَهُوَ زَوْرُهُ، وَحَقٌّ عَلَى اللهِ أَنْ يُكْرِمَ زَوْرَهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Yaqoub Bin Shuayb who said,

‘I heard Abu Abdullahasws saying: ‘The one who visits his brother in the outskirts of the city seeking the Face of Allahazwj, so he is visiting Himazwj, and would have a right upon Allahazwj that Heazwj Honours Hisazwj visitor’.53

6. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ زَارَ أَخَاهُ فِي بَيْتِهِ، قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ: أَنْتَ ضَيْفِي وَزَائِرِي، عَلَيَّ قِرَاكَ، وَقَدْ أَوْجَبْتُ لَكَ الْجَنَّةَ بِحُبِّكَ إِيَّاهُ ».

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who visits his brother in his house, Allahazwj Mighty and Majestic Says to him: “You are Myazwj guest and visiting Meazwj, upon Meazwj is your Reward, and Iazwj Obligate the Paradise for you due to your love for him”‘.54

7. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي غُرَّةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ زَارَ أَخَاهُ فِي اللهِ فِي مَرَضٍ أَوْ صِحَّةٍ لَايَأْتِيهِ خِدَاعاً وَلَا اسْتِبْدَالاً، وَكَّلَ اللهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي قَفَاهُ: أَنْ طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ، فَأَنْتُمْ زُوَّارُ اللهِ، وَأَنْتُمْ وَفْدُ الرَّحْمنِ حَتّى يَأْتِيَ‌مَنْزِلَهُ ».

فَقَالَ لَهُ بَشِيرٌ: جُعِلْتُ فِدَاكَ، وَإِنْ كَانَ الْمَكَانُ بَعِيداً؟

قَالَ: «نَعَمْ يَا بَشِيرٌ، وَإِنْ كَانَ الْمَكَانُ مَسِيرَةَ سَنَةٍ؛ فَإِنَّ اللهَ جَوَادٌ، وَالْمَلَائِكَةُ كَثِيرَةٌ يُشَيِّعُونَهُ حَتّى يَرْجِعَ إِلى مَنْزِلِهِ».

From him, from Ali Bin Al Hakam, from Is’haq Bin Ammar, f rom Abu Gurra who said,

‘I heard Abu Abdullahasws saying: ‘The one who visits his brother for the Sake of Allahazwj during an illness or well-being, neither coming to him for a deception nor for an exchange (reciprocal), Allahazwj would Allocate seventy thousand Angels to him calling out behind his back: ‘You have done well, and the Paradise is (Made to be) better for you, for you are a visitor of Allahazwj, and you are a delegate of the Beneficent’, until he comes to his house’.

So Yusayr said to himasws, ‘May I be sacrificed for youasws! And even if the place was distant?’ Heasws said: ‘Yes, O Yusayr, and even if the place was at a travel distance of a year, for Allahazwj is the most Benevolent, and the Angels are numerous. They would be escorting him until he returns to his own house’.55

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ النَّهْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ زَارَ أَخَاهُ فِي اللهِ وَلِلّهِ، جَاءَ يَوْمَ الْقِيَامَةِ‌ يَخْطُرُ بَيْنَ قَبَاطِيَّ مِنْ نُورٍ، لَايَمُرُّ بِشَيْ‌ءٍ إِلاَّ أَضَاءَ لَهُ حَتّى يَقِفَ بَيْنَ يَدَيِ اللهِ عَزَّ وَجَلَّ، فَيَقُولُ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ: مَرْحَباً، وَإِذَا قَالَ: مَرْحَباً، أَجْزَلَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ الْعَطِيَّةَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Al Nahdy,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who visits his brother regarding Allahazwj and for Allahazwj, would come on the Day of Judgement swaying between gowns of light, and not passing by anything except shining upon it, until he pauses in front of Allahazwj Mighty and Majestic. So Allahazwj Mighty and Majestic would be Saying to him: “Welcome!” And when Heazwj Says: “Welcome!” Allahazwj Mighty and Majestic would be Liberal towards him with the Gifts’.56

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ بَشِيرٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ الْمُسْلِمَ إِذَا خَرَجَ مِنْ بَيْتِهِ زَائِراً أَخَاهُ لِلّهِ لَا لِغَيْرِهِ؛ الْتِمَاسَ وَجْهِ اللهِ رَغْبَةً فِيمَا عِنْدَهُ، وَكَّلَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ مِنْ خَلْفِهِ إِلى أَنْ يَرْجِعَ إِلى مَنْزِلِهِ: أَلَا طِبْتَ، وَطَابَتْ لَكَ الْجَنَّةُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Bashir, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘When the Muslims servant goes out from his out to visit his brother for the Sake of Allahazwj, not for something else, seeking the Face of Allahazwj wishing regarding what is in Hisazwj Presence, Allahazwj would Allocate seventy thousand Angels calling out to him from behind him until he returns to his own house: ‘Indeed! You have done well, and the Paradise is (Made to be) better for you’’.57

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا زَارَ مُسْلِمٌ أَخَاهُ الْمُسْلِمَ فِي اللهِ وَلِلّهِ إِلاَّ نَادَاهُ اللهُ عَزَّ وَجَلَّ: أَيُّهَا الزَّائِرُ، طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ ».

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullahasws having said: ‘No Muslim would visit his Muslim brother regarding Allahazwj and for the Sake of Allahazwj, except that Allahazwj Mighty and Majestic would Call out to him: “O you visitor! You have done well, and the Paradise is (Made to be) better for you”‘.58

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ لِلّهِ ـ عَزَّ وَجَلَّ ـ جَنَّةً لَايَدْخُلُهَا إِلاَّ ثَلَاثَةٌ: رَجُلٌ حَكَمَ عَلى نَفْسِهِ بِالْحَقِّ، وَرَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللهِ، وَرَجُلٌ آثَرَ أَخَاهُ الْمُؤْمِنَ فِي اللهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic has a Garden which none can enter into except for three – a man ruling against himself with the truth, and a man who visits his brother Momin regarding Allahazwj, and a man preferring his believing brother regarding Allahazwj’.59

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَيَخْرُجُ إِلى أَخِيهِ يَزُورُهُ، فَيُوَكِّلُ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مَلَكاً، فَيَضَعُ جَنَاحاً فِي الْأَرْضِ وَجَنَاحاً فِي السَّمَاءِ يُظِلُّهُ، فَإِذَا دَخَلَ إِلى مَنْزِلِهِ نَادَى الْجَبَّارُ تَبَارَكَ وَتَعَالى: أَيُّهَا الْعَبْدُ الْمُعَظِّمُ لِحَقِّي، الْمُتَّبِعُ لآِثَارِ نَبِيِّي، حَقٌّ عَلَيَّ إِعْظَامُكَ؛ سَلْنِي أُعْطِكَ؛ ادْعُنِي أُجِبْكَ؛ اسْكُتْ أَبْتَدِئْكَ، فَإِذَا انْصَرَفَ شَيَّعَهُ الْمَلَكُ يُظِلُّهُ بِجَنَاحِهِ حَتّى يَدْخُلَ إِلى مَنْزِلِهِ، ثُمَّ يُنَادِيهِ تَبَارَكَ وَتَعَالى: أَيُّهَا الْعَبْدُ الْمُعَظِّمُ لِحَقِّي، حَقٌّ عَلَيَّ إِكْرَامُكَ، قَدْ أَوْجَبْتُ لَكَ جَنَّتِي، وَشَفَّعْتُكَ فِي عِبَادِي ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju’fy,

(It has been narrated) from Abu Ja’farasws having said: ‘The Momin goes out to his brother to visit him, so Allahazwj Mighty and Majesti Allocates an Angel with him, so he places a wing in the earth and a wing in the sky, to shade him. So when he enters into his house, the Compeller, the Blessed and High Calls out: “O you servant! The respector of Myazwj Right and the follower of the traces (Ahadeeth) of Myazwj Prophetsaww. There is a right upon Meazwj to Repsect you. Ask Meazwj, Iazwj shall Give you. Supplicate to Meazwj, I shall Answer you. If you are silent, Iazwj shall Initiate you”.

So when he leaves, the Angel escorts him, shading him with his wings until he enters into his own house. Then the Blessed and High Calls out to him: “O you servant! The respector of Myazwj Right. There is a right upon Meazwj to Honour you. Iazwj have Obligated Myazwj Paradise for you, and (allowed) your intecession among Myazwj servants”‘.60

13. صَالِحُ بْنُ عُقْبَةَ، عَنْ عُقْبَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَزِيَارَةُ الْمُؤْمِنِ فِي اللهِ خَيْرٌ مِنْ عِتْقِ عَشْرِ رِقَابٍ مُؤْمِنَاتٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً وَقى كُلُّ عُضْوٍ عُضْواً مِنَ النَّارِ حَتّى أَنَّ الْفَرْجَ يَقِي الْفَرْجَ ».

Salih Bin Uqba, from Uqba,

(It has been narrated) from Abu Abdullahasws having said: ‘For a visitation of the Momin regarding Allahazwj is better than the freeing of ten necks of the Believing women, and the one who frees the neck of a Believing woman, every body part of theirs would free a body part from the Fire to the extent that the private part would save the private part’.61

14. صَالِحُ بْنُ عُقْبَةَ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا ثَلَاثَةِ مُؤْمِنِينَ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ، يَأْمَنُونَ بَوَائِقَهُ، وَلَا يَخَافُونَ غَوَائِلَهُ، وَيَرْجُونَ مَا عِنْدَهُ، إِنْ دَعَوُا اللهَ أَجَابَهُمْ، وَإِنْ سَأَلُوا أَعْطَاهُمْ، وَإِنِ اسْتَزَادُوا زَادَهُمْ، وَإِنْ سَكَتُوا ابْتَدَأَهُمْ ».

Salih Bin Uqba, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws having said: ‘Wherever three Momineen gather in the presence of a brother of theirs, feeling secured of his actions, not fearing his ravages, hoping for what is with Himazwj if they were to supplicate to Allahazwj, Heazwj would Answer them, and if they were to ask, Heazwj would Give them, and if they was an increase, Heazwj would Increase it for them, and if they are silent, Heazwj would Initiate them’.62

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، قَالَ: سَمِعْتُ أَبَا حَمْزَةَ يَقُولُ: سَمِعْتُ الْعَبْدَ الصَّالِحَ عليه‌السلام يَقُولُ: « مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ لِلّهِ لَالِغَيْرِهِ، يَطْلُبُ بِهِ ثَوَابَ اللهِ وَتَنَجُّزَ مَا وَعَدَهُ اللهُ عَزَّ وَجَلَّ، وَكَّلَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنْ حِينِ يَخْرُجُ مِنْ مَنْزِلِهِ حَتّى يَعُودَ إِلَيْهِ، يُنَادُونَهُ: أَلَا طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ، تَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلاً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub who said, ‘I heard Abu Hamza saying,

‘I heard Al-Abd Al-Salihasws (7th Imamasws) saying: ‘The one who visits his brother Momin for the Sake of Allahazwj, not for anything else, seeking by it the Rewards of Allahazwj, and accomplishment of what Allahazwj Mighty and Majestic Promised, Allahazwj Mighty and Majestic would Allocate seventy thousand Angels with him, from when he goes out from his house until he returns to it, calling out to him: ‘Indeed! You have done well, and the Paradise is (Made to be) better for you for assuming a house in the Paradise’’.63

16 عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لِقَاءُ الْإِخْوَانِ مَغْنَمٌ جَسِيمٌ وَإِنْ قَلُّوا ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Meeting the brethren is a profitable advantage of importance, and even if it was scarce’.64

78- بَابُ الْمُصَافَحَةِ‌

Chapter 78 – The Handshake

1 عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ أَبِي عُبَيْدَةَ، قَالَ: كُنْتُ زَمِيلَ أَبِي جَعْفَرٍ عليه‌السلام، وَكُنْتُ أَبْدَأُ بِالرُّكُوبِ، ثُمَّ يَرْكَبُ هُوَ، فَإِذَا اسْتَوَيْنَا سَلَّمَ، وَسَاءَلَ مُسَاءَلَةَ رَجُلٍ لَاعَهْدَ لَهُ بِصَاحِبِهِ، وَصَافَحَ، قَالَ: وَكَانَ إِذَا نَزَلَ نَزَلَ قَبْلِي، فَإِذَا اسْتَوَيْتُ أَنَا وَهُوَ عَلَى الْأَرْضِ سَلَّمَ، وَسَاءَلَ مُسَاءَلَةَ مَنْ لَاعَهْدَ لَهُ بِصَاحِبِهِ، فَقُلْتُ: يَا ابْنَ رَسُولِ اللهِ، إِنَّكَ لَتَفْعَلُ شَيْئاً مَا يَفْعَلُهُ أَحَدُ مَنْ قِبَلَنَا، وَإِنْ فَعَلَ مَرَّةً فَكَثِيرٌ ؟

فَقَالَ: «أَمَا عَلِمْتَ مَا فِي الْمُصَافَحَةِ؛ إِنَّ الْمُؤْمِنَيْنِ يَلْتَقِيَانِ، فَيُصَافِحُ أَحَدُهُمَا صَاحِبَهُ، فَلَا تَزَالُ الذُّنُوبُ تَتَحَاتُّ عَنْهُمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرِ، وَاللهُ يَنْظُرُ إِلَيْهِمَا حَتّى يَفْتَرِقَا».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Yahya Bin Zakariyya, from Abu Ubeyda who said,

‘I was a travel companions of Abu Ja’farasws, and I used to begin with the riding, then heasws would ride. So when we were established (upon the ride), heasws greeted and asked questions like a man who had no pact for him with his companion, and shook hands’.

He (the narrator) said, ‘And it was so that whenever we descended, heasws descended before I did. So when we were both established upon the ground, heasws greeted and asked questions like the one who had no pact for him with his companion’. So I said, ‘O sonasws of Rasool-Allahsaww! Youasws are doing something which no one has done before us, and if youasws were to do it once, so it would be a lot’.

So heasws said: ‘Do you not know what is in the handshake? The Momineen, when two are meeting, so one of them shakes the hand of his companions, so the sins do not cease to erode from them both just as the erosion of the leaves from the tree, and Allahazwj Looks at it (the handshake) until they both separate’.65

2 عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا وَتَصَافَحَا، أَدْخَلَ اللهُ يَدَهُ بَيْنَ أَيْدِيهِمَا، فَصَافَحَ أَشَدَّهُمَا حُبّاً لِصَاحِبِهِ ».

From him, from Ibn Fazzal, from Ali Bin Uqba, from Abu Khalid Al Qammat,

(It has been narrated) from Abu Ja’farasws having said: ‘The Momineen, when two meet and shake hands, Allahazwj Inserts Hisazwj Hand in between both of them, and Shakes the Hand of the one with more intense love for his companion’.66

3 ابْنُ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَيُّوبَ، عَنِ السَّمَيْدَعِ، عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا فَتَصَافَحَا، أَدْخَلَ اللهُ ـ عَزَّ وَجَلَّ ـ يَدَهُ بَيْنَ أَيْدِيهِمَا، وَأَقْبَلَ بِوَجْهِهِ عَلى أَشَدِّهِمَا حُبّاً لِصَاحِبِهِ، فَإِذَا أَقْبَلَ اللهُ ـ عَزَّ وَجَلَّ ـ بِوَجْهِهِ عَلَيْهِمَا، تَحَاتَّتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ ».

Ibn Fazzal, from Ali Bin Uqba, from Ayoub, from Al Samyda, from Malik Bin Ayn Al Juhny,

(It has been narrated) from Abu Ja’farasws having said: ‘The Momineen, when two meet and shake hands, Allahazwj Mighty and Majestic Inserts Hisazwj Hand between their two hands, and Turn by Hisazwj Face towards the one who has more intense love for his companions. So when Allahazwj Mighty and Majestic Turns by Hisazwj Face upon them both, the sins erode from both of them just as the leaves erode from the tree’.67

4 عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا فَتَصَافَحَا، أَقْبَلَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَيْهِمَا بِوَجْهِهِ، وَتَسَاقَطَتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَسَاقَطُ الْوَرَقُ مِنَ الشَّجَرِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’farasws having said: ‘The Momineen, when two of them meet and shake hands, Allahazwj Mighty and Majestic Turns towards them by Hisazwj Face, and the sins fall off from them both just as the leaves fall of from the tree’.68

5 عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: زَامَلْتُ أَبَا جَعْفَرٍ عليه‌السلام فِي شِقِّ مَحْمِلٍ مِنَ الْمَدِينَةِ إِلى مَكَّةَ، فَنَزَلَ فِي بَعْضِ الطَّرِيقِ، فَلَمَّا قَضى حَاجَتَهُ وَعَادَ، قَالَ: « هَاكِ يَدَكَ يَا أَبَا عُبَيْدَةَ » فَنَاوَلْتُهُ يَدِي، فَغَمَزَهَا حَتّى وَجَدْتُ الْأَذى فِي أَصَابِعِي، ثُمَّ قَالَ: « يَا أَبَا عُبَيْدَةَ، مَا مِنْ مُسْلِمٍ لَقِيَ أَخَاهُ‌ الْمُسْلِمَ، فَصَافَحَهُ، وَشَبَّكَ أَصَابِعَهُ فِي أَصَابِعِهِ إِلاَّ تَنَاثَرَتْ عَنْهُمَا ذُنُوبُهُمَا كَمَا يَتَنَاثَرُ الْوَرَقُ مِنَ الشَّجَرِ فِي الْيَوْمِ الشَّاتِي ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal, from Abu Ubeyda Al Haza’a who said,

‘I was a travel companions of Abu Ja’farasws in a section of the carriage, from Al-Medina to Makkah. So we descended in one of the roads. So when heasws had fulfilled his need and returned, said: ‘Give me your hand, O Abu Ubeyda!’ So heasws grabbed my hand and pressed it to the extend that I felt the pain in my fingers, then said: ‘O Abu Ubeyda! There is none from a Muslim who meets his Muslim brother, so he shakes his hand and twines his fingers in his fingers, except that both their sins erode from the both just as the erosion of the leaves from the tree during a day of autumn’.69

6 عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ مَالِكٍ الْجُهَنِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « يَا مَالِكُ، أَنْتُمْ شِيعَتُنَا؟! أَلَاتَرى أَنَّكَ تُفْرِطُ فِي أَمْرِنَا، إِنَّهُ لَا يُقْدَرُ عَلى صِفَةِ اللهِ، فَكَمَا لَايُقْدَرُ عَلى صِفَةِ اللهِ، كَذلِكَ لَايُقْدَرُ عَلى صِفَتِنَا؛ وَكَمَا لَايُقْدَرُ عَلى صِفَتِنَا، كَذلِكَ لَايُقْدَرُ عَلى صِفَةِ الْمُؤْمِنِ؛ إِنَّ الْمُؤْمِنَ لَيَلْقَى الْمُؤْمِنَ فَيُصَافِحُهُ، فَلَا يَزَالُ اللهُ يَنْظُرُ إِلَيْهِمَا وَالذُّنُوبُ تَتَحَاتُّ عَنْ وُجُوهِهِمَا كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ حَتّى يَفْتَرِقَا، فَكَيْفَ يُقْدَرُ عَلى صِفَةِ مَنْ هُوَ كَذلِكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yahya Al Halby, from Malik Al Juhny who said,

‘Abu Ja’farasws said: ‘O Malik! You all are our Shia. Do you not see that you are exaggerating regarding ourasws matter? It is such that no one is able upon describing Allahazwj. So, just as no one is able upon describing Allahazwj, similar to that, no one is able upon describing usasws. And just as no one is able upon describing usasws, similar to that no one is able upon describing the Momin.

The Momin meets the Momin and shakes his hand, and Allahazwj Does not cease to Look at them, and the sins erode from their faces just as the leaves erode from the tree until they both separate. So how would one be able upon describing the one who is like that?’70

7 مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: زَامَلْتُ أَبَا جَعْفَرٍ عليه‌السلام، فَحَطَطْنَا الرَّحْلَ، ثُمَّ مَشى قَلِيلاً، ثُمَّ جَاءَ فَأَخَذَ بِيَدِي، فَغَمَزَهَا غَمْزَةً شَدِيدَةً، فَقُلْتُ: جُعِلْتُ فِدَاكَ، أَوَمَا كُنْتُ مَعَكَ فِي الْمَحْمِلِ؟

فَقَالَ: « أَمَا عَلِمْتَ أَنَّ الْمُؤْمِنَ إِذَا جَالَ جَوْلَةً، ثُمَّ أَخَذَ بِيَدِ أَخِيهِ، نَظَرَ اللهُ إِلَيْهِمَا بِوَجْهِهِ، فَلَمْ يَزَلْ مُقْبِلاً عَلَيْهِمَا بِوَجْهِهِ، وَ يَقُولُ لِلذُّنُوبِ: تَحَاتَّ عَنْهُمَا، فَتَتَحَاتُّ يَا أَبَا حَمْزَةَ، كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرِ، فَيَفْتَرِقَانِ وَمَا عَلَيْهِمَا مِنْ ذَنْبٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Al Aziz, from Muhammad Bin Fuzayl, from Abu Hamza who said,

‘I was a travel companion of Abu Ja’farasws. So we unloaded our rides, then walked a little. Then heasws came over and grabbed my hand, and pressed it with an intense pressing. So I said, ‘May I be sacrificed for youasws! Or, was I not with youasws in the carriage?’ So heasws said: ‘Do you not know that the Momin, when he wanders around, then grabs the hand of his brother, Allahazwj Looks at them both, and Heazwj does not cease to be Facing towards them both by Hisazwj Face, and Heazwj is Saying to the sins: “Fall off from them both!” So they fall off, O Abu Hamza, just as the leave fall of from the tree. Thus, they would be separating and there would not be upon the both of them, any sin’.71

8 عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ حَدِّ الْمُصَافَحَةِ، فَقَالَ: « دَوْرُ نَخْلَةٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the limit of the handshake. So heasws said: ‘Going round a palm tree’.72

9 مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمْرٍ والْأَفْرَقِ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَنْبَغِي لِلْمُؤْمِنَيْنِ إِذَا تَوَارى أَحَدُهُمَا عَنْ صَاحِبِهِ بِشَجَرَةٍ، ثُمَّ الْتَقَيَا، أَنْ يَتَصَافَحَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amro Bin Al Afraq, from Abu Ubeyda,

(It has been narrated) from Abu Ja’farasws having said: ‘It is befitting for the Momineen that, when one of them is left behind from his companions by a tree, then they both meet, they should shake hands’.73

10 عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنّى، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ زَيْدٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ وَلْيُصَافِحْهُ، فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَكْرَمَ بِذلِكَ الْمَلَائِكَةَ؛ فَاصْنَعُوا صُنْعَ الْمَلَائِكَةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Muhammad Bin Al Msanna, from his father, from Usman Bin Zayd, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘When one of you meets his brother, so let him greet upon him, and let his shake his hand, for Allahazwj Mighty and Majestic Prestige the Angels with that, therefore do what the Angels are doing’.74

11 عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ ابْنِ بَقَّاحٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو‌ بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا الْتَقَيْتُمْ فَتَلَاقَوْا بِالتَّسْلِيمِ وَالتَّصَافُحِ، وَإِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالِاسْتِغْفَارِ».

From him, from Muhammad Bin Ali, from Ibn Baqqah, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘When you are meeting each other, so meet with the greetings and the handshake; and when you are separating from each other, so separate with the seeking of the Forgiveness’.75

12. عَنْهُ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ جَدِّهِ مُعَاوِيَةَ بْنِ وَهْبٍ، أَوْ غَيْرِهِ، عَنْ رَزِينٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ الْمُسْلِمُونَ إِذَا غَزَوْا مَعَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَمَرُّوا بِمَكَانٍ كَثِيرِ الشَّجَرِ، ثُمَّ خَرَجُوا إِلَى الْفَضَاءِ، نَظَرَ بَعْضُهُمْ إِلى بَعْضٍ فَتَصَافَحُوا ».

From him, from Musa Bin Al Qasim, from his grandfather Muawiya Bin Wahab, or someone else, from Razyn,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever the Muslims used to go on a military expedition with Rasool-Allahsaww, and pass by a place with a lot of trees, then go out to the open sky, some of them used to look at the others and shake their hands’.76

13. عَنْهُ، عَنْ أَبِيهِ، عَمَّنْ حَدَّثَهُ، عَنْ زَيْدِ بْنِ الْجَهْمِ الْهِلَالِيِّ، عَنْ مَالِكِ بْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا صَافَحَ الرَّجُلُ صَاحِبَهُ، فَالَّذِي يَلْزَمُ التَّصَافُحَ أَعْظَمُ أَجْراً‌ مِنَ الَّذِي يَدَعُ، أَلَا وَإِنَّ الذُّنُوبَ لَتَتَحَاتُّ فِيمَا بَيْنَهُمْ حَتّى لَايَبْقى ذَنْبٌ ».

From him, from his father, from the one who narrated it, from Zayd Bin Al jahm Al Hilaly, from Malik Bin Ayn,

(It has been narrated) from Abu Ja’farasws having said: ‘When the man shakes the hand of his companions, so the one who necessitated the handshake would have greater Recompense than the one who was invited (to it). Indeed! And the sins would erode during what is between them until there does not remain a sin’.77

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ، فَنَظَرَ إِلَيَّ بِوَجْهٍ قَاطِبٍ، فَقُلْتُ: مَا الَّذِي غَيَّرَكَ لِي؟

قَالَ: « الَّذِي غَيَّرَكَ لِإِخْوَانِكَ، بَلَغَنِي يَا إِسْحَاقُ أَنَّكَ أَقْعَدْتَ بِبَابِكَ بَوَّاباً يَرُدُّ عَنْكَ فُقَرَاءَ الشِّيعَةِ ».

فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنِّي خِفْتُ الشُّهْرَةَ.

فَقَالَ: « أَفَلَا خِفْتَ الْبَلِيَّةَ؟ أَوَمَا عَلِمْتَ أَنَّ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا فَتَصَافَحَا، أَنْزَلَ اللهُ ـ عَزَّ وَجَلَّ ـ الرَّحْمَةَ عَلَيْهِمَا، فَكَانَتْ تِسْعَةٌ وَتِسْعُونَ لِأَشَدِّهِمَا حُبّاً لِصَاحِبِهِ، فَإِذَا تَوَافَقَا غَمَرَتْهُمَا الرَّحْمَةُ، فَإِذَا قَعَدَا يَتَحَدَّثَانِ، قَالَ الْحَفَظَةُ بَعْضُهَا لِبَعْضٍ: اعْتَزِلُوا بِنَا، فَلَعَلَّ لَهُمَا سِرّاً وَقَدْ سَتَرَ اللهُ عَلَيْهِمَا؟ ».

فَقُلْتُ: أَلَيْسَ اللهُ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (ما يَلْفِظُ مِنْ قَوْلٍ إِلاّ لَدَيْهِ رَقِيبٌ عَتِيدٌ) ؟

فَقَالَ: « يَا إِسْحَاقُ، إِنْ كَانَتِ الْحَفَظَةُ لَاتَسْمَعُ، فَإِنَّ عَالِمَ السِّرِّ يَسْمَعُ وَيَرى ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar who said,

‘I went over to Abu Abdullahasws. So heasws looked at me by hisasws frowning face’. So I said, ‘What is that which caused youasws to change towards me?’ Heasws said: ‘Due to your changing towards your brethren. It reached measws, O Is’haq, that you have made a doorman to sit at your door repelling from you the poor Shias!’ So I said, ‘May I be sacrificed for youasws! I fear the publicity’.

So heasws said: ‘So you are not afraid of the calamities?’ And do you not know that the Momineen, when two meet and shake hands, Allahazwj Mighty and Majestic Sends down the Mercy upon them both? And it is so that ninety-nine (per cent) is for the one who more intensely loves his companion. So when they are concordant, the Mercy submerges them. So when they are seated discussing, the preserving Angels say to each other: ‘Let us depart, for perhaps there is a private matter for them, and Allahazwj has Veiled upon them’.

So I said, ‘Isn’t Allahazwj Mighty and Majestic saying [50: 18] He utters not a word but there is by him a watcher at hand?’ So heasws said: ‘O Is’haq! If it was so that the preserver (Recording Angel) does not hear, so the Knower of the secrets Hears and Sees’.78

15. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ أَيْمَنَ بْنِ مُحْرِزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا صَافَحَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَجُلاً قَطُّ، فَنَزَعَ يَدَهُ حَتّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ مِنْهُ ».

From him, from Ismail Bin Mihran, from Ayman Bin Muhriz,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahazwj did not shake the hand of a man at all and removed hissaww hand away until he was the one who removed his hand from hissaww (first)’.79

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ لَايُوصَفُ، وَكَيْفَ يُوصَفُ‌ وَقَالَ فِي كِتَابِهِ: (وَما قَدَرُوا اللهَ حَقَّ قَدْرِهِ) ؟ فَلَا يُوصَفُ بِقَدَرٍ إِلاَّ كَانَ أَعْظَمَ مِنْ ذلِكَ. وَإِنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم لَايُوصَفُ، وَكَيْفَ يُوصَفُ عَبْدٌ احْتَجَبَ اللهُ ـ عَزَّ وَجَلَّ ـ بِسَبْعٍ، وَجَعَلَ طَاعَتَهُ فِي الْأَرْضِ كَطَاعَتِهِ فِي السَّمَاءِ، فَقَالَ: (وَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا) وَمَنْ أَطَاعَ هذَا فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاهُ فَقَدْ عَصَانِي، وَفَوَّضَ إِلَيْهِ؟ وَإِنَّا لَانُوصَفُ، وَكَيْفَ يُوصَفُ قَوْمٌ رَفَعَ اللهُ عَنْهُمُ الرِّجْسَ وَهُوَ الشَّكُّ وَالْمُؤْمِنُ لَايُوصَفُ، وَإِنَّ الْمُؤْمِنَ لَيَلْقى أَخَاهُ، فَيُصَافِحُهُ، فَلَا يَزَالُ اللهُ يَنْظُرُ إِلَيْهِمَا، وَالذُّنُوبُ تَتَحَاتُّ عَنْ وُجُوهِهِمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرِ ».

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘Allahazwj Mighty and Majestic cannot be described. And how can Heazwj be described, and Heazwj Says in Hisazwj Book [22: 74] They are not estimating Allah with the estimation that is due to Him. Thus, Heasws would not be estimated except that Heazwj would be Greater than that.

And the Prophetsaww cannot be described. How can one describe a servant whom Allahazwj Mighty and Majestic has Veiled by seven (veils), and Made obedience to himsaww in the earth like being obedient to Himazwj in the sky, so Heazwj Said [59: 7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, and the one who obeys this one so he has obeyed Meazwj, and the one who disobeys himsaww, so he has disobeyed Meazwj, and Authorised himsaww.

And weasws cannot be described. And how can one describe a group of people whom Allahazwj has Kept the filth away from themasws, and is there (any) doubt (in it)?.

And a Momin cannot be described. And a Momin meets his brother and shakes his hand, so Allahazwj does not Cease looking at them both, and sins erode from their faces just as the leaves erode from the tree’.80

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ فُضَيْلِ بْنِ عُثْمَانَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِذَا الْتَقَى الْمُؤْمِنَانِ فَتَصَافَحَا، أَقْبَلَ اللهُ بِوَجْهِهِ عَلَيْهِمَا، وَتَتَحَاتُّ الذُّنُوبُ عَنْ وُجُوهِهِمَا حَتّى يَفْتَرِقَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Fuzayl Bin Usman, from Abu Ubeyda who said,

‘I heard Abu Ja’farasws saying: ‘When the two Momineen meet and shake hands, Allahazwj Turns by Hisazwj Face towards them both and the sins erode from their faces until they separate’.81

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَصَافَحُوا؛ فَإِنَّهَا تَذْهَبُ بِالسَّخِيمَةِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Shake hands, (surely) it would remove with the grudges’.82

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَقِيَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم حُذَيْفَةَ، فَمَدَّ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم يَدَهُ، فَكَفَّ حُذَيْفَةُ يَدَهُ، فَقَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: يَا حُذَيْفَةُ، بَسَطْتُ يَدِي إِلَيْكَ، فَكَفَفْتَ يَدَكَ عَنِّي؟ فَقَالَ حُذَيْفَةُ: يَا رَسُولَ اللهِ، بِيَدِكَ الرَّغْبَةُ، وَلكِنِّي كُنْتُ جُنُباً، فَلَمْ أُحِبَّ أَنْ تَمَسَّ يَدِي يَدَكَ وَأَنَا جُنُبٌ، فَقَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَمَا تَعْلَمُ أَنَّ الْمُسْلِمَيْنِ إِذَا الْتَقَيَا، فَتَصَافَحَا، تَحَاتَّتْ ذُنُوبُهُمَا كَمَا يَتَحَاتُّ وَرَقُ الشَّجَرِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww met Huzayfa. So the Prophetsaww extended hissaww hand, but Juzayfa withheld his hand. So the Prophetsaww said: ‘O Huzayfa! Isaww extended mysaww hand towards you, but you withheld your hand from mesaww?’ So Huzayfa said, ‘O Rasool-Allahsaww! In you hand is the desire (to greet me), but I was with sexual impurity, so I did not like my hand to touch yourssaww while I was with sexual impurity’. So the Prophetsaww said: ‘But, do you not know that the Muslims, when two meet and shake hands, their sins fall off just like the falling off of the leaves of the tree?’83

20. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَايَقْدِرُ أَحَدٌ قَدْرَهُ، وَكَذلِكَ لَايَقْدِرُ قَدْرَ نَبِيِّهِ، وَكَذلِكَ لَايَقْدِرُ قَدْرَ الْمُؤْمِنِ؛ إِنَّهُ لَيَلْقى أَخَاهُ، فَيُصَافِحُهُ، فَيَنْظُرُ اللهُ إِلَيْهِمَا، وَالذُّنُوبُ تَتَحَاتُّ عَنْ وُجُوهِهِمَا حَتّى يَفْتَرِقَا، كَمَا يَتَحَاتُّ الرِّيحَ الشَّدِيدَةَ الْوَرَقُ عَنِ الشَّجَرِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said: ‘Allahazwj Mighty and Majestic, no one can estimate Hisazwj Self; and like that, no one can estimate the Self of Hisazwj Prophetsaww; and like that no one can estimate the worth of the Momin. He (the Momin) meets his brother and shakes his hand, so Allahazwj looks at both of them, the sins fall off from their faces until they separate, just as the intense wind causes the leaves to fall off from the tree’.84

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رِفَاعَةَ، قَالَ: سَمِعْتُهُ يَقُولُ: «مُصَافَحَةُ الْمُؤْمِنِ أَفْضَلُ مِنْ مُصَافَحَةِ الْمَلَائِكَةِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Rifa’at who said,

‘I heard himasws saying: ‘The shaking of the hands of the Momin is superior than the shaking of the hands of the Angels’.85

79- بَابُ الْمُعَانَقَةِ‌

Chapter 79 – The Embracing

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ‌ بَزِيعٍ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ: عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « أَيُّمَا مُؤْمِنٍ خَرَجَ إِلى أَخِيهِ يَزُورُهُ عَارِفاً بِحَقِّهِ، كَتَبَ اللهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً، وَمُحِيَتْ عَنْهُ سَيِّئَةٌ، وَرُفِعَتْ لَهُ دَرَجَةٌ، وَإِذَا طَرَقَ الْبَابَ فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ، فَإِذَا الْتَقَيَا وَتَصَافَحَا وَتَعَانَقَا، أَقْبَلَ اللهُ عَلَيْهِمَا بِوَجْهِهِ، ثُمَّ بَاهى بِهِمَا الْمَلَائِكَةَ، فَيَقُولُ: انْظُرُوا إِلى عَبْدَيَّ تَزَاوَرَا وَتَحَابَّا فِيَّ، حَقٌّ عَلَيَّ أَلاَّ أُعَذِّبَهُمَا بِالنَّارِ بَعْدَ هذَا الْمَوْقِفِ، فَإِذَا انْصَرَفَ شَيَّعَهُ الْمَلَائِكَةُ عَدَدَ نَفَسِهِ وَخُطَاهُ وَكَلَامِهِ، يَحْفَظُونَهُ مِنْ بَلَاءِ الدُّنْيَا وَبَوَائِقِ الْآخِرَةِ إِلى مِثْلِ تِلْكَ اللَّيْلَةِ مِنْ قَابِلٍ، فَإِنْ مَاتَ فِيمَا بَيْنَهُمَا أُعْفِيَ مِنَ الْحِسَابِ، وَإِنْ كَانَ الْمَزُورُ يَعْرِفُ‌ مِنْ حَقِّ الزَّائِرِ مَا عَرَفَهُ الزَّائِرُ مِنْ حَقِّ الْمَزُورِ، كَانَ لَهُ مِثْلُ أَجْرِهِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju’fy,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘Whichever Momin goes out to his brother to visit him, recognising his right, Allahazwj would Write a good deed for him for every step taken, and Delete a sin from him, and Raise a level for him. When he knocks on the door, the Doors of the sky would be opened up for him.

So when they meet and shake hands and embrace, Allahazwj Turns towards them by Hisazwj Face, the Prides with the two of them to the Angels, so Heazwj is Saying: “Look at Myazwj servants visiting and loving each other regarding Meazwj. It is a right upon Meazwj that Iazwj should not Punish the two of them with the Fire after this attitude.

So when he leaves, he would be escorted by the Angels of the number of his breaths, and his steps, and his words, protecting him from afflictions of the world and the hardships of the Hereafter, up to the like of that the next night. So if he dies during what is between the two, he would be Excused from the Reckoning. And if it was so that the visited on recognised the right of the visitor, what the visitor recognised from the right of the visited, there would be for him the like of his Recompense’.86

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «إِنَّ الْمُؤْمِنَيْنِ إِذَا اعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ، فَإِذَا الْتَزَمَا لَايُرِيدَانِ بِذلِكَ إِلاَّ وَجْهَ اللهِ وَلَا يُرِيدَانِ غَرَضاً مِنْ أَغْرَاضِ الدُّنْيَا، قِيلَ لَهُمَا: مَغْفُوراً لَكُمَا فَاسْتَأْنِفَا، فَإِذَا أَقْبَلَا عَلَى الْمُسَاءَلَةِ، قَالَتِ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ: تَنَحَّوْا عَنْهُمَا؛ فَإِنَّ لَهُمَا سِرّاً، وَقَدْ سَتَرَ اللهُ عَلَيْهِمَا».

قَالَ إِسْحَاقُ: فَقُلْتُ: جُعِلْتُ فِدَاكَ، فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا، وَقَدْ قَالَ اللهُ عَزَّ وَجَلَّ: (ما يَلْفِظُ مِنْ قَوْلٍ إِلاّ لَدَيْهِ رَقِيبٌ عَتِيدٌ) ؟

قَالَ: فَتَنَفَّسَ أَبُو عَبْدِ اللهِ عليه‌السلام الصُّعَدَاءَ، ثُمَّ بَكى حَتَّى اخْضَلَّتْ دُمُوعُهُ لِحْيَتَهُ، وَقَالَ: « يَا إِسْحَاقُ، إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزِلَ عَنِ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا إِجْلَالاً لَهُمَا، وَإِنَّهُ وَإِنْ كَانَتِ الْمَلَائِكَةُ لَاتَكْتُبُ لَفْظَهُمَا، وَلَا تَعْرِفُ كَلَامَهُمَا؛ فَإِنَّهُ يَعْرِفُهُ وَيَحْفَظُهُ عَلَيْهِمَا عَالِمُ السِّرِّ وَأَخْفى ».

Ali Bin Ibrahim, from his brother, from Safwan Bin Yahya, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin, when two embrace, they would both be engulfed by the Mercy. So when both of the continue, not intending by that except for the Face of Allahazwj, and not intending any purpose from the purposes of the world, it would be Said to both of them: ‘You are both Forgiven your sins, so resume (anew again).

So when they face each other upon the discussion, the Angels say to each other: ‘Leave them alone, for there is a private matter for them, and Allahazwj has Veiled upon them’.

Is’haq (the narrator) said, ‘So I said, ‘May I be sacrificed for youasws! So their word would not be written against them, and Allahazwj Mighty and Majestic has Said [50: 18] He utters not a word but there is by him a watcher at hand?’ So Abu Abdullahasws took a sighing breath, then wept until hisasws tears moistened hisasws beard, and said: ‘O Is’haq! Allahazwj Blessed and High rather Commands the Angels that they should isolate themselves from the Momineen when they meet due to their majesty; and it is such and if the Angels do not write their words and do not recognise their speech, so it is Recognised and Preserved upon them by the Knower of the secrets and the hidden matters’.87

80- بَابُ التَّقْبِيلِ‌

Chapter 80 – The Kissing

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ، عَنْ يُونُسَ بْنِ ظَبْيَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ لَكُمْ لَنُوراً تُعْرَفُونَ بِهِ فِي الدُّنْيَا، حَتّى أَنَّ أَحَدَكُمْ إِذَا لَقِيَ أَخَاهُ، قَبَّلَهُ فِي مَوْضِعِ النُّورِ مِنْ جَبْهَتِهِ ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Al Husayn Bin Ahmad Al Minqary, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullahasws having said: ‘For you all (Shia) there is a light you are being recognised with in the world, to the extent that one of you, when he meets his brother, kisses him in the place of the light from his forehead’.88

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُقَبَّلُ رَأْسُ أَحَدٍ وَلَا يَدُهُ إِلاَّ يَدُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، أَوْ مَنْ أُرِيدَ بِهِ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa’at Bin Musa,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not kiss the head (forehead) of anyone, nor his hand, except for the hand of Rasool-Allahsaww, or the one who intends Rasool-Allahazwj by it’.89

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ زَيْدٍ النَّرْسِيِّ، عَنْ عَلِيِّ بْنِ مَزْيَدٍ صَاحِبِ السَّابِرِيِّ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَتَنَاوَلْتُ يَدَهُ، فَقَبَّلْتُهَا، فَقَالَ: « أَمَا إِنَّهَا لَاتَصْلُحُ إِلاَّ لِنَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ ».

Ali, from his father, from Ibn Abu Umeyr, from Zayd Al Narsy, from Ali Bin Mazeyd a companion of Al Sabiri who said,

‘I went over to Abu Abdullahasws, and I took hisasws hand and I kissed it. So heasws said: ‘But it is not correct except for a Prophetazwj or a successorasws of a Prophetsaww’.90

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَجَّالِ، عَنْ‌ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: نَاوِلْنِي يَدَكَ أُقَبِّلْهَا، فَأَعْطَانِيهَا، فَقُلْتُ: جُعِلْتُ فِدَاكَ، رَأْسَكَ، فَفَعَلَ، فَقَبَّلْتُهُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، رِجْلَاكَ، فَقَالَ: « أَقْسَمْتُ، أَقْسَمْتُ، أَقْسَمْتُ ـ ثَلَاثاً ـ وَبَقِيَ شَيْ‌ءٌ، وَبَقِيَ شَيْ‌ءٌ، وَبَقِيَ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hajjal, from Yunus bin Yaqoub who said,

‘I said to Abu Abdullahasws, ‘Give me yourasws hand, so I can kiss it’. So heasws gave it to me. So I said, ‘May I be sacrificed for youasws! Yourasws (fore) head (as well)’. So heasws did. So I said, ‘May I be sacrificed for youasws! Yourasws leg (as well)’. So heasws said: ‘You oathed, you oathed you oathed’, three times; ‘And there remains something, there remains something, there remains something’.91

5. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: «مَنْ قَبَّلَ لِلرَّحِمِ ذَا قَرَابَةٍ، فَلَيْسَ عَلَيْهِ شَيْ‌ءٌ، وَقُبْلَةُ الْأَخِ عَلَى الْخَدِّ، وَقُبْلَةُ الْإِمَامِ بَيْنَ عَيْنَيْهِ».

Muhammad Bin Yahya, from al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’farasws, from Abu Al-Hassanasws having said: ‘The one who kisses for the relationship of the one with relationship, so there is nothing upon him, and kisses the brother upon the cheek, and kisses the Imamasws between hisasws eyes’.92

6. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ‌ أَبِي الصَّبَّاحِ مَوْلى آلِ سَامٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «لَيْسَ الْقُبْلَةُ عَلَى الْفَمِ إِلاَّ لِلزَّوْجَةِ، أَوِ الْوَلَدِ الصَّغِيرِ».

And from him, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Al Sabbah, a slave of the family of Saam,

(It has been narrated) from Abu Abdullahasws having said: ‘There is (to be) no kissing upon the mouth except for the wife, or a young child’.93

81- بَابُ تَذَاكُرِ الْإِخْوَانِ‌

Chapter 81 – Remembering the brethren

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ‌ أَيُّوبَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: «شِيعَتُنَا الرُّحَمَاءُ بَيْنَهُمُ، الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللهَ، إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللهِ، إِنَّا إِذَا ذُكِرْنَا ذُكِرَ اللهُ، وَإِذَا ذُكِرَ عَدُوُّنَا ذُكِرَ الشَّيْطَانُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Ali Bin Abu Hamza who said,

‘I heard Abu Abdullahasws saying: ‘Ourasws Shia, there is the compassion between them, those when they are alone, are mentioning Allahazwj. Ourasws mention is from the Mention of Allahazwj. Usasws, when weasws are mentioned, Allahazwj is Mentioned, and when ourasws enemies are mentioned, the Satanla is mentioned’.94

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَزَاوَرُوا؛ فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءً لِقُلُوبِكُمْ، وَذِكْراً لِأَحَادِيثِنَا؛ وَأَحَادِيثُنَا تُعَطِّفُ بَعْضَكُمْ عَلى بَعْضٍ، فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَنَجَوْتُمْ، وَإِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَهَلَكْتُمْ، فَخُذُوا بِهَا، وَأَنَا بِنَجَاتِكُمْ زَعِيمٌ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Abdullahasws having said: ‘Visit each other, for in your visitation there is a revival of your hearts; and mention ourasws Ahadeeth, and (for) ourasws Ahadeeth would incline you towards each other. So if you were to grab hold of it, you would be Guided and attain salvation, and if you were to neglect these, you would stray and be destroyed. Therefore grab hold of these, and Iasws would be (personally) responsible for your salvation’.95

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْوَشَّاءِ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ عَبَّادِ بْنِ كَثِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي مَرَرْتُ بِقَاصٍّ يَقُصُّ وَهُوَ يَقُولُ: هذَا الْمَجْلِسُ الَّذِي لَا يَشْقى بِهِ جَلِيسٌ، قَالَ: فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « هَيْهَاتَ هَيْهَاتَ، أَخْطَأَتْ أَسْتَاهُهُمُ الْحُفْرَةَ؛ إِنَّ لِلّهِ مَلَائِكَةً سَيَّاحِينَ سِوَى الْكِرَامِ الْكَاتِبِينَ، فَإِذَا مَرُّوا بِقَوْمٍ يَذْكُرُونَ مُحَمَّداً وَآلَ مُحَمَّدٍ، قَالُوا: قِفُوا، فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ؛ فَيَجْلِسُونَ، فَيَتَفَقَّهُونَ مَعَهُمْ، فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ، وَشَهِدُوا جَنَائِزَهُمْ، وَتَعَاهَدُوا غَائِبَهُمْ؛ فَذلِكَ الْمَجْلِسُ الَّذِي لَايَشْقى بِهِ جَلِيسٌ ».

A number of our companions, from Sahl Bin Ziyad, from Al Washa’a, from Mansour Bin Yunus, from Abbad Bin Kaseer who said,

‘I said to Abu Abdullahasws, ‘I passed by a story-teller relating stories and he was saying, ‘This is the gathering which there is no wickedness with its gatherers’. So Abu Abdullahasws said: ‘Far be it! Far be it! He erred. Their gathering is the pit. For Allahazwj there are Angels who are coming, besides the two Honourable Recorders, so when they pass by a group of people mentioning Muhammadsaww and the Progenyasws of Muhammadsaww, they are saying: ‘Pause, for you have achieved your need’. So they are being seated, and they are pondering along with them. So when they arise, they console their sick ones, and attend their funerals, and they are committing themselves to their absent ones. Thus, that is the gathering which there is no wickedness with its gatherers’.96

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطَّلِعُونَ إِلَى الْوَاحِدِ وَالِاثْنَيْنِ وَالثَّلَاثَةِ وَهُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ ».

قَالَ: « فَتَقُولُ: أَمَا تَرَوْنَ إِلى هؤُلَاءِ فِي قِلَّتِهِمْ وَكَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم؟ » قَالَ: « فَتَقُولُ الطَّائِفَةُ الْأُخْرى مِنَ الْمَلَائِكَةِ: (ذلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشاءُ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ) ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Mustawrid Al Nakhaie, from the one who reported it,

(It has been narrated) from Abu Abdullahasws having said: ‘From the Angels who are in the sky, they come to know of the one, and the two, and the three when they are mentioning the merits of the Progenyasws of Muhammadsaww. So they are saying: ‘But, are you not seeing these who are in their few numbers, and the abundance of their enemies, describing the merits of the Progenyasws of Muhammadsaww?’ So another group of Angels is saying: ‘[62: 4] That is Allah’s Grace; He Grants it to whomsoever He Desires to, and Allah is the Lord of Magnificent Grace’’.97

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُيَسِّرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ لِي: « أَتَخْلُونَ وَتَتَحَدَّثُونَ، وَتَقُولُونَ مَا شِئْتُمْ؟ » فَقُلْتُ: إِي وَاللهِ، إِنَّا لَنَخْلُو وَنَتَحَدَّثُ، وَنَقُولُ مَا شِئْنَا، فَقَالَ: « أَمَا وَاللهِ، لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ؛ أَمَا وَاللهِ، إِنِّي لَأُحِبُّ رِيحَكُمْ وَأَرْوَاحَكُمْ، وَ إِنَّكُمْ عَلى‌ دِينِ اللهِ وَدِينِ مَلَائِكَتِهِ، فَأَعِينُوا بِوَرَعٍ وَاجْتِهَادٍ ».

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Muskan, from Muyassar,

(It has been narrated) from Abu Ja’farasws having said to me: ‘Are you isolating yourselves, and discussing and saying whatever you so desire to?’ So I said, ‘Yes, by Allahazwj! We do isolate ourselves, and we discuss, and we are saying whatever we so desire to’. So heasws said: ‘By Allahazwj! Iasws would love to be with you in one of those places. But, by Allahazwj, Iasws loved your aromas, and your spirits, and you all are upon the Religion of Allahazwj and the Religion of Hisazwj Angels, therefore Assist with piety and the striving’.98

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيى جَمِيعاً، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَحْمَدَ بْنِ زَكَرِيَّا، عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِداً إِلاَّ حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ، فَإِنْ دَعَوْا بِخَيْرٍ، أَمَّنُوا؛ وَإِنِ اسْتَعَاذُوا مِنْ شَرٍّ، دَعَوُا اللهَ لِيَصْرِفَهُ عَنْهُمْ؛ وَإِنْ سَأَلُوا حَاجَةً، تَشَفَّعُوا إِلَى اللهِ وَسَأَلُوهُ قَضَاءَهَا.

وَمَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاحِدِينَ إِلاَّ حَضَرَهُمْ عَشَرَةُ أَضْعَافِهِمْ مِنَ الشَّيَاطِينِ، فَإِنْ تَكَلَّمُوا، تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ؛ وَإِذَا ضَحِكُوا، ضَحِكُوا مَعَهُمْ، وَإِذَا نَالُوا مِنْ أَوْلِيَاءِ اللهِ، نَالُوا مَعَهُمْ، فَمَنِ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِهِمْ، فَإِذَا خَاضُوا فِي ذلِكَ، فَلْيَقُمْ، وَلَا يَكُنْ شِرْكَ شَيْطَانٍ وَلَا جَلِيسَهُ؛ فَإِنَّ غَضَبَ اللهِ ـ عَزَّ وَجَلَّ ـ لَايَقُومُ لَهُ شَيْ‌ءٌ، وَلَعْنَتَهُ لَايَرُدُّهَا شَيْ‌ءٌ ».

ثُمَّ قَالَ صَلَوَاتُ اللهِ عَلَيْهِ: « فَإِنْ لَمْ يَسْتَطِعْ، فَلْيُنْكِرْ بِقَلْبِهِ، وَلْيَقُمْ وَلَوْ حَلْبَ شَاةٍ أَوْ فُوَاقَ نَاقَةٍ ».

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Ahmad Bin Zakariyya, from Muhammad Bin Khalid Bin Maymoun, from Abdullah Bin Sinan, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘There would not gather three Momineen and upwards, except that the Angels the likes of their number would be present. So if they were to supplicate for goodness, they would be saying: ‘Ameen!’ and if they were to seek Refuge from the evil, they would supplicate to Allahazwj to Exchange it from them; and if they were to ask for a need, they would intercede to Allahazwj and ask Himazwj for its fulfilment.

And there would not gather three from the renegades except ten times their number from the Satansla would be present. So if they were to speak, the Satanla would speak approximate to their speech; and when they laugh, hela would laugh along with them, and if they malign the Guardiansasws of Allahazwj, hela malign themasws along with them. So the one who from the Momineen who is involved with them, and when they indulge in that, so let him arise and do not become a participant with Satanla, and not be seated, for if Allahazwj Mighty and Majestic is Wrathful, nothing would be able to withstand it, and nothing can repel Hisazwj Curse’.

Then heasws said: ‘So if he is not able to (arise), so let him deny it in his heart, and let him arise (for a while), and even if it is for a time it takes to milk a sheep, or a hiccup of a camel’.99

7. وَبِهذَا الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ، عَنْ أَبِي الْمَغْرَاءِ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « لَيْسَ شَيْ‌ءٌ أَنْكى لِإِبْلِيسَ وَجُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللهِ بَعْضِهِمْ لِبَعْضٍ ».

قَالَ: « وَإِنَّ الْمُؤْمِنَيْنِ يَلْتَقِيَانِ، فَيَذْكُرَانِ اللهَ، ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ، فَلَا يَبْقى عَلى وَجْهِ إِبْلِيسَ مُضْغَةُ لَحْمٍ إِلاَّ تَخَدَّدُ، حَتّى أَنَّ رُوحَهُ لَتَسْتَغِيثُ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْأَلَمِ، فَتَحُسُّ مَلَائِكَةُ السَّمَاءِ وَخُزَّانُ الْجِنَانِ، فَيَلْعَنُونَهُ حَتّى لَايَبْقى مَلَكٌ مُقَرَّبٌ إِلاَّ لَعَنَهُ، فَيَقَعُ خَاسِئاً حَسِيراً مَدْحُوراً ».

And by this chain, from Muhammad Bin Suleyman, from Muhammad Bin Mahfouz, from Abu Al Magra’a who said,

‘I heard Abu Al-Hassanasws saying: ‘There is nothing more horrible to Ibleesla and hisla army than the visitation of the brethren visiting each other regarding Allahazwj. And if two Momineen are meeting and they are mentioning Allahazwj, then they are mentioning ourasws merits of the Peopleasws of the Household, so there would not remain a single lump of flesh upon the face of Ibleesla except that it would wrinkle, to the extent that hisla spirit screams for help from the intensity of what hela feels from the pain. So the Angels of the sky and the treasurers of the Gardens sense it and they are cursing himla until there does not remains a single Angel of Proximity except that he curses himla. So hela falls down abased, sorrowful, defeated’.100

82- بَابُ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ

Chapter 82 – Causing the gladness to enter upon the Momineen

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى جَمِيعاً، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ سَرَّ مُؤْمِناً فَقَدْ سَرَّنِي وَمَنْ سَرَّنِي فَقَدْ سَرَّ اللهَ ».

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly who said,

‘I heard Abu Ja’farasws saying: ‘Rasool-Allahsaww said: ‘The one who pleases a Momin so he has pleased measws, and the one who pleases mesaww, so he has pleased Allahazwj’.101

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ ـ يُكَنّى أَبَا مُحَمَّدٍ ـ عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « تَبَسُّمُ الرَّجُلِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ، وَصَرْفُ الْقَذى عَنْهُ حَسَنَةٌ، وَمَا عُبِدَ اللهُ بِشَيْ‌ءٍ أَحَبَّ إِلَى اللهِ مِنْ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ ».

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from his father, from a man from the people of Al Kufa teknonymed as Abu Muhammad, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The smile of the man in the face of his brother is a good deed, and removing the speck from him is a good deed, and a servant will not (be able to) worship Allahazwj with something more Beloved to Allahazwj than causing the gladness to enter upon the Momin’.102

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ عُبَيْدِ اللهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: «إِنَّ فِيمَا نَاجَى اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ عَبْدَهُ مُوسى عليه‌السلام قَالَ: إِنَّ لِي عِبَاداً أُبِيحُهُمْ جَنَّتِي، وَأُحَكِّمُهُمْ فِيهَا، قَالَ: يَا رَبِّ، وَمَنْ هؤُلَاءِ الَّذِينَ تُبِيحُهُمْ جَنَّتَكَ وَتُحَكِّمُهُمْ فِيهَا؟ قَالَ: مَنْ أَدْخَلَ عَلى مُؤْمِنٍ سُرُوراً».

ثُمَّ قَالَ: «إِنَّ مُؤْمِناً كَانَ فِي مَمْلَكَةِ جَبَّارٍ، فَوَلَعَ بِهِ، فَهَرَبَ مِنْهُ إِلى دَارِ الشِّرْكِ، فَنَزَلَ بِرَجُلٍ مِنْ أَهْلِ الشِّرْكِ، فَأَظَلَّهُ وَأَرْفَقَهُ وَأَضَافَهُ، فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: وَعِزَّتِي وَجَلَالِي، لَوْ كَانَ لَكَ فِي جَنَّتِي مَسْكَنٌ لَأَسْكَنْتُكَ فِيهَا، وَلكِنَّهَا مُحَرَّمَةٌ عَلى مَنْ مَاتَ بِي مُشْرِكاً، وَلكِنْ يَا نَارُ هِيدِيهِ، وَلَا تُؤْذِيهِ، وَيُؤْتى بِرِزْقِهِ طَرَفَيِ النَّهَارِ».

قُلْتُ: مِنَ الْجَنَّةِ؟ قَالَ: «مِنْ حَيْثُ شَاءَ اللهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Ubeydullah Bin Al Waleed Al Wassafy who said,

‘I heard Abu Ja’farasws saying: ‘Among what Allahazwj Mighty and Majestic Whispered with to Hisazwj servant Musaas was that Heazwj Said: “For Meazwj there are such servant that Iazwj would be Allotting them Myazwj Paradise and Making them rulers therein”. Heas said: ‘O Lordazwj! And who are they whom Youazwj would be Allotting Yourazwj Paradise to and Making them to rule therein?’ Heazwj Said: “The one who cause the gladness to enter into the Momin”‘.

Then heasws said: ‘There was a Momin who was in the kingdom of a tyrant, and he was scared of it and fled from him to a house (domain) of the Polytheists and lodged with a man from the Polytheist people. So he shaded him, and was kind to him, and entertained him.

So when the death presented itself to him, Allahazwj Mighty and Majestic Revealed unto him: “By Myazwj Honour and Myazwj Majesty! Had there been a dwelling for you in Myazwj Paradise, Iazwj would have Settled you therein. But, it is Prohibited upon the one who dies having associated with Meazwj. But, O Fire! Settle down and do not harm him!” And they would be coming with his sustenance at the two ends of the day (morning and evening)’. I said, ‘From the Paradise?’ Heasws said: ‘From wherever Allahazwj so Desires it’.103

4. عَنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ، عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمْ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِينَ ».

From him, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali, from Abu Ali,

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws, from Aliasws Bin Al Husaynasws having said: ‘Rasool-Allahsaww said: ‘The most Beloved of the deeds to Allahazwj Mighty and Majestic is causing the gladness to enter upon the Momineen’.104

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى دَاوُدَ عليه‌السلام: أَنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِينِي بِالْحَسَنَةِ، فَأُبِيحُهُ جَنَّتِي، فَقَالَ دَاوُدُ: يَا رَبِّ، وَمَا تِلْكَ الْحَسَنَةُ؟ قَالَ: يُدْخِلُ عَلى عَبْدِيَ الْمُؤْمِنِ سُرُوراً وَلَوْ بِتَمْرَةٍ، قَالَ دَاوُدُ: يَا رَبِّ، حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَايَقْطَعَ رَجَاءَهُ مِنْكَ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Revealed unto Dawoodas: “The servant from Myazwj servants, let him come to Meazwj with the good deeds, so Iazwj can Gift Myazwj Paradise to him”. So Dawoodas said: ‘O Lordazwj! And what is that deed?’ Heazwj Said: “Causing the gladness to enter upon Myazwj believeing servant, and even if it be by a date”. Dawoodas said: ‘O Lordazwj! It is true for the one who recognises Youazwj that he would not cut off his hopes from Youazwj’’.105

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَرى أَحَدُكُمْ إِذَا أَدْخَلَ عَلى مُؤْمِنٍ سُرُوراً أَنَّهُ عَلَيْهِ أَدْخَلَهُ فَقَطْ، بَلْ وَاللهِ عَلَيْنَا، بَلْ وَاللهِ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullahasws having said: ‘The one of you who causes the gladness to enter upon a Momin should not view that he has entered it upon him only. But, by Allahazwj, upon usasws (as well). By Allahazwj! Upon Rasool-Allahsaww (as well)’.106

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ: شَبْعَةُ مُسْلِمٍ، أَوْ قَضَاءُ دَيْنِهِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘The most beloved of the deeds to Allahazwj Mighty and Majestic is to cause the entering of the gladness upon the Momin, satiating a Muslim, or fulfilling his debts’.107

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ سَدِيرٍ الصَّيْرَفِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام فِي حَدِيثٍ طَوِيلٍ: « إِذَا بَعَثَ اللهُ الْمُؤْمِنَ مِنْ قَبْرِهِ، خَرَجَ مَعَهُ مِثَالٌ يَقْدُمُ أَمَامَهُ، كُلَّمَا رَأَى الْمُؤْمِنُ هَوْلاً مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ، قَالَ لَهُ الْمِثَالُ: لَا تَفْزَعْ وَلَا تَحْزَنْ، وَأَبْشِرْ بِالسُّرُورِ وَالْكَرَامَةِ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ حَتّى يَقِفَ بَيْنَ يَدَيِ اللهِ عَزَّ وَجَلَّ، فَيُحَاسِبُهُ حِسَاباً يَسِيراً، وَيَأْمُرُ بِهِ إِلَى الْجَنَّةِ، وَالْمِثَالُ أَمَامَهُ، فَيَقُولُ لَهُ الْمُؤْمِنُ: يَرْحَمُكَ اللهُ نِعْمَ الْخَارِجُ خَرَجْتَ مَعِي مِنْ قَبْرِي، وَمَا زِلْتَ تُبَشِّرُنِي بِالسُّرُورِ وَالْكَرَامَةِ مِنَ اللهِ حَتّى رَأَيْتُ ذلِكَ، فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا السُّرُورُ الَّذِي كُنْتَ أَدْخَلْتَهُ عَلى أَخِيكَ الْمُؤْمِنِ فِي الدُّنْيَا، خَلَقَنِي اللهُ ـ عَزَّ وَجَلَّ ـ مِنْهُ لِأُبَشِّرَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Sadeyr Al Sayrafi who said,

‘Abu Abdullahasws said in a lengthy Hadeeth: ‘When Allahazwj will Resurrect the Momin from his grave, a resemblance would come out along with him, walking in front of him. Every time the Momin sees a horror from the horrors of the Day of Judgement, the resemblance would say to him, ‘Do not panic, and do not grieve, and receive glad tidings of the gladness and the prestige from Allahazwj Mighty and Majestic’.

Until when he pauses in front of Allahazwj Mighty and Majestic, so Heazwj would Reckon him with an easy Reckoning, and Command with him (to be taken to) the Paradise, and the resemblance would be in front of him. So the Momin would be saying to him, ‘May Allahazwj have Mercy on you! It was a good exit that you came out along with me from my grave, and you have not ceased giving me glad tidings with the gladness and the prestige from Allahazwj I saw that’.

And he would (also) be saying, ‘Who are you?’ So it would be saying, ‘I am the gladness which you caused to enter upon your Momin brother in the world. Allahazwj Mighty and Majestic Created me from it (the gladness) in order to give you the glad tidings’.108

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ السَّيَّارِيِّ، عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ، قَالَ: كَانَ النَّجَاشِيُّ ـ وَهُوَ رَجُلٌ مِنَ الدَّهَاقِينِ ـ عَامِلاً عَلَى الْأَهْوَازِ وَفَارِسَ، فَقَالَ بَعْضُ أَهْلِ عَمَلِهِ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ فِي‌ دِيوَانِ النَّجَاشِيِّ عَلَيَّ خَرَاجاً وَهُوَ مُؤْمِنٌ يَدِينُ بِطَاعَتِكَ، فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ لِي إِلَيْهِ كِتَاباً.

قَالَ: فَكَتَبَ إِلَيْهِ أَبُو عَبْدِ اللهِ عليه‌السلام: « بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، سُرَّ أَخَاكَ؛ يَسُرَّكَ اللهُ ».

قَالَ: فَلَمَّا وَرَدَ الْكِتَابُ عَلَيْهِ، دَخَلَ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ، فَلَمَّا خَلَا نَاوَلَهُ الْكِتَابَ، وَقَالَ: هذَا كِتَابُ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَبَّلَهُ، وَوَضَعَهُ عَلى عَيْنَيْهِ، وَقَالَ لَهُ: مَا حَاجَتُكَ؟ قَالَ: خَرَاجٌ عَلَيَّ فِي دِيوَانِكَ، فَقَالَ لَهُ: وَ كَمْ هُوَ؟ قَالَ: عَشَرَةُ آلَافِ دِرْهَمٍ، فَدَعَا كَاتِبَهُ، وَأَمَرَهُ بِأَدَائِهَا عَنْهُ، ثُمَّ أَخْرَجَهُ مِنْهَا، وَأَمَرَ أَنْ يُثْبِتَهَا لَهُ لِقَابِلٍ، ثُمَّ قَالَ لَهُ: سَرَرْتُكَ؟ فَقَالَ: نَعَمْ جُعِلْتُ فِدَاكَ، ثُمَّ أَمَرَ لَهُ بِمَرْكَبٍ وَجَارِيَةٍ وَغُلَامٍ، وَأَمَرَ لَهُ بِتَخْتِ ثِيَابٍ، فِي كُلِّ ذلِكَ يَقُولُ لَهُ: هَلْ سَرَرْتُكَ؟ فَيَقُولُ: نَعَمْ جُعِلْتُ فِدَاكَ، فَكُلَّمَا قَالَ: نَعَمْ، زَادَهُ حَتّى فَرَغَ، ثُمَّ قَالَ لَهُ: احْمِلْ فُرُشَ هذَا الْبَيْتِ الَّذِي كُنْتَ جَالِساً فِيهِ حِينَ دَفَعْتَ إِلَيَّ كِتَابَ مَوْلَايَ الَّذِي نَاوَلْتَنِي فِيهِ، وَارْفَعْ إِلَيَّ حَوَائِجَكَ.

قَالَ: فَفَعَلَ، وَخَرَجَ الرَّجُلُ، فَصَارَ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام بَعْدَ ذلِكَ، فَحَدَّثَهُ بِالْحَدِيثِ عَلى جِهَتِهِ، فَجَعَلَ يُسَرُّ بِمَا فَعَلَ، فَقَالَ الرَّجُلُ: يَا ابْنَ رَسُولِ اللهِ، كَأَنَّهُ قَدْ سَرَّكَ مَا فَعَلَ بِي؟

فَقَالَ: « إِي وَاللهِ، لَقَدْ سَرَّ اللهَ وَرَسُولَهُ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Jamhour who said,

‘It was so that Al-Najjashy, and he was a man from the land owners, working upon Al Ahvaz and Persia. So one of the people of his workforce said to Abu Abdullahasws, ‘In the register of Al-Najjashy is taxation due upon me, and he is a Momin with a Religion in yourasws obedience. So if youasws see (fit), if youasws could write for me a letter to him’.

He (the narrator) said, ‘So Abu Abdullahasws wrote to him: ‘In the Name of Allahazwj the Beneficent, the Merciful. Cause gladness to your brother, Allahazwj will Cause you gladness’. So when the letter was given to him, he went over to him, and he was in his gathering. So when he was alone, he gave him the letter and said, ‘This is a letter of Abu Abdullahasws’. So he kissed it and place it upon his eyes, and said to him, ‘What is your need?’ He said, ‘Taxation upon me in your register’. So he said to him, ‘And how much is it?’ He said, ‘Ten thousand Dirhams’.

So he called over his scribe and instructed him with write it off from him. Then he to him out from it and instructed that it be affirmed for him in the future (no taxes to pay). Then he said to him, ‘Have I gladdened you?’ So he said, ‘Yes, may I be sacrificed for you’. Then he ordered for him with a ride and a maid and a slave, and ordered for him a set of clothes, and during each of that he was saying to him, ‘Have I gladdened you?’ So he was saying, ‘Yes, may I be sacrificed for you’. So, every time he said, ‘Yes’, he increased it for him until he was free. Then he said to him, ‘Carry (take away) this furnishing of the house which you were seated upon where you handed over to me a letter of my Masterasws which you brought wherein you raise your need to me’.

He (the narrator) said, ‘So he did and the man went out. So the man came over to Abu Abdullahasws after that and narrated to himasws of the narration upon its aspect. So heasws went on to become joyful with what was done. So the man said, ‘O sonasws of Rasool-Allahsaww! It is as if he has cause youasws to be glad, what he did with me’. So heasws said: ‘Yes, by Allahazwj! He has caused Allahazwj and Hisazwj Rasoolsaww to be joyful’.109

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنْ مَنْصُورٍ، عَنْ عَمَّارٍ أَبِي الْيَقْظَانِ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ، فَقَالَ: «حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَعْظَمُ مِنْ ذلِكَ، لَوْ حَدَّثْتُكُمْ لَكَفَرْتُمْ؛ إِنَّ الْمُؤْمِنَ إِذَا خَرَجَ مِنْ قَبْرِهِ، خَرَجَ مَعَهُ مِثَالٌ مِنْ قَبْرِهِ يَقُولُ لَهُ: أَبْشِرْ بِالْكَرَامَةِ مِنَ اللهِ وَالسُّرُورِ، فَيَقُولُ لَهُ: بَشَّرَكَ اللهُ بِخَيْرٍ».

قَالَ: «ثُمَّ يَمْضِي مَعَهُ يُبَشِّرُهُ بِمِثْلِ مَا قَالَ، وَإِذَا مَرَّ بِهَوْلٍ، قَالَ: لَيْسَ هذَا لَكَ، وَإِذَا مَرَّ بِخَيْرٍ، قَالَ: هذَا لَكَ، فَلَا يَزَالُ مَعَهُ، يُؤْمِنُهُ مِمَّا يَخَافُ، وَيُبَشِّرُهُ بِمَا يُحِبُّ حَتّى يَقِفَ مَعَهُ بَيْنَ يَدَيِ اللهِ عَزَّ وَجَلَّ، فَإِذَا أَمَرَ بِهِ إِلَى الْجَنَّةِ، قَالَ لَهُ الْمِثَالُ: أَبْشِرْ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَدْ أَمَرَ بِكَ إِلَى الْجَنَّةِ».

قَالَ: «فَيَقُولُ: مَنْ أَنْتَ رَحِمَكَ اللهُ، تُبَشِّرُنِي مِنْ حِينِ خَرَجْتُ مِنْ قَبْرِي، وَآنَسْتَنِي فِي طَرِيقِي، وَخَبَّرْتَنِي عَنْ رَبِّي؟».

قَالَ: «فَيَقُولُ: أَنَا السُّرُورُ الَّذِي كُنْتَ تُدْخِلُهُ عَلى إِخْوَانِكَ فِي الدُّنْيَا، خُلِقْتُ مِنْهُ لِأُبَشِّرَكَ، وَأُونِسَ وَحْشَتَكَ».

مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، مِثْلَهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazzal, from Mansour, from Ammar Bin Abu Al Yaqzaan, from Aban Bin Taghlub who said,

‘I asked Abu Abdullahasws about the rights of the Momin upon the Momin. So heasws said: ‘The rights of the Momin upon the Momin are greater than that. If Iasws were to narrate (these) to you, you would disbelieve. When the Momin will come out from his grave, a resemblance would come out along with him from his grave saying to him, ‘Receive glad tidings with the prestige and the gladness from Allahazwj’. So he would be saying to it, ‘May there be glad tidings for you from Allahazwj with goodness’.

Heasws said: ‘Then it would go with him, giving him glad tidings of the like of what Iasws said, and whenever he passes by a horror, it would say, ‘This is not for you’; and whenever he passes by a goodness, it would say, ‘This is for you’. So it would not cease to be with him, securing him from whatever he fears, and giving him glad tidings with what he likes, until it would pause with him in front of Allahazwj Mighty and Majestic.

So when Heazwj Commands with him (to go to) the Paradise, the resemblance would say to him, ‘Receive glad tidings, for Allahazwj Mighty and Majestic has Commanded with you to the Paradise’. He would say, ‘May Allahazwj have Mercy on you, who are you. You have been giving me glad tidings from when you came out from my grave and comforted me in my way, and informed me about my Lordazwj’. So it would be saying, ‘I am the gladness which you used to cause entering upon your brethren in the world. Allahazwj Created me from it in order to give you glad tidings, and comfort you in your loneliness’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal – similar to it.110

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ‌ عَطِيَّةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَحَبُّ الْأَعْمَالِ إِلَى اللهِ سُرُورٌ تُدْخِلُهُ عَلَى الْمُؤْمِنِ: تَطْرُدُ عَنْهُ جَوْعَتَهُ، أَوْ تَكْشِفُ عَنْهُ كُرْبَتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The deeds most Beloved to Allahazwj is the gladness which you cause to enter upon the Momin, repelling his hunger from him, or relieving his worries from him’.111

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «مَنْ أَدْخَلَ عَلى مُؤْمِنٍ سُرُوراً، خَلَقَ اللهُ ـ عَزَّ وَجَلَّ ـ مِنْ ذلِكَ السُّرُورِ خَلْقاً، فَيَلْقَاهُ عِنْدَ مَوْتِهِ، فَيَقُولُ لَهُ: أَبْشِرْ يَا وَلِيَّ اللهِ بِكَرَامَةٍ مِنَ اللهِ وَرِضْوَانٍ، ثُمَّ لَايَزَالُ مَعَهُ حَتّى يَدْخُلَهُ قَبْرَهُ، فَيَقُولُ لَهُ مِثْلَ ذلِكَ، فَإِذَا بُعِثَ يَلْقَاهُ، فَيَقُولُ لَهُ مِثْلَ ذلِكَ، ثُمَّ لَايَزَالُ مَعَهُ عِنْدَ كُلِّ هَوْلٍ، يُبَشِّرُهُ، وَيَقُولُ لَهُ مِثْلَ ذلِكَ، فَيَقُولُ لَهُ: مَنْ أَنْتَ رَحِمَكَ اللهُ؟ فَيَقُولُ: أَنَا السُّرُورُ الَّذِي أَدْخَلْتَهُ عَلى فُلَانٍ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hakam Bin Miskeen,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who causes gladness to enter upon the Momin, Allahazwj Mighty and Majestic would Create the gladness from that as a creature. So it would meet him during his death and it would be saying to him, ‘Receive glad tidings, O friend of Allahazwj, with the prestige from Allahazwj, and Pleasure’.

Then it would not cease to be with him until it enters into his grave (meeting him), and it would be saying to him similar to that. So when he is Resurrected, it would meet him and would be saying to him similar to that. Then it would not cease to be with him during every horror, giving him glad tidings and saying to him similar to that. So he would be saying to it, ‘Who are you? May Allahazwj have Mercy on you’. So it would be saying, ‘I am the gladness which you cause to enter upon so and so’.112

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ‌ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: كَانَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَرَأَ هذِهِ الْآيَةَ: (وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِناتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتاناً وَإِثْماً مُبِيناً) قَالَ: فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: «فَمَا ثَوَابُ مَنْ أَدْخَلَ عَلَيْهِ السُّرُورَ؟» فَقُلْتُ: جُعِلْتُ فِدَاكَ، عَشْرُ حَسَنَاتٍ، قَالَ: «إِي وَاللهِ، وَأَلْفُ أَلْفِ حَسَنَةٍ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Abdullah Bin Sinan who said,

‘A man was in the presence of Abu Abdullahasws, and he recited this Verse [33: 58] And those who hurt the believing men and the believing women without them being deserving of it, they are guilty indeed of a false accusation and a manifest sin. So Abu Abdullahasws said: ‘So what is the Reward for the one who causes the gladness to enter upon him?’ So I said, ‘May I be sacrificed for youasws! Ten good deeds’. So heasws said: ‘Yes, by Allahazwj, and a thousand, thousand (million) good deeds’.113

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ عَلِيِّ بْنِ يَحْيى، عَنِ الْوَلِيدِ بْنِ الْعَلَاءِ، عَنِ ابْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَدْخَلَ السُّرُورَ عَلى مُؤْمِنٍ، فَقَدْ أَدْخَلَهُ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؛ وَمَنْ أَدْخَلَهُ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَدْ وَصَلَ ذلِكَ إِلَى اللهِ، وَكَذلِكَ مَنْ أَدْخَلَ عَلَيْهِ كَرْباً ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Ali Bin Yahya, from Al Waleed Bin Al A’ala, from Ibn Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who causes the gladness to enter upon a Momin, so he has extended it towards Rasool-Allahsaww; and the one who enters it upon Rasool-Allahsaww, so he has linked that to Allahazwj. And similar to that is the one who enter the worries upon him (the Momin)’.114

15. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ، عَنِ الْمُفَضَّلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا مُسْلِمٍ لَقِيَ مُسْلِماً فَسَرَّهُ، سَرَّهُ اللهُ عَزَّ وَجَلَّ».

From him, from Ismail Bin Mansour, from Al Mufazzal,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever Muslim meets a Muslim, so he gladdens him, Allahazwj Mighty and Majestic would Gladden him’.115

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ: إِشْبَاعُ جَوْعَتِهِ، أَوْ تَنْفِيسُ كُرْبَتِهِ، أَوْ قَضَاءُ دَيْنِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws having said: ‘The most Beloved of the deeds to Allahazwj Mighty and Majestic is the entering of the gladness upon the Momin – satiating his hunger, or relieving his distress, or fulfilling his debts’.116

83- بَابُ قَضَاءِ حَاجَةِ الْمُؤْمِنِ‌

Chapter 83 – Fulfilling the need of the Momin

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ بَكَّارِ بْنِ كَرْدَمٍ، عَنِ الْمُفَضَّلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « يَا مُفَضَّلُ، اسْمَعْ مَا أَقُولُ لَكَ، وَاعْلَمْ أَنَّهُ‌ الْحَقُّ، وَافْعَلْهُ، وَأَخْبِرْ بِهِ عِلْيَةَ إِخْوَانِكَ ».

قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا عِلْيَةُ إِخْوَانِي؟

قَالَ: « الرَّاغِبُونَ فِي قَضَاءِ حَوَائِجِ إِخْوَانِهِمْ ».

قَالَ: ثُمَّ قَالَ: « وَمَنْ قَضى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً، قَضَى اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذلِكَ أَوَّلُهَا الْجَنَّةُ، وَمِنْ ذلِكَ أَنْ يُدْخِلَ قَرَابَتَهُ وَمَعَارِفَهُ وَإِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَايَكُونُوا نُصَّاباً ».

وَكَانَ الْمُفَضَّلُ إِذَا سَأَلَ الْحَاجَةَ أَخاً مِنْ إِخْوَانِهِ، قَالَ لَهُ: أَمَا تَشْتَهِي أَنْ تَكُونَ مِنْ عِلْيَةِ الْإِخْوَانِ؟

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Bakkar Bin Kardam, from Al Mufazzal,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws said to me: ‘O Mufazzal! Listen to what Iasws am saying to you, and know that it is the truth, and do it (yourself) and inform your brothers of the high social standing’. I said, ‘May I be sacrificed for youasws! And what are my brothers of’high social standing’?’ Heasws said: ‘Those who are interested in fulfilling the needs of their brethren’.

He (the narrator) said, ‘Then heasws said: ‘And the one who fulfils a need of his Momin brother, Allahazwj Mighty and Majestic would Fulfil for him a hundred thousand needs of the Day of Judgement – from that the first one is the Paradise, and from that is that he would enter his relatives and his acquaintances, and his brethren into the Paradise, after (it is clarified) that they do not happen to be Hostile ones (Nasibis)’.

And it was so that whenever Al-Mufazzal (the narrator) asked for a need from a brother from his brethren, said to him, ‘Do you not desire that you happen to be from the brethren of high social standing?’117

2. عَنْهُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنِ الْمُفَضَّلِ بْنِ‌ عُمَرَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ خَلْقاً مِنْ خَلْقِهِ، انْتَجَبَهُمْ لِقَضَاءِ حَوَائِجِ فُقَرَاءِ شِيعَتِنَا لِيُثِيبَهُمْ عَلى ذلِكَ الْجَنَّةَ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ مِنْهُمْ، فَكُنْ ». ثُمَّ قَالَ: « لَنَا وَاللهِ رَبٌّ نَعْبُدُهُ، لَا نُشْرِكُ بِهِ شَيْئاً ».

From him, from Muhammad Bin Ziyad who said, ‘It was narrated to me from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Created creatures from Hisazwj creatures, Choosing them for the fulfilment of the needs of the poor ones of ourasws Shia in order for the Paradise to be affirmed for them upon that. Therefore, if you have the capacity to become from them, then become so’. Then heasws said: ‘For usasws, by Allahazwj, is a Lordazwj. Weasws worship Himazwj, not associating anything with Himazwj’.118

3. عَنْهُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنْ صَدَقَةَ الْأَحْدَبِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عِتْقِ أَلْفِ رَقَبَةٍ، وَخَيْرٌ مِنْ حُمْلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللهِ ».

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، مِثْلَ الْحَدِيثَيْنِ.

From him, from Muhammad Bin Ziyad, from Al Hakam Bin Ayman, from Sadaqa Al Ahdab,

(It has been narrated) from Abu Abdullahasws having said: ‘Fulfilling a need of the Momin is better than freeing a thousand necks, and better than loading a thousand horses in the Way of Allahazwj’.

Ali Bin Ibrahim, from his father, from Muhammad Bin Ziyad – similar to the two Ahadeeth.119

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ صَنْدَلٍ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَقَضَاءُ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَى اللهِ مِنْ عِشْرِينَ حَجَّةً، كُلُّ حَجَّةٍ يُنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ ».

Ali, from his father, from Muhammad Bin Ziyad, from Sandal, from Abu Al Sabbah Al Kinany who said,

‘Abu Abdullahasws said: ‘The fulfilment of a need of an affair of a Momin is more Beloved to Allahazwj than performing twenty Hajj, its performer having spent during each Hajj, one hundred thousand (Dirhams)’.120

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ الصَّيْرَفِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، الْمُؤْمِنُ رَحْمَةٌ عَلَى الْمُؤْمِنِ؟ قَالَ: « نَعَمْ » قُلْتُ: وَكَيْفَ ذَاكَ ؟ قَالَ: « أَيُّمَا مُؤْمِنٍ أَتى أَخَاهُ فِي حَاجَةٍ، فَإِنَّمَا ذلِكَ رَحْمَةٌ مِنَ اللهِ سَاقَهَا إِلَيْهِ، وَسَبَّبَهَا لَهُ، فَإِنْ قَضى حَاجَتَهُ، كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا؛ وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلى قَضَائِهَا، فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ سَاقَهَا إِلَيْهِ، وَسَبَّبَهَا لَهُ، وَذَخَرَ اللهُ ـ عَزَّ وَجَلَّ ـ تِلْكَ الرَّحْمَةَ إِلى يَوْمِ الْقِيَامَةِ حَتّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمَ فِيهَا، إِنْ شَاءَ صَرَفَهَا إِلى نَفْسِهِ، وَإِنْ شَاءَ صَرَفَهَا إِلى غَيْرِهِ.

يَا إِسْمَاعِيلُ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَهُوَ الْحَاكِمُ فِي رَحْمَةٍ مِنَ اللهِ قَدْ شُرِعَتْ لَهُ، فَإِلى مَنْ تَرى يَصْرِفُهَا؟ » قُلْتُ: لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ، قَالَ: « لَا تَظُنَّ، وَلكِنِ اسْتَيْقِنْ؛ فَإِنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِهِ.

يَا إِسْمَاعِيلُ، مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلى قَضَائِهَا، فَلَمْ يَقْضِهَا لَهُ، سَلَّطَ‌ اللهُ عَلَيْهِ شُجَاعاً يَنْهَشُ إِبْهَامَهُ فِي قَبْرِهِ إِلى يَوْمِ الْقِيَامَةِ، مَغْفُوراً لَهُ أَوْ مُعَذَّباً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Ismail Bin Ammar Al Sayrafi who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! A Momin is a mercy upon a Momin?’ Heasws said: ‘Yes’. I said, ‘And how is that so?’ Heasws said: ‘Whichever Momin comes over to a Momin regarding a need, so rather that is a Mercy from Allahazwj urging him towards him, and its cause for him. So if he were to fulfil his need, it would be so that he would have accepted the Mercy by accepting it; and if he were to repel him from his need while he is able upon fulfilling it, so rather he would have repelled from himself a Mercy from Allahazwj Mighty and Majestic urging him to him, and a cause for him.

And Allahazwj Mighty and Majestic would Hoard that Mercy up to the Day of Judgement until the one who had been repelled from his need would judge with regards to it. If he so desires to, divert it towards himself, and if he so desires to, divert it towards someone else. O Ismail! So when it will be the Day of Judgement and he would be the judge regarding a Mercy from Allahazwj having commenced for it (its decision), so to whom do you see that he would be diverting it to?’ I said, ‘I don’t think he would divert it away from himself’. Heasws said: ‘Do not guess, but be certain, for he would never repel it away from himself.

O Ismail! The one who goes over to his brother regarding a need, him being able upon fulfilling it, but he does not fulfill it for him, Allahazwj would Cause a hydra to gnaw away his big toe in his grave up to the Day of Judgement, either being a Forgiveness for him or a Punishment’.121

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ طَافَ بِالْبَيْتِ أُسْبُوعاً، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ سِتَّةَ آلَافِ حَسَنَةٍ، وَمَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ، وَرَفَعَ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ ».

قَالَ: وَزَادَ فِيهِ إِسْحَاقُ بْنُ عَمَّارٍ: « وَقَضى لَهُ سِتَّةَ آلَافِ حَاجَةٍ » قَالَ: ثُمَّ قَالَ: « وَقَضَاءُ حَاجَةِ الْمُؤْمِنِ أَفْضَلُ مِنْ طَوَافٍ وَطَوَافٍ »، حَتّى عَدَّ عَشْراً.

Ali Bin Ibrahim, from his father, form Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Aban Bin Taghlub who said,

‘I heard Abu Abdullahasws saying: ‘The one performs Tawaaf of the House (Kabah) by seven (circuits), Allahazwj would Write for him six thousand good deeds, and Delete from him six thousand sins, and Elevate for him six thousand levels’.

And Is’haq Bin Ammar (another narrator) has an increase in it, ‘(Heasws said): ‘And Fulfill for him six thousand needs’. Heasws said: ‘And the fulfilling of a need of a Momin is superior than performing a Tawaaf, and a Tawaaf’ – until heasws had numbered ten’.122

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا قَضى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلاَّ نَادَاهُ اللهُ تَبَارَكَ وَتَعَالى: عَلَيَّ ثَوَابُكَ، وَلَا أَرْضى لَكَ بِدُونِ الْجَنَّةِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Bin Is’haq, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullahasws having said: ‘A Muslim will not fulfil a need of the Muslim except that Allahazwj Blessed and High would Call out: “Upon Meazwj is your Reward, and Iazwj will not be Pleased for you (as a Reward), less than the Paradise’.123

8. عَنْهُ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « مَنْ طَافَ بِهذَا الْبَيْتِ طَوَافاً وَاحِداً، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ سِتَّةَ آلَافِ حَسَنَةٍ، وَمَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ، وَرَفَعَ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ، حَتّى إِذَا كَانَ عِنْدَ الْمُلْتَزَمِ، فَتَحَ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَّةِ ».

قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، هذَا الْفَضْلُ كُلُّهُ فِي الطَّوَافِ؟

قَالَ: « نَعَمْ، وَأُخْبِرُكَ بِأَفْضَلَ مِنْ ذلِكَ، قَضَاءُ حَاجَةِ‌ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَافٍ وَطَوَافٍ وَطَوَافٍ »، حَتّى بَلَغَ عَشْراً.

From him, from Sa’dan Bin Muslim, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who performs Tawaaf of this House (Kabah), one Tawaaf, Allahazwj Mighty and Majestic would Write for him six thousand good deeds and Delete from him six thousand sins, and Elevate for him six thousand levels, to the extent that when he would be by Al-Multazam (back of the Kabah), Allahazwj would Open for him seven Doors from the Doors of the Paradise’.

I said to himasws, ‘May I be sacrificed for youasws! This merit, all of it is regarding the Tawaaf?’ Heasws said: ‘Yes, and Iasws shall inform you with the more superior than that – fulfilling a need of the Muslim is superior than performing a Tawaaf, and a Tawaaf, and a Tawaaf’, until heasws reached ten’.124

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِبْرَاهِيمَ الْخَارَفِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ مَشى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يَطْلُبُ بِذلِكَ مَا عِنْدَ اللهِ حَتّى تُقْضى لَهُ، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ بِذلِكَ مِثْلَ أَجْرِ حَجَّةٍ وَعُمْرَةٍ مَبْرُورَتَيْنِ، وَصَوْمِ شَهْرَيْنِ مِنْ أَشْهُرِ الْحُرُمِ وَاعْتِكَافِهِمَا فِي الْمَسْجِدِ الْحَرَامِ؛ وَمَنْ مَشى فِيهَا بِنِيَّةٍ وَلَمْ تُقْضَ، كَتَبَ اللهُ لَهُ بِذلِكَ مِثْلَ حَجَّةٍ مَبْرُورَةٍ؛ فَارْغَبُوا فِي الْخَيْرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibrahim Al Kharqy who said,

‘I heard Abu Abdullahasws saying: ‘The one who walks regarding a need of his Momin brother, seeking by that what is in the Presence of Allahazwj, until he fulfils it for him, Allahazwj Mighty and Majestic would Write for him due to that, the like of the Recompense of a Hajj and an Umrah, both having performed correctly, and Fasts of two months from the Sacred months, and both during Itikaaf in the Sacred Masjid; and the one who walks regarding it with an intention but could not fulfil it, Allahazwj would Write for him, due to that, like of a correctly performed Hajj. Therefore, be desiring regarding the goodness’.125

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ، وَكُونُوا مِنْ أَهْلِهِ؛ فَإِنَّ لِلْجَنَّةِ بَاباً يُقَالُ لَهُ: الْمَعْرُوفُ، لَايَدْخُلُهُ إِلاَّ مَنِ اصْطَنَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا؛ فَإِنَّ الْعَبْدَ لَيَمْشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ، فَيُوَكِّلُ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مَلَكَيْنِ: وَاحِداً عَنْ يَمِينِهِ، وَآخَرَ عَنْ شِمَالِهِ يَسْتَغْفِرَانِ لَهُ رَبَّهُ، وَ يَدْعُوَانِ بِقَضَاءِ حَاجَتِهِ ».

ثُمَّ قَالَ: « وَاللهِ، لَرَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَسَرُّ بِقَضَاءِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘Compete with each other regarding the good works to your bretheren, and become from its deserving ones, for the Paradise has a Door called’The good works’, none shall enter it except the one who did the good works during the life of the world.

So if the servant were to walk regarding a need of his Momin brother, Allahazwj Mighty and Majestic would Allocate two Angels to him, one on his right and the other on his left, both seeking Forgiveness for him from his Lordazwj, and both supplicating for the fulfilment of his needs’. Then heasws said: ‘By Allahazwj! Rasool-Allahsaww was more joyful with the fulfilment of a need of the Momin when it (news) arrived to himsaww than the needy one was himself’.126

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « وَاللهِ، لَأَنْ أَحُجَّ حَجَّةً، أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً وَرَقَبَةً وَرَقَبَةً وَمِثْلَهَا وَمِثْلَهَا ـ حَتّى بَلَغَ عَشْراً ـ وَمِثْلَهَا‌ وَمِثْلَهَا ـ حَتّى بَلَغَ السَّبْعِينَ ـ وَلَأَنْ أَعُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسُدُّ جَوْعَتَهُمْ، وَأَكْسُو عَوْرَتَهُمْ، فَأَكُفُّ وُجُوهَهُمْ عَنِ النَّاسِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَحُجَّ حَجَّةً وَحَجَّةً وَحَجَّةً وَمِثْلَهَا وَمِثْلَهَا ـ حَتّى بَلَغَ عَشْراً ـ وَمِثْلَهَا وَمِثْلَهَا ـ حَتّى بَلَغَ السَّبْعِينَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from oen of his companions,

(It has been narrated) from Abu Ja’farasws having said: ‘By Allahazwj! Myasws performing a Hajj is more beloved to measws than freeing a neck, and a neck, and a neck, a similar to it, and similar to it until it reaches ten, and similar to it, and similar to it until it reaches seventy; and ifasws were to look after a family from the Muslims, satiating their hunger, and clothing their bareness, so that it would preserve their faces from the people, it would be more beloved to measws than if Iasws were to perform a Hajj, and a Hajj, and a Hajj, and similar to it, and similar to it, until it reaches ten, and similar to it, and similar to it, until it reaches seventy’.127

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَلِيٍّ صَاحِبِ الشَّعِيرِ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى مُوسى عليه‌السلام: أَنَّ مِنْ عِبَادِي مَنْ يَتَقَرَّبُ إِلَيَّ بِالْحَسَنَةِ، فَأُحَكِّمُهُ فِي الْجَنَّةِ، فَقَالَ مُوسى: يَا رَبِّ، وَمَا تِلْكَ الْحَسَنَةُ ؟ قَالَ: يَمْشِي مَعَ أَخِيهِ الْمُؤْمِنِ فِي قَضَاءِ حَاجَتِهِ، قُضِيَتْ أَوْ لَمْ تُقْضَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ali Sahib of Al Shaeer, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Revealed unto Musaas: “From Myazwj servants there is one who comes nearer to Meazwj by the good deeds so Iazwj Judge him to be in the Paradise”. So Musaas said: ‘O Lordazwj! And what is that good deed?’ Heazwj Said: “Walking with his Momin brother regarding fulfilment of his need, whether it gets fulfilled or does not get fulfilled”‘.128

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ، فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللهِ ـ تَبَارَكَ وَتَعَالى ـ سَاقَهَا إِلَيْهِ، فَإِنْ قَبِلَ ذلِكَ، فَقَدْ وَصَلَهُ بِوَلَايَتِنَا وَهُوَ مَوْصُولٌ بِوَلَايَةِ اللهِ؛ وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلى قَضَائِهَا، سَلَّطَ اللهُ عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلى يَوْمِ الْقِيَامَةِ، مَغْفُوراً لَهُ أَوْ مُعَذَّباً، فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالاً ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja’farasws having said, ‘I heard Abu Al-Hassanasws saying: ‘The one who comes over to his Momin brother regarding a need, so rather it is a Mercy from Allahazwj Blessed and High being urged towards him. So if he were to accept that, so it would link him with ourasws Wilayah, and it is linked with the Wilayah of Allahazwj; and if he were to repel him from his need while he is able upon its fulfilment, Allahazwj would Cause a hydra of fire to overcome him in his grave, gnawing him up to the Day of Judgement, be it as a Forgiveness for him or a Punishment. If in such case (in need of help) the needy accepts his excuse it will be much worse for him’.129

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَتَرِدُ عَلَيْهِ الْحَاجَةُ لِأَخِيهِ، فَلَا تَكُونُ عِنْدَهُ، فَيَهْتَمُّ بِهَا قَلْبُهُ، فَيُدْخِلُهُ اللهُ ـ تَبَارَكَ وَتَعَالى ـ بِهَمِّهِ الْجَنَّةَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from uhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju’fy,

(It has been narrated) from Abu Ja’farasws having said: ‘The Momin to whom is referred to a need of his brother, so it does not happen to be in his presence, but he intends it in his heart, so Allahazwj Blessed and High would Enter him into the Paradise due to his intending for it’.130

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 8

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 9

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 10

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 11

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 71 H 1

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 71 H 2

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 71 H 3

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 1

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 2

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 3

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 4

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 5

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 6

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 7

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 8

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 8

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 10

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 11

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 73 H 1

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 74 H 1

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 74 H 2

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 1

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 2

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 3

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 4

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 5

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 6

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 7

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 8

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 9

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 10

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 11

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 12

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 13

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 14

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 15

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 16

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 76 H 1

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 76 H 2

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 76 H 3

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 76 H 4

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 1

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 2

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 3

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 4

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 5

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 6

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 7

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 8

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 9

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 10

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 11

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 12

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 13

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 14

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 15

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 16

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 1

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 2

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 3

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 4

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 5

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 6

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 7

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 8

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 9

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 10

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 11

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 12

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 13

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 14

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 15

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 16

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 17

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 18

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 19

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 20

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 21

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 79 H 1

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 79 H 2

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 1

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 2

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 3

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 4

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 5

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 6

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 1

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 2

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 3

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 4

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 5

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 6

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 7

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 1

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 2

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 3

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 4

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 5

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 6

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 7

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 8

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 9

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 10

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 11

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 12

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 13

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 14

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 15

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 16

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 1

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 2

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 3

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 4

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 5

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 6

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 7

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 8

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 9

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 10

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 11

128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 12

129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 13

130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 14

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (7)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

84- بَابُ السَّعْيِ فِي حَاجَةِ الْمُؤْمِنِ‌

Chapter 84 – The striving regarding a need of the Momin

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « مَشْيُ الرَّجُلِ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يُكْتَبُ لَهُ عَشْرَ حَسَنَاتٍ، وَيُمْحِي عَنْهُ عَشْرَ سَيِّئَاتٍ، وَيَرْفَعُ لَهُ عَشْرَ دَرَجَاتٍ ». قَالَ: وَلَا أَعْلَمُهُ إِلاَّ قَالَ: « وَيَعْدِلُ عَشْرَ رِقَابٍ، وَأَفْضَلُ مِنِ اعْتِكَافِ شَهْرٍ فِي الْمَسْجِدِ الْحَرَامِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘The walking of the man regarding a need of his Momin brother would have ten good deeds Written for him, and ten sins Deleted from him, and ten levels would be Elevated for him’.

He (the narrator) said, ‘And I do not know it except that heasws said: ‘And it equates to (freeing) ten necks, and superior than performing Itikaaf for a month in the Sacred Masjid’.1

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « إِنَّ لِلّهِ عِبَاداً فِي الْأَرْضِ يَسْعَوْنَ فِي حَوَائِجِ النَّاسِ، هُمُ الْآمِنُونَ يَوْمَ الْقِيَامَةِ؛ وَمَنْ أَدْخَلَ عَلى مُؤْمِنٍ سُرُوراً، فَرَّحَ اللهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ ».

From him, from Ahmad Bin Muhammad, from Moammar Bin Khallad who said,

‘I heard Abu Al-Hassanasws saying: ‘For Allahazwj there are servants in the earth striving regarding the needs of the people. They would be secure on the Day of Judgement. And the one who causes the gladness to enter upon a Believer, Allahazwj would Gladden his heart on the Day of Judgement’.2

3. عَنْهُ، عَنْ أَحْمَدَ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ رَجُلٍ، عَنْ أَبِي عُبَيْدَةَ‌ الْحَذَّاءِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَنْ مَشى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ، أَظَلَّهُ اللهُ بِخَمْسَةٍ وَسَبْعِينَ أَلْفَ مَلَكٍ، وَلَمْ يَرْفَعْ قَدَماً إِلاَّ كَتَبَ اللهُ لَهُ حَسَنَةً، وَحَطَّ عَنْهُ بِهَا سَيِّئَةً، وَيَرْفَعُ لَهُ بِهَا دَرَجَةً، فَإِذَا فَرَغَ مِنْ حَاجَتِهِ، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ بِهَا أَجْرَ حَاجٍّ وَمُعْتَمِرٍ ».

From him, from Ahmad Bin Usman Bin Isa, from a man, from Abu Ubeyda Al Haza’a who said,

‘Abu Ja’farasws said: ‘The one who walks regarding a need of his Muslim brother, Allahazwj would Shade him by seventy thousand Angels, and he would not raise a foot except that Allahazwj would Write a good deed for him, and drop a sin from him due to it, and Elevate a level for him due to it. So when he is free from his need,

Allahazwj Mighty and Majestic would Write for him, due to it, the Recompense of a performer of a Hajj and an Umrah’.3

4. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ صَدَقَةَ ـ رَجُلٍ مِنْ أَهْلِ حُلْوَانَ ـ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَأَنْ أَمْشِيَ فِي حَاجَةِ أَخٍ لِي مُسْلِمٍ أَحَبُّ إِلَيَّ مِنْ أَنْ‌ أُعْتِقَ أَلْفَ نَسَمَةٍ، وَأَحْمِلَ فِي سَبِيلِ اللهِ عَلى أَلْفِ فَرَسٍ مُسْرَجَةٍ مُلْجَمَةٍ ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Haroun Bin Kharjat, from Sadaqa, from a man from the people of Hulwan,

(It has been narrated) from Abu Abdullahasws having said: ‘If Iasws were to walk regarding a Muslim brother of mineasws, it would be more beloved to measws than if Iasws were to free the necks of a thousand persons, and load a thousand horses in the Way of Allahazwj, saddled and harnessed’.4

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مُؤْمِنٍ يَمْشِي لِأَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ إِلاَّ كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً، وَحَطَّ عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً، وَزِيدَ بَعْدَ ذلِكَ عَشْرَ حَسَنَاتٍ، وَشُفِّعَ فِي عَشْرِ حَاجَاتٍ ».

Ali Bin Ibrahim, from his father, from Hammad, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a Momin who walks for his Momin brother regarding a need, except that Allahazwj Mighty and Majestic Writes a good deed for him with each step taken, and Drop a sin from him due to it, and Elevate a level for him, Increasing ten good deeds after that, and (Allow) intercession regarding ten needs’.5

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَعى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ طَلَبَ وَجْهِ اللهِ، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ يَغْفِرُ فِيهَا لِأَقَارِبِهِ وَجِيرَانِهِ وَإِخْوَانِهِ وَمَعَارِفِهِ؛ وَمَنْ صَنَعَ إِلَيْهِ مَعْرُوفاً فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، قِيلَ لَهُ: ادْخُلِ النَّارَ، فَمَنْ وَجَدْتَهُ فِيهَا صَنَعَ إِلَيْكَ مَعْرُوفاً فِي الدُّنْيَا، فَأَخْرِجْهُ بِإِذْنِ اللهِ ـ عَزَّ وَجَلَّ ـ إِلاَّ أَنْ يَكُونَ نَاصِباً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Ayoub Al Khazzaz,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who strives regarding a need of his Muslim brother seeking the Face of Allahazwj, Allahazwj Mighty and Majestic would Write a thousand thousand (million) deeds, Forgiving during it, his relatives, and his neighbours, and his brethren, and his acquaintances, and the ones who had done something good for him in the world.

So when it will be the Day of Judgement, it would be Said to him: ‘Enter the Fire. So the one whom you find who had done something good to you in the world, extract him by the Permission of Allahazwj Mighty and Majestic, unless if he happens to be a Hostile one (Nasibi)’.6

7. عَنْهُ، عَنْ أَبِيهِ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَعى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ، فَاجْتَهَدَ فِيهَا، فَأَجْرَى اللهُ عَلى يَدَيْهِ قَضَاءَهَا، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ حَجَّةً وَعُمْرَةً وَاعْتِكَافَ شَهْرَيْنِ فِي الْمَسْجِدِ الْحَرَامِ وَصِيَامَهُمَا، وَإِنِ اجْتَهَدَ فِيهَا وَلَمْ يُجْرِ اللهُ قَضَاءَهَا عَلى يَدَيْهِ، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ حَجَّةً وَعُمْرَةً ».

From him, from his father, from Khalaf Bin Hammad, from Is’haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who strive regarding a need of his Muslim brother, but he struggles regarding it, Allahazwj would Cause its fulfilment to flow upon his hands. Allahazwj Mighty and Majestic would Write for him a Hajj, and an Umrah and Itikaaf of two months in the Sacred Masjid, and its Fasts; and if he struggles regarding it and Allahazwj does not Cause its fulfilment to flow upon his hands, Allahazwj Mighty and Majestic would Write for him a Hajj and an Umrah’.7

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَفى بِالْمَرْءِ اعْتِمَاداً عَلى أَخِيهِ أَنْ يُنْزِلَ بِهِ‌ حَاجَتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having said: ‘It suffices with the person as a reliance upon his brother, if he were to place his need with him’.8

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، عَنِ ابْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « قَالَ اللهُ عَزَّ وَجَلَّ: الْخَلْقُ عِيَالِي، فَأَحَبُّهُمْ إِلَيَّ أَلْطَفُهُمْ بِهِمْ، وَأَسْعَاهُمْ فِي حَوَائِجِهِمْ ».

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Abu Jameela, from Ibn Sinan who said,

‘Abu Abdullahasws said: ‘The creatures are Myazwj dependants, and the most Beloved of them to me it the most kind of them and the most striving of them regarding their needs’.9

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي عُمَارَةَ، قَالَ: كَانَ حَمَّادُ بْنُ أَبِي حَنِيفَةَ إِذَا لَقِيَنِي، قَالَ: كَرِّرْ عَلَيَّ حَدِيثَكَ؛ فَأُحَدِّثَهُ، قُلْتُ: رُوِّينَا أَنَّ عَابِدَ بَنِي إِسْرَائِيلَ كَانَ إِذَا بَلَغَ الْغَايَةَ فِي الْعِبَادَةِ، صَارَ مَشَّاءً فِي حَوَائِجِ النَّاسِ، عَانِياً بِمَا يُصْلِحُهُمْ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from one of his companions, from Abu Umara who said,

‘When Hammad Bin Abu Haneefa met me, said, ‘Reiterate your Hadeeth upon me’. So I narrated it saying, ‘We are reporting, ‘It was so that a worshipper of the Children of Israel, when he reached the peak in the worship, became a walker regarding the needs of the people, enduring with what was correct for them’.10

85- بَابُ تَفْرِيجِ كَرْبِ الْمُؤْمِنِ

Chapter 85 – Relieving the suffering of the Momin

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ زَيْدٍ الشَّحَّامِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ أَغَاثَ أَخَاهُ الْمُؤْمِنَ اللهْفَانَ اللهْثَانَ عِنْدَ جَهْدِهِ، فَنَفَّسَ كُرْبَتَهُ، وَأَعَانَهُ عَلى نَجَاحِ حَاجَتِهِ، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ بِذلِكَ ثِنْتَيْنِ وَسَبْعِينَ رَحْمَةً مِنَ اللهِ، يُعَجِّلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا أَمْرَ مَعِيشَتِهِ، وَيَدَّخِرُ لَهُ إِحْدى وَسَبْعِينَ رَحْمَةً لِأَفْزَاعِ يَوْمِ الْقِيَامَةِ وَأَهْوَالِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Zayd Al Shahham who said,

‘I heard Abu Abdullahasws saying: ‘The one who assists his Momin brother, the grieved, gasping for breath during his struggle, so he relieves his suffering and helps him upon the success of (fulfilling) his need, Allahazwj Mighty and Majestic would Write for him, due to that, seventy two Mercies from Allahazwj, Making one of these as being correction by it the affairs of his life, and Hoards seventy Mercies for him for the panic of the Day of Judgement and its horrors’.11

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَعَانَ مُؤْمِناً، نَفَّسَ اللهُ ـ عَزَّ وَجَلَّ ـ عَنْهُ ثَلَاثاً وَسَبْعِينَ كُرْبَةً: وَاحِدَةً فِي الدُّنْيَا وَثِنْتَيْنِ وَسَبْعِينَ كُرْبَةً عِنْدَ كُرَبِهِ الْعُظْمى ». قَالَ: « حَيْثُ يَتَشَاغَلُ النَّاسُ بِأَنْفُسِهِمْ »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who assists a Momin, Allahazwj Mighty and Majestic would Relieve seventy three sufferings from him – one in the world and seventy two sufferings during the great distress (of the Day of Judgement), where the people would be pre-occupied with themselves’.12

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ نُعَيْمٍ، عَنْ مِسْمَعٍ أَبِي سَيَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً، نَفَّسَ اللهُ عَنْهُ كُرَبَ الْآخِرَةِ، وَخَرَجَ مِنْ قَبْرِهِ وَهُوَ ثَلِجُ الْفُؤَادِ؛ وَمَنْ أَطْعَمَهُ مِنْ جُوعٍ، أَطْعَمَهُ اللهُ مِنْ ثِمَارِ الْجَنَّةِ؛ وَمَنْ سَقَاهُ شَرْبَةً، سَقَاهُ اللهُ مِنَ الرَّحِيقِ الْمَخْتُومِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Nuaym, from Misma’a Abu Sayyar who said,

‘I heard Abu Abdullahasws saying: ‘The one who relieves a suffering from a Momin, Allahazwj would Relieve him from the suffering of the Hereafter, and he would come out from his grave as being of a clear heart; and the one who feeds a hungry one, Allahazwj would Feed him from the fruits of the Paradise; and the one who quenches (a Momin) with a drink, Allahazwj would Quench him from the Sealed Nectar. (الرَّحِيقِ الْمَخْتُومِ)13

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « مَنْ فَرَّجَ عَنْ مُؤْمِنٍ، فَرَّجَ اللهُ عَنْ قَلْبِهِ يَوْمَ الْقِيَامَةِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Al-Rezaasws having said: ‘The one who relieves (a suffering) from a Momin, Allahazwj would Relieve from his heart on the Day of Judgement’.14

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ ذَرِيحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « أَيُّمَا مُؤْمِنٍ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً ـ وَهُوَ مُعْسِرٌ ـ يَسَّرَ اللهُ لَهُ حَوَائِجَهُ فِي الدُّنْيَا وَالْآخِرَةِ ».

قَالَ: « وَمَنْ سَتَرَ عَلى مُؤْمِنٍ عَوْرَةً يَخَافُهَا، سَتَرَ اللهُ عَلَيْهِ سَبْعِينَ عَوْرَةً مِنْ عَوْرَاتِ الدُّنْيَا وَالْآخِرَةِ ».

قَالَ: « وَاللهُ فِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ؛ فَانْتَفِعُوا بِالْعِظَةِ، وَارْغَبُوا فِي الْخَيْرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Zareeh Al Muhariby who said,

‘I heard Abu Abdullahasws saying: ‘Whichever Momin relieves a suffering from a Momin and he is insolvent, Allahazwj would Ease his needs for him in the world and the Hereafter’.

Heasws said: ‘And the one who veils upon a Momin an exposure which he fears, Allahazwj would Veil seventy exposures from the exposures of the world and the Hereafter. And Allahazwj Assists upon the Momin what the Momin was in assisting his brother, therefore benefit yourselves with the advice and be desiring regarding the goodness’.15

86- بَابُ إِطْعَامِ الْمُؤْمِنِ‌

Chapter 86 – Feeding the Momin

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَشْبَعَ مُؤْمِناً، وَجَبَتْ لَهُ الْجَنَّةُ؛ وَمَنْ أَشْبَعَ كَافِراً، كَانَ حَقّاً عَلَى اللهِ أَنْ يَمْلَأَ جَوْفَهُ مِنَ الزَّقُّومِ، مُؤْمِناً كَانَ أَوْ كَافِراً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who satiates a Momin, the Paradise would be Obligated for him; and the one who satiates an infidel, he would have a right upon Allahazwj that Heazwj Fills his inside with’Al-Zaqoum’ (a bitter fruit of Hell), whether he was a Momin or an Infidel’.16

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَأَنْ أُطْعِمَ رَجُلاً مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ‌ أُطْعِمَ أُفُقاً مِنَ النَّاسِ ». قُلْتُ: وَمَا الْأُفُقُ؟ قَالَ: « مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ ».

From him, from Ahmad Bin Muhammad, from Usman Bin Isa, from one of our companions, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Feeding a man from the Muslims is more beloved to me than feeding an’Afqa’ from the people’. I said, ‘And what is the’Afqa’?’ Heasws said: ‘A hundred thousand, or more’.17

3. عَنْهُ، عَنْ أَحْمَدَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ، أَطْعَمَهُ اللهُ مِنْ ثَلَاثِ جِنَانٍ فِي مَلَكُوتِ السَّمَاوَاتِ: الْفِرْدَوْسِ، وَجَنَّةِ عَدْنٍ، وَطُوبى، وَ شَجَرَةٍ تَخْرُجُ فِي جَنَّةِ عَدْنٍ غَرَسَهَا‌ رَبُّنَا بِيَدِهِ ».

From him, from Ahmad, from Safwan Bin Yahya, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who feeds three persons from the Muslims, Allahazwj would Feed him from three Gardens in the kingdom of the skies – Al-Firdows, and the Garden of Eden, and Tooba, and it is a tree coming out from the Garden of Eden. Our Lordazwj Planted it with Hisazwj own Hands’’.18

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ رَجُلٍ يُدْخِلُ بَيْتَهُ مُؤْمِنَيْنِ، فَيُطْعِمُهُمَا شِبَعَهُمَا، إِلاَّ كَانَ ذلِكَ أَفْضَلَ مِنْ عِتْقِ نَسَمَةٍ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a man in whose house two Momins enter, so he feeds them and satiates them, except that, it would be superior than freeing a person’.19

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « مَنْ أَطْعَمَ مُؤْمِناً مِنْ جُوعٍ، أَطْعَمَهُ اللهُ مِنْ ثِمَارِ الْجَنَّةِ؛ وَمَنْ سَقى مُؤْمِناً مِنْ ظَمَاً، سَقَاهُ اللهُ مِنَ الرَّحِيقِ الْمَخْتُومِ ».

From him, from his father, from Hammad, from Ibrahim, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘The one who feeds a Momin from hunger, Allahazwj would Feed him from the fruits of the Paradise; and the one who quenches a Momin from thirst, Allahazwj would Quench him from the Sealed Nectar (الرَّحِيقِ الْمَخْتُومِ) 20.’

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَطْعَمَ مُؤْمِناً حَتّى يُشْبِعَهُ، لَمْ يَدْرِ أَحَدٌ مِنْ خَلْقِ اللهِ مَا لَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ، لَامَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ، إِلاَّ اللهُ رَبُّ الْعَالَمِينَ ».

ثُمَّ قَالَ: « مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّغْبَانِ ». ثُمَّ تَلَا قَوْلَ اللهِ عَزَّ وَجَلَّ: (أَوْ إِطْعامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيماً ذا مَقْرَبَةٍ أَوْ مِسْكِيناً ذا مَتْرَبَةٍ)

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who feeds a Momin until he satiates him, no one from the creatures of Allahazwj would know what is for him from the Recompense in the Hereafter, neither an Angel of Proximity, nor a Mursil Prophetas, except for the Lordazwj of the worlds’.

Then heasws said: ‘From the Obligatory Forgiveness is feeding the starving Muslim’. Then heasws recited the Words of Allahazwj Mighty and Majestic [90: 13] (It is) the setting free of a slave, [90: 14] Or the giving of food in a day of hunger [90: 15] To an orphan, having relationship, [90: 16] Or to the poor man lying in the dust’.21

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ عليه‌السلام: مَنْ سَقى مُؤْمِناً شَرْبَةً مِنْ مَاءٍ مِنْ حَيْثُ يَقْدِرُ عَلَى الْمَاءِ، أَعْطَاهُ اللهُ بِكُلِّ‌ شَرْبَةٍ سَبْعِينَ أَلْفَ حَسَنَةٍ، وَإِنْ سَقَاهُ مِنْ حَيْثُ لَايَقْدِرُ عَلَى الْمَاءِ، فَكَأَنَّمَا أَعْتَقَ عَشْرَ رِقَابٍ مِنْ وُلْدِ إِسْمَاعِيلَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who quenches a Momin with a drink of water from wherever he is able upon the water, Allahazwj would Give him, with each drink, seventy thousand good deeds; and if he were to quench him from where he has no ability upon the water, so it is as if he as freed ten necks from the children of Ismailas’.22

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ حُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَتُحِبُّ إِخْوَانَكَ يَا حُسَيْنُ؟ » قُلْتُ: نَعَمْ، قَالَ: « تَنْفَعُ فُقَرَاءَهُمْ؟ ». قُلْتُ: نَعَمْ، قَالَ: « أَمَا إِنَّهُ يَحِقُّ عَلَيْكَ أَنْ تُحِبَّ مَنْ يُحِبُّ اللهُ، أَمَا وَاللهِ، لَا تَنْفَعُ مِنْهُمْ أَحَداً حَتّى تُحِبَّهُ، أَتَدْعُوهُمْ إِلى مَنْزِلِكَ؟ » قُلْتُ: نَعَمْ، مَا آكُلُ إِلاَّ وَمَعِيَ مِنْهُمُ الرَّجُلَانِ وَالثَّلَاثَةُ وَالْأَقَلُّ وَالْأَكْثَرُ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَمَا إِنَّ فَضْلَهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ ».

فَقُلْتُ: جُعِلْتُ فِدَاكَ، أُطْعِمُهُمْ طَعَامِي، وَأُوطِئُهُمْ رَحْلِي، وَيَكُونُ فَضْلُهُمْ عَلَيَّ أَعْظَمَ ؟

قَالَ: « نَعَمْ، إِنَّهُمْ إِذَا دَخَلُوا مَنْزِلَكَ، دَخَلُوا بِمَغْفِرَتِكَ وَمَغْفِرَةِ عِيَالِكَ؛ وَإِذَا خَرَجُوا‌ مِنْ مَنْزِلِكَ، خَرَجُوا بِذُنُوبِكَ وَذُنُوبِ عِيَالِكَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Husayn Bin Nuaym Al Sahhaf who said,

‘Abu Abdullahasws said: ‘Do you love your brethren, O Husayn?’ I said, ‘Yes’. Heasws said: ‘Do you benefit their poor ones?’ I said, ‘Yes’. Heasws said: ‘But, it is an entitlement upon you that you love the one whom Allahazwj loves. But, by Allahazwj, you will not benefit anyone from them until you love him. Are you inviting them to your house?’ I said, ‘Yes. I do not eat unless there are two of them with me, and three, and less, and more’.

So Abu Abdullahasws said: ‘But their merit upon you is greater than your merit upon them’. So I said, ‘May I be sacrificed for youasws! I feed them my food, and I give them my ride, and their merit upon me happens to be greater?’ Heasws said: ‘Yes. When they come over to your house, they enter with the Forgiveness for you, and Forgiveness for your dependants, and when they go our from your house, they go out with your sins (having been Forgiven) and the sins of your dependants’.23

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ، قَالَ: ذُكِرَ أَصْحَابُنَا عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقُلْتُ: مَا أَتَغَدّى وَلَا أَتَعَشّى إِلاَّ وَمَعِيَ مِنْهُمُ الِاثْنَانِ وَالثَّلَاثَةُ وَأَقَلُّ وَأَكْثَرُ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَضْلُهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ ».

فَقُلْتُ: جُعِلْتُ فِدَاكَ، كَيْفَ وَأَنَا أُطْعِمُهُمْ طَعَامِي، وَأُنْفِقُ عَلَيْهِمْ مِنْ مَالِي، وَأُخْدِمُهُمْ عِيَالِي ؟!

فَقَالَ: « إِنَّهُمْ إِذَا دَخَلُوا عَلَيْكَ، دَخَلُوا بِرِزْقٍ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ كَثِيرٍ؛ وَإِذَا خَرَجُوا، خَرَجُوا بِالْمَغْفِرَةِ لَكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Muhammad Al Wabishy who said,

‘Our companions were mentioned in the presence of Abu Abdullahasws, so I said, ‘I neither have lunch nor dinner except there are two of them with me, and the three, and less and more’. So Abu Abdullahasws said: ‘Their merit upon you is greater than your merit upon them’.

So I said, ‘May I be sacrificed for youasws! How come and I am feeding them my food, and spending upon them from my wealth, and my dependants are serving them?’ So heasws said: ‘They, when they come over to you, enter with a lot of sustenance from Allahazwj Mighty and Majestic, and when they exit, they go out with the Forgiveness for you’.24

10. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُقَرِّنٍ، عَنْ عُبَيْدِ اللهِ الْوَصَّافِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَأَنْ أُطْعِمَ رَجُلاً مُسْلِماً أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أُفُقاً مِنَ النَّاسِ ».

قُلْتُ: وَكَمِ الْأُفُقُ؟ فَقَالَ: « عَشَرَةُ آلَافٍ ».

From him, from his father, from Ibn Abu Umeyr, from Muhammad Bin Muqarrin, from Ubeydullah Al Wassafy,

(It has been narrated) from Abu Ja’farasws having said: ‘If I were to feed a Muslim man, it would be more beloved to measws than if Iasws were to free an’Afqa’ from the people’. I said, ‘And how may is the’Afqa’?’ So heasws said: ‘Ten thousand’.25

11. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيٍّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ أَطْعَمَ أَخَاهُ فِي اللهِ، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ أَطْعَمَ فِئَاماً مِنَ النَّاسِ ». قُلْتُ: وَمَا الْفِئَامُ ؟ قَالَ: « مِائَةُ أَلْفٍ مِنَ النَّاسِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie who said,

‘Abu Abdullahasws said: ‘The one who feeds his brother regarding Allahazwj would have for him from the Recompense, the like of the one who feeds a’Fiama’ from the people’. I said, ‘And what is the’Fiama’?’ Heasws said: ‘One hundred thousand from the people’.26

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ، عَنْ سَدِيرٍ الصَّيْرَفِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مَنَعَكَ أَنْ تُعْتِقَ كُلَّ يَوْمٍ نَسَمَةً؟ » قُلْتُ: لَايَحْتَمِلُ مَالِي ذلِكَ، قَالَ: « تُطْعِمُ كُلَّ يَوْمٍ مُسْلِماً » فَقُلْتُ: مُوسِراً أَوْ مُعْسِراً؟ قَالَ: فَقَالَ: « إِنَّ‌ الْمُوسِرَ قَدْ يَشْتَهِي الطَّعَامَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Sadeyr Al Sayrafi who said,

‘Abu Abdullahasws said to me: ‘What prevents you from freeing a person every day?’ I said, ‘My wealth cannot bear that’. Heasws said: ‘Feeding a Muslim every day?’ So I said, ‘Rich or poor?’ So heasws said: ‘The rich (also) tend to desire the food’.27

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أُكْلَةٌ يَأْكُلُهَا أَخِي الْمُسْلِمُ عِنْدِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws having said: ‘A meal which my Muslim brother eats with measws is more beloved to measws than if Iasws were to free a neck’.28

14 عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَأَنْ أُشْبِعَ رَجُلاً مِنْ إِخْوَانِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْخُلَ سُوقَكُمْ هذِهِ، فَأَبْتَاعَ مِنْهَا رَأْساً فَأُعْتِقَهُ ».

From him, from Ismail Bin Mihran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws having said: ‘If I were to satiate a man from my brethren, it would be more beloved to me than if Iasws were to enter this market of theirs, and buy a head from him, so Iasws free him’.29

15. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ‌ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَأَنْ آخُذَ خَمْسَةَ دَرَاهِمَ، وَأَدْخُلَ إِلى سُوقِكُمْ هذِهِ، فَأَبْتَاعَ بِهَا الطَّعَامَ، وَأَجْمَعَ نَفَراً مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً ».

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘If Iasws were to take five Dirhams and enter into this market of yours, and I buy some food by it, and gather a number of Muslims (to partake from it), it would be more beloved to measws than if Iasws were to free a person’.30

16. عَنْهُ، عَنِ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سُئِلَ مُحَمَّدُ بْنُ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِمَا: مَا يَعْدِلُ عِتْقَ رَقَبَةٍ؟

قَالَ: إِطْعَامُ رَجُلٍ مُسْلِمٍ ».

From him, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Muhammad Bin Aliasws was asked, ‘What equates to freeing a neck?’ Heasws said: ‘Feeding a Muslim man’.31

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ أَبِي شِبْلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا أَرى شَيْئاً يَعْدِلُ زِيَارَةَ الْمُؤْمِنِ إِلاَّ إِطْعَامَهُ، وَحَقٌّ عَلَى اللهِ أَنْ يُطْعِمَ مَنْ أَطْعَمَ مُؤْمِناً مِنْ طَعَامِ الْجَنَّةِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Shiblin who said,

‘Abu Abdullahasws said: ‘Iasws do not see anything equating to visiting the Momin except for feeding him, and it is a right upon Allahazwj that Heazwj feeds the one who fed the Momin, from the food of the Paradise’.32

18. مُحَمَّدٌ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ‌ عُقْبَةَ، عَنْ رِفَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَأَنْ أُطْعِمَ مُؤْمِناً مُحْتَاجاً أَحَبُّ إِلَيَّ مِنْ أَنْ أَزُورَهُ، وَلَأَنْ أَزُورَهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ عَشْرَ رِقَابٍ ».

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Rifa’at,

(It has been narrated) from Abu Abdullahasws having said: ‘If Iasws were to feed a needy Momin, it would be more beloved to measws than if Iasws were to visit him; and if Iasws were to visit him, it would be more beloved to measws than if Iasws were to free ten necks’.33

19. صَالِحُ بْنُ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام؛ وَيَزِيدَ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَطْعَمَ مُؤْمِناً مُوسِراً، كَانَ لَهُ يَعْدِلُ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ يُنْقِذُهُ مِنَ الذَّبْحِ؛ وَمَنْ أَطْعَمَ مُؤْمِناً مُحْتَاجاً، كَانَ لَهُ يَعْدِلُ مِائَةَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ يُنْقِذُهَا مِنَ الذَّبْحِ ».

Salih Bin Uqba, from Abdullah Bin Muhammad and Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who feeds an affluent Momin would have for him (Recompense) equating (freeing of) a neck from the children of Ismailas and retrieving him from the slaughter; and the one who feeds a needy Momin, would have for him (Recompense) equating to (freeing) one hundred necks from the children of Ismailas, retrieving them from the slaughter’.34

20. صَالِحُ بْنُ عُقْبَةَ، عَنْ نَصْرِ بْنِ قَابُوسَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَإِطْعَامُ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عِتْقِ عَشْرِ رِقَابٍ وَعَشْرِ‌ حِجَجٍ ».

قَالَ: قُلْتُ: عَشْرِ رِقَابٍ وَعَشْرِ حِجَجٍ ؟!

قَالَ: فَقَالَ: « يَا نَصْرُ، إِنْ لَمْ تُطْعِمُوهُ مَاتَ، أَوْ تُذِلُّونَهُ فَيَجِي‌ءُ إِلى نَاصِبٍ فَيَسْأَلُهُ، وَالْمَوْتُ خَيْرٌ لَهُ مِنْ مَسْأَلَةِ نَاصِبٍ؛ يَا نَصْرُ، مَنْ أَحْيَا مُؤْمِناً فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً، فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمَتُّمُوهُ، وَإِنْ أَطْعَمْتُمُوهُ فَقَدْ أَحْيَيْتُمُوهُ ».

Salih Bin Uqba, from Nasr Bin Qabous,

(It has been narrated) from Abu Abdullahasws having said: ‘The feeding of a Momin is more beloved to measws than freeing ten necks and performing ten Hajj’. I said, ‘Ten necks and ten Hajj?’ So heasws said: ‘O Nasr! If you do not feed him, he would either die, or you would have indicated him (to go elsewhere), so he would go to a Hostile one (Nasibi) and ask him; and the death would be better for him than asking a Hostile one (Nasibi). O Nasr! The one who revives a Momin, so it is as if he has revived the people altogether. So if you do not feed him, so you have caused him to died, and if you do feed him, so you have revived him’.35

87- بَابُ مَنْ كَسَا مُؤْمِناً‌

Chapter 87 – The one who clothes a Momin

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ كَسَا أَخَاهُ كِسْوَةَ شِتَاءٍ أَوْ صَيْفٍ، كَانَ حَقّاً عَلَى اللهِ أَنْ يَكْسُوَهُ مِنْ ثِيَابِ الْجَنَّةِ، وَأَنْ يُهَوِّنَ عَلَيْهِ سَكَرَاتِ الْمَوْتِ، وَأَنْ يُوَسِّعَ عَلَيْهِ فِي قَبْرِهِ، وَأَنْ يَلْقَى الْمَلَائِكَةَ إِذَا خَرَجَ مِنْ قَبْرِهِ بِالْبُشْرى، وَهُوَ قَوْلُ اللهِ ـ عَزَّ وَجَلَّ ـ فِي‌ كِتَابِهِ: (وَتَتَلَقّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ) ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who clothes his brother with a cloth or a sword, would have a right upon Allahazwj that Heazwj Clothes him from the clothes of the Paradise, and Ease upon him the pangs of the death, and that Heazwj Expands for him in his grave, and that he meets the Angels when he exits from his grave with the glad tidings; and these are the Words of Allahazwj Mighty and Majestic in Hisazwj Book [21: 103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised’.36

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ كَسَا أَحَداً مِنْ فُقَرَاءِ الْمُسْلِمِينَ ثَوْباً مِنْ عُرْيٍ، أَوْ أَعَانَهُ بِشَيْ‌ءٍ مِمَّا يُقَوِّيهِ مِنْ مَعِيشَتِهِ، وَكَّلَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ سَبْعَةَ آلَافِ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُلِّ ذَنْبٍ عَمِلَهُ إِلى أَنْ يُنْفَخَ فِي الصُّورِ ».

From him, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al hassan Bin Ali, from Abdullah Bin Ja’far Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who clothes someone from the poor Muslims by a cloth from bareness, or assists him with something from what he is living on from his life, Allahazwj Mighty and Majestic would Allocate seven thousand Angels from the Angels seeking Forgiveness for every sin he had committed, up to the Blowing into the trumpet (Day of Judgement)’.37

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ كَسَا أَحَداً مِنْ فُقَرَاءِ الْمُسْلِمِينَ ثَوْباً مِنْ عُرْيٍ، أَوْ أَعَانَهُ بِشَيْ‌ءٍ مِمَّا يُقَوِّيهِ مِنْ مَعِيشَتِهِ، وَكَّلَ اللهُ ـ عَزَّ وَجَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُلِّ ذَنْبٍ عَمِلَهُ إِلى أَنْ يُنْفَخَ فِي الصُّورِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who clothes someone from the poor Muslims with a cloth from bareness, or assists him with something from what he lives on from his life, Allahazwj Mighty and Majestic would Allocate with him seven thousand angels from the Angels seeking Forgiveness for every sin he had committed up to the Blowing into the trumpet (Day of Judgement)’.38

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ، عَنْ‌ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « مَنْ كَسَا مُؤْمِناً، كَسَاهُ اللهُ مِنَ الثِّيَابِ الْخُضْرِ ».

وَقَالَ فِي حَدِيثٍ آخَرَ: « لَا يَزَالُ فِي ضَمَانِ اللهِ مَا دَامَ عَلَيْهِ سِلْكٌ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar, from Abu Hamza Al Sumaly,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘The one who clothes a Momin, Allahazwj would Clothe him from the green clothes’.

And heasws said in another Hadeeth: ‘He will not cease to be in the Guarantee of Allahazwj for as long as there is a fibre (from that cloth) upon him’.39

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَانَ يَقُولُ: « مَنْ كَسَا مُؤْمِناً ثَوْباً مِنْ عُرْيٍ، كَسَاهُ اللهُ مِنْ إِسْتَبْرَقِ الْجَنَّةِ؛ وَمَنْ كَسَا مُؤْمِناً ثَوْباً مِنْ غِنًى، لَمْ يَزَلْ فِي سِتْرٍ مِنَ اللهِ مَا بَقِيَ مِنَ الثَّوْبِ خِرْقَةٌ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from bdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, that heasws used to say: ‘The one who clothes a Momin with a cloth from bareness, Allahazwj would Clothe him from the brocades of the Paradise; and the one who clothes a Momin with a cloth from adequacy, would not cease to be in a Veil from Allahazwj for as long as there remains a rag from the cloth’.40

88- بَابٌ فِي إِلْطَافِ الْمُؤْمِنِ وَإِكْرَامِهِ‌

Chapter 88 – Regarding kindness to the Momin and honouring him

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ هَاشِمٍ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ الْمُؤْمِنِ قَذَاةً، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ عَشْرَ حَسَنَاتٍ؛ وَمَنْ تَبَسَّمَ فِي وَجْهِ أَخِيهِ، كَانَتْ لَهُ حَسَنَةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Hashim, from Sa’dan Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who takes out a speck from the face of his Momin brother, Allahazwj Mighty and Majestic would Write ten good deeds for him; and the one who smiles in the face of his brother, it would be a good deed for him’.41

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ لِأَخِيهِ: مَرْحَباً، كَتَبَ اللهُ لَهُ مَرْحَباً إِلى يَوْمِ الْقِيَامَةِ ».

From him, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says to his Momin brother, ‘Welcome!’, Allahazwj the Exalted would Write a’Welcome’ for him up to the Day of Judgement’.42

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ عَنْ‌ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَتَاهُ أَخُوهُ الْمُسْلِمُ فَأَكْرَمَهُ، فَإِنَّمَا أَكْرَمَ اللهَ عَزَّ وَجَلَّ ».

From him, from Ahmad Bin Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who goes over to his Muslim brother and honours him, so rather he has honoured Allahazwj Mighty and Majestic’.43

4. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ نَصْرِ بْنِ إِسْحَاقَ، عَنِ الْحَارِثِ بْنِ النُّعْمَانِ، عَنْ الْهَيْثَمِ بْنِ حَمَّادٍ، عَنْ أَبِي دَاوُدَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللهِ بِشَيْ‌ءٍ مِنْ لُطْفٍ إِلاَّ أَخْدَمَهُ اللهُ مِنْ خَدَمِ الْجَنَّةِ ».

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Nasr Bin Is’haq, from Al Haris Bin Al Numan, from Al Haysam Bin Hammad, from Abu Dawood, from Zayd Bin Arqam who said,

‘Rasool-Allahsaww said: ‘There is no servant in mysaww community who is kind to his brother regarding Allahazwj with anything from the kindness, except that Allahazwj would have him served by the servants of the Paradise’.44

5. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَكْرَمَ أَخَاهُ الْمُسْلِمَ بِكَلِمَةٍ يُلْطِفُهُ بِهَا وَفَرَّجَ عَنْهُ كُرْبَتَهُ، لَمْ يَزَلْ فِي ظِلِّ اللهِ الْمَمْدُودِ، عَلَيْهِ الرَّحْمَةُ مَا كَانَ فِي ذلِكَ ».

And from him, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ja’far Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who honours his Muslim brother with a word being kind to him with it, and relieve his suffering from him, would not cease to be in the extended Shade of Allahazwj. Upon him would be the Mercy for as long as he was in that’.45

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ مِمَّا خَصَّ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ الْمُؤْمِنَ أَنْ يُعَرِّفَهُ بِرَّ إِخْوَانِهِ وَإِنْ قَلَّ، وَلَيْسَ الْبِرُّ بِالْكَثْرَةِ، وَذلِكَ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ فِي كِتَابِهِ: (وَيُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَلَوْ كانَ بِهِمْ خَصاصَةٌ). ثُمَّ قَالَ: (وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ) وَمَنْ عَرَّفَهُ اللهُ ـ عَزَّ وَجَلَّ ـ بِذلِكَ أَحَبَّهُ اللهُ، وَمَنْ أَحَبَّهُ اللهُ ـ تَبَارَكَ وَتَعَالى ـ وَفَّاهُ أَجْرَهُ يَوْمَ الْقِيَامَةِ بِغَيْرِ حِسَابٍ ».

ثُمَّ قَالَ: « يَا جَمِيلُ، ارْوِ هذَا الْحَدِيثَ لِإِخْوَانِكَ؛ فَإِنَّهُ تَرْغِيبٌ فِي الْبِرِّ ».

From him, from Ahmad Bin Muhammad, from umar Bin Abdul Aziz, from Jameel,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘From what Allahazwj Mighty and Majestic Specialised the Momin with, is that he recognises the righteousness with his brethren, and even if it was little; and the righteousness is not with the abundance, and that is because Allahazwj Mighty and Majestic is Saying in Hisazwj Book [59: 9] and they are preferring (them) over their own selves and even though poverty was with them’.

Then Heazwj Said [59: 9] and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones; and the one whom Allahazwj Mighty and Majestic Recognises with that, Allahazwj would Love him, and the one whom Allahazwj Blessed and High Loves, Heazwj would Fulfil his Recompense on the Day of Judgement without a Reckoning’.

Then heasws said: ‘O Jameel! Report this Hadeeth to your brethren, for it arouses desire regarding the righteousness’.46

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنِ الْمُفَضَّلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَيُتْحِفُ أَخَاهُ التُّحْفَةَ ».

قُلْتُ: وَأَيُّ شَيْ‌ءٍ التُّحْفَةُ؟

قَالَ: « مِنْ مَجْلِسٍ وَمُتَّكَاً وَطَعَامٍ وَكِسْوَةٍ وَسَلَامٍ، فَتَطَاوَلُ الْجَنَّةُ مُكَافَأَةً لَهُ، وَيُوحِي اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهَا: أَنِّي قَدْ حَرَّمْتُ طَعَامَكِ عَلى أَهْلِ الدُّنْيَا إِلاَّ عَلى نَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهَا: أَنْ كَافِئِي أَوْلِيَائِي بِتُحَفِهِمْ، فَيَخْرُجُ مِنْهَا وُصَفَاءُ وَوَصَائِفُ، مَعَهُمْ أَطْبَاقٌ مُغَطَّاةٌ بِمَنَادِيلَ مِنْ لُؤْلُؤٍ، فَإِذَا نَظَرُوا إِلى جَهَنَّمَ وَهَوْلِهَا، وَإِلَى الْجَنَّةِ وَمَا فِيهَا، طَارَتْ عُقُولُهُمْ، وَامْتَنَعُوا أَنْ يَأْكُلُوا، فَيُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ: أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَدْ حَرَّمَ جَهَنَّمَ عَلى مَنْ أَكَلَ‌ مِنْ طَعَامِ جَنَّتِهِ، فَيَمُدُّ الْقَوْمُ أَيْدِيَهُمْ، فَيَأْكُلُونَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Al Mufazzal,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin, let him present his brother with a gift’. I said, ‘And which thing is the gift?’ Heasws said: ‘From (allocating) a seat, and a pillow, and food, and clothing, and a greeting. So the Paradise prolongs the Rewards for him, and Allahazwj Mighty and Majestic Reveals unto it: “Iazwj have Prohibited your food upon the people of the world except upon a Prophetsaww, or a successoras of a Prophetas.

So when it will be the Day of Judgement, Allahazwj Mighty and Majestic would Reveal unto it: “Reward Myazwj servants for their gifts!” So male and female attendants would be coming out from it having platters with them covered by towels of pearls. So when they look towards Hell and its horrors, and towards the Paradise and what is therein, their intellects would fly off and they would refuse to eat. So a Caller would Call out from beneath the Throne: ‘Allahazwj Mighty and Majestic has Prohibited Hell upon the one who eat from the good of Hisazwj Paradise’. So the group of people would be extending their hands, and they would be eating’.47

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘It is an Obligation for the Momin upon the Momin that he veils upon him seventy major sins’.48

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيى جَمِيعاً، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ أَسْلَمَ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَدِيٍّ، قَالَ: أَمْلى عَلَيَّ مُحَمَّدُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَحْسِنْ ـ يَا إِسْحَاقُ ـ إِلى أَوْلِيَائِي مَا اسْتَطَعْتَ، فَمَا أَحْسَنَ مُؤْمِنٌ إِلى مُؤْمِنٍ وَلَا أَعَانَهُ إِلاَّ خَمَشَ وَجْهَ إِبْلِيسَ، وَقَرَّحَ قَلْبَهُ ».

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Aslam, from Muhammad Bin Ali Bin Adayy who said, ‘Muhammad Bin Suleyman dictated upon me, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said: ‘O Is’haq! Be good to myasws friends whatever you capacity (may be). So a Momin will not be good to a Momin, nor assist him, except that face of Ibleesla would be scratched and hisla heart ulcerated’.49

89- بَابٌ فِي خِدْمَتِهِ

Chapter 89 – Regarding serving him (the Momin)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ، عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ رَفَعَهُ، عَنْ أَبِي الْمُعْتَمِرِ، قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَيُّمَا مُسْلِمٍ خَدَمَ قَوْماً مِنَ الْمُسْلِمِينَ إِلاَّ أَعْطَاهُ اللهُ مِثْلَ عَدَدِهِمْ خُدَّاماً فِي الْجَنَّةِ ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Salih Bin Abu Al Aswad, raising it from Abu Al Mo’tamar who said,

‘I heard Amir Al-Momineenasws saying: ‘Rasool-Allahsaww said: ‘Whichever Muslim serves a group of Muslims, Allahazwj would Give him the like of their number of servants in the Paradise’.50

90- بَابُ نَصِيحَةِ الْمُؤْمِنِ‌

Chapter 90 – Advising the Momin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ أَبَانٍ، عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يُنَاصِحَهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour,

(It has been narrated) from Abu Abdullahasws having said: ‘It is an Obligation for the Momin upon the Momin that he advises him’.51

2. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ ».

From him, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘It is an Obligation for the Momin upon the Momin, the advice during the presence and the absence’.52

3. ابْنُ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ ».

Ibn Mahboub, from Ibn Ri’ab, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’farasws having said: ‘It is an Obligation for the Momin upon the Momin, the advice’.53

4. ابْنُ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لِيَنْصَحِ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ ».

Ibn Mahboub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Let the man from you advise his brother like his correcting his own self’.54

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ‌ اللهِ يَوْمَ الْقِيَامَةِ أَمْشَاهُمْ فِي أَرْضِهِ بِالنَّصِيحَةِ لِخَلْقِهِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The greatest of the people in status in the Presence of Allahazwj on the Day of Judgement is the one most striving in Hisazwj earth with the advising to Hisazwj creatures’.55

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « عَلَيْكُمْ بِالنُّصْحِ لِلّهِ فِي خَلْقِهِ، فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullahasws saying: ‘Upon you is with the advising for the Sake of Allahazwj among Hisazwj creatures, for you will never (be able to) meet Himazwj with a deed more superior than it’.56

91- بَابُ الْإِصْلَاحِ بَيْنَ النَّاسِ‌

Chapter 91 – The Reconciliation between the people

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ، عَنْ حَبِيبٍ الْأَحْوَلِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « صَدَقَةٌ يُحِبُّهَا اللهُ: إِصْلَاحُ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا، وَتَقَارُبُ بَيْنِهِمْ إِذَا تَبَاعَدُوا ».

عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Habeeb Al Ahowl who said,

‘I heard Abu Abdullahasws saying: ‘A charity which Allahazwj Loves is reconciling between the people when their (relationship) is spoilt, and bringing them close when they are distant’.

From him, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour, from Abu Abdullahasws – similar to it.57

2. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَأَنْ أُصْلِحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ ».

From him, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘If Iasws were to reconcile between two, it would be more beloved to measws than if I were to give charity with two Dinars’.58

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ مُفَضَّلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا رَأَيْتَ بَيْنَ اثْنَيْنِ مِنْ شِيعَتِنَا مُنَازَعَةً، فَافْتَدِهَا مِنْ مَالِي ».

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Mufazzal who said,

‘Abu Abdullahasws said: ‘When you see a dispute between two from ourasws Shia, so redeem it from myasws wealth’.59

4. ابْنُ سِنَانٍ، عَنْ أَبِي حَنِيفَةَ سَابِقِ الْحَاجِّ، قَالَ: مَرَّ بِنَا الْمُفَضَّلُ ـ وَ أَنَا وَخَتَنِي نَتَشَاجَرُ فِي مِيرَاثٍ ـ فَوَقَفَ عَلَيْنَا سَاعَةً، ثُمَّ قَالَ‌ لَنَا: تَعَالَوْا إِلَى الْمَنْزِلِ، فَأَتَيْنَاهُ، فَأَصْلَحَ بَيْنَنَا بِأَرْبَعِمِائَةِ دِرْهَمٍ، فَدَفَعَهَا إِلَيْنَا مِنْ عِنْدِهِ حَتّى إِذَا اسْتَوْثَقَ كُلُّ وَاحِدٍ مِنَّا مِنْ صَاحِبِهِ، قَالَ: أَمَا إِنَّهَا لَيْسَتْ مِنْ مَالِي، وَلكِنْ أَبُو عَبْدِ اللهِ عليه‌السلام أَمَرَنِي إِذَا تَنَازَعَ رَجُلَانِ مِنْ أَصْحَابِنَا فِي شَيْ‌ءٍ أَنْ أُصْلِحَ بَيْنَهُمَا، وَأَفْتَدِيَهَا مِنْ مَالِهِ، فَهذَا مِنْ مَالِ أَبِي عَبْدِ اللهِ عليه‌السلام.

Ibn Sinan, from Abu Haneefa Sabiq Al Hajj who said,

‘Al-Mufazzal passed by us and I and my brother in law were quarrelling regarding an inheritance. So he paused by us for a while, then said to us, ‘Come, let us go to the house. So we went with him and he reconciled between us with four hundred Dirhams. So he handed it over from himself until each one of us was confident from his companion. He said, ‘But, it is from my wealth, but Abu Abdullahasws ordered me that whenever two men from our Shias dispute with regards to anything, that I should reconcile between them and redeem if from hisasws wealth. Thus, this is from the wealth of Abu Abdullahasws’.60

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُصْلِحُ لَيْسَ بِكَاذِبٍ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The reconciliation is not (supposed to be) with lies’.61

6. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَلا تَجْعَلُوا اللهَ عُرْضَةً لِأَيْمانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النّاسِ) قَالَ: « إِذَا دُعِيتَ لِصُلْحٍ بَيْنَ اثْنَيْنِ، فَلَا تَقُلْ: عَلَيَّ‌ يَمِينٌ أَلاَّ أَفْعَلَ ».

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Is’haq Bin Amaar,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2: 224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and reconciling between the people. Heasws said: ‘Whenever you are called to effect reconciliation between two, so do not say, ‘Upon me there is an oath. I will not do it’’.62

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ ـ أَوْ مُعَاوِيَةَ بْنِ عَمَّارٍ ـ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « أَبْلِغْ عَنِّي كَذَا وَكَذَا » فِي أَشْيَاءَ أَمَرَ بِهَا. قُلْتُ: فَأُبَلِّغُهُمْ عَنْكَ وَأَقُولُ عَنِّي مَا قُلْتَ لِي وَغَيْرَ الَّذِي قُلْتَ؟

قَالَ: « نَعَمْ، إِنَّ الْمُصْلِحَ لَيْسَ بِكَذَّابٍ، إِنَّمَا هُوَ الصُّلْحُ لَيْسَ بِكَذِبٍ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Muawiya Bin Wahab, or Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Deliver from measws such and such regarding things Iasws am ordering with’. I said, ‘So I should deliver them from youasws, and can I be saying from me what youasws said to me, and other than that which youasws said?’ Heasws said: ‘Yes. The reconciler is not a liar. But rather, it is the reconciliation not being with a lie’.63

92- بَابٌ فِي إِحْيَاءِ الْمُؤْمِنِ‌

Chapter 92 – Regarding revival of the Momin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: قَوْلُ اللهِ عَزَّ وَجَلَّ: (مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسادٍ فِي الْأَرْضِ فَكَأَنَّما قَتَلَ النّاسَ جَمِيعاً وَمَنْ أَحْياها فَكَأَنَّما أَحْيَا النّاسَ‌ جَمِيعاً) ؟

قَالَ: « مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلى هُدًى فَكَأَنَّمَا أَحْيَاهَا، وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلى ضَلَالٍ فَقَدْ قَتَلَهَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘(What about) the Words of Allahazwj Mighty and Majestic [5: 32] whoever slays a soul, it is as though he slew all the people; and whoever keeps it alive, it is as though he kept alive all the people?’ Heasws said: ‘The one who extracts it from straying to Guidance, so it is as if he revived it, and the one who extracts it from Guidance to straying, so he has killed it’.64

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: قَوْلُ اللهِ ـ عَزَّ وَجَلَّ ـ فِي كِتَابِهِ: (وَمَنْ أَحْياها فَكَأَنَّما أَحْيَا النّاسَ جَمِيعاً)؟ قَالَ: « مِنْ حَرَقٍ أَوْ غَرَقٍ ». قُلْتُ: فَمَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلى هُدًى؟ قَالَ: « ذَاكَ تَأْوِيلُهَا الْأَعْظَمُ ».

مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ، مِثْلَهُ.

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Fuzayl Bin Yasaar who said,

‘I said to Abu Ja’farasws, ‘(What about) the Words of Allahazwj Mighty and Majestic in Hisazwj Book [5: 32] and whoever keeps it alive, it is as though he kept alive all the people?’ Heasws said: ‘From burning or drowning’. I said, ‘So (what about) the one who extracts it from straying to Guidance?’ Heasws said: ‘That is the magnificent interpretation’.

Muhammad Bin Yahya, from Ahmad and Abdullah the two sons of Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban – similar to it.65

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ، عَنْ حُمْرَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَسْأَلُكَ أَصْلَحَكَ اللهُ؟ فَقَالَ: « نَعَمْ » فَقُلْتُ: كُنْتُ عَلى حَالٍ‌ وَأَنَا الْيَوْمَ عَلى حَالٍ أُخْرى، كُنْتُ أَدْخُلُ الْأَرْضَ، فَأَدْعُو الرَّجُلَ وَالِاثْنَيْنِ وَالْمَرْأَةَ، فَيُنْقِذُ اللهُ مَنْ شَاءَ، وَأَنَا الْيَوْمَ لَا أَدْعُو أَحَداً.

فَقَالَ: « وَمَا عَلَيْكَ أَنْ تُخَلِّيَ بَيْنَ النَّاسِ وَبَيْنَ رَبِّهِمْ، فَمَنْ أَرَادَ اللهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلى نُورٍ أَخْرَجَهُ ».

ثُمَّ قَالَ: « وَلَاعَلَيْكَ ـ إِنْ آنَسْتَ مِنْ أَحَدٍ خَيْراً ـ أَنْ تَنْبِذَ إِلَيْهِ الشَّيْ‌ءَ نَبْذاً ».

قُلْتُ: أَخْبِرْنِي عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَمَنْ أَحْياها فَكَأَنَّما أَحْيَا النّاسَ جَمِيعاً).

قَالَ: « مِنْ حَرَقٍ أَوْ غَرَقٍ ». ثُمَّ سَكَتَ، ثُمَّ قَالَ: « تَأْوِيلُهَا الْأَعْظَمُ أَنْ دَعَاهَا فَاسْتَجَابَتْ لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abu Khalid Al Qammat, from Humran who said,

‘I said to Abu Abdullahasws, ‘Can I ask youasws (something)? May Allahazwj Keep youasws well!’ So heasws said: ‘Yes’. So I said, ‘I was upon a (particular) state, and today I am upon another state. I used to enter the land, so I would invite (to Religion) the man, and the two, and the woman, and Allahazwj would Rescue the one whom Heazwj so Desired to; and today I am not inviting anyone’.

Then heasws said: ‘Nor is it upon you if you know of goodness from anyone that you introduce the thing to him with an introduction’. I said, ‘Inform me about the Words of Allahazwj Mighty and Majestic [5: 32] and whoever keeps it alive, it is as though he kept alive all the people’. Heasws said: ‘From drowning or burning’. Then heasws was silent, then said: ‘Its magnificent interpretation is that you invite him, so he responds to it’.66

93- بَابٌ فِي الدُّعَاءِ لِلْأَهْلِ إِلَى الْإِيمَانِ‌

Chapter 93 – Regarding the inviting the people to the Emān

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ لِي أَهْلَ بَيْتٍ وَهُمْ يَسْمَعُونَ مِنِّي، أَفَأَدْعُوهُمْ إِلى هذَا الْأَمْرِ؟

فَقَالَ: « نَعَمْ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ فِي كِتَابِهِ: (يا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ ناراً وَقُودُهَا النّاسُ وَالْحِجارَةُ) ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Suleyman Bin Khalid who said,

‘I said to Abu Abdullahasws, ‘I have a family and they are listening to me, so shall I invite them to this matter (Al-Wilayah)?’ So heasws said: ‘Yes. Allahazwj Mighty and Majestic is Saying in Hisazwj Book [66: 6] O you who believe! Save yourselves and your families from a Fire whose fuel are the human beings and stones’.67

94- بَابٌ فِي تَرْكِ دُعَاءِ النَّاسِ‌

Chapter 94 – Regarding leaving out inviting the people

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ كُلَيْبِ بْنِ مُعَاوِيَةَ الصَّيْدَاوِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِيَّاكُمْ وَالنَّاسَ؛ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا أَرَادَ بِعَبْدٍ خَيْراً، نَكَتَ فِي قَلْبِهِ نُكْتَةً، فَتَرَكَهُ وَهُوَ يَجُولُ لِذلِكَ وَيَطْلُبُهُ ».

ثُمَّ قَالَ: « لَوْ أَنَّكُمْ إِذَا كَلَّمْتُمُ النَّاسَ، قُلْتُمْ: ذَهَبْنَا حَيْثُ ذَهَبَ اللهُ، وَاخْتَرْنَا مَنِ‌ اخْتَارَ اللهُ، اخْتَارَ اللهُ مُحَمَّداً، وَاخْتَرْنَا آلَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَعَلَيْهِمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Kuleyb Bin Muawiya Al Saydawi who said,

‘Abu Abdullahasws said to me: ‘Beware of the people! Allahazwj Mighty and Majestic, whenever Heazwj Intends good with a servant, Imprints a spot in his heart, but Heazwj Neglects him, and he wanders around due to that and seeks it (the true Religion)’.

Then heasws said: ‘If you all were to speak to the people, say to them, ‘We go where Allahazwj Send us, and we choose whatever Allahazwj Chooses (for us), and Allahazwj Chose Muhammadsaww and chose usasws, the Progenyasws of Muhammadsaww’.68

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنِ ابْنِ مُسْكَانَ، عَنْ ثَابِتٍ أَبِي سَعِيدٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا ثَابِتُ، مَا لَكُمْ وَلِلنَّاسِ ؟ كُفُّوا عَنِ النَّاسِ، وَ لَاتَدْعُوا أَحَداً إِلى أَمْرِكُمْ؛ فَوَ اللهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اجْتَمَعُوا عَلى أَنْ يُضِلُّوا عَبْداً يُرِيدُ اللهُ هُدَاهُ، مَا اسْتَطَاعُوا؛ كُفُّوا عَنِ النَّاسِ، وَلَا يَقُولُ أَحَدُكُمْ: أَخِي وَابْنُ عَمِّي وَجَارِي؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا أَرَادَ بِعَبْدٍ خَيْراً طَيَّبَ رُوحَهُ، فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلاَّ عَرَفَهُ، وَلَا بِمُنْكَرٍ إِلاَّ أَنْكَرَهُ، ثُمَّ يَقْذِفُ اللهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from Sabit Abu Saeed who said,

‘Abu Abdullahasws said: ‘O Sabit! What is it with you and the people?’ Refrain from the people and do not invite anyone to your matter (Al-Wilayah), for by Allahazwj, even if the inhabitants of the sky and the inhabitants of the earth were to gather together upon straying a servant whom Allahazwj Intends to Guide, they would not have the capacity for it.

Refrain from the people and not one of you should be saying, ‘My brother’, and’my cousin’, and’my neighbour’, for Allahazwj Mighty and Majestic, when Heazwj Intends goodness with a servant, Betters his spirit, so he does not hear a good act except that he would recognise it, nor of a evil deed except that he would deny it. Then Allahazwj would Imprint a Word in his heart by which his affairs would be gathered’.69

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنِ الْفُضَيْلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: نَدْعُو النَّاسَ إِلى هذَا الْأَمْرِ؟

فَقَالَ: « يَا فُضَيْلُ، إِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً، أَمَرَ مَلَكاً، فَأَخَذَ بِعُنُقِهِ حَتّى‌ أَدْخَلَهُ فِي هذَا الْأَمْرِ طَائِعاً أَوْ كَارِهاً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Al Fuzayl who said,

‘I said to Abu Abdullahasws, ‘We tend to invite the people to this matter (Al-Wilayah)’. So heasws said: ‘O Fuzayl! Whenever Allah Intends goodness with a servant, Commands an Angels, so he seizes him by his neck until he enter him into this matter (Al-Wilayah), willingly or unwillingly’.70

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اجْعَلُوا أَمْرَكُمْ هذَا لِلّهِ، وَلَا تَجْعَلُوهُ لِلنَّاسِ؛ فَإِنَّهُ مَا كَانَ لِلّهِ فَهُوَ لِلّهِ، وَمَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ، وَلَا تُخَاصِمُوا بِدِينِكُمُ النَّاسَ؛ فَإِنَّ الْمُخَاصَمَةَ مَمْرَضَةٌ لِلْقَلْبِ؛ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَالَ لِنَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم: (إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلكِنَّ اللهَ يَهْدِي مَنْ يَشاءُ) وَقَالَ: (أَفَأَنْتَ تُكْرِهُ النّاسَ حَتّى يَكُونُوا مُؤْمِنِينَ) ذَرُوا النَّاسَ؛ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ، وَإِنَّكُمْ أَخَذْتُمْ عَنْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَ عَلِيٍّ عليه‌السلام وَلَا سَوَاءٌ، وَإِنَّنِي سَمِعْتُ أَبِي يَقُولُ: إِذَا كَتَبَ اللهُ عَلى عَبْدٍ أَنْ يُدْخِلَهُ فِي هذَا الْأَمْرِ، كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلى وَكْرِهِ ».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

‘Abu Abdullahasws said: ‘Make this matter of yours for the sake of Allahazwj and do not make it to be for the people for whatever was for the sake of Allahazwj, so it is for Allahazwj, and whatever was for the people, so it would not ascend to the sky; and do not dispute with the people with your Religion, for the disputing is a sickness of the heart.

Allahazwj Mighty and Majestic Said to Hisazwj Prophetsaww [28: 56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to, and He is more Knowing of the recepients of Guidance. And Heazwj Said [10: 99] will you then force the people until they become Believers? Leave off the people, for the people are taking (their Religion) from the people, and you all are taking from Rasool-Allahsaww and Aliasws, and there is no equation, and Iasws heard myasws fatherasws saying: ‘When Allahazwj Ordains for a servant to enter into this matter (Al-Wilayah)), he would be quicker to it than the bird it’s to its nest’.71

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ أُذَيْنَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ قَوْماً لِلْحَقِّ؛ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ، قَبِلَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَايَعْرِفُونَهُ؛ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ، أَنْكَرَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَايَعْرِفُونَهُ؛ وَخَلَقَ قَوْماً لِغَيْرِ ذلِكَ، فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ، أَنْكَرَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَايَعْرِفُونَهُ؛ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ، قَبِلَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ ».

Ali Bin Ibrahim, from his father, from Usman, from Ibn Azina,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Created a people for the truth. So when they pass by the door of the truth, their hearts accept it and even if it was so that they are not recognising it; and when they pass by the door of the falsehood, their hearts reject it and even though they are not recognising it. And Heazwj Created a people for other than that. So whenever they pass by the door of the truth, their hearts reject it and even if they are not recognising it; and when they pass by the door of the falsehood, their hearts accept it, and even if they were not recognising it’.72

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا أَرَادَ بِعَبْدٍ خَيْراً، نَكَتَ فِي‌ قَلْبِهِ نُكْتَةً مِنْ نُورٍ، فَأَضَاءَ لَهَا سَمْعُهُ وَقَلْبُهُ حَتّى يَكُونَ أَحْرَصَ عَلى مَا فِي أَيْدِيكُمْ مِنْكُمْ؛ وَإِذَا أَرَادَ بِعَبْدٍ سُوءاً، نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ، فَأَظْلَمَ لَهَا سَمْعُهُ وَقَلْبُهُ ».

ثُمَّ تَلَا هذِهِ الْآيَةَ: (فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً كَأَنَّما يَصَّعَّدُ فِي السَّماءِ)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Hameed Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic, when Heazwj intends goodness with a servant, Imprints a spot of Noor (light) in his heart, so it illuminates his hearing and his heart for him to the extent that he becomes greedy upon what is in your hands (Al-Wilayah) among you; and when Heazwj Intends evil with a servant, Imprints a black spot in his heart, so it darkens his hearing and his heart to it’.

Then heasws recited this Verse [6: 125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky’.73

7. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا أَرَادَ بِعَبْدٍ خَيْراً، نَكَتَ فِي قَلْبِهِ نُكْتَةً بَيْضَاءَ، وَفَتَحَ مَسَامِعَ قَلْبِهِ، وَوَكَّلَ بِهِ مَلَكاً يُسَدِّدُهُ؛ وَإِذَا أَرَادَ بِعَبْدٍ سُوءاً، نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ، وَسَدَّ مَسَامِعَ قَلْبِهِ، وَوَكَّلَ بِهِ شَيْطَاناً يُضِلُّهُ ».

From him, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic, when Heazwj Intends goodness with a servant, Imprints a white spot in his heart and Opens the ears of his heart, and Allocates an Angel with him guiding him; and when Heazwj Intends evil with a servant, Imprints a black spot in his heart, and Shuts the ears of his heart, and Allocates a Satanla with him to stray him’.74

95- بَابُ أَنَّ اللهَ إِنَّمَا يُعْطِي الدِّينَ مَنْ يُحِبُّهُ‌

Chapter 95 – Allahazwj, rather, Gives the Religion to the one whom Heazwj Loves

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَبَا الصَّخْرِ، إِنَّ اللهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْغِضُ، وَلَا يُعْطِي هذَا الْأَمْرَ إِلاَّ صَفْوَتَهُ مِنْ خَلْقِهِ؛ أَنْتُمْ وَاللهِ عَلى دِينِي وَدِينِ آبَائِي إِبْرَاهِيمَ وَإِسْمَاعِيلَ، لَا أَعْنِي عَلِيَّ بْنَ الْحُسَيْنِ، وَلَا مُحَمَّدَ بْنَ عَلِيٍّ وَإِنْ كَانَ هؤُلَاءِ عَلى دِينِ هؤُلَاءِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran, from Umar Bin Hanzala who said,

‘Abu Abdullahasws said to me: ‘O Abu Al-Sakhr! Allahazwj Gives the world to the ones Heazwj Loves and (the ones) Heazwj Hates, and (but) Heazwj does not Give this matter (Al-Wilayah) except for the elites from Hisazwj creatures. (All of) you, by Allahazwj, are upon myasws Religion and the Religion of myasws forefathersasws, Ibrahimas and Ismailas. Iasws do not mean Aliasws Bin Al-Husaynasws, nor Muhammadasws Bin Aliasws, and even though theyasws are upon the Religion of thoseas’.75

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « يَا مَالِكُ، إِنَّ اللهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُبْغِضُ، وَلَا يُعْطِي دِينَهُ إِلاَّ مَنْ يُحِبُّ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aasim Bin Humeyd, from Malik Bin Ayn Al Juhny who said,

‘I heard Abu Ja’farasws saying: ‘O Malik! Allahazwj Gives the world to the one whom Heazwj Loves and (the ones whom) Heazwj Hates, and (but) does not Gives Hisazwj Religion except to the one whom Heazwj Loves’.76

3. عَنْهُ، عَنْ مُعَلًّى، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخَثْعَمِيِّ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ وَ عَنْ حَمْزَةَ بْنِ حُمْرَانَ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ هذِهِ الدُّنْيَا يُعْطِيهَا اللهُ الْبَرَّ وَالْفَاجِرَ، وَلَا يُعْطِي الْإِيمَانَ إِلاَّ صَفْوَتَهُ مِنْ خَلْقِهِ ».

From him, from Moalla, from Al Washa, from Abdul Kareem Bin Amro Al Khash’amy, from Umar Bin Hanzala, and from Haza Bin Humran, from Humran,

(It has been narrated) from Abu Ja’farasws having said: ‘This world, Allahazwj Gives it to the righteous and the immoral, and (but) Heazwj does not Give the Eman except to Hisazwj from Hisazwj creatures’.77

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي سُلَيْمَانَ، عَنْ مُيَسِّرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الدُّنْيَا يُعْطِيهَا اللهُ ـ عَزَّ وَجَلَّ ـ مَنْ أَحَبَّ وَمَنْ أَبْغَضَ، وَإِنَّ الْإِيمَانَ لَايُعْطِيهِ إِلاَّ مَنْ أَحَبَّهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Abu Suleyman, from Muyassar who said,

‘Abu Abdullahasws said: ‘The world, Allahazwj Mighty and Majestic Gives it to the one Heazwj Loves and the one Heazwj Hates, and the Emān, Heazwj does not Give it except to the one Heazwj Loves’.78

96- بَابُ سَلَامَةِ الدِّينِ‌

Chapter 96 – The safety of the Religion

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَيُّوبَ بْنِ الْحُرِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَوَقاهُ اللهُ سَيِّئاتِ ما مَكَرُوا) فَقَالَ: « أَمَا لَقَدْ بَسَطُوا عَلَيْهِ وَقَتَلُوهُ، وَلكِنْ أَتَدْرُونَ مَا وَقَاهُ؟ وَقَاهُ أَنْ يَفْتِنُوهُ فِي دِينِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ayoub Bin Al Hurr,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [40: 45] So Allah Saved him from the evil of what they planned. Heasws said: ‘But, they had extended (their hands) upon him, and killed him, but do you know what Heazwj Saved him (from)? Heazwj Saved him from their strife in his Religion’.79

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ أَبِي جَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام لِأَصْحَابِهِ: اعْلَمُوا أَنَّ الْقُرْآنَ هُدَى اللَّيْلِ وَ النَّهَارِ، وَنُورُ اللَّيْلِ الْمُظْلِمِ عَلى مَا كَانَ مِنْ جَهْدٍ وَفَاقَةٍ، فَإِذَا حَضَرَتْ بَلِيَّةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ، وَإِذَا نَزَلَتْ نَازِلَةٌ فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ؛ وَاعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ، وَالْحَرِيبَ مَنْ حُرِبَ دِينَهُ، أَلَا وَإِنَّهُ لَافَقْرَ بَعْدَ الْجَنَّةِ، أَلَا وَإِنَّهُ لَاغِنى بَعْدَ النَّارِ، لَايُفَكُّ أَسِيرُهَا، وَلَا يَبْرَأُ ضَرِيرُهَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Abu Jameela who said,

‘Abu Abdullahasws said: ‘It was in the bequest of Amir Al-Momineenasws to hisasws companions: ‘Know, that the Quran is a Guidance, day and night, and a light in the darkness of the night upon whatever was from the stress and destitution. So when an affliction presents itself, so make your wealth to be below your own selves, and when the descent (affliction) descends, so make yourselves to be below your Religion.

And know, that the destroyed one, is the one whose Religion is destroyed, and the ruined one is the one whose Religion is ruined. Indeed! There is no poverty after the (entry into the) Paradise, nor a richness after (entry into the) Hell. There is neither a freedom for its captives nor is there a cure for its harmed ones’.80

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « سَلَامَةُ الدِّينِ وَصِحَّةُ الْبَدَنِ خَيْرٌ مِنَ الْمَالِ؛ وَالْمَالُ زِينَةٌ‌ مِنْ زِينَةِ الدُّنْيَا حَسَنَةٌ ».

مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ، عَنِ الْفُضَيْلِ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام، مِثْلَهُ.

Ali, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘Safety of the Religion and good health of the body is better than the wealth, and the wealth is an adornment from the adornments of the world, an excellence’.

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad, from Rabie, from Al Fuzayl, from Abu Ja’farasws – similar to it.81

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: كَانَ رَجُلٌ يَدْخُلُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام مِنْ أَصْحَابِهِ، فَغَبَرَ زَمَاناً لَايَحُجُّ، فَدَخَلَ عَلَيْهِ بَعْضُ مَعَارِفِهِ، فَقَالَ لَهُ: « فُلَانٌ مَا فَعَلَ؟ » قَالَ: فَجَعَلَ يُضَجِّعُ الْكَلَامَ يَظُنُّ أَنَّهُ إِنَّمَا يَعْنِي الْمَيْسَرَةَ وَالدُّنْيَا، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَيْفَ دِينُهُ؟ » فَقَالَ: كَمَا تُحِبُّ، فَقَالَ: « هُوَ وَاللهِ الْغِنى ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Yunus Bin Yaqoub, from one of his companions who said,

‘A man from hisasws used to come over to Abu Abdullahasws, but he was absent for a time not performing Hajj. So one of his acquaintances came over to himasws. So heasws said to him: ‘So and so, what happened?’ So he went on laying down the speech, thinking that he, rather, had become rich, the affluent, and the worldly. So Abu Abdullahasws said: ‘How is his Religion?’ So he said, ‘Just as youasws love’. So heasws said: ‘By Allahazwj! It is the richness’.82

97- بَابُ التَّقِيَّةِ‌

Chapter 97 – The Dissimulation (Taqiyya)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (أُولئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِما صَبَرُوا) قَالَ: « بِمَا صَبَرُوا عَلَى التَّقِيَّةِ »، (وَيَدْرَؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ) قَالَ: « الْحَسَنَةُ: التَّقِيَّةُ، وَالسَّيِّئَةُ: الْإِذَاعَةُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and someone else,

(It has been narrated) from Abu Abullahasws regarding the Words of Allahazwj Mighty and Majestic [28: 54] These shall be Granted their reward twice, because they were patient. Heasws said: ‘Due to what they were patient upon the dissimulation (Taqiyya) and they repelled evil with good. Heasws said: ‘The good deed is the dissimulation (Taqiyya), and the evil is the broadcasting’.83

2. ابْنُ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عُمَرَ الْأَعْجَمِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَبَا عُمَرَ، إِنَّ تِسْعَةَ أَعْشَارِ الدِّينِ فِي التَّقِيَّةِ، وَلَا دِينَ لِمَنْ لَاتَقِيَّةَ لَهُ، وَالتَّقِيَّةُ فِي كُلِّ شَيْ‌ءٍ إِلاَّ فِي النَّبِيذِ وَالْمَسْحِ عَلَى الْخُفَّيْنِ ».

Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Umar Al A’ajamy who said,

‘Abu Abdullahasws said: ‘O Abu Umar! Nine-tenths of the Religion is in dissimulation (Taqiyya), and there is no Religion for the one who does not practice dissimulation (Taqiyya); and the dissimulation (Taqiyya) is regarding everything except regarding Al-Nabeez (an intoxicating drink) and the wiping upon the two socks (during ablution)’.84

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « التَّقِيَّةُ مِنْ دِينِ اللهِ » قُلْتُ: مِنْ دِينِ اللهِ؟ قَالَ: « إِي وَاللهِ، مِنْ دِينِ اللهِ؛ وَلَقَدْ قَالَ يُوسُفُ: (أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ) وَاللهِ مَا كَانُوا سَرَقُوا شَيْئاً؛ وَلَقَدْ قَالَ إِبْرَاهِيمُ: (إِنِّي سَقِيمٌ) وَاللهِ مَا كَانَ سَقِيماً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Baseer who said, ‘Abu Abdullahasws said: ‘The dissimulation (Taqiyya) is from the Religion of Allahazwj’. I said, ‘From the Religion of Allahazwj?’ Heasws said: ‘Yes, by Allahazwj! From the Religion of Allahazwj, and Yusufas has said [12: 70] O caravan! You are stealing. By Allahazwj! They had not stolen anything. And Ibrahimas had said [37: 89] Then he said: I feel sick. By Allahazwj! Heas was not sick’.85

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ، عَنْ حَبِيبِ بْنِ بِشْرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « سَمِعْتُ أَبِي عليه‌السلام يَقُولُ: لَاوَاللهِ، مَا عَلى وَجْهِ الْأَرْضِ شَيْ‌ءٌ أَحَبَّ إِلَيَّ مِنَ التَّقِيَّةِ؛ يَا حَبِيبُ، إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللهُ؛ يَا حَبِيبُ، مَنْ لَمْ تَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللهُ؛ يَا حَبِيبُ، إِنَّ النَّاسَ إِنَّمَا هُمْ فِي هُدْنَةٍ، فَلَوْ قَدْ كَانَ ذلِكَ، كَانَ هذَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed altogether from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Husayn Bin Abu Al A’ala, from Habeeb Bin Bishr who said,

‘Abu Abdullahasws said: ‘I heard myasws fatherasws saying: ‘No, by Allahazwj! There is nothing on the face of the earth more beloved to measws than the dissimulation (Taqiyya). O Habeeb! The one who had dissimulation for him, Allahazwj would Elevate him. O Habeeb! The one who does not happen to have dissimulation (Taqiyya) for him, Allahazwj would Place him down. O Habeeb! The people, rather, they are in a truce (cessation of hostilities). So if that (hostilities) had been there, this (dissimulation) would be there’.86

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ جَابِرٍ الْمَكْفُوفِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اتَّقُوا عَلى دِينِكُمْ، فَاحْجُبُوهُ بِالتَّقِيَّةِ، فَإِنَّهُ‌ لَا إِيمَانَ لِمَنْ لَاتَقِيَّةَ لَهُ، إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ؛ لَوْ أَنَّ الطَّيْرَ تَعْلَمُ مَا فِي أَجْوَافِ النَّحْلِ، مَا بَقِيَ مِنْهَا شَيْ‌ءٌ إِلاَّ أَكَلَتْهُ؛ وَلَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَافِكُمْ ـ أَنَّكُمْ تُحِبُّونَّا أَهْلَ الْبَيْتِ ـ لَأَكَلُوكُمْ بِأَلْسِنَتِهِمْ، وَلَنَحَلُوكُمْ فِي السِّرِّ وَالْعَلَانِيَةِ؛ رَحِمَ اللهُ عَبْداً مِنْكُمْ كَانَ عَلى وَلَايَتِنَا ».

Abu Ali Al Ashary, from Al hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Jabir Al Makouf, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘Be fearful upon your Religion, and veil upon it with the dissimulation (Taqiyya), for there is no Eman for the one who has not dissimulation (Taqiyya) for him. But rather, you all are among the people like the bees are among the birds. If the birds come to know what is in the interior of the bees, nothing would remain from it except that they would eat it up, and if the people come to know what is in your insides, that you are loving usasws, the Peopleasws of the Household, they would eat you up with their tongues, and destroy you in private as well as public. May Allahazwj be Merciful upon a servant from you all who was upon ourasws Wilayah’.87

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَلا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ) قَالَ: « الْحَسَنَةُ: التَّقِيَّةُ، وَالسَّيِّئَةُ: الْإِذَاعَةُ ». وَقَوْلِهِ عَزَّ وَجَلَّ: (ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ (السَّيِّئَةَ) قَالَ: « الَّتِي هِيَ أَحْسَنُ: التَّقِيَّةُ، (فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ) ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [41: 34] And the good and the evil are not alike. Heasws said: ‘The good deed is the dissimulation (Taqiyya), and the evil is the broadcasting’.

And (about) the Words of the Mighty and Majestic [41: 34] Refute (evil) with what is best. Heasws said: ‘That which is the best, is the dissimulation (Taqiyya) So if there is enmity between you and him, as if it is an intimate friend’.88

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَمْرٍو الْكِنَانِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَبَا عَمْرٍو، أَرَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ، أَوْ أَفْتَيْتُكَ بِفُتْيَا، ثُمَّ جِئْتَنِي بَعْدَ ذلِكَ، فَسَأَلْتَنِي عَنْهُ، فَأَخْبَرْتُكَ بِخِلَافِ مَا كُنْتُ أَخْبَرْتُكَ، أَوْ أَفْتَيْتُكَ بِخِلَافِ ذلِكَ بِأَيِّهِمَا كُنْتَ تَأْخُذُ؟ »

قُلْتُ: بِأَحْدَثِهِمَا، وَأَدَعُ الْآخَرَ.

فَقَالَ: « قَدْ أَصَبْتَ يَا أَبَا عَمْرٍو، أَبَى اللهُ إِلاَّ أَنْ يُعْبَدَ سِرّاً، أَمَا وَاللهِ لَئِنْ فَعَلْتُمْ ذلِكَ إِنَّهُ لَخَيْرٌ لِي وَلَكُمْ، وَ أَبَى اللهُ ـ عَزَّ وَجَلَّ ـ لَنَا وَلَكُمْ فِي دِينِهِ إِلاَّ التَّقِيَّةَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Amro Al Kinany who said,

‘Abu Abdullahasws said: ‘O Abu Amro! What is your view if Iasws were to narrate to you a Hadeeth or issue a Verdict to you, then you come over to me after that and ask me about it, so Iasws inform you with different to what Iasws had informed you beforehand, or issue a verdict different (statement) to that, which of the two would you be taking with?’ I said, ‘With the latest of the two and leave the other one’.

So heasws said: ‘ You are correct, O Abu Amro! Allahazwj Refused except that Heazwj be worshipped in secret. But, by Allahazwj, if you all were to do that it would be better for measws and for you all; and Allahazwj Mighty and Majestic Refused for usasws and you all with regards to Hisazwj Religion, except for the dissimulation’.89

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ دُرُسْتَ الْوَاسِطِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيَشْهَدُونَ الْأَعْيَادَ، وَيَشُدُّونَ الزَّنَانِيرَ، فَأَعْطَاهُمُ اللهُ أَجْرَهُمْ مَرَّتَيْنِ ».

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Dorost Al Wasity who said,

‘Abu Abdullahasws said: ‘No dissimulation (Taqiyya) of any one of you has reached the dissimulation (Taqiyya) of the Companions of the cave (As’hab Al-Kahf). They used to attend the festivals and were tightening the sashes, so Allahazwj would be Giving them their Recompense, twice’.90

9. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنْ حَمَّادِ بْنِ وَاقِدٍ اللَّحَّامِ، قَالَ: اسْتَقْبَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام فِي طَرِيقٍ، فَأَعْرَضْتُ عَنْهُ بِوَجْهِي، وَمَضَيْتُ، فَدَخَلْتُ عَلَيْهِ بَعْدَ ذلِكَ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنِّي لَأَلْقَاكَ، فَأَصْرِفُ وَجْهِي كَرَاهَةَ أَنْ أَشُقَّ عَلَيْكَ؟

فَقَالَ لِي: « رَحِمَكَ اللهُ، وَلكِنَّ رَجُلاً لَقِيَنِي أَمْسِ فِي مَوْضِعِ كَذَا وَكَذَا، فَقَالَ: عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللهِ، مَا أَحْسَنَ وَلَا أَجْمَلَ ».

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Hammad Bin Waqad Al Lahaam who said,

‘I met Abu Abdullahasws in a road, but I turned my face away from himasws and continued. Then I went over to himasws after that, so I said, ‘May I be sacrificed for youasws! I met youasws but I turned my face away (but I) disliked it that it would be grievous upon youasws’. So heasws said to me: ‘May Allahazwj have Mercy on you! A man met measws yesterday in such and such a place, so he said, ‘Upon youasws be the greetings, O Abu Abdullahasws!’ How good (is your action), but (his pronouncing it in public was) not beautiful’.91

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: قِيلَ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ النَّاسَ يَرْوُونَ أَنَّ عَلِيّاً عليه‌السلام قَالَ عَلى مِنْبَرِ الْكُوفَةِ: « أَيُّهَا النَّاسُ، إِنَّكُمْ سَتُدْعَوْنَ إِلى سَبِّي، فَسُبُّونِي، ثُمَّ تُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي، فَلَا تَبَرَّؤُوا مِنِّي »؟

فَقَالَ: « مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلى عَلِيٍّ عليه‌السلام! »

ثُمَّ قَالَ: « إِنَّمَا قَالَ: إِنَّكُمْ سَتُدْعَوْنَ إِلى سَبِّي، فَسُبُّونِي، ثُمَّ سَتُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي، وَإِنِّي لَعَلى دِينِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، وَلَمْ يَقُلْ: لَاتَبَرَّؤُوا مِنِّي ».

فَقَالَ لَهُ السَّائِلُ: أَرَأَيْتَ، إِنِ اخْتَارَ الْقَتْلَ دُونَ الْبَرَاءَةِ؟

فَقَالَ: « وَاللهِ، مَا ذلِكَ عَلَيْهِ وَمَا لَهُ إِلاَّ مَا مَضى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ، حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ، فَأَنْزَلَ اللهُ ـ عَزَّ وَجَلَّ ـ فِيهِ: (إِلاّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ) فَقَالَ لَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم عِنْدَهَا: يَا عَمَّارُ، إِنْ عَادُوا فَعُدْ؛ فَقَدْ أَنْزَلَ اللهُ ـ عَزَّ وَجَلَّ ـ عُذْرَكَ، وَأَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘It was said to Abu Abdullahasws, ‘The people are reporting that Aliasws said upon the Pulpit of Al-Kufa: ‘O you people! You will be called to insulting measws, so insult measws. Then you would be called to denounce measws, but you will not denounce measws’. So heasws said: ‘How frequently the people lie against Aliasws’.

Then heasws said: ‘But rather, heasws said: ‘You would be called to insult measws, so insult measws, then you would be called to the disavowment from measws, and Iasws am upon the Religion of Muhammadsaww, but heasws did not say: ‘Do not disavow from measws’.

So the questioner said to himasws, ‘What is your view if I choose being killed instead of disavowment?’ So heasws said: ‘By Allahazwj! That would not be upon him, and what would be for him except what Ammar Bin Yasir passed upon where the people of Makkah coerced him, and his heart was at rest with the Eman? So Allahazwj Mighty and Majestic Revealed with regards to it [16: 106] except the one who is compelled while his heart is at rest on account of faith. So the Prophetsaww said to him during it: ‘O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allahazwj Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coeercing you)’.92

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامٍ الْكِنْدِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلاً يُعَيِّرُونَّا بِهِ؛ فَإِنَّ وَلَدَ السَّوْءِ يُعَيَّرُ وَالِدُهُ بِعَمَلِهِ، كُونُوا لِمَنِ انْقَطَعْتُمْ إِلَيْهِ زَيْناً، وَلَا تَكُونُوا عَلَيْهِ شَيْناً، صَلُّوا فِي عَشَائِرِهِمْ، وَعُودُوا مَرْضَاهُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَلَا يَسْبِقُونَكُمْ إِلى شَيْ‌ءٍ مِنَ الْخَيْرِ، فَأَنْتُمْ أَوْلى بِهِ مِنْهُمْ، وَاللهِ مَا عُبِدَ اللهُ بِشَيْ‌ءٍ أَحَبَّ إِلَيْهِ مِنَ الْخَبْ‌ءِ ». قُلْتُ: وَمَا الْخَبْ‌ءُ؟ قَالَ: « التَّقِيَّةُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Al Kindy who said,

‘I heard Abu Abdullahasws saying: ‘Beware of doing a deed weasws would be faulted with, for the evil child shames his father with his deed. Become an adornment for the one you cut yourselves off to and do not become a disgrace upon him. Help out among their clan, and console their sick ones, and attend their funerals, and do not let them precede you to the goodness, for you all are closer with it than them, and Allahazwj has not been worshipped with anything more Beloved to Himazwj that Al-Khab’. I said, ‘And what is Al-Khab?’ Heasws said: ‘The dissimulation (Taqiyya)’.93

12. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْقِيَامِ لِلْوُلَاةِ، فَقَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام: التَّقِيَّةُ مِنْ دِينِي وَدِينِ آبَائِي، وَلَا إِيمَانَ لِمَنْ لَاتَقِيَّةَ لَهُ ».

From him, from Ahmad Bin Muhammad, from Moammar Bin Khallad who said,

‘I asked Abu Al-Hassanasws about the standing up to the ruler. So heasws said: ‘Abu Ja’farasws said: ‘The dissimulation (Taqiyya) is from myasws Religion and the Religion of myasws forefathersasws, and there is no Eman for the one who has no dissimulation (Taqiyya) for him’.94

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ، وَصَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ ».

Ali Bin Ibrahim, from his father, from Hammad, from Rabi’e, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The dissimulation (Taqiyya) (is to be done) during every necessity, and its performer is more knowing with it where he should be indulging in it’.95

14. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام يَقُولُ: وَأَيُّ شَيْ‌ءٍ أَقَرُّ لِعَيْنِي مِنَ التَّقِيَّةِ؟ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ ».

Ali, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘And which thing is more delighting to myasws eyes than the dissimulation (Taqiyya). The dissimulation (Taqiyya) is a shield of the Momin’.96

15. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مُنِعَ مِيثَمٌ ـ رَحِمَهُ اللهُ ـ مِنَ التَّقِيَّةِ، فَوَ اللهِ لَقَدْ عَلِمَ أَنَّ هذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَأَصْحَابِهِ: (إِلاّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ) ».

Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

‘Abu Abdullahasws said to me: ‘What prevented Meysam, may Allahazwj have Mercy on him, from the dissimulation (Taqiyya)? By Allahazwj, he had known that this Verse was Revealed regarding Ammar and his companions [16: 106] except the one who is compelled while his heart is at rest on account of faith’.97

16. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ شُعَيْبٍ الْحَدَّادِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِيُحْقَنَ بِهَا الدَّمُ، فَإِذَا بَلَغَ الدَّمَ فَلَيْسَ تَقِيَّةٌ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Shuayb Al Haddad, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘But rather, the dissimulation (Taqiyya) has been Made to be for saving the blood by it. So when it comes to the blood (to be spilt anyway), then there would be no dissimulation (Taqiyya)’.98

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُلَّمَا تَقَارَبَ هذَا الْأَمْرُ، كَانَ أَشَدَّ لِلتَّقِيَّةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Every time this matter (rising of Al-Qaimasws) comes closer, the (need for) dissimulation (Taqiyya) intensifies’.99

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ إِسْمَاعِيلَ‌ الْجُعْفِيِّ وَمُعَمَّرِ بْنِ يَحْيَى بْنِ سَامٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَارَةَ، قَالُوا: سَمِعْنَا أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « التَّقِيَّةُ فِي كُلِّ شَيْ‌ءٍ يُضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللهُ لَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Ismail Al Ju’fy and Moammar Bin Yahya Bin Sam and Muhammad Bin Muslim and Zurara who all said:

‘We heard Abu Ja’farasws saying: ‘The dissimulation (Taqiyya) is with regards to everything the son of Adamas is compelled to. So Allahazwj has Permitted it for him’.100

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ مُسْكَانَ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « التَّقِيَّةُ تُرْسُ اللهِ بَيْنَهُ وَبَيْنَ خَلْقِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Hareyz,

(It has been narrated) from Abu Abdullahasws having said: ‘The dissimulation (Taqiyya) is a shield of Allahazwj, between Himazwj and Hisazwj creatures’.101

20. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ، عَنْ أَحْمَدَ بْنِ حَمْزَةَ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « خَالِطُوهُمْ بِالْبَرَّانِيَّةِ، وَخَالِفُوهُمْ بِالْجَوَّانِيَّةِ، إِذَا كَانَتِ‌ الْإِمْرَةُ صِبْيَانِيَّةً ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ahmad Bin Hamza, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

‘Abu Ja’farasws said: ‘Mix with them with outwardly (apparent) and oppose them inwardly (hidden) when the ruler is childish’.102

21. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ زَكَرِيَّا الْمُؤْمِنِ، عَنْ عَبْدِ اللهِ بْنِ أَسَدٍ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أُخِذَا، فَقِيلَ لَهُمَا: ابْرَءَا مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَبَرِئَ وَاحِدٌ مِنْهُمَا، وَأَبَى الْآخَرُ، فَخُلِّيَ سَبِيلُ الَّذِي بَرِئَ، وَقُتِلَ الْآخَرُ؟ فَقَالَ: « أَمَّا الَّذِي بَرِئَ فَرَجُلٌ فَقِيهٌ فِي دِينِهِ، وَأَمَّا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Zakariyya Al Momin, from Abdullah Bin Asad, from Abdullah Bin Ata’a who said,

‘I said to Abu Ja’farasws, ‘Two men from the people of Al-Kufa were seized, and it was said to them, ‘Disavow from Amir Al-Momineenasws’. So one of the two disavowed and the other one refused. So they freed the way of the one who did disavow and killed the other one’. So heasws said: ‘But as for the one who disavowed, so he is an understanding man in his Religion, and as for the one did not disavow, so he is a man who hastened to the Paradise’.103

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « احْذَرُوا عَوَاقِبَ الْعَثَرَاتِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih who said,

‘Abu Abdullahasws said: ‘Beware of the consequences of the slips (of the tongues)’.104

23. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « التَّقِيَّةُ تُرْسُ الْمُؤْمِنِ، وَ التَّقِيَّةُ حِرْزُ الْمُؤْمِنِ، وَلَا إِيمَانَ لِمَنْ لَاتَقِيَّةَ لَهُ؛ إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا، فَيَدِينُ اللهَ ـ عَزَّ وَجَلَّ ـ بِهِ فِيمَا بَيْنَهُ وَبَيْنَهُ، فَيَكُونُ لَهُ عِزّاً فِي الدُّنْيَا، وَنُوراً فِي الْآخِرَةِ، وَإِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا، فَيُذِيعُهُ، فَيَكُونُ لَهُ ذُلًّا فِي الدُّنْيَا، وَيَنْزِعُ اللهُ ـ عَزَّ وَجَلَّ ـ ذلِكَ النُّورَ مِنْهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abdullah Bin Abu Yafour who said,

‘I heard Abu Abdullahasws saying: ‘The dissimulation (Taqiyya) is a shield of the Momin, and the dissimulation (Taqiyya) is a protection of the Momin; and there is no Emān for the one who has no dissimulation (Taqiyya) for him. The servant to whom comes the Hadeeth from ourasws Ahadeeth, so he makes it a Religion of Allahazwj Mighty and Majestic with it, in what is between him and Himazwj, so there happens to be honour for him in the world and a light in the Hereafter; and the servant to whom comes the Hadeeth from ourasws Ahadeeth, but he broadcasts it, so there happens to be disgrace for him in the world, and Allahazwj Mighty and Majestic Removes that light from him’.105

98- بَابُ الْكِتْمَانِ‌

Chapter 98 – The Concealment

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « وَدِدْتُ وَاللهِ أَنِّي افْتَدَيْتُ خَصْلَتَيْنِ فِي الشِّيعَةِ لَنَا بِبَعْضِ لَحْمِ سَاعِدِي: النَّزَقَ، وَقِلَّةَ الْكِتْمَانِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘By Allahazwj! Iasws wish Iasws could redeem two characteristics which are in ourasws Shias with part of the flesh of myasws arms – the rashness and scarcity of the concealment’.106

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أُمِرَ النَّاسُ بِخَصْلَتَيْنِ، فَضَيَّعُوهُمَا، فَصَارُوا مِنْهُمَا عَلى غَيْرِ‌ شَيْ‌ءٍ: الصَّبْرِ، وَالْكِتْمَانِ ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Abu Asama Zayd Al Shahaam who said,

‘Abu Abdullahasws said: ‘The people have been commanded with (having) two characteristics, but they wasted these. Thus, they came to be upon something else. (These two things are – the patience and the concealment)’.107

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ يُونُسَ بْنِ عَمَّارٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا سُلَيْمَانُ، إِنَّكُمْ عَلى دِينٍ مَنْ كَتَمَهُ أَعَزَّهُ اللهُ، وَمَنْ أَذَاعَهُ أَذَلَّهُ اللهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Ammar, from Suleyman Bin Khalid who said,

‘Abu Abdullahasws said: ‘O Suleyman! You all are upon such a Religion that the one who conceals it, Allahazwj Honours him, and the one who broadcasts it, Allahazwj Humiliates him’.108

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: دَخَلْنَا عَلَيْهِ جَمَاعَةً، فَقُلْنَا: يَا ابْنَ رَسُولِ اللهِ، إِنَّا نُرِيدُ الْعِرَاقَ، فَأَوْصِنَا، فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لِيُقَوِّ شَدِيدُكُمْ ضَعِيفَكُمْ، وَلْيَعُدْ غَنِيُّكُمْ عَلى فَقِيرِكُمْ، وَلَا تَبُثُّوا سِرَّنَا، وَلَا تُذِيعُوا أَمْرَنَا، وَإِذَا جَاءَكُمْ عَنَّا حَدِيثٌ، فَوَجَدْتُمْ عَلَيْهِ شَاهِداً أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللهِ، فَخُذُوا بِهِ، وَإِلاَّ فَقِفُوا عِنْدَهُ، ثُمَّ رُدُّوهُ إِلَيْنَا حَتّى يَسْتَبِينَ لَكُمْ، وَاعْلَمُوا أَنَّ الْمُنْتَظِرَ لِهذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ؛ وَمَنْ أَدْرَكَ قَائِمَنَا، فَخَرَجَ مَعَهُ، فَقَتَلَ عَدُوَّنَا، كَانَ لَهُ مِثْلُ أَجْرِ عِشْرِينَ شَهِيداً؛ وَمَنْ قُتِلَ مَعَ‌ قَائِمِنَا، كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةٍ وَعِشْرِينَ شَهِيداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘We went over to himasws as a group, so we said, ‘O sonasws of Rasool-Allahsaww! We want (to go to) Al-Iraq, so advise us’. So Abu Ja’farasws said: ‘Let your strong ones strengthen your weak ones, and let your rich ones assist your poor ones, and neither divulge ourasws secrets nor broadcast ourasws matter. And, whenever a Hadeeth comes to you from usasws, and you find a proof over it, or two proofs from the Book of Allahazwj, then take with it, or else, pause during it, then refer it back to usasws until it is clarified for you.

And know that the one awaiting for this matter (rising of Al-Qaimasws), for him would be a Recompense like for the Fasting one (during the day), the standing one (for the Salat during the night). And the one who comes across ourasws Qaimasws, so he goes out with himasws and kills ourasws enemies, for him would be a Recompense like for twenty martyrs. And the one who is killed with ourasws Qaimasws, would have for him a Recompense like for twenty five martyrs’.109

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ الْأَعْلى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّهُ لَيْسَ مِنِ احْتِمَالِ أَمْرِنَا التَّصْدِيقُ لَهُ وَالْقَبُولُ فَقَطُّ؛ مِنِ احْتِمَالِ أَمْرِنَا سَتْرُهُ وَصِيَانَتُهُ مِنْ غَيْرِ أَهْلِهِ، فَأَقْرِئْهُمُ السَّلَامَ، وَقُلْ لَهُمْ: رَحِمَ اللهُ عَبْداً اجْتَرَّ مَوَدَّةَ النَّاسِ إِلى نَفْسِهِ، حَدِّثُوهُمْ بِمَا يَعْرِفُونَ، وَاسْتُرُوا عَنْهُمْ مَا يُنْكِرُونَ ».

ثُمَّ قَالَ: « وَاللهِ، مَا النَّاصِبُ لَنَا حَرْباً بِأَشَدَّ عَلَيْنَا مَؤُونَةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُ، فَإِذَا عَرَفْتُمْ مِنْ عَبْدٍ إِذَاعَةً، فَامْشُوا إِلَيْهِ وَرُدُّوهُ عَنْهَا، فَإِنْ قَبِلَ مِنْكُمْ، وَإِلاَّ فَتَحَمَّلُوا عَلَيْهِ بِمَنْ يُثَقِّلُ عَلَيْهِ وَيَسْمَعُ مِنْهُ، فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ، فَيَلْطُفُ فِيهَا حَتّى تُقْضى لَهُ، فَالْطُفُوا فِي حَاجَتِي كَمَا تَلْطُفُونَ فِي حَوَائِجِكُمْ، فَإِنْ‌ هُوَ قَبِلَ مِنْكُمْ، وَإِلاَّ فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ، وَلَا تَقُولُوا: إِنَّهُ يَقُولُ وَيَقُولُ؛ فَإِنَّ ذلِكَ يُحْمَلُ عَلَيَّ وَعَلَيْكُمْ؛ أَمَا وَاللهِ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ، لَأَقْرَرْتُ أَنَّكُمْ أَصْحَابِي، هذَا أَبُو حَنِيفَةَ لَهُ أَصْحَابٌ، وَهذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ، وَأَنَا امْرُؤٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَعَلِمْتُ كِتَابَ اللهِ، وَفِيهِ تِبْيَانُ كُلِّ شَيْ‌ءٍ: بَدْءِ الْخَلْقِ، وَأَمْرِ السَّمَاءِ، وَأَمْرِ الْأَرْضِ، وَأَمْرِ الْأَوَّلِينَ، وَأَمْرِ الْآخِرِينَ، وَأَمْرِ مَا كَانَ، وَأَمْرِ مَا يَكُونُ، كَأَنِّي أَنْظُرُ إِلى ذلِكَ نُصْبَ عَيْنِي ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul A’ala who said,

‘I heard Abu Abdullahasws saying: ‘The bearing of ourasws matter is not the ratification of it and the acceptance only. From the bearing of ourasws matter is the veiling it and the safeguarding it from other than its deserving ones. So convey the greetings to them and say to them, ‘May Allahazwj have Mercy on a servant who attracts the cordiality of the people to himself, narrating to them with what they are recognising, and concealing from them what they are denying’.

Then heasws said: ‘The Hostile ones (Nasibis) who establish war with weapons against usasws are not more difficult upon usasws than the speaker upon usasws with what weasws dislike. So when you recognise a broadcast from a servant, then walk to him and repel him from it. So if he accepts from you (fine), or else load upon him with the one who is heavy upon him, and he would listen from him.

So if the man from you were to seek the need, then let him be moderate during it until it is fulfilled for him, and therefore you should be moderate regarding myasws needs just as you are being moderate regarding your own needs. So if he were to accept from you (fine), or else repulse his words to be under your feet and do not be saying, ‘He is saying, and he is saying’, for that would be loaded upon measws and upon you. But, by Allahazwj, if you all were to be saying what Iasws am saying, Iasws would have acknowledge that you are myasws companions.

This is Abu Haneefa for whom there are companions, and this is Al-Hassan Al-Basry for whom there are companions, and Iasws am a man from Qureysh who has been born unto Rasool-Allahsaww, and Iasws know the Book of Allahazwj, and therein is an explanation of everything, the beginning of the creation, and the matters of the sky, and matters of the earth, and matters of the former ones, and matters of the later ones, and matters of what has happened, and matters of what will be happening. It is as if Iasws am looking at that established in front of myasws eyes’.110

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « مَا زَالَ سِرُّنَا مَكْتُوماً حَتّى صَارَ فِي يَدَيْ وُلْدِ كَيْسَانَ، فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ‌ وَقُرَى السَّوَادِ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullahasws having said to me: ‘Ourasws secrets have not ceased to be concealed until they came to be in myasws hands. The children of Kaysan are narrating with it in the roads and towns of multitude’.111

7. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « وَاللهِ، إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَأَفْقَهُهُمْ وَأَكْتَمُهُمْ لِحَدِيثِنَا، وَإِنَّ أَسْوَأَهُمْ عِنْدِي حَالاً وَأَمْقَتَهُمْ لَلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَيُرْوى عَنَّا، فَلَمْ يَقْبَلْهُ، اشْمَأَزَّ مِنْهُ وَجَحَدَهُ، وَكَفَّرَ مَنْ دَانَ بِهِ، وَهُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ، وَإِلَيْنَا أُسْنِدَ، فَيَكُونَ بِذلِكَ خَارِجاً مِنْ وَلَايَتِنَا ».

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda Al Haza’a who said,

‘I heard Abu Ja’farasws saying: ‘By Allahazwj! The most beloved of myasws companions to measws is the most pious of them, and most understanding of the, and the most concealing of them of ourasws Hadeeth; and the one of the most evil of states of them in myasws presence and the most detestable is the one who when he hears the Hadeeth linked to usasws, and is being reports as being from usasws, but he does not accept it and is constricted from it, and fights against it, and disbelieves from making a Religion with it, and he does not know perhaps the Hadeeth is coming out from usasws, and to usasws is the link, therefore, due to that, he would happen to exit from ourasws Wilayah’.112

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ يَحْيى، عَنْ حَرِيزٍ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا مُعَلّى، اكْتُمْ أَمْرَنَا، وَلَا تُذِعْهُ، فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَلَمْ يُذِعْهُ، أَعَزَّهُ اللهُ بِهِ فِي الدُّنْيَا، وَجَعَلَهُ نُوراً بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يَقُودُهُ إِلَى الْجَنَّةِ؛ يَا مُعَلّى، مَنْ أَذَاعَ أَمْرَنَا وَلَمْ يَكْتُمْهُ، أَذَلَّهُ اللهُ بِهِ فِي الدُّنْيَا، وَنَزَعَ النُّورَ مِنْ بَيْنِ عَيْنَيْهِ فِي الْآخِرَةِ، وَجَعَلَهُ ظُلْمَةً تَقُودُهُ إِلَى النَّارِ؛ يَا مُعَلّى، إِنَّ التَّقِيَّةَ مِنْ دِينِي وَدِينِ آبَائِي، وَلَا دِينَ لِمَنْ لَاتَقِيَّةَ لَهُ، يَا مُعَلّى، إِنَّ اللهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ، كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ؛ يَا مُعَلّى، إِنَّ الْمُذِيعَ لِأَمْرِنَا كَالْجَاحِدِ لَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Hareyz, from Moalla Bin Khunays who said,

‘Abu Abdullahasws said: ‘O Moalla! Conceal ourasws matter and do not broadcast it, for the one who conceals ourasws matter and does not broadcast would be Honoured by Allahazwj in the world due to it, and Heazwj would Make a light to be in between his eyes in the Hereafter, guiding him to the Paradise.

O Moalla! The one who broadcasts ourasws matter and does not conceal it, Allahazwj would Humiliate him in the world due to it, and Remove the light from in between his eyes in the Hereafter, and Make a darkness to be for him, guiding him to the Fire.

O Moalla! The dissimulation is from myasws Religion and the Religion of myasws forefathersasws; and there is no Religion for the one who has no dissimulation (Taqiyya) for him.

O Moalla! Allahazwj Loves to be worshipped in the privacy just as Heazwj Loves to be worshipped openly.

O Moalla! The broadcaster of ourasws matter is like the rejector of it’.113

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « أَخْبَرْتَ بِمَا أَخْبَرْتُكَ بِهِ أَحَداً؟ » قُلْتُ: لَا، إِلاَّ‌ سُلَيْمَانَ بْنَ خَالِدٍ، قَالَ: « أَحْسَنْتَ، أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ:

|  |  |  |
| --- | --- | --- |
| فَلَا يَعْدُوَنْ سِرِّي وَسِرُّكَ ثَالِثاً |  | أَلَا كُلُّ سِرٍّ جَاوَزَ اثْنَيْنِ شَائِعٌ؟ ». |

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Marwan Bin Muslim, from Ammar who said,

‘Abu Abdullahasws said to me: ‘Did you inform anyone with what Iasws informed you with?’ I said, ‘No, except for Suleyman Bin Khalid’. Heasws said: ‘You have done well. Have you not heard the words of the poet –’Do not be repeating my secret and your secret to a third one! Indeed! Every secret exceeding two (has become) common (knowledge)’.114

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عليه‌السلام عَنْ مَسْأَلَةٍ، فَأَبى وَأَمْسَكَ، ثُمَّ قَالَ: « لَوْ أَعْطَيْنَاكُمْ كُلَّ مَا تُرِيدُونَ كَانَ شَرّاً لَكُمْ، وَأُخِذَ بِرَقَبَةِ صَاحِبِ هذَا الْأَمْرِ.

قَالَ أَبُو جَعْفَرٍ عليه‌السلام: وَلَايَةُ اللهِ أَسَرَّهَا إِلى جَبْرَئِيلَ عليه‌السلام، وَأَسَرَّهَا جَبْرَئِيلُ إِلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، وَأَسَرَّهَا مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم إِلى عَلِيٍّ عليه‌السلام، وَأَسَرَّهَا عَلِيٌّ عليه‌السلام إِلى مَنْ شَاءَ اللهُ، ثُمَّ أَنْتُمْ تُذِيعُونَ ذلِكَ، مَنِ الَّذِي أَمْسَكَ حَرْفاً سَمِعَهُ؟

قَالَ أَبُو جَعْفَرٍ عليه‌السلام: فِي حِكْمَةِ آلِ دَاوُدَ: يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكاً لِنَفْسِهِ، مُقْبِلاً عَلى شَأْنِهِ، عَارِفاً بِأَهْلِ زَمَانِهِ، فَاتَّقُوا اللهَ، وَلَا تُذِيعُوا حَدِيثَنَا، فَلَوْلَا أَنَّ اللهَ‌ يُدَافِعُ عَنْ أَوْلِيَائِهِ، وَيَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ.

أَمَا رَأَيْتَ مَا صَنَعَ اللهُ بِآلِ بَرْمَكَ، وَمَا انْتَقَمَ اللهُ لِأَبِي الْحَسَنِ عليه‌السلام، وَقَدْ كَانَ بَنُو الْأَشْعَثِ عَلى خَطَرٍ عَظِيمٍ، فَدَفَعَ اللهُ عَنْهُمْ بِوَلَايَتِهِمْ لِأَبِي الْحَسَنِ عليه‌السلام، وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هؤُلَاءِ الْفَرَاعِنَةِ، وَمَا أَمْهَلَ اللهُ لَهُمْ، فَعَلَيْكُمْ بِتَقْوَى اللهِ، وَلَا تَغُرَّنَّكُمُ الدُّنْيَا، وَلَا تَغْتَرُّوا بِمَنْ قَدْ أُمْهِلَ لَهُ، فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Abu Al-Hassan Al-Rezaasws a question, but heasws refused (to answer) and withheld, then said: ‘Ifasws were to give you everything what you want, it would (bring about) evil to you and the one (found to be) with this matter would be seized by the neck.

Abu Ja’farasws said: ‘The Wilayah of Allahazwj was secrectly conveyed to Jibraeelas, and Jibraeelas secretly conveyed it to Muhammadsaww, and Muhammadsaww secretly conveyed it to Aliasws, and Aliasws secretly conveyed it to whoever Allahazwj so Desired it (to be conveyed to). Then, you all are broadcasting that. Who is the one who has withheld (even) a single word which he heard?’

Abu Ja’farasws said: ‘In the wisdom of the progeny of Dawoodas (it is), ‘it is befitting for the Muslim that he happens to be in control of himself, determined upon his affairs, recognising the people of his time period. Therefore fear Allahazwj and do not be broadcasting ourasws Ahadeeth, if not, Allahazwj would Defend Hisazwj friends and exact Retribution fromHisazwj enemies.

Have you not seen what Allahazwj Did with the progeny of Barmak and what Retribution Allahazwj Exacted for Abu Al-Hassanasws? And it was so that the Clan of Al-Ash’as was upon a great danger, so Allahazwj Defended them due to their Wilayah for Abu Al-Hassanasws. And you all are in Al-Iraq. You are seeing the deeds of these Pharaohs (tyrants), and what Respite Allahazwj has for them. Therefore, it is upon you with the fearing of Allahazwj, and neither be deceived by the life of the world nor deceived by the one who has Respite for him, for it is as if the matter (Rising of Al-Qaimasws) have (almost) arrived to you’.115

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عُمَرَ بْنِ أَبَانٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: طُوبى لِعَبْدٍ نُوَمَةٍ عَرَفَهُ اللهُ وَلَمْ يَعْرِفْهُ النَّاسُ، أُولئِكَ مَصَابِيحُ الْهُدى، وَيَنَابِيعُ الْعِلْمِ، يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ، لَيْسُوا بِالْمَذَايِيعِ الْبُذُرِ، وَلَا بِالْجُفَاةِ الْمُرَائِينَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Umar Bin Aban, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Rasool-Allahsaww said: ‘Touba (a tree in Paradise) is for the obscure servant. Allahazwj Recognises him and the people do not recognise him. They are the lanterns of guidance and fountains of knowledge, every dark strife brightens up. They are not with the broadcasting of the seeding (imparted knowledge), nor are they with the quarrelsome hypocrites’.116

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ: عَنْ أَبِي عَبْدِاللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: طُوبى لِكُلِّ عَبْدٍ نُوَمَةٍ لَايُؤْبَهُ لَهُ، يَعْرِفُ النَّاسَ وَلَا يَعْرِفُهُ النَّاسُ، يَعْرِفُهُ اللهُ مِنْهُ بِرِضْوَانٍ، أُولئِكَ مَصَابِيحُ الْهُدى، تَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ، وَيُفْتَحُ لَهُمْ بَابُ كُلِّ رَحْمَةٍ، لَيْسُوا بِالْبُذُرِ الْمَذَايِيعِ، وَلَا الْجُفَاةِ الْمُرَائِينَ ».

وَقَالَ: « قُولُوا الْخَيْرَ؛ تُعْرَفُوا بِهِ، وَاعْمَلُوا الْخَيْرَ؛ تَكُونُوا مِنْ أَهْلِهِ، وَلَا تَكُونُوا عُجُلاً مَذَايِيعَ؛ فَإِنَّ خِيَارَكُمُ الَّذِينَ إِذَا نُظِرَ إِلَيْهِمْ ذُكِرَ اللهُ، وَشِرَارَكُمُ الْمَشَّاؤُونَ بِالنَّمِيمَةِ، الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ، الْمُبْتَغُونَ لِلْبُرَآءِ الْمَعَايِبَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Hassan Al Isbahany,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Touba (a tree in Paradise) is for every obscure servant. It is irrelevant whether the people know him or they do not know him (famous or not). Allahazwj does Recognise him from them with Pleasure. They are the lanterns of guidance. Every dark strife brightens up from them, and the door of every Mercy opens up for them. They are neither with the broadcasting of the seeding (imparted knowledge), nor are they with the quarrelsome hypocrites’.

And heasws said: ‘Speak well, you will be recognised by it, and do good works, you would become from its rightful ones, and do not become hasty broadcasters, for the best ones of you are those who whey they are looked at, Allahazwj is remembered; and the most evil ones of you are the slanderers with the gossip, the separators between the loved ones, the seekers of the faults of the righteous ones’.117

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَمَّنْ أَخْبَرَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كُفُّوا أَلْسِنَتَكُمْ، وَالْزَمُوا بُيُوتَكُمْ؛ فَإِنَّهُ لَايُصِيبُكُمْ أَمْرٌ تُخَصُّونَ بِهِ أَبَداً، وَلَا تَزَالُ الزَّيْدِيَّةُ لَكُمْ وِقَاءً أَبَداً ».

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from the one who informed him who said,

‘Abu Abdullahasws said: ‘Restrain your tongues and bind (yourselves) to your houses, so no matter would hit you specialising you with it, ever, nor would the Zaidites cease to be shielding you, ever!’118

14. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى: عَنْ أَبِي الْحَسَنِ صَلَوَاتُ اللهِ عَلَيْهِ، قَالَ: « إِنْ كَانَ فِي يَدِكَ هذِهِ شَيْ‌ءٌ، فَإِنِ اسْتَطَعْتَ أَنْ لَاتَعْلَمَ هذِهِ، فَافْعَلْ ».

قَالَ: وَكَانَ عِنْدَهُ إِنْسَانٌ، فَتَذَاكَرُوا الْإِذَاعَةَ، فَقَالَ: « احْفَظْ لِسَانَكَ؛ تُعَزَّ، وَلَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ؛ فَتَذِلَّ ».

From him, from Usman Bin Isa,

(It has been narrated) from Abu Al-Hassanasws having said: ‘If it was so that this matter (Al-Wilayah) was in your hands and you have the capacity that you do not teach this, then do so’.

He (the narrator) said, ‘And it was so that in hisasws presence were some people, and they mentioned the broadcasting, so heasws said: ‘Preserve your tongues, you would be honoured, and do not enable the people to sit upon your necks, for you would be disgraced’.119

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ خَالِدِ بْنِ نَجِيحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَمْرَنَا مَسْتُورٌ مُقَنَّعٌ بِالْمِيثَاقِ، فَمَنْ هَتَكَ عَلَيْنَا أَذَلَّهُ اللهُ ».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullahasws having said: ‘Ourasws matter is veiled, masked by the Covenant. So the one who tears (the veil) upon us, Allahazwj would Disgrace him’.120

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ يَحْيى جَمِيعاً، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ أَبَانٍ، عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « نَفَسُ الْمَهْمُومِ لَنَا الْمُغْتَمِّ لِظُلْمِنَا تَسْبِيحٌ، وَهَمُّهُ لِأَمْرِنَا عِبَادَةٌ، وَكِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللهِ ».

قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ: اكْتُبْ هذَا بِالذَّهَبِ؛ فَمَا كَتَبْتَ شَيْئاً أَحْسَنَ مِنْهُ.

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Muhammad Bin Saeed Bin Gazwan, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

‘I heard Abu Abdullahasws saying: ‘A concerned sigh for usasws due the grief for the injustices upon usasws, is a Glorification, and thinking of ourasws matter is a worship, and concealment of ourasws secrets is Jihād in the Way of Allahazwj’.

Muhammad Bin Saeed said to me, ‘Write this in gold, for you will not be writing anything more excellent than it’.121

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 8

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 10

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 11

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 1

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 2

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 3

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 4

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 5

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 1

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 2

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 3

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 4

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 5

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 6

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 7

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 8

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 9

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 10

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 11

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 12

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 13

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 14

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 15

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 16

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 17

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 18

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 19

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 20

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 1

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 2

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 3

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 4

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 5

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 1

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 2

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 3

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 4

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 5

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 6

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 7

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 8

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 9

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 89 H 1

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 1

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 2

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 3

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 4

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 5

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 6

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 1

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 2

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 3

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 4

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 5

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 6

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 7

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 1

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 2

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 3

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 93 H 1

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 1

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 2

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 3

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 4

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 5

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 6

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 7

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 1

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 2

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 3

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 4

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 96 H 1

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 96 H 2

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 96 H 3

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 96 H 4

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 1

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 2

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 3

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 4

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 5

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 6

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 7

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 8

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 9

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 10

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 11

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 12

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 13

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 14

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 15

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 16

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 17

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 18

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 19

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 20

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 21

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 22

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 23

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 1

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 2

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 3

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 4

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 5

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 6

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 7

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 8

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 9

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 10

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 11

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 12

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 13

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 14

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 15

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 16

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (8)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

99- بَابُ الْمُؤْمِنِ وَعَلَامَاتِهِ وَصِفَاتِهِ

Chapter 99 –The Momin, and his signs, and his description

1. مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ دَاهِرٍ، عَنِ الْحَسَنِ بْنِ يَحْيى، عَنْ قُثَمَ بْنِ أَبِي قَتَادَةَ الْحَرَّانِيِّ، عَنْ عَبْدِ اللهِ بْنِ يُونُسَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَامَ رَجُلٌ ـ يُقَالُ لَهُ: هَمَّامٌ، وَكَانَ عَابِداً نَاسِكاً مُجْتَهِداً ـ إِلى أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام وَهُوَ يَخْطُبُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّنَا نَنْظُرُ إِلَيْهِ.

فَقَالَ: يَا هَمَّامُ، الْمُؤْمِنُ هُوَ الْكَيِّسُ الْفَطِنُ، بِشْرُهُ فِي وَجْهِهِ، وَحُزْنُهُ فِي قَلْبِهِ، أَوْسَعُ شَيْ‌ءٍ صَدْراً، وَأَذَلُّ شَيْ‌ءٍ نَفْساً، زَاجِرٌ عَنْ كُلِّ فَانٍ، حَاضٌّ عَلى كُلِّ حَسَنٍ، لَاحَقُودٌ وَلَا حَسُودٌ، وَلَا وَثَّابٌ وَلَا سَبَّابٌ، وَلَا عَيَّابٌ وَلَا مُغْتَابٌ، يَكْرَهُ الرِّفْعَةَ، وَيَشْنَأُ السُّمْعَةَ، طَوِيلُ الْغَمِّ، بَعِيدُ الْهَمِّ، كَثِيرُ الصَّمْتِ، وَقُورٌ، ذَكُورٌ، صَبُورٌ، شَكُورٌ، مَغْمُومٌ بِفِكْرِهِ، مَسْرُورٌ بِفَقْرِهِ، سَهْل الْخَلِيقَةِ، لَيِّنُ الْعَرِيكَةِ، رَصِينُ الْوَفَاءِ، قَلِيلُ الْأَذى، لَامُتَأَفِّكٌ وَلَا مُتَهَتِّكٌ إِنْ ضَحِكَ لَمْ يَخْرَقْ، وَإِنْ غَضِبَ لَمْ يَنْزَقْ؛ ضِحْكُهُ تَبَسُّمٌ، وَاسْتِفْهَامُهُ تَعَلُّمٌ، وَمُرَاجَعَتُهُ تَفَهُّمٌ، كَثِيرٌ عِلْمُهُ، عَظِيمٌ حِلْمُهُ، كَثِيرُ الرَّحْمَةِ، لَايَبْخَلُ، وَلَا يَعْجَلُ، وَلَا يَضْجَرُ، وَلَا يَبْطَرُ، وَلَا يَحِيفُ فِي حُكْمِهِ، وَلَا يَجُورُ فِي عِلْمِهِ، نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ، وَمُكَادَحَتُهُ أَحْلى مِنَ الشَّهْدِ، لَاجَشِعٌ، وَلَا هَلِعٌ، وَلَا عَنِفٌ، وَلَا صَلِفٌ، وَلَا مُتَكَلِّفٌ، وَلَا مُتَعَمِّقٌ، جَمِيلُ الْمُنَازَعَةِ، كَرِيمُ الْمُرَاجَعَةِ، عَدْلٌ إِنْ غَضِبَ، رَفِيقٌ إِنْ طَلَبَ، لَايَتَهَوَّرُ، وَلَا يَتَهَتَّكُ، وَلَا يَتَجَبَّرُ، خَالِصُ الْوُدِّ، وَثِيقُ الْعَهْدِ، وَفِيُّ الْعَقْدِ، شَفِيقٌ، وَصُولٌ، حَلِيمٌ، خَمُولٌ، قَلِيلُ الْفُضُولِ، رَاضٍ عَنِ اللهِ عَزَّ وَجَلَّ، مُخَالِفٌ لِهَوَاهُ، لَا يَغْلُظُ عَلى مَنْ دُونَهُ، وَلَا يَخُوضُ فِيمَا لَايَعْنِيهِ، نَاصِرٌ لِلدِّينِ، مُحَامٍ عَنِ الْمُؤْمِنِينَ، كَهْفٌ لِلْمُسْلِمِينَ، لَايَخْرِقُ الثَّنَاءُ سَمْعَهُ، وَلَا يَنْكِي الطَّمَعُ قَلْبَهُ، وَلَا يَصْرِفُ اللَّعِبُ حُكْمَهُ، وَلَا يُطْلِعُ الْجَاهِلَ عِلْمَهُ، قَوَّالٌ، عَمَّالٌ، عَالِمٌ، حَازِمٌ، لَا بِفَحَّاشٍ، وَلَا بِطَيَّاشٍ، وَصُولٌ فِي غَيْرِ عُنْفٍ، بَذُولٌ فِي غَيْرِ سَرَفٍ، لَابِخَتَّالٍ، وَلَا بِغَدَّارٍ، وَلَا يَقْتَفِي أَثَراً، وَلَا يَحِيفُ بَشَراً، رَفِيقٌ بِالْخَلْقِ، سَاعٍ فِي الْأَرْضِ، عَوْنٌ لِلضَّعِيفِ، غَوْثٌ لِلْمَلْهُوفِ، لَا يَهْتِكُ سِتْراً، وَلَا يَكْشِفُ سِرّاً، كَثِيرُ الْبَلْوى، قَلِيلُ الشَّكْوى.

إِنْ رَأى خَيْراً ذَكَرَهُ، وَإِنْ عَايَنَ شَرّاً سَتَرَهُ، يَسْتُرُ الْعَيْبَ، وَيَحْفَظُ الْغَيْبَ، وَيُقِيلُ الْعَثْرَةَ، وَيَغْفِرُ الزَّلَّةَ، لَايَطَّلِعُ عَلى نُصْحٍ فَيَذَرَهُ، وَلَا يَدَعُ جِنْحَ حَيْفٍ فَيُصْلِحَهُ، أَمِينٌ، رَصِينٌ، تَقِيٌّ، نَقِيٌّ، زَكِيٌّ، رَضِيٌّ، يَقْبَلُ الْعُذْرَ، وَيُجْمِلُ الذِّكْرَ، وَيُحْسِنُ بِالنَّاسِ الظَّنَّ، وَيَتَّهِمُ عَلَى الْعَيْبِ نَفْسَهُ، يُحِبُّ فِي اللهِ بِفِقْهٍ وَعِلْمٍ، وَيَقْطَعُ فِي اللهِ بِحَزْمٍ وَعَزْمٍ، لَايَخْرَقُ بِهِ فَرَحٌ، وَلَا يَطِيشُ بِهِ‌ مَرَحٌ، مُذَكِّرٌ لِلْعَالِمِ، مُعَلِّمٌ لِلْجَاهِلِ، لَايُتَوَقَّعُ لَهُ بَائِقَةٌ، وَلَا يُخَافُ لَهُ غَائِلَةٌ، كُلُّ سَعْيٍ أَخْلَصُ عِنْدَهُ مِنْ سَعْيِهِ، وَكُلُّ نَفْسٍ أَصْلَحُ عِنْدَهُ مِنْ نَفْسِهِ، عَالِمٌ بِعَيْبِهِ، شَاغِلٌ بِغَمِّهِ، لَا يَثِقُ بِغَيْرِ رَبِّهِ، غَرِيبٌ، وَحِيدٌ، جَرِيدٌ، حَزِينٌ، يُحِبُّ فِي اللهِ، وَيُجَاهِدُ فِي اللهِ لِيَتَّبِعَ رِضَاهُ، وَلَا يَنْتَقِمُ لِنَفْسِهِ بِنَفْسِهِ، وَلَا يُوَالِي فِي سَخَطِ رَبِّهِ، مُجَالِسٌ لِأَهْلِ الْفَقْرِ، مُصَادِقٌ لِأَهْلِ الصِّدْقِ، مُؤَازِرٌ لِأَهْلِ الْحَقِّ، عَوْنٌ لِلْغَرِيبِ، أَبٌ لِلْيَتِيمِ، بَعْلٌ لِلْأَرْمَلَةِ، حَفِيٌّ بِأَهْلِ الْمَسْكَنَةِ، مَرْجُوٌّ لِكُلِّ كَرِيهَةٍ، مَأْمُولٌ لِكُلِّ‌ شِدَّةٍ، هَشَّاشٌ، بَشَّاشٌ، لَابِعَبَّاسٍ وَلَا بِجَسَّاسٍ، صَلِيبٌ، كَظَّامٌ، بَسَّامٌ، دَقِيقُ النَّظَرِ، عَظِيمُ الْحَذَرِ.

لَا يَجْهَلُ، وَإِنْ جُهِلَ عَلَيْهِ يَحْلُمُ، لَايَبْخَلُ، وَإِنْ بُخِلَ عَلَيْهِ صَبَرَ، عَقَلَ فَاسْتَحْيَا، وَقَنِعَ فَاسْتَغْنى، حَيَاؤُهُ يَعْلُو شَهْوَتَهُ، وَوُدُّهُ يَعْلُو حَسَدَهُ، وَعَفْوُهُ يَعْلُو حِقْدَهُ، لَايَنْطِقُ بِغَيْرِ صَوَابٍ، وَلَا يَلْبَسُ إِلاَّ الِاقْتِصَادَ، مَشْيُهُ التَّوَاضُعُ، خَاضِعٌ لِرَبِّهِ بِطَاعَتِهِ، رَاضٍ عَنْهُ فِي كُلِّ حَالَاتِهِ، نِيَّتُهُ خَالِصَةٌ، أَعْمَالُهُ لَيْسَ فِيهَا غِشٌّ وَلَا خَدِيعَةٌ، نَظَرُهُ عِبْرَةٌ، وسُكُوتُهُ فِكْرَةٌ، وَكَلَامُهُ حِكْمَةٌ، مُنَاصِحاً مُتَبَاذِلاً مُتَوَاخِياً، نَاصِحٌ‌ فِي السِّرِّ وَالْعَلَانِيَةِ، لَايَهْجُرُ أَخَاهُ وَلَا يَغْتَابُهُ، وَلَا يَمْكُرُ بِهِ، وَلَا يَأْسَفُ عَلى مَا فَاتَهُ، وَلَا يَحْزَنُ عَلى مَا أَصَابَهُ، وَلَا يَرْجُو مَا لَايَجُوزُ لَهُ الرَّجَاءُ، وَلَا يَفْشَلُ فِي الشِّدَّةِ، وَلَا يَبْطَرُ فِي الرَّخَاءِ، يَمْزُجُ الْحِلْمَ بِالْعِلْمِ، وَالْعَقْلَ بِالصَّبْرِ.

تَرَاهُ بَعِيداً كَسَلُهُ، دَائِماً نَشَاطُهُ، قَرِيباً أَمَلُهُ، قَلِيلاً زَلَلُهُ، مُتَوَقِّعاً لِأَجَلِهِ، خَاشِعاً قَلْبُهُ، ذَاكِراً رَبَّهُ، قَانِعَةً نَفْسُهُ، مَنْفِيّاً جَهْلُهُ، سَهْلاً أَمْرُهُ، حَزِيناً لِذَنْبِهِ، مَيِّتَةً شَهْوَتُهُ، كَظُوماً غَيْظَهُ، صَافِياً خُلُقُهُ، آمِناً مِنْهُ جَارُهُ، ضَعِيفاً كِبْرُهُ، قَانِعاً بِالَّذِي قُدِّرَ لَهُ، مَتِيناً صَبْرُهُ، مُحْكَماً أَمْرُهُ، كَثِيراً ذِكْرُهُ، يُخَالِطُ النَّاسَ لِيَعْلَمَ، وَيَصْمُتُ لِيَسْلَمَ، وَيَسْأَلُ لِيَفْهَمَ، وَيَتَّجِرُ لِيَغْنَمَ، لَايُنْصِتُ لِلْخَبَرِ لِيَفْخَرَ بِهِ، وَلَا يَتَكَلَّمُ لِيَتَجَبَّرَ بِهِ عَلى مَنْ سِوَاهُ، نَفْسُهُ مِنْهُ فِي عَنَاءٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، أَتْعَبَ نَفْسَهُ لِآخِرَتِهِ، فَأَرَاحَ النَّاسَ مِنْ نَفْسِهِ، إِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتّى يَكُونَ اللهُ الَّذِي يَنْتَصِرُ لَهُ، بُعْدُهُ‌ مِمَّنْ تَبَاعَدَ مِنْهُ بُغْضٌ وَنَزَاهَةٌ، وَدُنُوُّهُ مِمَّنْ دَنَا مِنْهُ لِينٌ وَرَحْمَةٌ، لَيْسَ تَبَاعُدُهُ تَكَبُّراً وَلَا عَظَمَةً، وَلَا دُنُوُّهُ خَدِيعَةً وَلَا خِلَابَةً، بَلْ يَقْتَدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ، فَهُوَ إِمَامٌ لِمَنْ بَعْدَهُ مِنْ أَهْلِ الْبِرِّ ».

قَالَ: « فَصَاحَ هَمَّامٌ صَيْحَةً، ثُمَّ وَقَعَ مَغْشِيّاً عَلَيْهِ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: أَمَا وَاللهِ، لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ، وَقَالَ: هكَذَا تَصْنَعُ الْمَوْعِظَةُ الْبَالِغَةُ بِأَهْلِهَا، فَقَالَ لَهُ قَائِلٌ: فَمَا بَالُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: إِنَّ لِكُلٍّ أَجَلاً لَايَعْدُوهُ، وَسَبَباً لَايُجَاوِزُهُ، فَمَهْلاً لَاتُعِدْ، فَإِنَّمَا نَفَثَ عَلى لِسَانِكَ شَيْطَانٌ ».

Muhammad Bin Ja’far, from Muhammad Bin Ismail, from Abdullah Bin Dahir, from Al Hassan Bin Yahya, from Qusam Abu Qatada Al Harrany, from Abdullah Bin Yunus,

(It has been narrated) from Abu Abdullahasws having said: ‘A man called Hammam, and he was a worshipper, a performer of rituals, a striver, stood up to Amir Al Momineenasws while heasws was addressing, and he said, ‘O Amir Al-Momineenasws! Describe to us the description of the Momin (to the extent), as if we are looking at him’.

So heasws said: ‘O Hammam! The Momin, he is the smart, the intelligent. His happiness is in his face and his grief is in his heart; the expansive thing being the chest and the humble thing being the self; restraining from everything and exhorting upon everything good; neither being spiteful, nor envious, nor leaping (quick to argue), nor abusive, nor a fault-finder, nor slanderous. He dislikes the elevation (status), and inimical to be heard of (fame), lengthy of grief, far from worrying, frequent of the silence, dignity, remembrance, gratefulness; being gloomy due to his thoughts and joyful due to his poverty, of the easygoing nature, soft flexibility, strong of loyalty, little hurtfulness, neither being a liar nor immoral.

If he laughs, he does not burst out, and if he is angered he is not reckless. His laughter is a smile, and his questioning is to learn, and his referring is to understand. Abundant is his knowledge, great is his forbearance, and abundant is his mercy. Neither is he stingy, nor hasty, nor annoying, nor reckless, nor is he prejudicial in his wisdom, nor is he preoccupied in his knowledge. His self is more solid than the slab, and his temperament is sweeter than the honey. He is neither greedy, nor does he panic, nor is he violent, nor arrogant, nor pretentious. He is amicable in disputes, benevolent when referred to, judicial when angry, a friend when sought.

Neither does he jeopardise, nor does he expose (others), nor is he compulsive, being of sincere cordiality, reliable of the agreement, affectionate, maintainer of relationships, forbearing, calm, of little extravagance, being pleased from Allahazwj Mighty and Majestic, opposes his own desires. Neither is he harsh upon the one below him, nor does he engage in what does not concern him. A helper of the Religion, a counsellor of the Momineen, a cave (shelter) for the Muslims. Neither does the praise affect him adversely nor does the greed affect his heart adversely, nor does the sport change his wisdom, nor is the ignorant notified of his knowledge.

(He is) of good vocabulary, a worker, a knowledgeable one, a prudent one. He is neither with immorality, nor with inconstancy, arriving without arrogance, spending without extravagance. Neither is he with treachery nor with betrayal, nor does he pursue the faults (of others) nor is he unjust to a person, being kind of nature. He strives in the land assisting the weak, and a helper of the helpless. Neither does he tear down a veil (expose anyone), nor does he uncover a secret, being afflicted numerously and is of few complaints.

If he sees a good, remembers it, and if he views an evil, he hides it, veiling the hidden and preserving the unseen, and he dismisses the stumbles and forgives the slips. He does not walk away from an advice that he can give, nor does he leave the blame of a crime but he corrects it. (He is) trustworthy, thoughtful, pious, pure, honest, agreeable. He accepts the excuse and is beautiful in mentioning (others) and thinks good of the people, and he accuses himself upon the faults.

He loves for the Sake of Allahazwj with understanding and knowledge, and he cut off (relationships) for the Sake of Allahazwj with firmness and determination. Neither does happiness infringe upon him nor does he get excited with cheerfulness. He is a reminder for the knowledgeable one and a teacher of the ignorant. A disaster is not expected to be a disaster nor is an affliction feared from him. Every striving is more sincere in his presence than his own striving, and every self is more correct in his presence than his own self. He knows his own faults, pre-occupied with his sadness.

He does not rely with anyone apart from his Lordazwj, a stranger, alone, dispossessed, sad.

He loves for the Sake of Allahazwj and he struggles for the Sake of Allahazwj in order to pursue Hisazwj Pleasure, and he does not take revenge by himself on his own behalf, nor does he befriend (anyone) by incurring the Anger of his Lordazwj. He sits for the poor, being a friend of the truthful, a supporter of the people of the truth; an aider of the near ones (relatives), and a father to the orphans, (like) a husband for the widows (looking after them), a hope for the destitute (for the removal) or every abhorrence, and an aspired one for every difficulty.

(He is) light and happy, neither being with a frown nor with slyness, controlling anger, smiling, having sharp insight, of great caution. He does not ignore, and if he is ignored upon, he forebears. He is not stingy, and if he is being stingy upon, he is patient. He (uses) intellect, so he is bashful and content, therefore he is self-sufficient. His bashfulness is higher than his lustful desires, and his cordiality is higher than his envy, and his pardoning is higher than his malice.

He neither speaks without correctness, nor does he wear except for the moderate (clothes). His walking is humble, submissive to his Lordazwj in Hisazwj obedience, being pleased from him in every state of his. His intention is sincere and his deed is such that there is neither a fraud or a deception in it. His observation is a lesson, and his silence is thoughtful, and his speech is wise, advising, charitable, brotherly, advising in the private as well as in public.

He neither forsakes his brother, nor does he backbite him, nor does he plot against him, nor does he despair upon what he loses, nor does he grieve upon whatever hits him, nor does he wish for what is not allowed for him to wish for, nor does he fail in the difficulties, nor is he ungrateful during the prosperity. He blends the forbearance with the knowledge and the intellect with the patience. You will see him distant from laziness, always active, hoping short-term, few of errors.

There is expectancy from him, his heart is fearful remembering his Lordazwj. His self is contented, his ignorance is negated, his affairs are easy, he grieves for his sins, his lustful desires are dead, his anger is suppressed, his manners are clear, his neighbours are safe from him, his arrogance is weak. He is content with that which is Ordained for him, his patience is firm, his affairs are decisive, his remembrance (of Allahazwj) is abundant.

He mixes with the people in order to learn, and he is silent for safety, and he asks to understand, and he trades to earn. He does not listen to the’Khabar’ (news – the Ahadeeth) in order to do mischief with, nor does he speak in order to impress those who are in front of him. His own self is tired (due to his hard work) but the people are at rest from him. He exhausts himself for his Hereafter, the people are at rest with himself. If they rebel against him, he is patient until Allahazwj happens to be the One Who Provides Help for him. His distancing from the ones who are to be distanced from him by hatred, is by integrity, and his approaching the ones who are approaching him, is by softness and mercy. His distancing is not by arrogance nor by (a feeling of) greatness, nor is his approach a deception nor a plot. But he follows with the ones who are before him, from the good people, so he is a leader for the ones who are after him from the righteous people’.

(The narrator) said, ‘Hamman shrieked, then unconsciousness occurred upon him. So Amir Al-Momineenasws said: ‘But, by Allahazwj, Iasws had been afraid of it upon him’. And heasws said: ‘This is what the delivered advised does to its rightful ones’. So a person said to himasws, ‘So what is the matter with youasws, O Amir Al-Momineenasws!’ So heaswssaid: ‘For every term there is no transgressing and a cause which cannot be exceeded. Therefore wait, do not exceed, for rather Satanla just blew upon your tongue’.1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ غَالِبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانُ خِصَالٍ: وَقُورٌ عِنْدَ الْهَزَاهِزِ، صَبُورٌ عِنْدَ الْبَلَاءِ، شَكُورٌ عِنْدَ الرَّخَاءِ، قَانِعٌ بِمَا رَزَقَهُ اللهُ، لَايَظْلِمُ الْأَعْدَاءَ، وَلَا يَتَحَامَلُ لِلْأَصْدِقَاءِ، بَدَنُهُ مِنْهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ، وَالْحِلْمَ وَزِيرُهُ، وَالصَّبْرَ أَمِيرُ جُنُودِهِ، وَالرِّفْقَ أَخُوهُ، وَاللِّينَ وَالِدُهُ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Abdullah Bin Ghalib,

(It has been narrated) from Abu Abdullahasws having said: ‘It is befitting for the Momin that there happen to be worthwhile characteristics in him – dignity during the volatility, patience during the afflictions, gratefulness during the prosperity, contentment with whatever Allahazwj has Graced him with, not oppressing the enemies, nor being burdensome upon the friends. His body would be in exhaustion from it and the people would be at rest from him. The knowledge is a friend of the Momin and the forbearance is his Vizier, and the patience an Emir of his army, and the kindness is his brother, and the softness is his father’.2

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « الْمُؤْمِنُ يَصْمُتُ لِيَسْلَمَ، وَيَنْطِقُ لِيَغْنَمَ، لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ، وَلَا يَكْتُمُ شَهَادَتَهُ مِنَ الْبُعَدَاءِ، وَلَا يَعْمَلُ شَيْئاً مِنَ الْخَيْرِ رِيَاءً، وَلَا يَتْرُكُهُ حَيَاءً، إِنْ زُكِّيَ خَافَ مِمَّا يَقُولُونَ، وَيَسْتَغْفِرُ اللهَ لِمَا لَايَعْلَمُونَ، لَا يَغُرُّهُ قَوْلُ مَنْ جَهِلَهُ، وَيَخَافُ إِحْصَاءَ مَا عَمِلَهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘The Momin is silent to be safe, and speaks to benefit. He neither discusses his entrustments of the friends nor does he conceal his testimony from the remote ones, nor does he do anything from the goodness for showing off, nor does he neglect the bashfulness. If he pays Zakāt he fears from what (the people) might be saying, and he seeks Forgiveness of Allahazwj for the ones who are not knowing. The words of the ignorant one do not tempt him, and he fears the’counting’ of what he does’.3

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ مَنْ رَوَاهُ: رَفَعَهُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُؤْمِنُ لَهُ قُوَّةٌ فِي دِينٍ، وَحَزْمٌ فِي لِينٍ، وَإِيمَانٌ فِي يَقِينٍ، وَحِرْصٌ فِي فِقْهٍ، وَنَشَاطٌ فِي هُدًى، وَبِرٌّ فِي اسْتِقَامَةٍ، وَعِلْمٌ فِي‌ حِلْمٍ، وَكَيْسٌ فِي رِفْقٍ، وَسَخَاءٌ فِي حَقٍّ، وَقَصْدٌ فِي غِنًى، وَتَجَمُّلٌ فِي فَاقَةٍ، وَعَفْوٌ فِي قُدْرَةٍ، وَطَاعَةٌ لِلّهِ فِي نَصِيحَةٍ، وَانْتِهَاءٌ فِي شَهْوَةٍ، وَوَرَعٌ فِي رَغْبَةٍ، وَحِرْصٌ فِي جِهَادٍ، وَصَلَاةٌ فِي شُغُلٍ، وَصَبْرٌ فِي شِدَّةٍ، وَفِي الْهَزَاهِزِ وَقُورٌ، وَ فِي الْمَكَارِهِ صَبُورٌ، وَفِي الرَّخَاءِ شَكُورٌ، وَ لَايَغْتَابُ وَلَا يَتَكَبَّرُ، وَلَا يَقْطَعُ الرَّحِمَ، وَلَيْسَ بِوَاهِنٍ وَلَا فَظٍّ وَلَا غَلِيظٍ، وَ لَايَسْبِقُهُ بَصَرُهُ، وَلَا يَفْضَحُهُ بَطْنُهُ، وَلَا يَغْلِبُهُ فَرْجُهُ، وَلَا يَحْسُدُ النَّاسَ، يُعَيَّرُ وَلَا يُعَيِّرُ، وَلَا يُسْرِفُ، يَنْصُرُ الْمَظْلُومَ، وَيَرْحَمُ الْمِسْكِينَ، نَفْسُهُ مِنْهُ فِي عَنَاءٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، لَايَرْغَبُ فِي عِزِّ الدُّنْيَا، وَلَا يَجْزَعُ مِنْ ذُلِّهَا، لِلنَّاسِ هَمٌّ قَدْ أَقْبَلُوا عَلَيْهِ، وَ لَهُ هَمٌّ قَدْ شَغَلَهُ، لَايُرى فِي حُكْمِهِ نَقْصٌ، وَلَا فِي رَأْيِهِ‌ وَهْنٌ، وَلَا فِي دِينِهِ ضَيَاعٌ، يُرْشِدُ مَنِ اسْتَشَارَهُ، وَيُسَاعِدُ مَنْ سَاعَدَهُ، وَيَكِيعُ عَنِ الْخَنَا وَالْجَهْلِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone who reported it,

(It has been narrated) raising it to Abu Abdullahasws having said: ‘The Momin has strength for him in Religion, and softness during determination, and Emān during conviction, and greed during his understanding, and activity during guidance, and righteousness during his standing, and knowledge during forbearance, and smartness during friendship, and generosity during truth, and moderation during richness, and gracefulness during destitution, and pardoning during his power, and obedience to Allahazwj during advice, and restraint during lustful desires, and piety during wishes, and greed during Jihād, and Salāt during busy times, and patience during difficulties, and during the troubles he is dignified, and patient during coercion, and grateful during the prosperity.

He neither backbites, nor is he arrogant, nor does he cut off relationships, and he is neither with feebleness, nor rudeness, nor harshness, nor stubbornness. And his vision does not precede him, nor does his belly disgrace him, nor does his private part overcome him, nor does he envy the people. He is reproached but (he) does not reproach (others), and he is not extravagant. He helps the oppressed, and he is merciful to the poor. His soul is tired from him but the people are at rest from him. He neither wishes for the honour of the world nor does he suffice from its disgrace.

The concerns of the people have turned upon him, and for him there are concerns which pre-occupy him. Neither is a deficiency sees to be in his wisdom nor a weakness in his opinion, nor a wastage in his Religion. He guides the one who cosults him, and he assits the one who wants his assistance, and shuns vulgarities and the ignorance’.4

5. عَنْهُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « مَرَّ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام بِمَجْلِسٍ مِنْ قُرَيْشٍ، فَإِذَا هُوَ بِقَوْمٍ بِيضٍ ثِيَابُهُمْ، صَافِيَةٍ أَلْوَانُهُمْ، كَثِيرٍ ضِحْكُهُمْ، يُشِيرُونَ بِأَصَابِعِهِمْ إِلى مَنْ يَمُرُّ بِهِمْ، ثُمَّ مَرَّ عليه‌السلام بِمَجْلِسٍ لِلْأَوْسِ وَالْخَزْرَجِ، فَإِذَا قَوْمٌ بُلِيَتْ مِنْهُمُ الْأَبْدَانُ، وَدَقَّتْ مِنْهُمُ الرِّقَابُ، وَاصْفَرَّتْ مِنْهُمُ الْأَلْوَانُ، وَقَدْ تَوَاضَعُوا بِالْكَلَامِ، فَتَعَجَّبَ عَلِيٌّ عليه‌السلام مِنْ ذلِكَ، وَدَخَلَ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي، إِنِّي مَرَرْتُ بِمَجْلِسٍ لِآلِ فُلَانٍ، ثُمَّ‌ وَصَفَهُمْ، وَ مَرَرْتُ بِمَجْلِسٍ لِلْأَوْسِ وَالْخَزْرَجِ، فَوَصَفَهُمْ. ثُمَّ قَالَ عليه‌السلام: وَجَمِيعٌ مُؤْمِنُونَ، فَأَخْبِرْنِي يَا رَسُولَ اللهِ، بِصِفَةِ الْمُؤْمِنِ.

فَنَكَسَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: عِشْرُونَ خَصْلَةً فِي الْمُؤْمِنِ، فَإِنْ لَمْ تَكُنْ فِيهِ لَمْ يَكْمُلْ إِيمَانُهُ.

إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ يَا عَلِيُّ: الْحَاضِرُونَ الصَّلَاةَ، وَالْمُسَارِعُونَ إِلَى الزَّكَاةِ، وَالْمُطْعِمُونَ الْمِسْكِينَ، الْمَاسِحُونَ رَأْسَ الْيَتِيمِ، الْمُطَهِّرُونَ أَطْمَارَهُمْ، الْمُتَّزِرُونَ عَلى أَوْسَاطِهِمُ؛ الَّذِينَ إِنْ حَدَّثُوا لَمْ يَكْذِبُوا، وَإِذَا وَعَدُوا لَمْ يُخْلِفُوا، وَإِذَا ائْتُمِنُوا لَمْ يَخُونُوا، وَإِذَا تَكَلَّمُوا صَدَقُوا، رُهْبَانٌ بِاللَّيْلِ، أُسُدٌ بِالنَّهَارِ، صَائِمُونَ النَّهَارَ، قَائِمُونَ اللَّيْلَ، لَايُؤْذُونَ جَاراً، وَلَا يَتَأَذّى بِهِمْ جَارٌ؛ الَّذِينَ مَشْيُهُمْ عَلى الْأَرْضِ هَوْنٌ، وَخُطَاهُمْ إِلى بُيُوتِ الْأَرَامِلِ، وَعَلى أَثَرِ الْجَنَائِزِ؛ جَعَلَنَا اللهُ وَإِيَّاكُمْ مِنَ الْمُتَّقِينَ ».

From him, from one of our companions, raising it,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Amir Al-Momineenasws passed by a gathering of Qureysh. So heasws was with the group, their clothes were white, their complexion was clear, their laughter was frequent, gesturing with their fingers to the ones who pass by them.

Then heasws passed by a gathering of Al-Aws and Al-Khazraj (two tribes). So heasws was with a group, the bodies had worn out from them, and the necks had thinned from them, and the colours had paled from them, and they were humble with the speech.

So Aliasws was astounded from that and came over to Rasool-Allahsaww and heasws said: ‘By myasws fatheras and myasws motheras! Iasws passed by a gathering of the progeny of so and so’, then heasws described them, ‘and Iasws passed by Al-Aws and Al-Khazraj’, and heasws described them. Then heasws said: ‘And the entirety of the Momineen. So inform measws, O Rasool-Allahsaww, with the description of the Momin’.

So Rasool-Allahazwj lowered, then raised hissaww head, so hesaww said: ‘There are twenty characteristics in the Momin, so if these do not happen to be in him, his Emān would not be complete. From the mannerism of the Momineen, O Aliasws – They are attending the Salāt, and are hastening to the Zakāt, and are feeding the poor, wiping the head of the orphan, cleaning their clothes, having waistbands upon their waists.

Those, if they discuss (anything) are not lying, and when they are promising, are not breaking, and when they are entrusted do not betray, and when they speak, are truthful. They are monks at night and lions by the day. They are Fasting by the day, standing (for Salāt) at night. They are neither harming a neighbour nor does a neighbour experience harm due to them. Those who are walking upon the ground with tranquility, and their footsteps are to the houses of the widows (to assist), and upon the traces of the funerals. May Allahazwj Make usasws and you all to be from the pious ones’.5

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي الْعَبَّاسِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ، فَهُوَ مُؤْمِنٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Qasim Bin Gurwa, from Abu Al Abbas who said,

‘Abu Abdullahasws said: ‘The one whose good deeds delight him, and his evil deeds disgust him, so he is a Momin’.6

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زَعْلَانَ، عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِيِّ، عَنْ عَمْرِو بْنِ جُمَيْعٍ الْعَبْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « شِيعَتُنَا الشَّاحِبُونَ الذَّابِلُونَ النَّاحِلُونَ، الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ، اسْتَقْبَلُوهُ بِحُزْنٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Hasan Bin Za’lan, from Abu Is’haq Al Khurasany, from Amro Bin Jumi’e Al Abdy,

(It has been narrated) from Abu Abdullahasws having said: ‘Ourasws Shia are the pale, the withered, the slender, those, when the night covers them, they welcome it with grief’.7

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « شِيعَتُنَا أَهْلُ الْهُدى، وَأَهْلُ التُّقى، وَأَهْلُ الْخَيْرِ، وَأَهْلُ الْإِيمَانِ، وَأَهْلُ الْفَتْحِ وَ الظَّفَرِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullahasws having said: ‘Ourasws Shia are the people of guidance, and the people of piety, and the people of goodness, and the people of Emān, and people of victory and triumph’.8

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مَنْصُورٍ بُزُرْجَ، عَنْ مُفَضَّلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِيَّاكَ وَالسَّفِلَةَ، فَإِنَّمَا شِيعَةُ عَلِيٍّ عليه‌السلام مَنْ عَفَّ بَطْنُهُ وَفَرْجُهُ، وَاشْتَدَّ جِهَادُهُ، وَعَمِلَ لِخَالِقِهِ، وَرَجَا ثَوَابَهُ، وَخَافَ عِقَابَهُ، فَإِذَا رَأَيْتَ أُولئِكَ، فَأُولئِكَ شِيعَةُ جَعْفَرٍ عليه‌السلام ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Mansour Buzuj, from Mufazzal who said,

‘Abu Abdullahasws said: ‘Beware of the lowliness, for rather, a Shia of Aliazwj is one who is chaste of his belly and his private part, and his Jihād is intense, and his deed is for his Creator, and he hopes for Hisazwj Rewards, and fears Hisazwj Punishment. So when you see those, so those are the Shias of Ja’farasws’.9

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ شِيعَةَ عَلِيٍّ عليه‌السلام كَانُوا خُمْصَ الْبُطُونِ، ذُبُلَ الشِّفَاهِ، أَهْلَ رَأْفَةٍ وَعِلْمٍ وَحِلْمٍ، يُعْرَفُونَ بِالرَّهْبَانِيَّةِ، فَأَعِينُوا عَلى مَا أَنْتُمْ عَلَيْهِ بِالْوَرَعِ وَالِاجْتِهَادِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The Shia of Aliasws were of empty bellies, shrivelled lips, people of clemency, knowledge and forbearance. They were recognised with the monasticism, therefore assist (each other) on what you are upon, with the piety and the striving’.10

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ، لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ؛ وَإِذَا رَضِيَ، لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ؛ وَإِذَا قَدَرَ، لَمْ يَأْخُذْ أَكْثَرَ مِمَّا لَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Safwan Al Jammal who said,

‘Abu Abdullahasws said: ‘But rather, the Momin is the one when he is angry, his anger does not exit him from a truth, and when is please, his pleasure does not enter him into a falsehood, and when he is able, he does not take any more than what is for him’.11

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « يَا سُلَيْمَانُ، أَتَدْرِي مَنِ الْمُسْلِمُ؟ » قُلْتُ: جُعِلْتُ فِدَاكَ، أَنْتَ أَعْلَمُ، قَالَ: « الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ».

ثُمَّ قَالَ: « وَتَدْرِي مَنِ الْمُؤْمِنُ؟ » قَالَ: قُلْتُ: أَنْتَ أَعْلَمُ، قَالَ: « الْمُؤْمِنُ مَنِ ائْتَمَنَهُ الْمُسْلِمُونَ عَلى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمُ حَرَامٌ عَلَى الْمُسْلِمِ أَنْ يَظْلِمَهُ، أَوْ يَخْذُلَهُ، أَوْ يَدْفَعَهُ دَفْعَةً تُعَنِّتُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja’farasws having said: ‘Abu Ja’farasws said: ‘O Suleyman! Do you know who is the Muslim?’ I said, ‘May I be sacrificed for youasws! Youasws are more knowing’. Heasws said: ‘The Muslim is the one from whom the Muslims are safe from his tongue and his hands’.

Then heasws said: ‘And do you know who is the Momin?’ I said, ‘You are more knowing’. Heasws said: ‘The Momin is the one upon whom the Muslims can trust with their wealth, and their selves; and the Muslim is Prohibited upon the Muslim that he is unjust to him, or abandons him, or drive him away with intransigence’.12

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ، لَمْ يُدْخِلْهُ رِضَاهُ فِي إِثْمٍ وَلَا بَاطِلٍ؛ وَإِذَا سَخِطَ، لَمْ يُخْرِجْهُ سَخَطُهُ مِنْ قَوْلِ الْحَقِّ؛ وَالَّذِي إِذَا قَدَرَ، لَمْ تُخْرِجْهُ قُدْرَتُهُ إِلَى التَّعَدِّي إِلى مَا لَيْسَ لَهُ بِحَقٍّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Ubeyda,

(It has been narrated) from Abu Ja’farasws having said: ‘But rather, the Momin is the one who when he is pleased, his pleasure does not enter him into a sin, nor a falsehood; and when he is angered, his anger does not exit him from the word of truth; and the one who when he is able, his ability (power) does not exit him to infringe to what is not for him by right’.13

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ، قَالَ: سَمِعْتُهُ يَقُولُ: « الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ، كَالْجَمَلِ الْأَنِفِ، إِنْ قِيدَ انْقَادَ، وَإِنْ أُنِيخَ عَلى صَخْرَةٍ اسْتَنَاخَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Al Bakhtary, raising it, said,

‘I heard himasws saying: ‘The Momineen are calm and lenient like the nosed camel when it is towed it goes (wherever guided to), and if it is knelt down upon a rock, it kneels down’.14

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثَةٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ: الْعِلْمُ بِاللهِ، وَمَنْ يُحِبُّ، وَمَنْ يَكْرَهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Three are from the signs of the Momin – The knowledge in Allahazwj, and whom he should love and whom he should dislike’.15

16. وَبِهذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمُؤْمِنُ كَمِثْلِ شَجَرَةٍ لَايَتَحَاتُّ وَرَقُهَا فِي شِتَاءٍ وَلَا صَيْفٍ، قَالُوا: يَا رَسُولَ اللهِ، وَ مَا هِيَ؟ قَالَ: النَّخْلَةُ ».

And by this chain,

‘Heasws said: ‘Rasool-Allahsaww said: ‘The Momin is like a tree who leaves neither fall off in the winter nor in the summer’. They said, ‘O Rasool-Allahsaww! And what is it?’ Heasws said: ‘The palm tree’.16

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ أَبِي إِبْرَاهِيمَ الْأَعْجَمِيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُؤْمِنُ حَلِيمٌ لَايَجْهَلُ، وَإِنْ جُهِلَ عَلَيْهِ يَحْلُمُ؛

وَلَا يَظْلِمُ، وَإِنْ ظُلِمَ غَفَرَ؛ وَلَا يَبْخَلُ، وَإِنْ بُخِلَ عَلَيْهِ صَبَرَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Abu Ibrahim Al A’jamy, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin is forbearing. Neither does he ignore (anyone), and if he is ignored upon, he forbears, nor does he oppress (anyone), and if he is oppressed, he forgives, nor is he stingy, and if he is been stingy upon, he is patient’.17

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مُنْذِرِ بْنِ جَيْفَرٍ، عَنْ آدَمَ أَبِي الْحُسَيْنِ اللُّؤْلُؤِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُؤْمِنُ مَنْ طَابَ مَكْسَبُهُ، وَحَسُنَتْ خَلِيقَتُهُ، وَصَحَّتْ سَرِيرَتُهُ، وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الْفَضْلَ مِنْ كَلَامِهِ، وَكَفَى النَّاسَ شَرَّهُ، وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Munzir Bin Ja’far, from Adam Bin Abu Al Husayn Al Lu’lui,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin is the one whose earnings are good (not unlawful), and his mannerisms are excellent, and his conscience is correct, and he spends from the excess of his wealth and withholds from the excess of his words, and the people are spared from his evil, and he dispenses justice to the people from himself’.18

19. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَبِي كَهْمَسٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَلَا أُنَبِّئُكُمْ بِالْمُؤْمِنِ ؟ مَنِ ائْتَمَنَهُ‌ الْمُؤْمِنُونَ عَلى أَنْفُسِهِمْ وَأَمْوَالِهِمْ؛ أَلَا أُنَبِّئُكُمْ بِالْمُسْلِمِ ؟ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ؛ وَالْمُهَاجِرُ مَنْ هَجَرَ السَّيِّئَاتِ وَتَرَكَ مَا حَرَّمَ اللهُ، وَالْمُؤْمِنُ حَرَامٌ عَلَى الْمُؤْمِنِ أَنْ يَظْلِمَهُ، أَوْ يَخْذُلَهُ، أَوْ يَغْتَابَهُ، أَوْ يَدْفَعَهُ دَفْعَةً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali, from Abu Kahmasy, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Shall Isaww inform you all of the Momin? (He is) the one upon whom the Momineen are trusting with they own selves and their wealth. Shall Isaww inform you of the Muslim? (He is) the one from whom the Muslims are safe from his tongue and his hands; and the emigrant is the one who emigrates from the evil and leaves whatever Allahazwj Prohibited; and the Momin is Prohibited upon the Momin that he oppresses him, or abandons him, or backbites him, or drives him away with a driving’.19

20. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، عَنْ أَبِي أَيُّوبَ الْعَطَّارِ، عَنْ جَابِرٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّمَا شِيعَةُ عَلِيٍّ عليه‌السلام الْحُلَمَاءُ الْعُلَمَاءُ، الذُّبُلُ الشِّفَاهِ، تُعْرَفُ الرَّهْبَانِيَّةُ عَلى وُجُوهِهِمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar, from Abu Ayoub Al Attar, from Jabir who said,

‘Abu Ja’farasws said: ‘But rather, Shias of Aliasws are the forbearing, the knwoledgeable, of shrivelled lips. You can recognise the monasticism upon their faces’.20

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « صَلّى أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام بِالنَّاسِ الصُّبْحَ بِالْعِرَاقِ، فَلَمَّا انْصَرَفَ وَعَظَهُمْ، فَبَكى وَأَبْكَاهُمْ مِنْ خَوْفِ اللهِ، ثُمَّ قَالَ: أَمَا وَاللهِ، لَقَدْ عَهِدْتُ أَقْوَاماً‌ عَلى عَهْدِ خَلِيلِي رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَ إِنَّهُمْ لَيُصْبِحُونَ وَيُمْسُونَ شُعْثاً غُبْراً خُمْصاً، بَيْنَ أَعْيُنِهِمْ كَرُكَبِ الْمِعْزى، يَبِيتُونَ لِرَبِّهِمْ سُجَّداً وَقِيَاماً، يُرَاوِحُونَ بَيْنَ أَقْدَامِهِمْ وَجِبَاهِهِمْ، يُنَاجُونَ رَبَّهُمْ، وَيَسْأَلُونَهُ فَكَاكَ رِقَابِهِمْ مِنَ النَّارِ، وَاللهِ لَقَدْ رَأَيْتُهُمْ مَعَ هذَا وَهُمْ خَائِفُونَ مُشْفِقُونَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from Marouf Bin Kharbouz,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineenasws prayed Salāt with the people (leading them), in Al-Iraq. So when heasws finished, heasws preached to them, and heasws wept and made them weep from fear of Allahazwj.

Then heasws said: ‘But, by Allahazwj! Iasws lived with a group of people in the era of myasws friend Rasool-Allahsaww, and they, in the morning and evening, becoming shaggy, dusty, slim-bellied, between their eyes was like the hoof of a goat due to their prostrations to their Lordazwj. They were staying awake at nights for their Lordazwj, prostrating and standing (for Salāt), rotating between their feet and their foreheads, whispering to their Lordazwj, and asking Himazwj to Free their necks from the Fire. By Allahazwj! Iasws had seen them being with this, and they were fearful, anxious’.21

22. عَنْهُ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الصَّلْتِ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « صَلّى أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام الْفَجْرَ، ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتّى صَارَتِ الشَّمْسُ عَلى قِيدِ رُمْحٍ، وَأَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ، فَقَالَ: وَاللهِ لَقَدْ أَدْرَكْتُ أَقْوَاماً يَبِيتُونَ لِرَبِّهِمْ سُجَّداً وَقِيَاماً، يُخَالِفُونَ بَيْنَ جِبَاهِهِمْ وَرُكَبِهِمْ، كَأَنَّ زَفِيرَ النَّارِ فِي آذَانِهِمْ؛ إِذَا ذُكِرَ اللهُ عِنْدَهُمْ مَادُوا كَمَا يَمِيدُ الشَّجَرُ، كَأَنَّمَا الْقَوْمُ بَاتُوا غَافِلِينَ ».

قَالَ: « ثُمَّ قَامَ، فَمَا رُئِيَ ضَاحِكاً حَتّى قُبِضَ صَلَوَاتُ اللهِ عَلَيْهِ ».

From him, from Al Sindy Bin Muhammad, from Muhammad Bin Al Salt, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Amir Al-Momineenasws prayed Salāt Al-Fajr, then heasws did not cease to be in hisasws place until the (shadow of the) sun came to be to the length of a spear, and heasws turned by hisasws face towards the people and heasws said: ‘By Allahazwj! Iasws had come across a group of people who were staying awake at night for their Lordazwj, prostrating and standing, interchanging between their foreheads and their knees, as if like the exhalation of the Fire (of Hell could be heard) in their ears. Whenever Allahazwj was Mentioned in their presence, swaying like the swaying of the trees. It is as if the group of people has spent the nights oblivious (of the world)’.

He (the narrator) said, ‘Then heasws arose, and heasws was not seen laughing until heasws passed away’.22

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا أَرَدْتَ أَنْ تَعْرِفَ أَصْحَابِي، فَانْظُرْ مَنِ اشْتَدَّ وَرَعُهُ، وَخَافَ خَالِقَهُ، وَرَجَا ثَوَابَهُ، فَإِذَا رَأَيْتَ هؤُلَاءِ، فَهؤُلَاءِ أَصْحَابِي ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Al Mufazzal Bin Umar who said,

‘Abu Abdullahasws said: ‘Whenever you want to recognise myasws companions, so look at the one who is of most intense piety and fearing his Creator, and wishes for Hisazwj Rewards, and when you see them, so they are myasws companions’.23

24. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْأَشْعَثِ، عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: شِيعَتُنَا الْمُتَبَاذِلُونَ فِي وَلَايَتِنَا، الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الْمُتَزَاوِرُونَ فِي إِحْيَاءِ أَمْرِنَا؛ الَّذِينَ إِنْ غَضِبُوا لَمْ يَظْلِمُوا، وَإِنْ رَضُوا لَمْ يُسْرِفُوا، بَرَكَةٌ عَلى مَنْ جَاوَرُوا، سِلْمٌ لِمَنْ خَالَطُوا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash’as, from Abdullah Bin Hammad Al Ansary, from Amro bin Abu Al Miqdam, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineenasws said: ‘Ourasws Shia are reciprocating (gifts etc.) regarding ourasws Wilayah, loving each other regarding ourasws cordiality, visiting each other reviving ourasws matters (Ahadeeth), those when they are angry are not oppressive, and if they are pleased, they are not being extravagant. They are a Blessing upon the ones who are their neighbours, a safety for the ones they are mixing with’.24

25. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عِيسَى النَّهْرِتِيرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ عَرَفَ اللهَ وَعَظَّمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ، وَبَطْنَهُ مِنَ الطَّعَامِ، وَعَفَا نَفْسَهُ بِالصِّيَامِ وَالْقِيَامِ.

قَالُوا: بِآبَائِنَا وَأُمَّهَاتِنَا يَا رَسُولَ اللهِ، هؤُلَاءِ أَوْلِيَاءُ اللهِ؟

قَالَ: إِنَّ أَوْلِيَاءَ اللهِ سَكَتُوا؛ فَكَانَ سُكُوتُهُمْ ذِكْراً، وَنَظَرُوا؛ فَكَانَ نَظَرُهُمْ عِبْرَةً، وَنَطَقُوا؛ فَكَانَ نُطْقُهُمْ حِكْمَةً، وَمَشَوْا؛ فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَةً، لَوْ لَا الْآجَالُ الَّتِي قَدْ كُتِبَتْ عَلَيْهِمْ، لَمْ تَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ؛ خَوْفاً مِنَ الْعَذَابِ، وَشَوْقاً إِلَى الثَّوَابِ ».

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Isa Al Hureyri,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who recognises Allahazwj and Hisazwj Magnificence would prevent his mouth from the speech, and his belly from the food, and excuses himself with the Fasting and the standing (for Salāt)’.

They said, ‘By our fathers and our mothers, O Rasool-Allahsaww! Are they the friends of Allahazwj?’ Hesaww said: ‘The friends of Allahazwj observed silence, so their silence was a Remembrance (of Allahazwj); and they looked around, so their looking around was a lesson; and they spoke, so their speaking was wisdom; and they walked, so their walking between the people was a Blessing. Had it not been for the term which had been Ordained upon them, their spirits would not have stayed in their bodies out of fear from the Punishment and desire to the Rewards’.25

26. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ مِنَ الْعِرَاقِيِّينَ رَفَعَهُ، قَالَ: خَطَبَ النَّاسَ الْحَسَنُ بْنُ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِمَا، فَقَالَ: « أَيُّهَا النَّاسُ، أَنَا أُخْبِرُكُمْ عَنْ أَخٍ لِي كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي، وَكَانَ رَأْسُ مَا عَظُمَ بِهِ فِي عَيْنِي صِغَرَ الدُّنْيَا فِي عَيْنِهِ، كَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ؛ فَلَا يَشْتَهِي مَا لَايَجِدُ، وَلَا يُكْثِرُ إِذَا وَجَدَ، كَانَ خَارِجاً مِنْ سُلْطَانِ فَرْجِهِ؛ فَلَا يَسْتَخِفُّ لَهُ عَقْلَهُ وَلَا رَأْيَهُ، كَانَ خَارِجاً مِنْ سُلْطَانِ الْجَهَالَةِ؛ فَلَا يَمُدُّ يَدَهُ إِلاَّ عَلى ثِقَةٍ لِمَنْفَعَةٍ، كَانَ لَايَتَشَهّى وَلَا يَتَسَخَّطُ وَلَا يَتَبَرَّمُ، كَانَ أَكْثَرَ دَهْرِهِ صَمَّاتاً، فَإِذَا قَالَ، بَذَّ الْقَائِلِينَ، كَانَ‌ لَا يَدْخُلُ فِي مِرَاءٍ، وَلَا يُشَارِكُ فِي دَعْوًى، وَلَا يُدْلِي بِحُجَّةٍ حَتّى يَرى قَاضِياً، وَ كَانَ لَايَغْفُلُ عَنْ إِخْوَانِهِ، وَلَايَخُصُّ نَفْسَهُ بِشَيْ‌ءٍ دُونَهُمْ، كَانَ ضَعِيفاً مُسْتَضْعَفاً، فَإِذَا جَاءَ الْجِدُّ كَانَ لَيْثاً عَادِياً، كَانَ لَايَلُومُ أَحَداً فِيمَا يَقَعُ الْعُذْرُ فِي مِثْلِهِ حَتّى يَرَى اعْتِذَاراً، كَانَ يَفْعَلُ مَا يَقُولُ، وَيَفْعَلُ مَا لَايَقُولُ، كَانَ إِذَا ابْتَزَّهُ أَمْرَانِ لَايَدْرِي أَيُّهُمَا أَفْضَلُ، نَظَرَ إِلى أَقْرَبِهِمَا إِلَى الْهَوى فَخَالَفَهُ، كَانَ لَايَشْكُو وَجَعاً إِلاَّ عِنْدَ مَنْ يَرْجُو عِنْدَهُ الْبُرْءَ، وَلَا يَسْتَشِيرُ إِلاَّ مَنْ يَرْجُو عِنْدَهُ النَّصِيحَةَ، كَانَ لَايَتَبَرَّمُ وَلَا يَتَسَخَّطُ وَلَا يَتَشَكّى وَلَا يَتَشَهّى وَلَا يَنْتَقِمُ، وَلَا يَغْفُلُ عَنِ الْعَدُوِّ؛ فَعَلَيْكُمْ بِمِثْلِ هذِهِ الْأَخْلَاقِ الْكَرِيمَةِ‌ إِنْ أَطَقْتُمُوهَا، فَإِنْ لَمْ تُطِيقُوهَا كُلَّهَا، فَأَخْذُ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلاَّ بِاللهِ ».

From him, from one of his companions from the Iraqis, raising it, said,

‘Al-Hassanasws Bin Aliasws addressed (the people), so heasws said: ‘O you people! Iasws am informing you of a brother of mineasws who was from the greatest of the people in myasws eyes, and it was so that the topmost of what made him to be the greatest in myasws eyes was his belittling of the world in his eyes.

He was outside from the grasp of his belly, so he did not desire what he did not find, nor did he frequent it when he did find (it). He was outside the grasp of his private part, so it did not take his intellect and his opinion lightly. He was outside the grasp of the ignorance, so he did not extend his hand except towards a reliable benefit.

It was so that he was neither lustful, nor angry, nor impatient. Most of his lifetime he was silent. So when he did speak, he surpassed the speakers. He neither entered into disputes nor did he participate in allegations, nor did he cast an argument until he saw a judge, and he was not oblivious from his brethren, nor did he specialise himself with anything besides them. He was weak, weakened, so when there was a seriousness, he was an advancing lion. He did not blame anyone in what the excuse occurred in the likes of it until he saw an apology. He was doing what he was saying and (not do) what he was not saying.

When two matters presented to him, not knowing which of the two was superior, he look at the one closest to the desires, so he opposed it. He did not complain of a pain except in the presence of the one whom he hoped would have a cure for it, nor did he consult anyone except the one he hoped would have good advice with him. He was neither impatient, nor angry, nor doubtful, nor of lustful desired, nor revengeful, nor was he oblivious from the enemy.

So, upon you is with the likes of these precious mannerisms if you are strong enough for it. But if you cannot endure all of these, so take the few best ones, leave the more. And there is neither a Might nor a Strength except with Allahazwj’.26

27. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مِهْزَمٍ؛ وَبَعْضُ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْكَاهِلِيِّ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ مِهْزَمٍ الْأَسَدِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا مِهْزَمُ، شِيعَتُنَا مَنْ لَايَعْدُو صَوْتُهُ سَمْعَهُ، وَلَا شَحْنَاؤُهُ بَدَنَهُ، وَلَا يَمْتَدِحُ بِنَا مُعْلِناً، وَلَا يُجَالِسُ لَنَا عَائِباً، وَلَا يُخَاصِمُ لَنَا قَالِياً؛ إِنْ لَقِيَ‌ مُؤْمِناً أَكْرَمَهُ، وَإِنْ لَقِيَ جَاهِلاً هَجَرَهُ ».

قُلْتُ: جُعِلْتُ فِدَاكَ، فَكَيْفَ أَصْنَعُ بِهؤُلَاءِ الْمُتَشَيِّعَةِ؟

قَالَ: « فِيهِمُ التَّمْيِيزُ، وَفِيهِمُ التَّبْدِيلُ، وَفِيهِمُ التَّمْحِيصُ، تَأْتِي عَلَيْهِمْ سِنُونَ تُفْنِيهِمْ، وَطَاعُونٌ يَقْتُلُهُمْ، وَاخْتِلَافٌ يُبَدِّدُهُمْ؛ شِيعَتُنَا مَنْ لَايَهِرُّ هَرِيرَ الْكَلْبِ، وَلَا يَطْمَعُ طَمَعَ الْغُرَابِ، وَلَا يَسْأَلُ عَدُوَّنَا وَإِنْ مَاتَ جُوعاً ».

قُلْتُ: جُعِلْتُ فِدَاكَ، فَأَيْنَ أَطْلُبُ هؤُلَاءِ؟

قَالَ: « فِي أَطْرَافِ الْأَرْضِ، أُولئِكَ الْخَفِيضُ عَيْشُهُمْ، الْمُنْتَقِلَةُ دِيَارُهُمْ؛ إِنْ شَهِدُوا لَمْ يُعْرَفُوا، وَإِنْ غَابُوا لَمْ يُفْتَقَدُوا، وَ مِنَ الْمَوْتِ لَايَجْزَعُونَ، وَفِي الْقُبُورِ يَتَزَاوَرُونَ، وَ إِنْ لَجَأَ إِلَيْهِمْ ذُو حَاجَةٍ مِنْهُمْ رَحِمُوهُ، لَنْ تَخْتَلِفَ قُلُوبُهُمْ وَإِنِ اخْتَلَفَ بِهِمُ الدَّارُ ».

ثُمَّ قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَنَا الْمَدِينَةُ وَعَلِيٌّ عليه‌السلام الْبَابُ، وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يَدْخُلُ الْمَدِينَةَ لَامِنْ قِبَلِ الْبَابِ، وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُ عَلِيّاً صَلَوَاتُ اللهِ عَلَيْهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Mihzam and one our companions, from Muhammad Bin Ali, from Muhammad Bin Is’haq Al Kahily and Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Rabie Bin Muhammad, altogether from Mihzam Al Asady who said,

‘Abu Abdullahasws said: ‘O Mihzam! Our Shia is one whose voice does not exceed his own ears, nor does his animosity (exceed) his own body, nor does he praise usasws publicly, nor does he (participate in) gatherings finding flaws with usasws, nor does he dispute a speaker for usasws. If he meets a Momin, he honours him, and if he meets an ignoramus, flees (from him)’.

I said, ‘May I be sacrificed for youasws! So how should I deal with these pretentious Shia?’ Heasws said: ‘Regarding them is the distinction, and regarding them is the variation, and regarding them is the screening. Years come upon them, perishing them, and plagues kill them, and differing scatter them. Ourasws Shia is the one who does not bark like the barking of the dog, and he does not covet like the greed of the crow, nor does he ask ourasws enemies and even if he dies of hunger’.

I said, ‘May I be sacrificed for youasws! So when shall I seek these ones?’ Heasws said: ‘In the outskirts of the land. They are the ones of basic (standards of) living. Their dwellings are temporary (keep changing). If they are present, they are not recognised, and when they are absent, they are not missed, and from the death they are not panicking, and in their graves they are visiting (each other); and if a need one comes over to them they are merciful to him. Their hearts are never differing and even if their houses are different’.

Then heasws said: ‘Rasool-Allahsaww said: ‘Isaww am the city and Aliasws is the gate; and the one who claims that he can enter the city without (going through) its door has lied, and the one who claims that he loves mesaww while he hates Aliasws’ is a lair.27

28. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ، وَحَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ، كَانَ مِمَّنْ حُرِّمَتْ غِيبَتُهُ، وَكَمَلَتْ مُرُوءَتُهُ، وَظَهَرَ عَدْلُهُ، وَوَجَبَتْ أُخُوَّتُهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullahasws having said: ‘Whoever in his dealings with people does not do injustice to them, in his speaking does not lie to them and in his promise does not fail to keep it is among those whose backbiting is unlawful, whose kindness is complete, whose justice has become public and it is necessary to establish brotherly relations with him.28

29. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ: عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ بْنِ عَلِيٍّ عليهما‌السلام، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ: إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ، وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ، وَإِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ ».

From him, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly, from Abdullah Bin Al Hassan,

(It has been narrated) from his mother Fatimaas the daughter of Aliasws Bin Al-Husaynasws having said: ‘Rasool-Allahsaww said: ‘Three characteristics, the one in whom these are, the quality of the Emān would be complete – When he is pleased, his pleasure does not enter him into the falsehood, and when he is angry, the anger does not exit him from the truth, and when he is able, he does not exceed to what is not for him’.29

30. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِنَّ لِأَهْلِ الدِّينِ عَلَامَاتٍ‌ يُعْرَفُونَ بِهَا: صِدْقَ الْحَدِيثِ، وَأَدَاءَ الْأَمَانَةِ، وَوَفَاءً بِالْعَهْدِ، وَصِلَةَ الْأَرْحَامِ، وَرَحْمَةَ الضُّعَفَاءِ، وَقِلَّةَ الْمُرَاقَبَةِ لِلنِّسَاءِ ـ أَوْ قَالَ: قِلَّةَ الْمُوَاتَاةِ لِلنِّسَاءِ ـ وَبَذْلَ الْمَعْرُوفِ، وَحُسْنَ الْخُلُقِ، وَسَعَةَ الْخُلُقِ، وَاتِّبَاعَ الْعِلْمِ وَمَا يُقَرِّبُ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ زُلْفى، طُوبى لَهُمْ وَحُسْنُ مَآبٍ؛ وَطُوبى شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ النَّبِيِّ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، وَلَيْسَ مِنْ مُؤْمِنٍ إِلاَّ وَفِي دَارِهِ غُصْنٌ مِنْهَا، لَايَخْطُرُ عَلى قَلْبِهِ شَهْوَةُ شَيْ‌ءٍ إِلاَّ أَتَاهُ بِهِ ذلِكَ، وَلَوْ أَنَّ رَاكِباً مُجِدّاً سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ، مَا خَرَجَ مِنْهُ؛ وَلَوْ طَارَ مِنْ أَسْفَلِهَا غُرَابٌ، مَا بَلَغَ أَعْلَاهَا حَتّى يَسْقُطَ هَرِماً، أَلَا فَفِي هذَا فَارْغَبُوا، إِنَّ الْمُؤْمِنَ مِنْ نَفْسِهِ فِي شُغُلٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ؛ إِذَا جَنَّ عَلَيْهِ اللَّيْلُ افْتَرَشَ وَجْهَهُ، وَسَجَدَ لِلّهِ ـ عَزَّ وَجَلَّ ـ بِمَكَارِمِ بَدَنِهِ، يُنَاجِي الَّذِي خَلَقَهُ فِي فَكَاكِ رَقَبَتِهِ، أَلَا فَهكَذَا كُونُوا ».

From him, from his father, from Abdullah Bin Al Qasim, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘For the religious people there are signs which they are recognised by – truthful narration, and the paying of the entrustments, and loyalty with the agreements, and helping the relatives, and mercifulness with the weak, and scarcity of expectation from women’, or said, ‘scarcity of the obedience to the women’, ‘and extending the goodness, and good mannerisms, and vastness of morality, and following the knowledge and whatever gets one closed to Allahazwj Mighty and Majestic in position.

Tooba is for them, as wells as the excellent end-result, and Tooba is a tree in the Paradise. Its roots are in the house of the Prophet Muhammadsaww, and there is none from a Momin except that in his house would be a branch from it. Not a desire would occur upon his heart except that they would come to him with that; and if a diligent rider were to run under its shade for a hundred years, he would not exit from it, and if a crow were to fly from its bottom it would not reach its top until it would fall down due to old age.

Indeed! With regards to this you should be desiring (it). A Momin is pre-occupied with himself and the people are at rest from him. When the night covers upon him, he turns his face and prostrates to Allahazwj Mighty and Majestic with the nobility of his body, whispering to the Oneazwj Who Created him, with regards to freeing his neck. Indeed! So this is what (you) should (also) become’.30

31. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ؛ قَالَ: وَحَدَّثَنِي الْحُسَيْنُ بْنُ سَيْفٍ، عَنْ أَخِيهِ عَلِيٍّ، عَنْ سُلَيْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « سُئِلَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم عَنْ خِيَارِ الْعِبَادِ، فَقَالَ: الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا، وَإِذَا أَسَاؤُوا اسْتَغْفَرُوا، وَإِذَا أُعْطُوا شَكَرُوا، وَإِذَا ابْتُلُوا صَبَرُوا، وَإِذَا غَضِبُوا غَفَرُوا ».

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro Al Nakhaie who said, ‘And Al Husayn Bin Sayf narrated to me from his brother Ali, from Suleyman, from the one who mentioned it,

(It has been narrated) from Abu Ja’farasws having said: ‘The Prophetsaww was asked about the best of the servants, so hesaww said: ‘Those who, when they do good deed, are joyful, and when they commit sins, seek Forgiveness, and when they are Given (something), they are thankful, and when they are afflicted, they are patient, and when they are angry, they forgive’.31

32. وَبِإِسْنَادِهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ خِيَارَكُمْ أُولُو النُّهى، قِيلَ: يَا رَسُولَ اللهِ، وَمَنْ أُولُو النُّهى؟ قَالَ: هُمْ أُولُو الْأَخْلَاقِ الْحَسَنَةِ، وَالْأَحْلَامِ الرَّزِينَةِ، وَصَلَةُ الْأَرْحَامِ، وَالْبَرَرَةُ بِالْأُمَّهَاتِ وَالْآبَاءِ، وَالْمُتَعَاهِدُونَ لِلْفُقَرَاءِ وَ الْجِيرَانِ وَالْيَتَامى، وَيُطْعِمُونَ الطَّعَامَ، وَيُفْشُونَ السَّلَامَ فِي الْعَالَمِ، وَيُصَلُّونَ وَالنَّاسُ نِيَامٌ غَافِلُونَ ».

And by his chain,

(It has been narrated) from Abu Ja’farasws having said: ‘The Prophetsaww said: ‘The best of you are the possessors of the’Nuha’. It was said, ‘O Rasool-Allahsaww! Who are the possessors of the’Nuha’?’ Hesaww said: ‘The possessors of the excellent morals, and having strong power of reason, and the helpers of the relatives, and the righteous with the mothers and the fathers, and the ones who are committed to (help) the poor, and the neighbours, and the orphans, and are feeding the food, and they are disclosing the greetings (first) in the world, and they are praying Salāt while the people are sleeping being oblivious’.32

33. عَنْهُ، عَنِ الْهَيْثَمِ النَّهْدِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيُّ الْخِصَالِ بِالْمَرْءِ أَجْمَلُ؟

فَقَالَ: « وَقَارٌ بِلَا مَهَابَةٍ، وَسَمَاحٌ بِلَا طَلَبِ مُكَافَأَةٍ، وَتَشَاغُلٌ بِغَيْرِ مَتَاعِ الدُّنْيَا ».

From him, from Al Haysam, from Abdul Aziz Bin Umar, from one of his companions, from Yahya Bin Imran Al Halby who said,

‘I said to Abu Abdullahasws, ‘Which is the most beautiful characteristics of the man?’ So heasws said: ‘Dignity without a reverence, and open-handedness without seeking a recompense, and pre-occupation with other than the chattels of the world’.33

34. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ الْحَنَّاطِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَقُولُ: إِنَّ الْمَعْرِفَةَ بِكَمَالِ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَايَعْنِيهِ، وَقِلَّةُ مِرَائِهِ، وَحِلْمُهُ، وَصَبْرُهُ، وَحُسْنُ خُلُقِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullahasws was saying: ‘It was so that Aliasws Bin Al-Husaynasws was saying: ‘The recognition of the completion of the Religion of a Muslim is in his leaving the speech in what is not befitting for him, and scarcity of his quibbling, and his forbearance, and his patience, and excellence of his manners’.34

35. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ عَرَفَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَلَا أُخْبِرُكُمْ بِأَشْبَهِكُمْ بِي؟ قَالُوا: بَلى‌ يَا رَسُولَ اللهِ، قَالَ: أَحْسَنُكُمْ خُلُقاً، وَأَلْيَنُكُمْ كَنَفاً، وَأَبَرُّكُمْ بِقَرَابَتِهِ، وَأَشَدُّكُمْ حُبّاًلِإِخْوَانِهِ فِي دِينِهِ، وَأَصْبَرُكُمْ عَلَى الْحَقِّ، وَأَكْظَمُكُمْ لِلْغَيْظِ، وَأَحْسَنُكُمْ عَفْواً، وَأَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافاً فِي الرِّضَا وَالْغَضَبِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Arafa,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘Shall Isaww inform you all with the ones most resembling with mesaww?’ They said, ‘Yes, O Rasool-Allahsaww!’ Hesaww said: ‘The most excellent of you in manners, and the softest of you in caring, and the most righteous of you with his relatives, and the most intense of you in love for his brethren in his Religion, and the most patient of you upon the truth, and the most swallowing of you of the anger, and the most excellent of you of forgiveness, and the most intense of you from himself in fairness during the happiness and the anger’.35

36. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « مِنْ أَخْلَاقِ الْمُؤْمِنِ الْإِنْفَاقُ عَلى قَدْرِ الْإِقْتَارِ، وَالتَّوَسُّعُ عَلى قَدْرِ التَّوَسُّعِ، وَإِنْصَافُ النَّاسِ، وَابْتِدَاؤُهُ إِيَّاهُمْ بِالسَّلَامِ عَلَيْهِمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘From the mannerisms of the Momin is the spending upon a measurement of the standard of living, and being capacious upon a measurement of the capacity, and fairness to the people, and initiating them with the greetings upon them’.36

37. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْمُؤْمِنُ أَصْلَبُ مِنَ الْجَبَلِ، الْجَبَلُ يُسْتَقَلُّ مِنْهُ، وَالْمُؤْمِنُ لَايُسْتَقَلُّ مِنْ دِينِهِ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘A Momin is stronger than a mountain. A mountain loses its parts but no loss takes place in the religion of a Momin’.37

38. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُؤْمِنُ حَسَنُ الْمَعُونَةِ، خَفِيفُ الْمَؤُونَةِ، جَيِّدُ التَّدْبِيرِ لِمَعِيشَتِهِ، لَايُلْسَعُ مِنْ جُحْرٍ مَرَّتَيْنِ ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘A Momin is of good assistance, light of provisions, excellent of management for his life (and) does not allow to be bitten twice from the same opening’.38

39. عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ سَهْلِ بْنِ الْحَارِثِ: عَنِ الدِّلْهَاثِ مَوْلَى الرِّضَا عليه‌السلام، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « لَا يَكُونُ الْمُؤْمِنُ مُؤْمِناً حَتّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: سُنَّةٌ مِنْ رَبِّهِ، وَسُنَّةٌ مِنْ نَبِيِّهِ، وَسُنَّةٌ مِنْ وَلِيِّهِ.

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ، فَكِتْمَانُ سِرِّهِ؛ قَالَ اللهُ عَزَّ وَجَلَّ: (عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ أَحَداً إِلاّ مَنِ ارْتَضى مِنْ رَسُولٍ)

وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ، فَمُدَارَاةُ النَّاسِ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَمَرَ نَبِيَّهُ صلى‌الله‌عليه‌وآله‌وسلم بِمُدَارَاةِ النَّاسِ، فَقَالَ: (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ)

وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ، فَالصَّبْرُ فِي الْبَأْسَاءِ وَالضَّرَّاءِ ».

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is’haq, from Sahl Bin Al Haris,

(It has been narrated) from Al-Dilhat a slave of Al-Rezaasws who said, ‘I heard Al-Rezaasws saying: ‘A Momin cannot happen to be (a Momin) until there happen to be three characteristics in him – a Sunnah from his Lordazwj, and a Sunnah from Hisazwj Prophetsaww, and a Sunnah from Hisazwj Guardianasws.

So as for the Sunnah from his Lordazwj, so it is the concealment of Hisazwj Secrets. Allahazwj Mighty and Majestic Says [72: 26] The Knower of the unseen! So He does not Reveal His secrets to any, [72: 27] Except to him whom He chooses from the Messenger.

And as for the Sunnah from Hisazwj Prophetsaww, so it is the politeness with the people, for Allahazwj Mighty and Majestic Commanded Hisazwj Prophetsaww with being polite with the people, so Heazwj Said [7: 199] Take to Forgiveness and enjoin good and turn aside from the ignorant. And as for the Sunnah of Hisazwj Guardianasws, so it is the patience during the destitution and the adversities’.39

100- بَابٌ فِي قِلَّةِ عَدَدِ الْمُؤْمِنِينَ

Chapter 100 – The smallness of the number of the Momineen

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ قُتَيْبَةَ الْأَعْشى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْمُؤْمِنَةُ أَعَزُّ مِنَ الْمُؤْمِنِ، وَ الْمُؤْمِنُ أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ؛ فَمَنْ رَأى مِنْكُمُ الْكِبْرِيتَ الْأَحْمَرَ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Quteyba Al A’ash who said,

‘I heard Abu Abdullahasws saying: ‘The Momina (female Believer) is more cherished than the Momin, and the Momin is more cherished than the alchemy. So who from you has (ever) seen alchemy?’.40

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ كَامِلٍ التَّمَّارِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « النَّاسُ كُلُّهُمْ بَهَائِمُ ـ ثَلَاثاً ـ إِلاَّ قَلِيلاً مِنَ الْمُؤْمِنِينَ، وَالْمُؤْمِنُ غَرِيبٌ ـ ثَلَاثَ مَرَّاتٍ ـ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musa Al Hannat, from Kamil Al Tammar who said,

‘I heard Abu Ja’farasws saying: ‘The people, all of them are beasts’ – three times, ‘except for a few from the Momineen; and the Momin is rare’ – three times’.41

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ لِأَبِي بَصِيرٍ: « أَمَا وَاللهِ، لَوْ أَنِّي أَجِدُ مِنْكُمْ ثَلَاثَةَ مُؤْمِنِينَ يَكْتُمُونَ حَدِيثِي، مَا اسْتَحْلَلْتُ أَنْ أَكْتُمَهُمْ حَدِيثاً ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib who said,

‘I heard Abu Abdullahasws saying to Abu Baseer: ‘But, by Allahazwj! If Iasws were to find three Momineen from you all who are concealing myasws Ahadeeth, Iasws would not have considered it Permissible that Iasws should be concealing a single Hadeeth from them’.42

4. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ، عَنْ سَدِيرٍ الصَّيْرَفِيِّ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقُلْتُ لَهُ: وَاللهِ مَا يَسَعُكَ الْقُعُودُ، فَقَالَ: « وَ لِمَ يَا سَدِيرُ؟ » قُلْتُ: لِكَثْرَةِ مَوَالِيكَ وَشِيعَتِكَ وَأَنْصَارِكَ؛ وَاللهِ لَوْ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ عليه‌السلام مَا لَكَ مِنَ الشِّيعَةِ وَالْأَنْصَارِ وَالْمَوَالِي، مَا طَمِعَ فِيهِ تَيْمٌ وَلَا عَدِيٌّ، فَقَالَ: « يَا سَدِيرُ، وَكَمْ عَسى أَنْ يَكُونُوا » قُلْتُ: مِائَةَ أَلْفٍ، قَالَ: « مِائَةَ أَلْفٍ؟! » قُلْتُ: نَعَمْ، وَمِائَتَيْ أَلْفٍ، قَالَ: « مِائَتَيْ أَلْفٍ؟! » قُلْتُ: نَعَمْ، وَنِصْفَ الدُّنْيَا.

قَالَ: فَسَكَتَ عَنِّي، ثُمَّ قَالَ: « يَخِفُّ عَلَيْكَ أَنْ تَبْلُغَ مَعَنَا إِلى يَنْبُعَ؟ » قُلْتُ: نَعَمْ، فَأَمَرَ بِحِمَارٍ وَبَغْلٍ أَنْ يُسْرَجَا، فَبَادَرْتُ، فَرَكِبْتُ الْحِمَارَ، فَقَالَ: « يَا سَدِيرُ، تَرى أَنْ تُؤْثِرَنِي بِالْحِمَارِ؟ » قُلْتُ: الْبَغْلُ أَزْيَنُ وَأَنْبَلُ، قَالَ: « الْحِمَارُ أَرْفَقُ بِي ». فَنَزَلْتُ، فَرَكِبَ الْحِمَارَ، وَرَكِبْتُ الْبَغْلَ، فَمَضَيْنَا، فَحَانَتِ الصَّلَاةُ، فَقَالَ: « يَا سَدِيرُ، انْزِلْ بِنَا نُصَلِّ ».

ثُمَّ قَالَ: « هذِهِ أَرْضٌ سَبِخَةٌ لَاتَجُوزُ الصَّلَاةُ فِيهَا » فَسِرْنَا حَتّى صِرْنَا إِلى أَرْضٍ حَمْرَاءَ، وَنَظَرَ إِلى غُلَامٍ يَرْعى جِدَاءً، فَقَالَ: « وَاللهِ يَا سَدِيرُ، لَوْ كَانَ لِي شِيعَةٌ بِعَدَدِ هذِهِ الْجِدَاءِ، مَا وَسِعَنِي الْقُعُودُ » وَنَزَلْنَا وَصَلَّيْنَا، فَلَمَّا فَرَغْنَا مِنَ الصَّلَاةِ، عَطَفْتُ عَلَى الْجِدَاءِ، فَعَدَدْتُهَا، فَإِذَا هِيَ سَبْعَةَ عَشَرَ.

Muhammad Bin Al Hassan and Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad Al Ansary, from Sadeyr Al Sayrafi who said,

‘I went over to Abu Abdullahasws and I said to himasws, ‘By Allahazwj! What affords youasws to sit back (not rise up against the ruling authorities)?’ So heasws said: ‘And why (Shouldn’t Iasws do so) O Sadeyr!’ I said, ‘Due to the abundance of yourasws friends and yourasws Shias, and yourasws helpers. By Allahazwj! Had there been for Amir Al-Momineenasws what is for youasws from the Shias and the helpers and the friends, neither the (Clan of) Taym (Abu Bakr’s clan), nor (the Clan of Uday (Umar’s clan) would have been greedy with regards to it (the Caliphate)’.

So heasws said: ‘O Sadeyr! And how many could they (Shias) be?’ I said, ‘One hundred thousand’. Heasws said: ‘One hundred thousand?’ I said, ‘Yes, and two hundred thousand’. Heasws said: ‘Two hundred thousand?’ I said, ‘Yes, and half the world’.

He (Sadeyr) said, ‘So heasws was silent from me, then said: ‘Would it be light upon you if you were to come along with usasws to Yanbu?’ I said, ‘Yes’. So heasws ordered with a donkey and a mule to be saddled and harnessed. So I initiated and rode the donkey and heasws said: ‘O Sadeyr! What is your view if you were to prefer measws to be with the donkey?’ I said, ‘The mule is good (for me)’. Heasws said: ‘The donkey is kinder with measws’. So I descended and heasws rode the donkey and I rode the mule.

So we went on and the Salāt (time) arrived, so heasws said: ‘O Sadeyr! Descend with usasws to pray Salāt’. Then heasws said: ‘This is a marshy land, the Salāt is not allowed in it’. So we travelled until we arrived at red ground, and heasws looked at a boy pasturing goats, so heasws said: ‘By Allahazwj, O Sadeyr! Had there been for measws Shias of the number of these goats, there would not have been leeway for the sitting back (not rising against the ruling authorities) for measws’.

And we descended and we prayed Salāt. So when we were free from the Salāt, I turned towards the goats, and I counted them, and there were seventeen’.43

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ لِي عَبْدٌ صَالِحٌ صَلَوَاتُ اللهِ عَلَيْهِ: « يَا سَمَاعَةُ، أَمِنُوا عَلى فُرُشِهِمْ وَأَخَافُونِي، أَمَا وَاللهِ، لَقَدْ كَانَتِ الدُّنْيَا وَمَا فِيهَا إِلاَّ وَاحِدٌ يَعْبُدُ اللهَ، وَلَوْ كَانَ مَعَهُ غَيْرُهُ لَأَضَافَهُ اللهُ‌ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ حَيْثُ يَقُولُ: (إِنَّ إِبْراهِيمَ كانَ أُمَّةً قانِتاً لِلّهِ حَنِيفاً وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ) فَغَبَرَ بِذلِكَ مَا شَاءَ اللهُ.

ثُمَّ إِنَّ اللهَ آنَسَهُ بِإِسْمَاعِيلَ وَإِسْحَاقَ، فَصَارُوا ثَلَاثَةً، أَمَا وَاللهِ، إِنَّ الْمُؤْمِنَ لَقَلِيلٌ، وَإِنَّ أَهْلَ الْكُفْرِ لَكَثِيرٌ، أَتَدْرِي لِمَ ذَاكَ ؟ » فَقُلْتُ: لَا أَدْرِي جُعِلْتُ فِدَاكَ، فَقَالَ: « صُيِّرُوا أُنْساً لِلْمُؤْمِنِينَ، يَبُثُّونَ إِلَيْهِمْ مَا فِي صُدُورِهِمْ، فَيَسْتَرِيحُونَ إِلى ذلِكَ، وَيَسْكُنُونَ إِلَيْهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama’at Bin Mihran who said,

‘Abd Salihasws (7th Imamasws said: ‘O Sama’at! They believed upon their beds and they are scaring measws. But, by Allahazwj! It has been so that in the world and whatever was in it there was only one (person) who worshipped Allahazwj, and had there been anyone else along with himasws, Allahazwj Mighty and Majestic would have Added him in where Heazwj is Saying [16: 120] Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists.

So it remained like that for as long as Allahazwj so Desired. Then Allahazwj Comforted himas with Ismailas and Is’haq. Thus theyas became three. But, by Allahazwj! The Momineen (have always been) few and the disbelievers numerous. Do you know why that is so?’ So I said, ‘I do not know, may I be sacrificed for youasws!’ So heasws said: ‘It became a comfort for the Momineen what is Sent to them, what is in their hearts, so they are resting to that, and being tranquil to it’.44

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنِ النَّضْرِ، عَنْ يَحْيى، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: جُعِلْتُ فِدَاكَ، مَا أَقَلَّنَا؟! لَوِ اجْتَمَعْنَا عَلى شَاةٍ مَا أَفْنَيْنَاهَا، فَقَالَ: «أَلَا أُحَدِّثُكَ بِأَعْجَبَ مِنْ ذلِكَ؟ الْمُهَاجِرُونَ وَالْأَنْصَارُ ذَهَبُوا إِلاَّ ـ وَ أَشَارَ بِيَدِهِ ـ ثَلَاثَةً».

قَالَ حُمْرَانُ: فَقُلْتُ: جُعِلْتُ فِدَاكَ، مَا حَالُ عَمَّارٍ؟

قَالَ: « رَحِمَ اللهُ عَمَّاراً أَبَا الْيَقْظَانِ بَايَعَ وَقُتِلَ شَهِيداً ». فَقُلْتُ فِي نَفْسِي: مَا شَيْ‌ءٌ أَفْضَلَ مِنَ الشَّهَادَةِ، فَنَظَرَ إِلَيَّ، فَقَالَ: « لَعَلَّكَ تَرى أَنَّهُ مِثْلُ الثَّلَاثَةِ، أَيْهَاتَ أَيْهَاتَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Al Nazar, from Yahya Bin Abu Khalid Al Qammat, from Humran Bin Ayn who said,

‘I said to Abu Ja’farasws, ‘May I be sacrificed for youasws! How few we are. If we were to gather together upon a sheep (feast), we would not (be able to) finish it’. So heasws said: ‘Shall Iasws narrate to you with something more strange than that? The Emigrants and the Helpers were gone (at the time of Amir Al-Momineenasws) except for’, and heasws gestured with hisasws hand, ‘three’ (Salmanas, Abu Zarras and Miqdadas)’.

Humran (the narrator) said, ‘So I said, ‘May I be sacrificed for youasws! What is the state of Ammar?’ Heasws said: ‘May Allahazwj have Mercy on Ammar, the alert. He pledged allegiance (to Abu Bakr) and was killed as a martyr’. So I said within myself, ‘What thing is more superior than the martyrdom?’ So heasws looked at me and heasws said: ‘Perhaps you view that he is like the (other) three. Far be it! Far be it!’.45

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « لَيْسَ كُلُّ مَنْ قَالَ بِوَلَايَتِنَا مُؤْمِناً، وَلكِنْ جُعِلُوا أُنْساً لِلْمُؤْمِنِينَ ».

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja’farasws who said, ‘I heard Abu Al-Hassanasws saying: ‘Not every one who speaks as being with ourasws Wilayah is a Momin. But, it has been Made to be a comfort for the Momineen’.46

101- بَابُ الرِّضَا بِمَوْهِبَةِ الْإِيمَانِ وَالصَّبْرِ عَلى كُلِّ شَيْ‌ءٍ بَعْدَهُ‌

Chapter 101 – The satisfaction with the gift of the Emān and the patience upon everything after it

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ الْأَنْصَارِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « يَا عَبْدَ الْوَاحِدِ، مَا يَضُرُّ رَجُلاً ـ إِذَا كَانَ عَلى ذَا الرَّأْيِ ـ مَا قَالَ النَّاسُ لَهُ وَلَوْ قَالُوا: مَجْنُونٌ؛ وَمَا يَضُرُّهُ وَلَوْ كَانَ عَلى رَأْسِ جَبَلٍ يَعْبُدُ اللهَ حَتّى يَجِيئَهُ الْمَوْتُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Fuzayl Bin Yasaar, from Abdul Wahid Bin Al Mukhtar Al Ansary who said,

‘Abu Ja’farasws said: ‘O Abdul Wahid! It would not harm a man when he was upon that view (of Al-Wilayah), what the people say for him, and even if they were to say he was insane; and it would not harm him and even if he was at the top of the mountain worshipping Allahazwj until the death comes to him’.47

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ تَبَارَكَ وَتَعَالى: لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلاَّ مُؤْمِنٌ وَاحِدٌ، لَاسْتَغْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي، وَلَجَعَلْتُ لَهُ مِنْ إِيمَانِهِ أُنْساً لَايَحْتَاجُ إِلى أَحَدٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Blessed and High Said: “If there does not happen to be in the earth except for one Momin, Iazwj would have Sufficed with him from the entirety of Myazwj creatures, and would have Made his Emān to be a comfort for him, he would not be needy to anyone (else)’.48

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ‌ أَبِي نَصْرٍ، عَنِ الْحُسَيْنِ بْنِ مُوسى، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا يُبَالِي مَنْ عَرَّفَهُ اللهُ هذَا الْأَمْرَ أَنْ يَكُونَ عَلى قُلَّةِ جَبَلٍ يَأْكُلُ مِنْ نَبَاتِ الْأَرْضِ حَتّى يَأْتِيَهُ الْمَوْتُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Musa, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘What would he care, the one whom Allahazwj Casues to recognise this matter (Al-Wilayah), if he happens to be upon the top of a mountain, eating from the vegetation of the earth until the death comes to him’.49

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ كُلَيْبِ بْنِ مُعَاوِيَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَوْحِشَ إِلى أَخِيهِ فَمَنْ دُونَهُ، الْمُؤْمِنُ عَزِيزٌ فِي دِينِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Kuleyb Bin Muawiya,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘It is not befitting for the Momin that he alienates to his brother from the ones below him (in understanding). The Momineen are highly valued people in their Religion’.50

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عُمَرَ بْنِ أَبَانٍ وَسَيْفِ بْنِ عَمِيرَةَ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام فِي مَرْضَةٍ مَرِضَهَا لَمْ يَبْقَ مِنْهُ إِلاَّ رَأْسُهُ عليه‌السلام، فَقَالَ: « يَا فُضَيْلُ، إِنَّنِي كَثِيراً مَا أَقُولُ: مَا عَلى رَجُلٍ عَرَّفَهُ اللهُ هذَا الْأَمْرَ لَوْ كَانَ فِي رَأْسِ جَبَلٍ حَتّى يَأْتِيَهُ الْمَوْتُ.

يَا فُضَيْلَ بْنَ يَسَارٍ، إِنَّ النَّاسَ أَخَذُوا يَمِيناً وَشِمَالاً، وَإِنَّا وَشِيعَتَنَا هُدِينَا الصِّرَاطَ الْمُسْتَقِيمَ؛ يَا فُضَيْلَ بْنَ يَسَارٍ، إِنَّ الْمُؤْمِنَ لَوْ أَصْبَحَ لَهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، كَانَ ذلِكَ خَيْراً لَهُ، وَلَوْ أَصْبَحَ مُقَطَّعاً أَعْضَاؤُهُ، كَانَ ذلِكَ خَيْراً لَهُ.

يَا فُضَيْلَ بْنَ يَسَارٍ، إِنَّ اللهَ لَايَفْعَلُ بِالْمُؤْمِنِ إِلاَّ مَا هُوَ خَيْرٌ لَهُ؛ يَا فُضَيْلَ بْنَ يَسَارٍ، لَوْ عَدَلَتِ الدُّنْيَا عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ، مَا سَقى عَدُوَّهُ مِنْهَا شَرْبَةَ مَاءٍ؛ يَا فُضَيْلَ بْنَ يَسَارٍ، إِنَّهُ مَنْ كَانَ هَمُّهُ هَمّاً وَاحِداً، كَفَاهُ اللهُ هَمَّهُ؛ وَمَنْ كَانَ هَمُّهُ فِي كُلِّ وَادٍ، لَمْ يُبَالِ اللهُ بِأَيِّ وَادٍ هَلَكَ ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazalat Bin Ayoub, from Umar Bin Aban and Sayf Bin Ameyra, from Fuzayl Bin Yasaar who said,

‘I went over to Abu Abdullahasws during an illness which had spread and there did not remain from himasws except for hisasws head (as unaffected). So heasws said: ‘O Fuzayl! It is very frequently what Iasws am saying, what is upon a man whom Allahazwj Causes to recognise this matter (Al-Wilayah), if he were to be at the top of a mountain until the death comes to him?

O Fuzay Bin Yasaar! The people are taking to the right and the left, and weasws and ourasws Shia, we are Guided to the Straight Path. O Fuzayl Bin Yasaar” The Momin, if there happens to be for him, what is between the east and the west, it would be better for him, and if he was to become of cut off limbs, that would be better for him. O Fuzayl Bin Yasaar! Allahazwj does not Do with the Momin except for what is better for him.

O Fuzayl Bin Yasaar! Had the world in the Presence of Allahazwj equated to a wing of a fly, Heazwj would not have Quenched Hisazwj enemies from it a drink of water. O Fuzayl Bin Yasaar! The one who concerns himself with one concern, Allahazwj would Suffice his concern, and the one whose concern was in every valley, Allahazwj would not Care in which valley he perishes’.51

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ مَنْصُورٍ الصَّيْقَلِ وَالْمُعَلَّى بْنِ خُنَيْسٍ، قَالَا: سَمِعْنَا أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: مَا تَرَدَّدْتُ فِي شَيْ‌ءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي مَوْتِ عَبْدِيَ الْمُؤْمِنِ، إِنَّنِي لَأُحِبُّ لِقَاءَهُ، وَ يَكْرَهُ الْمَوْتَ، فَأَصْرِفُهُ عَنْهُ؛ وَإِنَّهُ لَيَدْعُونِي، فَأُجِيبُهُ؛ وَإِنَّهُ لَيَسْأَلُنِي، فَأُعْطِيهِ، وَلَوْ لَمْ يَكُنْ فِي الدُّنْيَا إِلاَّ وَاحِدٌ مِنْ عَبِيدِي مُؤْمِنٌ، لَاسْتَغْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي، وَلَجَعَلْتُ لَهُ مِنْ إِيمَانِهِ أُنْساً لَايَسْتَوْحِشُ إِلى أَحَدٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Mansour Al Sayqal and Al Moalla Bin Khunays who both said,

‘We both heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Said: ‘Iazwj do not Hesitate with regards to anything Iazwj Do like Iazwj Hesitate regarding the death of Myazwj Momin servant. Iazwj Love to Meet him and he dislikes the death, so Iazwj Exchange it from him; and he supplicates to Meazwj, so Iazwj Answer him, and he asks Meazwj, so Iazwj Give him; and if there did not happen to be in the world except for one Momin from Myazwj servants, Iazwj would have Sufficed with him from the entirety of Myazwj creatures, and would have Made his Emān to be a comfort for him, (so that) he would not yearn to anyone’.52

102- بَابٌ فِي سُكُونِ الْمُؤْمِنِ إِلَى الْمُؤْمِنِ‌

Chapter 102 – Regarding the tranquility of the Momin to the Momin

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَيَسْكُنُ إِلَى الْمُؤْمِنِ، كَمَا يَسْكُنُ الظَّمْآنُ إِلَى الْمَاءِ الْبَارِدِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyud, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin brings tranquillity to the Momin just as the thirsty one gets tranquilled to the cold water’.53

103- بَابٌ فِيمَا يَدْفَعُ اللهُ بِالْمُؤْمِنِ‌

Chapter 103 – Regarding what Allahazwj Fends off due to the Momin

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ زُرَارَةَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ لَيَدْفَعُ بِالْمُؤْمِنِ الْوَاحِدِ عَنِ الْقَرْيَةِ الْفَنَاءَ ».

Muhammad Bin Yahya, from Ali Bin Al Hassan Al Taymi, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Fends off the destruction from the whole town due to the (existence of just) one Momin’.54

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا يُصِيبُ قَرْيَةً عَذَابٌ وَفِيهَا سَبْعَةٌ مِنَ الْمُؤْمِنِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘A town would not be hit by a Punishment while there are seven from the Momineen therein’.55

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ غَيْرِ وَاحِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قِيلَ لَهُ فِي الْعَذَابِ: إِذَا نَزَلَ بِقَوْمٍ يُصِيبُ الْمُؤْمِنِينَ؟ قَالَ: « نَعَمْ، وَلكِنْ يَخْلُصُونَ بَعْدَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘It was said to himasws, ‘With regards to the Punishment when it befalls upon a group, would the Momineen be hit?’ Heasws said: ‘Yes, but they would be Saved after it’.56

104- بَابٌ فِي أَنَّ الْمُؤْمِنَ صِنْفَانِ‌

Chapter 104 – Regarding that the Momin is of two types

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ نُصَيْرٍ أَبِي الْحَكَمِ الْخَثْعَمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُؤْمِنُ مُؤْمِنَانِ: فَمُؤْمِنٌ صَدَقَ بِعَهْدِ اللهِ، وَوَفى بِشَرْطِهِ، وَذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (رِجالٌ صَدَقُوا ما عاهَدُوا اللهَ عَلَيْهِ) فَذلِكَ الَّذِي لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَلَا أَهْوَالُ الْآخِرَةِ، وَذلِكَ مِمَّنْ يَشْفَعُ وَلَا يُشْفَعُ لَهُ؛ وَمُؤْمِنٌ‌ كَخَامَةِ الزَّرْعِ تَعْوَجُّ أَحْيَاناً، وَتَقُومُ أَحْيَاناً، فَذلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَأَهْوَالُ الْآخِرَةِ، وَذلِكَ مِمَّنْ يُشْفَعُ لَهُ وَلَا يَشْفَعُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nusayr Abu Al Hakam Al Khash’amy,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momineen are of two (types of) Momineen. So there is a Momin who ratified with the Covenant of Allahazwj and loyal with Hisazwj Stipulation (Condition), and that is in the Words of Allahazwj Mighty and Majestic [33: 23] From the Believers are men who ratified what Covenant Allah Made with them. So that is the one who would not be hit by the horrors of the world and the Hereafter, and that is from the one would interceded and would (be in no need) to be interceded for.

And there is a Momin like the stalk (trunk) of the plants, sometimes he is crooked (bent towards sins) and sometimes he is straight. So that is from the one who would be hit by the horrors of the world and the horrors of the Hereafter, and that is from the one who would be interceded for and he would not be interceding (for anyone else)’.57

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ خَالِدٍ الْعَمِّيِّ، عَنْ خَضِرِ بْنِ عَمْرٍو: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْمُؤْمِنُ مُؤْمِنَانِ: مُؤْمِنٌ وَفى لِلّهِ بشُرُوطِهِ الَّتِي اشْتَرَطَهَا عَلَيْهِ، فَذلِكَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَحَسُنَ أُولئِكَ رَفِيقاً، وَذلِكَ مِمَّنْ يَشْفَعُ وَلَا يُشْفَعُ لَهُ، وَذلِكَ مِمَّنْ لَاتُصِيبُهُ أَهْوَالُ الدُّنْيَا، وَلَا أَهْوَالُ الْآخِرَةِ؛ وَمُؤْمِنٌ زَلَّتْ بِهِ قَدَمٌ، فَذلِكَ كَخَامَةِ الزَّرْعِ، كَيْفَمَا كَفَأَتْهُ الرِّيحُ انْكَفَأَ، وَذلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ الْآخِرَةِ، وَيُشْفَعُ لَهُ وَهُوَ عَلى خَيْرٍ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdullah, from Khalid Al Amma, from Khazir Bin Amro,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The Momin are (two types of) Momins. A Momin who is loyal to Allahazwj with Hisazwj Stipulation which Heazwj Stipulated upon him. So that one would be with [4: 69] the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!. And that would be the one who would (be able to) intercede and (would not need to be (interceded for), and that one is from the one who would neither be hity by the horrors of the world nor the horrors of the Hereafter.

And there is a Momin whose feet waver with him, so that one is like the stalk of the plants. He moves whichever way the wind moves him, and that one is from the ones who would be hit by the horrors of the world and the Hereafter, and he would be interceded for, and he is upon good’.58

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَامَ رَجُلٌ بِالْبَصْرَةِ إِلى أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنَا عَنِ الْإِخْوَانِ، فَقَالَ عليه‌السلام: الْإِخْوَانُ صِنْفَانِ: إِخْوَانُ الثِّقَةِ، وَإِخْوَانُ الْمُكَاشَرَةِ فَأَمَّا إِخْوَانُ الثِّقَةِ، فَهُمُ: الْكَفُّ، وَالْجَنَاحُ، وَالْأَهْلُ، وَالْمَالُ، فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلى حَدِّ الثِّقَةِ، فَابْذُلْ لَهُ مَالَكَ وَبَدَنَكَ، وَصَافِ مَنْ صَافَاهُ، وَعَادِ مَنْ عَادَاهُ، وَاكْتُمْ سِرَّهُ وَعَيْبَهُ، وَأَظْهِرْ مِنْهُ الْحَسَنَ، وَاعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ.

وَأَمَّا إِخْوَانُ الْمُكَاشَرَةِ، فَإِنَّكَ تُصِيبُ لَذَّتَكَ مِنْهُمْ، فَلَا تَقْطَعَنَّ ذلِكَ مِنْهُمْ، وَلَا تَطْلُبَنَّ مَا وَرَاءَ ذلِكَ مِنْ ضَمِيرِهِمْ، وَابْذُلْ لَهُمْ مَا بَذَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَحَلَاوَةِ اللِّسَانِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Yunus Bin Yaqoub, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja’farasws having said: ‘A man from Al-Basra stood up to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws! Inform us about the brethren’. So heasws said: ‘The brethren are of two types – The trustworthy brethren and the friendly brethren.

So as for the trustworthy brethren, so they are the palm, and the wing, and the family and the wealth. So when you were with a brother of yours who was upon the limit of trustworthiness, so spend the wealth and (exert) your body for him, and be sincere to those who are sincere to him, and assist those who assist him, and conceal his secrets and his faults and manifest the goodness from him. And know, O you people! They are scarcer than the red Ruby (in nature).

And as for the friendly brethren, so you would be attaining your pleasure from them, therefore do no cut that off from them, nor seek what is behind that from their consciences, and exert for them what they are exerting for you, from the relaxedness of the face and the sweetness of the tongue’.59

105- بَابُ مَا أَخَذَهُ اللهُ عَلَى الْمُؤْمِنِ مِنَ الصَّبْرِ عَلى مَا يَلْحَقُهُ فِيمَا ابْتُلِيَ بِهِ

Chapter 105 – What (Covenant) Allahazwj has Taken upon the Momin, from the patience upon whatever he faces regarding what he has been afflicted with

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَخَذَ اللهُ مِيثَاقَ الْمُؤْمِنِ عَلى أَنْ لَاتُصَدَّقَ مَقَالَتُهُ، وَلَا يَنْتَصِفَ مِنْ عَدُوِّهِ، وَمَا مِنْ مُؤْمِنٍ يَشْفِي نَفْسَهُ إِلاَّ بِفَضِيحَتِهَا؛ لِأَنَّ كُلَّ مُؤْمِنٍ مُلْجَمٌ ».

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ali Bin Al numan, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Took a Covenant upon the Momin (to have patience) when his words are not accepted as true and he does not avenge his enemies. A Momin will not have any satisfaction without subjecting his soul to disgrace (before his own conscience) every Momin is harnessed (to control his worldly desires)’.60

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلى بَلَايَا أَرْبَعٍ أَيْسَرُهَا عَلَيْهِ مُؤْمِنٌ يَقُولُ بِقَوْلِهِ يَحْسُدُهُ، أَوْ مُنَافِقٌ يَقْفُو أَثَرَهُ، أَوْ شَيْطَانٌ يُغْوِيهِ، أَوْ كَافِرٌ يَرى جِهَادَهُ، فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هذَا؟ ».

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Took a Covenant with the Momin to exercise patience in the face of four kinds of misfortunes, the least (serious) of these is the envying of another Momin against him who has the same belief or a hypocrite who follows him (to harm him), or a Satanla tempting him, or a disbeliever showing his struggle (against him). So what would remain of the Momin after this?’61

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا أَفْلَتَ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ ـ وَلَرُبَّمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ ـ: إِمَّا بُغْضُ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ، أَوْ جَارٌ يُؤْذِيهِ، أَوْ مَنْ فِي طَرِيقِهِ إِلى حَوَائِجِهِ يُؤْذِيهِ؛ وَلَوْ أَنَّ مُؤْمِناً عَلى قُلَّةِ جَبَلٍ، لَبَعَثَ اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ شَيْطَاناً يُؤْذِيهِ، وَيَجْعَلُ اللهُ لَهُ مِنْ إِيمَانِهِ أُنْساً لَايَسْتَوْحِشُ‌ مَعَهُ إِلى أَحَدٍ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Ibn Muskan,

(It has been narrated) from Abu Abdullahasws having said: ‘No Momin would escape from one of the three, and perhaps all three would be gathered upon him – either the hatred of the one who happens to be with him in the house, closing the door upon him, bothering him; or a neighbour who would bother him; or the one in his way to his needs, would trouble him. And if a Momin were to be at the top of a mountain, Allahazwj Mighty and Majestic would Send a Satanla to him who would harm him, and Allahazwj would Make his Emān to be a comfort for him, he would not yearn for anyone with it’.62

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « أَرْبَعٌ لَايَخْلُو مِنْهُنَّ الْمُؤْمِنُ، أَوْ وَاحِدَةٍ مِنْهُنَّ: مُؤْمِنٌ يَحْسُدُهُ ـ وَهُوَ أَشَدُّهُنَّ عَلَيْهِ ـ وَمُنَافِقٌ يَقْفُو أَثَرَهُ، أَوْ عَدُوٌّ يُجَاهِدُهُ، أَوْ شَيْطَانٌ يُغْوِيهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan who said,

‘I heard Abu Abdullahasws saying: ‘Four (matters), the Believer would not be devoid of, or one of these – a Momin who would envy him, and it is the most difficult of these upon him; and a hypocrite removing his traces, or an enemy fighting against him, or a Satanla tempting him’.63

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ جَعَلَ وَلِيَّهُ فِي الدُّنْيَا غَرَضاً لِعَدُوِّهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ammar Bin Marwan, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Sent Hisazwj friend into the world to endure Hisazwj enemy’s (opposition).64

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ‌ مُحَمَّدِ بْنِ عَجْلَانَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَشَكَا إِلَيْهِ رَجُلٌ الْحَاجَةَ، فَقَالَ لَهُ: « اصْبِرْ؛ فَإِنَّ اللهَ سَيَجْعَلُ لَكَ فَرَجاً » قَالَ: ثُمَّ سَكَتَ سَاعَةً، ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ، فَقَالَ: « أَخْبِرْنِي عَنْ سِجْنِ الْكُوفَةِ، كَيْفَ هُوَ؟ » فَقَالَ: أَصْلَحَكَ اللهُ، ضَيِّقٌ مُنْتِنٌ، وَأَهْلُهُ بِأَسْوَا حَالٍ، قَالَ: « فَإِنَّمَا أَنْتَ فِي السِّجْنِ فَتُرِيدُ أَنْ تَكُونَ فِيهِ فِي سَعَةٍ؟ أَمَا عَلِمْتَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

‘I was in the presence of Abu Abdullahasws, and a man complained to himasws of his needs. So heasws said to him: ‘Be patient, from Allahazwj would soon Make a relief to be for you’.

He (the narrator) said, ‘Then heasws remained silent for a while, then turned towards the man and heasws said: ‘Inform me about the prison of Al-Kufa, how is it?’ So he said, ‘May Allahazwj Keep youasws well! Narrow, smelly, and its inhabitants are in an evil state’. Heasws said: ‘So rather, you are in the prison, and you are wanting that you happen to be capacious in it? Do you not know that the world is a prison for the Momin?’.65

7. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ إِبْرَاهِيمَ الْحَذَّاءِ، عَنْ مُحَمَّدِ بْنِ صَغِيرٍ، عَنْ جَدِّهِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الدُّنْيَا سِجْنُ الْمُؤْمِنِ، فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ؟ ».

From him, from Muhammad Bin Ali, from Ibrahim Al Haza’a, from Muhammad Bin Sagheer, from his grandfather Shuayb who said,

‘I heard Abu Abdullahasws saying: ‘The world is a prison for the Momin, so which prison is it that any good came from it?’.66

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَجَّالِ، عَنْ‌ دَاوُدَ بْنِ أَبِي يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُؤْمِنُ مُكَفَّرٌ ».

وَفِي رِوَايَةٍ أُخْرى: « وَذلِكَ أَنَّ مَعْرُوفَهُ يَصْعَدُ إِلَى اللهِ، فَلَا يُنْشَرُ فِي النَّاسِ، وَالْكَافِرُ مَشْكُورٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin is unappreciated’.

And in another report, ‘(Heasws said): ‘And that is because his good deeds ascend to Allahazwj, therefore he is not publicised among the people, and the disbeliever is appreciated’.67

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مُؤْمِنٍ إِلاَّ وَقَدْ وَكَّلَ اللهُ بِهِ أَرْبَعَةً: شَيْطَاناً يُغْوِيهِ يُرِيدُ أَنْ يُضِلَّهُ، وَكَافِراً يَغْتَالُهُ، وَمُؤْمِناً يَحْسُدُهُ ـ وَهُوَ أَشَدُّهُمْ عَلَيْهِ ـ وَمُنَافِقاً يَتَتَبَّعُ عَثَرَاتِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a Momin except that Allahazwj has Allocated four Satansla with him, tempting him, intending to stray him; and a disbeliever fighting him, and a Momin envying him – and it is the most difficult upon him, and a hypocrite pursuing his tracks’.68

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِذَا مَاتَ الْمُؤْمِنُ، خَلّى عَلى جِيرَانِهِ‌ مِنَ الشَّيَاطِينِ عَدَدَ رَبِيعَةَ وَمُضَرَ، كَانُوا مُشْتَغِلِينَ بِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘When the Momin dies, the Satansla of the number of the (tribes of) Rabi’e and Muzar are freed to be upon his neighbours, who used to be pre-occupied with him’.69

11. سَهْلُ بْنُ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا كَانَ وَلَا يَكُونُ وَلَيْسَ بِكَائِنٍ مُؤْمِنٌ إِلاَّ وَلَهُ جَارٌ يُؤْذِيهِ، وَلَوْ أَنَّ مُؤْمِناً فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ، لَابْتَعَثَ اللهُ لَهُ مَنْ يُؤْذِيهِ ».

Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Neither has there ever been, nor will there ever be, and there is no Momin existing except that there is a neighbour for him harming him; and if a Momin were to be in an island from the islands of the sea, Allahazwj would Send someone (there) who would trouble him’.70

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا كَانَ فِيمَا مَضى، وَلَا فِيمَا بَقِيَ، وَلَا فِيمَا أَنْتُمْ فِيهِ مُؤْمِنٌ إِلاَّ وَلَهُ جَارٌ يُؤْذِيهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘It has not been in the past, nor in what remains (of the future), nor in (the time) what you are in, any Momin except that there is a neighbour for him troubling him’.71

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَا كَانَ وَلَا يَكُونُ إِلى أَنْ تَقُومَ السَّاعَةُ مُؤْمِنٌ إِلاَّ وَلَهُ جَارٌ يُؤْذِيهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘There has never happened to be, nor will there happen to be up to the Establishment of the Hour any Momin, except that there would be a neighbour for him troubling him’.72

106- بَابُ شِدَّةِ ابْتِلَاءِ الْمُؤْمِنِ‌

Chapter 106 – The severity of the afflictions of the Momin

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘The most severely afflicted of the people are the Prophetsas. Then those who follow themas (in status), then thereafter those similar to the previous group and so forth’.73

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام الْبَلَاءُ، وَمَا يَخُصُّ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ الْمُؤْمِنَ، فَقَالَ: « سُئِلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَشَدُّ النَّاسِ بَلَاءً فِي الدُّنْيَا؟ فَقَالَ عليه‌السلام: النَّبِيُّونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، وَيُبْتَلَى الْمُؤْمِنُ بَعْدُ عَلى قَدْرِ إِيمَانِهِ وَحُسْنِ أَعْمَالِهِ؛ فَمَنْ صَحَّ إِيمَانُهُ وَحَسُنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ، وَمَنْ سَخُفَ إِيمَانُهُ وَضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

‘The afflictions were mentioned in the presence of Abu Abdullahasws and what Allahazwj Mighty and Majestic has Particularised the Momin with. So heasws said: ‘Rasool-Allahsaww was asked, ‘Who is the most severely afflicted of the people in the world?’ So hesaww said: ‘The Prophetsas, then the next most then thereafter those similar to the previous group and so forth’; and the Momin is afflicted in accordance to his Emān and the excellence of his deeds. So the one whose Emān is correct and his deeds are excellent, the more severe would be his afflictions, and the one whose Emān is light and his deeds are weak, would be with few afflictions’.74

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمِ الْبَلَاءِ، وَمَا أَحَبَّ اللهُ قَوْماً إِلاَّ ابْتَلَاهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullahasws having said: ‘The great Recompense is with the great afflictions, and Allahazwj does not Love a people except that Heazwj Afflicts them’.75

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الْأَوْصِيَاءُ، ثُمَّ الْأَمَاثِلُ‌ فَالْأَمَاثِلُ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Rabi’e Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘The most severely afflicted of the people are the Prophetsas, then the successorsas, then the next most favourable, and the next most favourable’.76

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ لِلّهِ ـ عَزَّ وَجَلَّ ـ عِبَاداً فِي الْأَرْضِ مِنْ خَالِصِ عِبَادِهِ، مَا يُنْزِلُ مِنَ السَّمَاءِ تُحْفَةً إِلَى الْأَرْضِ إِلاَّ صَرَفَهَا عَنْهُمْ إِلى غَيْرِهِمْ، وَلَا بَلِيَّةً إِلاَّ صَرَفَهَا إِلَيْهِمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘For Allahazwj Mighty and Majestic there are servants from the sincere ones of Hisazwj servants. No Gift descends from the sky to the earth except that Heazwj Exchanges it from them (for it to go) to others, and no affliction (descends) except that Heazwj Exchanges it (for it to go) to them’.77

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ عُبَيْدٍ، عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ ـ وَعِنْدَهُ سَدِيرٌ ـ: « إِنَّ اللهَ إِذَا أَحَبَّ عَبْداً غَتَّهُ بِالْبَلَاءِ غَتّاً، وَإِنَّا وَإِيَّاكُمْ يَا سَدِيرُ، لَنُصْبِحُ بِهِ وَنُمْسِي ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Ubeyd, from Al Husayn Bin Alwan,

(It has been narrated) from Abu Abdullahasws having said, and in hisasws presence was Sadeyr: ‘Allahazwj, when Heazwj Loves a servant Immerses him in the afflictions with an immersion, and Iasws and you all, O Sadeyr, are with it, in the morning and evening’.78

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْوَلِيدِ بْنِ الْعَلَا، عَنْ‌ حَمَّادٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ إِذَا أَحَبَّ عَبْداً غَتَّهُ بِالْبَلَاءِ غَتّاً، وَثَجَّهُ بِالْبَلَاءِ ثَجّاً، فَإِذَا دَعَاهُ، قَالَ: لَبَّيْكَ عَبْدِي، لَئِنْ عَجَّلْتُ لَكَ مَا سَأَلْتَ، إِنِّي عَلى ذلِكَ لَقَادِرٌ؛ وَلَئِنِ ادَّخَرْتُ لَكَ، فَمَا ادَّخَرْتُ لَكَ فَهُوَ خَيْرٌ لَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Waleed Bin Ala’a, from Hammad, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Blessed and High, when Heazwj Loves a servant, Immerses him in afflictions with an immersion, and Bleeds him by the afflictions with a bleeding. So when he supplicates to Himazwj, Heazwj Says: “Here Iazwj am, Myazwj servant! Iazwj can Hasten to you what you are asking for, Iazwj am Able upon that, and Iazwj can Set it aside for you, but whatever Iazwj Set aside for you, so it is better for you’.79

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ زَيْدٍ الزَّرَّادِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ عَظِيمَ الْبَلَاءِ يُكَافَأُ بِهِ عَظِيمُ الْجَزَاءِ، فَإِذَا أَحَبَّ اللهُ عَبْداً ابْتَلَاهُ بِعَظِيمِ الْبَلَاءِ، فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللهِ الرِّضَا، وَمَنْ سَخِطَ الْبَلَاءَ فَلَهُ عِنْدَ اللهِ السَّخَطُ ».

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Zayd Al Zarrad,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The great affliction is matched with great Recompense. So when Allahazwj Loves a servant, Afflicts him with the great affliction. So the one who is pleased, for him would be the Pleasure in the Presence of Allahazwj, and the one who is angered by the affliction, for him would be the Anger in the Presence of Allahazwj’.80

9. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ زَكَرِيَّا بْنِ الْحُرِّ، عَنْ‌ جَابِرِ بْنِ يَزِيدَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّمَا يُبْتَلَى الْمُؤْمِنُ فِي الدُّنْيَا عَلى قَدْرِ دِينِهِ ـ أَوْ قَالَ ـ: عَلى حَسَبِ دِينِهِ ».

From, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Zakariyya Bin Al Hurr, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja’farasws having said: ‘But rather the Momin would be afflicted in the world in accordance with his Religion’, or said, ‘as per the status of his Religion’.81

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْحَضْرَمِيِّ، عَنْ مُحَمَّدِ بْنِ بُهْلُولِ بْنِ مُسْلِمٍ الْعَبْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّمَا الْمُؤْمِنُ بِمَنْزِلَةِ كِفَّةِ الْمِيزَانِ، كُلَّمَا زِيدَ فِي إِيمَانِهِ زِيدَ فِي بَلَائِهِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, from Muhammad Bin Al Musanna Al Hazramy, from Muhammad Bin Bahloul Bin Muslim Al Abdy,

(It has been narrated) from Abu Abdullahasws having said: ‘But rather, the Momin is at the status of the hand of the scale. Every time his Emān increases, there is an increase in his afflictions’.82

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْمُؤْمِنُ لَايَمْضِي عَلَيْهِ أَرْبَعُونَ لَيْلَةً إِلاَّ عَرَضَ لَهُ أَمْرٌ يَحْزُنُهُ، يُذَكَّرُ بِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullahasws saying: ‘The Momin, forty days would not pass over him except a matter would present itself to him, grieving him, preoccupying him with it’.83

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ نَاجِيَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنَّ الْمُغِيرَةَ يَقُولُ: إِنَّ الْمُؤْمِنَ لَايُبْتَلى بِالْجُذَامِ، وَلَا بِالْبَرَصِ، وَلَا بِكَذَا، وَلَا بِكَذَا ؟

فَقَالَ: « إِنْ كَانَ لَغَافِلاً عَنْ صَاحِبِ يَاسِينَ إِنَّهُ كَانَ مُكَنَّعاً ». ثُمَّ رَدَّ أَصَابِعَهُ، فَقَالَ: « كَأَنِّي أَنْظُرُ إِلى تَكْنِيعِهِ أَتَاهُمْ، فَأَنْذَرَهُمْ، ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْغَدِ، فَقَتَلُوهُ ».

ثُمَّ قَالَ: « إِنَّ الْمُؤْمِنَ يُبْتَلى بِكُلِّ بَلِيَّةٍ، وَيَمُوتُ بِكُلِّ مِيتَةٍ إِلاَّ أَنَّهُ لَايَقْتُلُ نَفْسَهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

‘I said to Abu Ja’farasws, ‘Al-Mugheira is saying that the Momin does not get afflicted by neither the leprosy nor by the vitiligo, nor by such and such’. So heasws said: ‘It is as if he is oblivious from’Sahib Yaseen’ (36: 20). He was of a paralytic hand’, then heasws retracted hisasws fingers, and heasws said: ‘It is as if Iasws am looking at hisasws paralysis. He went over to them and warned them. Then he repeated to them the next day, so they killed him’.

Then heasws said: ‘The Momin could be afflicted with every affliction and he could be dying with every death except that he would not kill himself’.84

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْمُؤْمِنَ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ لَبِأَفْضَلِ مَكَانٍ ـ ثَلَاثاً ـ إِنَّهُ لَيَبْتَلِيهِ بِالْبَلَاءِ، ثُمَّ يَنْزِعُ نَفْسَهُ عُضْواً عُضْواً مِنْ جَسَدِهِ وَهُوَ يَحْمَدُ اللهَ عَلى ذلِكَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara who said,

‘I heard Abu Abdullahasws saying that the Momin is in a superior place from Allahazwj Mighty and Majestic’ – thrice. ‘Heazwj would Afflict him with afflictions, then Heazwj would Remov, part by part from his body, but he would be Praising Allahazwj upon that’.85

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ فُضَيْلِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ فِي الْجَنَّةِ مَنْزِلَةً لَايَبْلُغُهَا عَبْدٌ إِلاَّ بِالِابْتِلَاءِ فِي جَسَدِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fuzayl Bin Usman,

(It has been narrated) from Abu Abdullahasws having said: ‘In the Paradise there is a station which no servant can reach except by having been afflicted in his body’.86

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ أَبِي يَحْيَى الْحَنَّاطِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ، قَالَ: شَكَوْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام مَا أَلْقى مِنَ الْأَوْجَاعِ ـ وَكَانَ مِسْقَاماً ـ فَقَالَ لِي: « يَا عَبْدَ اللهِ، لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ مِنَ الْأَجْرِ فِي الْمَصَائِبِ، لَتَمَنّى أَنَّهُ قُرِّضَ بِالْمَقَارِيضِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibrahim Bin Muhammad Al Ashary, from Abu Yahya Al Hannat, from Abdullah Bin Abu Yafour who said,

‘I complained to Abu Abdullahasws of what I face from the pains, and I was sick. So heasws said to me: ‘O Abdullah! If the Momin was to know what is for him from the Recompense in the difficulties, he would desire to be cut (into pieces) with the scissors’.87

16. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ يُونُسَ بْنِ رِبَاطٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ أَهْلَ الْحَقِّ لَمْ يَزَالُوا مُنْذُ كَانُوا فِي شِدَّةٍ، أَمَا إِنَّ ذلِكَ إِلى مُدَّةٍ قَلِيلَةٍ، وَعَافِيَةٍ طَوِيلَةٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Ribat who said,

‘I heard Abu Abdullahasws saying: ‘The people of the truth have not ceased to be in difficulties since they came into being. But, that is to a short time but for a lengthy well-being’.88

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي أُسَامَةَ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ، كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِالْهَدِيَّةِ مِنَ الْغَيْبَةِ، وَيَحْمِيهِ الدُّنْيَا، كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Al Husayn Bin Al Mukhtar, from Abu Asama, from Humran,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic has Pledged the Momin to be with the affliction just as the man undertakes to (send) gifts to his family during the absence, and Heazwj Shields him from the world just as the physician shields the patient’.89

18. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ، عَنْ مُحَمَّدِ بْنِ بُهْلُولٍ الْعَبْدِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَمْ يُؤْمِنِ اللهُ الْمُؤْمِنَ مِنْ هَزَاهِزِ الدُّنْيَا، وَلكِنَّهُ آمَنَهُ مِنَ الْعَمى فِيهَا وَالشَّقَاءِ فِي الْآخِرَةِ ».

Ali Bin Ibrahim, from Abdullah Bin Al Mugheira, from Muhammad Bin Yahya Al Khash’amy, from Muhammad Bin Bahloul Al Abdy who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj does not Secure the Momin from the turbulence of the world, but Heazwj Secures him from the blindness (disbelief) in it, and the misery in the Hereafter’.90

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ، عَنْ ذَرِيحٍ الْمُحَارِبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَقُولُ: إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يُعَافى فِي الدُّنْيَا، فَلَا يُصِيبَهُ شَيْ‌ءٌ مِنَ الْمَصَائِبِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Nuaym Al Sahhaf, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘Iasws do not like it for the man that he be healthy in the world but is not hit by anything from the difficulties’.91

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ نُوحِ بْنِ شُعَيْبٍ، عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « دُعِيَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم إِلى طَعَامٍ، فَلَمَّا دَخَلَ مَنْزِلَ الرَّجُلِ، نَظَرَ إِلى دَجَاجَةٍ فَوْقَ حَائِطٍ قَدْ بَاضَتْ، فَتَقَعُ الْبَيْضَةُ عَلى وَتِدٍ فِي حَائِطٍ، فَثَبَتَتْ عَلَيْهِ، وَلَمْ تَسْقُطْ، وَلَمْ تَنْكَسِرْ، فَتَعَجَّبَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم مِنْهَا، فَقَالَ لَهُ الرَّجُلُ: أَعَجِبْتَ مِنْ هذِهِ الْبَيْضَةِ؟ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا رُزِئْتُ شَيْئاً قَطُّ ».

قَالَ: « فَنَهَضَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَلَمْ يَأْكُلْ مِنْ طَعَامِهِ شَيْئاً، وَقَالَ: مَنْ لَمْ يُرْزَأْ فَمَا لِلّهِ فِيهِ مِنْ حَاجَةٍ ».

A number of our companions, from Ahmad bin Abu Abdullah, from Nuh Bin Shuayb, from Abu Dawood Al Mustariq, raising it, said,

‘Abu Abdullahasws said: ‘The Prophetsaww was invited to a meal. So when hesaww entered the house of the man, hesaww looked at a chicken on top of a wall which had laid an egg. So the egg fell upon a crack in the wall, and it was affirmed upon it and did not fall (any further) and did not break.

So the Prophetsaww was astounded from it. So the man said to himsaww, ‘Are yousaww astounded from this egg? By the Oneazwj Who Sent yousaww with the Truth, I have never had a loss with anything at all’. So Rasool-Allahsaww arose and did not eat anything from his meal, and said: ‘The one who does not encounter losses/afflictions, so Allahazwj does not Wish to do anything with him’.92

21. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ وَأَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاحَاجَةَ لِلّهِ فِيمَنْ لَيْسَ لَهُ فِي‌ مَالِهِ وَبَدَنِهِ نَصِيبٌ ».

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah and Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘If there is no share from the wealth and the body of a person for Allahazwj, Allahazwj does not Wish to do anything with him.93

22. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عُثْمَانَ النَّوَّاءِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ، وَيُمِيتُهُ بِكُلِّ مِيتَةٍ، وَلَا يَبْتَلِيهِ بِذَهَابِ عَقْلِهِ، أَمَا تَرى أَيُّوبَ كَيْفَ سُلِّطَ إِبْلِيسُ عَلى مَالِهِ، وَعَلى وُلْدِهِ، وَعَلى أَهْلِهِ، وَعَلى كُلِّ شَيْ‌ءٍ مِنْهُ، وَلَمْ يُسَلَّطْ عَلى عَقْلِهِ، تُرِكَ لَهُ لِيُوَحِّدَ اللهَ بِهِ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Usman Al Nawwa’a, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Afflicts the Momin with every affliction, and Causes him to died with every (kind of) death, but Heazwj does not Afflict him with the departure of his intellect. But, do you not see Ayoubas how Ibleesla overcame upon hisas wealth, and upon hisas children, and upon hisas wife, and upon everything from himsaww but could not overcome upon hisas intellect. It was left for himas in order for him to (understand) the Oneness of Allahazwj with it’.94

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّهُ لَيَكُونُ لِلْعَبْدِ مَنْزِلَةٌ عِنْدَ اللهِ، فَمَا يَنَالُهَا إِلاَّ بِإِحْدى خَصْلَتَيْنِ: إِمَّا بِذَهَابِ مَالِهِ، أَوْ بِبَلِيَّةٍ فِي جَسَدِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullahasws having said: ‘There happens be a status for the servant in the Presence of Allahazwj, but it cannot be attained except with one of the two qualities – either by the departure of his wealth or by affliction in his body’.95

24. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ أَبِي أُسَامَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ عَزَّ وَجَلَّ: لَوْ لَا أَنْ يَجِدَ عَبْدِيَ الْمُؤْمِنُ فِي قَلْبِهِ، لَعَصَبْتُ رَأْسَ الْكَافِرِ بِعِصَابَةِ حَدِيدٍ لَايُصْدَعُ رَأْسُهُ أَبَداً ».

From him, from Ibn Fazzal, from Musa Al Hannat, from Abu Asama,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Said: “Had it not been for Myazwj Momin servant finding (sadness) in his heart, Iazwj would have Head-banded the heads of the disbelievers with an iron headband so his head would never (get) hurt, ever’.96

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ تُكْفِئُهَا الرِّيَاحُ كَذَا وَكَذَا، وَكَذلِكَ الْمُؤْمِنُ تُكْفِئُهُ الْأَوْجَاعُ وَالْأَمْرَاضُ؛ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ الْإِرْزَبَّةِ الْمُسْتَقِيمَةِ الَّتِي لَايُصِيبُهَا شَيْ‌ءٌ حَتّى يَأْتِيَهُ الْمَوْتُ، فَيَقْصِفَهُ قَصْفاً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘An example of the Momin is like an example of the sprouting plant, the wind sways it such and such; and similar to that is the Momin, The aches and the illnesses bend him; and an example of the hypocrite is like an example of the straight iron mallet which nothing can affect until the death comes to him, so it breaks it with a breakage’.97

26. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَوْماً لِأَصْحَابِهِ: مَلْعُونٌ كُلُّ مَالٍ لَا يُزَكّى، مَلْعُونٌ كُلُّ جَسَدٍ لَايُزَكّى وَلَوْ فِي كُلِّ أَرْبَعِينَ يَوْماً مَرَّةً، فَقِيلَ: يَا رَسُولَ‌اللهِ، أَمَّا زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا، فَمَا زَكَاةُ الْأَجْسَادِ ؟ فَقَالَ لَهُمْ: أَنْ تُصَابَ بِآفَةٍ ».

قَالَ: « فَتَغَيَّرَتْ وُجُوهُ الَّذِينَ سَمِعُوا ذلِكَ مِنْهُ، فَلَمَّا رَآهُمْ قَدْ تَغَيَّرَتْ أَلْوَانُهُمْ، قَالَ لَهُمْ: أَتَدْرُونَ مَا عَنَيْتُ بِقَوْلِي ؟ قَالُوا: لَايَا رَسُولَ اللهِ، قَالَ: بَلى، الرَّجُلُ يُخْدَشُ الْخَدْشَةَ، وَيُنْكَبُ النَّكْبَةَ، وَيَعْثُرُ الْعَثْرَةَ، وَيُمْرَضُ الْمَرْضَةَ، وَيُشَاكُ الشَّوْكَةَ، وَمَا أَشْبَهَ هذَا، حَتّى ذَكَرَ فِي حَدِيثِهِ اخْتِلَاجَ الْعَيْنِ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws having said: ‘One day Rasool-Allahsaww said to hissaww companions: ‘Accursed is every wealth not purified! Accursed is everybody not purified, and even though it be once every forty days’. So it was said to himsaww, ‘O Rasool-Allahsaww! As for the Zakāt (purification) of the wealth, so we have recognised it, so what is the purification (Zakāt) of the bodies?’ So hesaww said: ‘Being hit by the afflictions’.

Heasws said: ‘So the faces of those who heard that from himsaww, changed. So when hesaww saw their colours to have changed, said to them: ‘Do you all know what Isaww meant by mysaww words?’ They said, ‘No, O Rasool-Allahsaww!’ Hesaww said: ‘Afflictions of the man. He gets scratched by the scratch, and he has misfortune of a calamity, and he stumbles by tripping, and he gets sick by an illness, and he complains of the complaints (aches and pains), and whatever resembles this’, to the extent that hesaww mentioned in hissaww Hadeeth, soreness of the eyes’.98

27. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: أَيُبْتَلَى الْمُؤْمِنُ بِالْجُذَامِ وَالْبَرَصِ وَأَشْبَاهِ هذَا؟ قَالَ: فَقَالَ: « وَهَلْ كُتِبَ الْبَلَاءُ إِلاَّ عَلَى الْمُؤْمِنِ؟ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr who said,

‘I asked Abu Abdullahasws, ‘Does the Momin get afflicted by the leprosy and the vitiligo, and the likes of these’. So the Imamasws asked: ‘Is misfortune written for anyone other than the Momin?’.99

28. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ رَوَاهُ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَيَكْرُمُ عَلَى اللهِ حَتّى لَوْ سَأَلَهُ الْجَنَّةَ بِمَا فِيهَا، أَعْطَاهُ ذلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئاً؛ وَإِنَّ الْكَافِرَ لَيَهُونُ عَلَى اللهِ حَتّى لَوْ سَأَلَهُ الدُّنْيَا بِمَا فِيهَا، أَعْطَاهُ ذلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئاً؛ وَإِنَّ اللهَ لَيَتَعَاهَدُ عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ، كَمَا يَتَعَاهَدُ الْغَائِبُ أَهْلَهُ بِالطُّرَفِ؛ وَإِنَّهُ لَيَحْمِيهِ الدُّنْيَا، كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who reported it, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin is prestigious to Allahazwj to the extent that if he was to ask Himazwj for the Paradise and whatever is in it, Heazwj would Give him that from without there being a reduction from Hisazwj Kingdom by anything; and that disbeliever is so abased to Allahazwj to the extent that if he were to ask Himazwj for the world with whatever is in it, Heazwj would Give him that from without there being a reduction from Hisazwj Kingdom by anything; and Allahazwj has Pledged Hisazwj Momin servant with the affliction just as the absentee tends to undertake the sending of souvenirs to his family, but Heazwj Shields him from the world just as the physician shields the patient’.100

29. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ فِي كِتَابِ عَلِيٍّ عليه‌السلام: أَنَّ أَشَدَّ النَّاسِ بَلَاءً النَّبِيُّونَ، ثُمَّ الْوَصِيُّونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ؛ وَإِنَّمَا يُبْتَلَى الْمُؤْمِنُ عَلى قَدْرِ أَعْمَالِهِ الْحَسَنَةِ، فَمَنْ صَحَّ دِينُهُ وَحَسُنَ عَمَلُهُ، اشْتَدَّ بَلَاؤُهُ، وَذلِكَ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمْ يَجْعَلِ الدُّنْيَا ثَوَاباً‌ لِمُؤْمِنٍ، وَلَا عُقُوبَةً لِكَافِرٍ، وَمَنْ سَخُفَ دِينُهُ وَضَعُفَ عَمَلُهُ، قَلَّ بَلَاؤُهُ؛ وَ أَنَّ الْبَلَاءَ أَسْرَعُ إِلَى الْمُؤْمِنِ التَّقِيِّ مِنَ الْمَطَرِ إِلى قَرَارِ الْأَرْضِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘In the Book of Aliasws (it is written that): ‘The most severely afflicted of the people are the Prophetsas, then the successorsas, then the next most favourable, and the next most favourable; and rather the Momin is afflicted upon a measurement of his good deeds. So the one whose Religion is correct, and his deeds are good, his afflictions would be more severe, and that is because Allahazwj Mighty and Majestic did not Make the world to be a Reward for a Momin nor as a Punishment for the disbeliever; and the one whose religion is absurd and his deeds are weak, would be of fewer afflictions; and that the afflictions are quicker to the pious Momin than the rain is to the places of the earth’.101

30. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ هذَا الَّذِي ظَهَرَ بِوَجْهِي يَزْعُمُ النَّاسُ أَنَّ اللهَ لَمْ يَبْتَلِ بِهِ عَبْداً لَهُ فِيهِ حَاجَةٌ، قَالَ: فَقَالَ لِي: « لَقَدْ كَانَ مُؤْمِنُ آلِ فِرْعَوْنَ مُكَنَّعَ الْأَصَابِعِ، فَكَانَ يَقُولُ هكَذَا، وَيَمُدُّ يَدَيْهِ، وَيَقُولُ: (يا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ) ».

ثُمَّ قَالَ لِي: « إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ، فَتَوَضَّ، وَ قُمْ إِلى صَلَاتِكَ الَّتِي تُصَلِّيهَا، فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ، فَقُلْ ـ وَأَنْتَ سَاجِدٌ ـ: يَا عَلِيُّ، يَا عَظِيمُ، يَا رَحْمَانُ، يَا رَحِيمُ، يَا سَامِعَ الدَّعَوَاتِ، يَا مُعْطِيَ الْخَيْرَاتِ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَاصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَاذْهَبْ عَنِّي بِهذَا الْوَجَعِ ـ وَتُسَمِّيهِ ـ فَإِنَّهُ قَدْ غَاظَنِي وَأَحْزَنَنِي؛ وَأَلِحَّ فِي الدُّعَاءِ ».

قَالَ: فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتّى أَذْهَبَ اللهُ بِهِ عَنِّي كُلَّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘This which has appeared in my face, the people are alleging that Allahazwj does not Afflict a servant with it in whom Heazwj has a need’. So heasws said to me: ‘It was so that the Momin from the people of the Paharohla was of a paralytic fingers, and he was speaking like this, and he was extending his hands and saying, ‘[36: 20] O people! Follow the Rasools’.

Then heasws said to me: ‘When it is the last third of the night, during its beginning, so perform ablution and stand to your Salāt which you tend to pay. So when you are in the last Sajda from the first two Cycles, say while you are in the Sajda,

‘O Exalted! O Beneficent! O Merciful! O Hearer of the supplications! O Given of the goodness! Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Give me from the goodness of the world and the Hereafter what Youazwj are Rightful of, and Exchange from me the evil of the world and the Hereafter what Youazwj are Rightful of; and Remove this pain from me’, and name it, ‘For it has enrages me and grieved me’. And be insistent in the supplication’.

He (the narrator) said, ‘So I had not arrived in Al-Kufa until Allahazwj had Removed it from me, all of it’.102

107- بَابُ فَضْلِ فُقَرَاءِ الْمُسْلِمِينَ‌

Chapter 107 – The merits for the poor Muslims

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْعَلَاءِ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ فُقَرَاءَ الْمُسْلِمِينَ يَتَقَلَّبُونَ فِي رِيَاضِ الْجَنَّةِ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفاً ».

ثُمَّ قَالَ: « سَأَضْرِبُ لَكَ مَثَلَ ذلِكَ، إِنَّمَا مَثَلُ ذلِكَ مَثَلُ سَفِينَتَيْنِ مُرَّ بِهِمَا عَلى عَاشِرٍ، فَنَظَرَ فِي إِحْدَاهُمَا، فَلَمْ يَرَ فِيهَا شَيْئاً، فَقَالَ: أَسْرِبُوهَا، وَنَظَرَ فِي الْأُخْرى، فَإِذَا هِيَ مَوْقُورَةٌ، فَقَالَ: احْبِسُوهَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Sinan, from Al A’ala, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The poor Muslims would be strolling in the Gardens of the Paradise before their rich ones do by forty autumns (years)’.

Then heasws said: ‘Iasws shall strike an example of that for you. But rather, an example of that is an example of two ships passing by a tax collector. So he looks into one of the two but does not see anything in it. So he says, ‘Let it go’. And he looks into the other one, so it is fully laden. So he says, ‘Withhold it’.103

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ سَعْدَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْمَصَائِبُ مِنَحٌ مِنَ اللهِ، وَالْفَقْرُ مَخْزُونٌ عِنْدَ اللهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Sa’dan who said,

‘Abu Abdullahasws said: ‘The difficulties are a Conferment from Allahazwj, and the poverty is a Hoarded treasure in the Presence of Allahazwj’.104

3. وَعَنْهُ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا عَلِيُّ، إِنَّ اللهَ جَعَلَ الْفَقْرَ أَمَانَةً عِنْدَ خَلْقِهِ، فَمَنْ سَتَرَهُ، أَعْطَاهُ اللهُ مِثْلَ أَجْرِ الصَّائِمِ الْقَائِمِ؛ وَمَنْ أَفْشَاهُ إِلى مَنْ يَقْدِرُ عَلى قَضَاءِ حَاجَتِهِ، فَلَمْ يَفْعَلْ، فَقَدْ قَتَلَهُ، أَمَا إِنَّهُ مَا قَتَلَهُ بِسَيْفٍ وَلَا رُمْحٍ، وَلكِنَّهُ قَتَلَهُ بِمَا نَكى مِنْ قَلْبِهِ ».

And from him, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘O Aliasws! Allahazwj Made the poverty to be an entrustment with Hisazwj creatures. So the one who conceals it, Allahazwj would Give him the likes of the Recompense of a Fasting one, and the one who publicises it to the one who is able upon fulfilling his need, but does not do so, so he has killed him (the questioner). But, he would not have killed him by a sword nor a spear, but he would have killed him by what hurt his heart’.105

4. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ دَاوُدَ الْحَذَّاءِ، عَنْ مُحَمَّدِ بْنِ صَغِيرٍ، عَنْ جَدِّهِ شُعَيْبٍ، عَنْ مُفَضَّلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كُلَّمَا ازْدَادَ الْعَبْدُ إِيمَاناً، ازْدَادَ ضِيقاً فِي مَعِيشَتِهِ ».

From him, from Muhammad Bin Ali, from Dawood Al Haza’a, from Muhammad Bin Sagheer, from his grandfather Shuayb, from Mufazzal who said,

‘Abu Abdullahasws said: ‘Every time the Emān of the servant increases, the constriction in his livelihood increases’.106

5. وَبِإِسْنَادِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَوْ لَا إِلْحَاحُ الْمُؤْمِنِينَ عَلَى اللهِ فِي طَلَبِ الرِّزْقِ، لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلى حَالٍ أَضْيَقَ مِنْهَا ».

And by his chain, said,

‘Abu Abdullahasws said: ‘Had it not been for the pleading of the Momineen to Allahazwj regarding seeking of the sustenance, Heazwj would have Transferred them from a state which they were in to a state more constricted than it’.107

6. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا أُعْطِيَ عَبْدٌ مِنَ الدُّنْيَا إِلاَّ اعْتِبَاراً، وَمَا زُوِيَ عَنْهُ إِلاَّ اخْتِبَاراً ».

From him, from one of his companions, raising it, said,

‘Abu Abdullahasws said: ‘Whatever Given to a servant from the world is only as a lesson, and whatever is Delayed from him is only as a Trial’.108

7. عَنْهُ، عَنْ نُوحِ بْنِ شُعَيْبٍ وَأَبِي إِسْحَاقَ الْخَفَّافِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ لِمُصَاصِ شِيعَتِنَا فِي دَوْلَةِ الْبَاطِلِ إِلاَّ الْقُوتُ، شَرِّقُوا إِنْ شِئْتُمْ أَوْ غَرِّبُوا لَنْ تُرْزَقُوا إِلاَّ الْقُوتَ ».

From him, from Nuh Bin Shuayb and Abu Is’haq Al Khaffaf, from A man,

(It has been narrated) from Abu Abdullahasws having said: ‘There is nothing for ourasws sincere Shia in the government of the falsehood except for the bare necessities. They can go east if they so like to, or west, they will never be Graced except with the bare necessities’.109

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ، عَنْ بَعْضِ مَشَايِخِهِ، عَنْ إِدْرِيسَ بْنِ عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: يَا عَلِيُّ، الْحَاجَةُ أَمَانَةُ اللهِ عِنْدَ خَلْقِهِ؛ فَمَنْ كَتَمَهَا عَلى نَفْسِهِ، أَعْطَاهُ اللهُ ثَوَابَ مَنْ صَلّى؛ وَمَنْ كَشَفَهَا إِلى مَنْ يَقْدِرُ أَنْ يُفَرِّجَ عَنْهُ، وَلَمْ يَفْعَلْ، فَقَدْ قَتَلَهُ، أَمَا إِنَّهُ لَمْ يَقْتُلْهُ بِسَيْفٍ وَلَا سِنَانٍ وَلَا سَهْمٍ، وَلكِنْ قَتَلَهُ بِمَا نَكى مِنْ قَلْبِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary, from one of his Sheykhs, from Idrees Bin Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘O Aliasws! There is a need in an Entrustment of Allahazwj with Hisazwj creatures. So the one who conceals it upon himself, Allahazwj would Give him the Rewards of the one who prays Salāt, but if he reveals it to the one who is able to help and does not help he has killed him, not with a sword or spears, but has killed him by breaking his heart’.110

9. وَعَنْهُ، عَنْ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَعْدَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَلْتَفِتُ يَوْمَ الْقِيَامَةِ إِلى فُقَرَاءِ الْمُؤْمِنِينَ شَبِيهاً بِالْمُعْتَذِرِ إِلَيْهِمْ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، مَا أَفْقَرْتُكُمْ فِي الدُّنْيَا مِنْ هَوَانٍ بِكُمْ عَلَيَّ، وَلَتَرَوُنَّ مَا أَصْنَعُ بِكُمُ الْيَوْمَ، فَمَنْ زَوَّدَ أَحَداً مِنْكُمْ فِي دَارِ الدُّنْيَا مَعْرُوفاً، فَخُذُوا بِيَدِهِ، فَأَدْخِلُوهُ الْجَنَّةَ ».

قَالَ: « فَيَقُولُ رَجُلٌ مِنْهُمْ: يَا رَبِّ، إِنَّ أَهْلَ الدُّنْيَا تَنَافَسُوا فِي دُنْيَاهُمْ، فَنَكَحُوا النِّسَاءَ، وَلَبِسُوا الثِّيَابَ اللَّيِّنَةَ، وَأَكَلُوا الطَّعَامَ، وَسَكَنُوا الدُّورَ، وَرَكِبُوا الْمَشْهُورَ مِنَ الدَّوَابِّ؛ فَأَعْطِنِي مِثْلَ مَا أَعْطَيْتَهُمْ، فَيَقُولُ تَبَارَكَ وَتَعَالى: لَكَ وَلِكُلِّ عَبْدٍ مِنْكُمْ مِثْلُ مَا أَعْطَيْتُ أَهْلَ الدُّنْيَا مُنْذُ كَانَتِ الدُّنْيَا إِلى أَنِ انْقَضَتِ الدُّنْيَا سَبْعُونَ ضِعْفاً ».

And from him, from Ahmad, from Ali Bin Al Hakam, from Sa’dan who said,

‘Abu Abdullahasws said: ‘Allahazwj would be Turning (with Mercy) towards the poor Momineen on the Day of Judgement aimilar to being Apologetic towards them and Heazwj would be Saying: “ By Myazwj Honour and Myazwj Majestic! Iazwj did not Impoverish you all in the world due to abasement with you upon Meazwj, and you will be seeing what Iazwj shall be Doing with you today. So the one who provided any one of you in the house of the world with goodness, so grab him by the hand and enter him into the Paradise”.

Heasws said: ‘So a man from them would be saying, ‘O Lordazwj! The people of the world used to compete with each other in regarding their world, so they married the women and wore the soft clothes, and ate the meals, and dwelled in the houses, and rode the distinguished from the riding animals, therefore Give me similar to what Youazwj had Given them’. So the Blessed and High would be Saying: “For you and for every servant from you all would be similar to what Iazwj had Given, seventy times over, to the people of the world (in the Paradise) since that World exist (forever) after the expiry of the (moral) world’.111

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ وَإِسْمَاعِيلَ بْنِ عَبَّادٍ جَمِيعاً يَرْفَعَانِهِ: إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا كَانَ مِنْ وُلْدِ آدَمَ مُؤْمِنٌ إِلاَّ فَقِيراً، وَلَا كَافِرٌ إِلاَّ غَنِيّاً حَتّى جَاءَ إِبْرَاهِيمُ عليه‌السلام، فَقَالَ: (رَبَّنا لا تَجْعَلْنا فِتْنَةً لِلَّذِينَ كَفَرُوا) فَصَيَّرَ اللهُ فِي هؤُلَاءِ‌ أَمْوَالاً وَحَاجَةً، وَفِي هؤُلَاءِ أَمْوَالاً وَحَاجَةً ».

A number of our companions, from Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Ismail Bin Sahl and Ismail Bin Abbad, altogether raising it to,

Abu Abdullahasws having said: ‘There was never a Momin from the sons of Adamas except as poor, nor a disbeliever except as rich until Ibrahimas came, so heas said [60: 5] Our Lord! Do not make us a trial for those who disbelieve. Thus, Allahazwj Transferred wealth and needs to be in these ones, and wealth and needs to be in those ones’.112

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ مُوسِرٌ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم نَقِيُّ الثَّوْبِ، فَجَلَسَ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَجَاءَ رَجُلٌ مُعْسِرٌ دَرِنُ الثَّوْبِ، فَجَلَسَ إِلى جَنْبِ الْمُوسِرِ، فَقَبَضَ الْمُوسِرُ ثِيَابَهُ مِنْ تَحْتِ فَخِذَيْهِ، فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَخِفْتَ‌ أَنْ يَمَسَّكَ مِنْ فَقْرِهِ شَيْ‌ءٌ؟ قَالَ: لَا، قَالَ: فَخِفْتَ أَنْ يُصِيبَهُ مِنْ غِنَاكَ شَيْ‌ءٌ؟ قَالَ: لَا، قَالَ: فَخِفْتَ أَنْ يُوَسِّخَ ثِيَابَكَ؟ قَالَ: لَا، قَالَ: فَمَا حَمَلَكَ عَلى مَا صَنَعْتَ؟

فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ لِي قَرِيناً يُزَيِّنُ لِي كُلَّ قَبِيحٍ، وَيُقَبِّحُ لِي كُلَّ حَسَنٍ، وَقَدْ جَعَلْتُ لَهُ نِصْفَ مَالِي.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِلْمُعْسِرِ: أَتَقْبَلُ؟ قَالَ: لَا.

فَقَالَ لَهُ الرَّجُلُ: وَلِمَ ؟ قَالَ: أَخَافُ أَنْ يَدْخُلَنِي مَا دَخَلَكَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘An affluent man came to Rasool-Allahsaww wearing clean clothes, and he sat by the side of Rasool-Allahsaww. And a poor man wearing dirty clothes came over and sat by the side of the affluent man. So the affluent man grabbed his clothes from beneath his thighs. So Rasool-Allahsaww said to him: ‘Are you fearing that something from his poverty might touch you?’ He said, ‘No’. Hesaww said: ‘So did you fear that something from your riches might go to him?’ He said, ‘No’. Hesaww said: ‘So did you fear he might dirty your clothes?’ He said, ‘No’.

Hesaww said: ‘So what carried you upon (doing) what you did?’ So he said, ‘O Rasool-Allahsaww! I have an associate (within myself) who adorns every ugly thing for me, and makes ugly for me every good thing, and I have (decided) make half my wealth for him (the poor man)’. So Rasool-Allahsaww said to the poor man: ‘Do you accept?’ He said, ‘No’. So the (affluent) man said to him, ‘And why not?’ He said, ‘I fear that there would enter into me (the feelings) what entered into you’.113

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « فِي مُنَاجَاةِ مُوسى عليه‌السلام: يَا مُوسى، إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلاً، فَقُلْ: مَرْحَباً بِشِعَارِ الصَّالِحِينَ، وَإِذَا رَأَيْتَ الْغِنى مُقْبِلاً، فَقُلْ: ذَنْبٌ عُجِّلَتْ عُقُوبَتُهُ ».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullahasws having said: ‘In a Whispering (of Allahazwj to) Musaas: “O Musaas! Whenever you see the poverty coming, so say: ‘Welcome to the banner of the righteous!’; and whenever youas see the riches coming, so say: ‘A sin, the Punishment of which has hastened’”‘.114

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: طُوبى لِلْمَسَاكِينِ بِالصَّبْرِ، وَ هُمُ الَّذِينَ يَرَوْنَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘Tooba is for the poor ones due to the patience, and they are those who would be shown the Kingdoms of the skies and the earth’.115

14. وَبِإِسْنَادِهِ، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: يَا مَعْشَرَ الْمَسَاكِينِ، طِيبُوا نَفْساً، وَأَعْطُوا اللهَ الرِّضَا مِنْ قُلُوبِكُمْ؛ يُثِبْكُمُ اللهُ ـ عَزَّ وَجَلَّ ـ عَلى فَقْرِكُمْ، فَإِنْ لَمْ تَفْعَلُوا فَلَا ثَوَابَ لَكُمْ ».

And by his chain,

‘Heasws said: ‘The Prophetsaww said: ‘O group of the poor ones! Pleasant yourselves and give the pleasure to Allahazwj from your hearts, Allahazwj Mighty and Majestic will Reward you upon your poverty. But, if you do not do it, so there would be no Rewards for you’.116

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عِيسَى الْفَرَّاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَمَرَ اللهُ ـ تَبَارَكَ وَتَعَالى ـ مُنَادِياً يُنَادِي بَيْنَ يَدَيْهِ: أَيْنَ الْفُقَرَاءُ؟ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ كَثِيرٌ، فَيَقُولُ: عِبَادِي، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا، فَيَقُولُ: إِنِّي لَمْ أُفْقِرْكُمْ لِهَوَانٍ بِكُمْ عَلَيَّ، وَلكِنِّي إِنَّمَا اخْتَرْتُكُمْ لِمِثْلِ هذَا الْيَوْمِ، تَصَفَّحُوا وُجُوهَ النَّاسِ، فَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفاً لَمْ يَصْنَعْهُ إِلاَّ فِيَّ، فَكَافُوهُ عَنِّي بِالْجَنَّةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Isa Al Farr’a, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘When it will be the Day of Judgement, Allahazwj Blessed and High will Command a Caller to Call out in front of Himazwj: ‘Where are the poor ones?’ So a lot of necks from the people would be rising. So Heazwj would be Saying: “Myazwj servants!” So they would be saying, ‘Here we are, our Lordazwj!’ So Heazwj would be Saying: “Iazwj did not Impoverish you all in order to Abase you, but rather, I Chose you all for the like of this Day. Browse through the faces of the people, so the ones who were good towards you, not being good except for Meazwj, so compensate them from Meazwj, with the Paradise”‘.117

16. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ الْحَذَّاءِ، عَنْ مُحَمَّدِ بْنِ صَغِيرٍ، عَنْ جَدِّهِ شُعَيْبٍ، عَنْ مُفَضَّلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَوْ لَا إِلْحَاحُ هذِهِ الشِّيعَةِ عَلَى اللهِ فِي طَلَبِ الرِّزْقِ، لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلى مَا هُوَ أَضْيَقُ مِنْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibrahim Al Haza’a, from Muhammad Bin Sagheer, from his grandfather Shuayb, from Mufazzal who said,

‘Abu Abdullahasws said: ‘Had these Shias not pleaded to Allahazwj regarding seeking of the sustenance, Heazwj would have Transferred them from the state which they are in to what is more constricted than it’.118

17. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ كَثِيرٍ الْخَزَّازِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « أَمَا تَدْخُلُ السُّوقَ؟ أَمَا تَرَى الْفَاكِهَةَ تُبَاعُ وَالشَّيْ‌ءَ مِمَّا تَشْتَهِيهِ؟ » فَقُلْتُ: بَلى، فَقَالَ: « أَمَا إِنَّ لَكَ بِكُلِّ مَا تَرَاهُ فَلَا تَقْدِرُ عَلى شِرَائِهِ حَسَنَةً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Muhammad Bin Al Husayn Bin Kaseer Al Khazzaz,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws said to me: ‘Would you not like to enter the market and see the fruits and the things from whatever you desire, being sold?’ So I said, ‘Yes’. So heasws said: ‘But, for you, with everything what you see and are not able upon buying it, there is a good deed’.119

18. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَلِيِّ بْنِ عَفَّانَ، عَنْ مُفَضَّلِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ جَلَّ ثَنَاؤُهُ ـ لَيَعْتَذِرُ إِلى عَبْدِهِ الْمُؤْمِنِ الْمُحْوِجِ فِي الدُّنْيَا، كَمَا يَعْتَذِرُ الْأَخُ إِلى أَخِيهِ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، مَا أَحْوَجْتُكَ فِي الدُّنْيَا مِنْ هَوَانٍ كَانَ بِكَ عَلَيَّ، فَارْفَعْ هذَا السَّجْفَ، فَانْظُرْ إِلى مَا عَوَّضْتُكَ مِنَ الدُّنْيَا » قَالَ: « فَيَرْفَعُ، فَيَقُولُ: مَا ضَرَّنِي مَا مَنَعْتَنِي مَعَ مَا عَوَّضْتَنِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ali Bin Affan, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj, Majestic is Hisazwj Praise Apologises to Hisazwj Momin servant, the one needy in the world, just as the brother apologises to his brother, so Heazwj Saying: ‘By Myazwj Honour and Myazwj Majesty! Iazwj did not Impoverish you in the world for Humiliation with you. So raise this Curtain and look at what Iazwj have Compensated you from (instead of) the world”.

Heasws said: ‘So he would raise it, and he would be saying, ‘It did not harm me what Youazwj Prevented from me, with Youazwj have Compensated to me’’.120

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ، قَامَ عُنُقٌ مِنَ النَّاسِ حَتّى يَأْتُوا‌ بَابَ الْجَنَّةِ، فَيَضْرِبُوا بَابَ الْجَنَّةِ، فَيُقَالُ لَهُمْ: مَنْ أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ الْفُقَرَاءُ، فَيُقَالُ لَهُمْ: أَقَبْلَ الْحِسَابِ؟ فَيَقُولُونَ: مَا أَعْطَيْتُمُونَا شَيْئاً تُحَاسِبُونَّا عَلَيْهِ، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: صَدَقُوا، ادْخُلُوا الْجَنَّةَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws having said: ‘When it will be the Day of Judgement, necks from the people would rise until they come over to the Door of the Paradise, so they would be knocking the Door of the Paradise. So it would be said to them: ‘Who are you all?’ So they would be saying, ‘We are the poor ones’. So it would be said to them: ‘Before the Reckoning?’ So they would be saying, ‘Youazwj did not Give us anything for us to be Reckoned upon’. So Allahazwj Mighty and Majestic would be Saying: “They are speaking the truth. Enter them into the Paradise’’.121

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مُبَارَكٍ غُلَامِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسى عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: إِنِّي لَمْ أُغْنِ الْغَنِيَّ لِكَرَامَةٍ بِهِ عَلَيَّ، وَلَمْ أُفْقِرِ الْفَقِيرَ لِهَوَانٍ بِهِ عَلَيَّ، وَهُوَ مِمَّا ابْتَلَيْتُ بِهِ الْأَغْنِيَاءَ بِالْفُقَرَاءِ، وَلَوْ لَا الْفُقَرَاءُ لَمْ يَسْتَوْجِبِ الْأَغْنِيَاءُ الْجَنَّةَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Mubarak, a slave of Shuayb who said,

‘I heard Abu Al-Hassan Musaasws saying: ‘Allahazwj Mighty and Majestic is Saying: “Iazwj do not Enrich the rich in order to Honour him with it to Meazwj, and Iazwj do not Impoverish the poor in order to Humiliate him with it to Meazwj, and it is from what Iazwj Test the rich by the poor; and had it not been for the poor, the Paradise would not be Obligated upon the rich’.122

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عِيسى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَالْمُفَضَّلِ بْنِ عُمَرَ، قَالَا: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَيَاسِيرُ شِيعَتِنَا أُمَنَاؤُنَا عَلى مَحَاوِيجِهِمْ، فَاحْفَظُونَا‌ فِيهِمْ؛ يَحْفَظْكُمُ اللهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is’haq Bin Isa, from Is’haq Bin Ammar and Al Mufazzal Bin Umar who both said,

‘Abu Abdullahasws said: ‘The affluent ones of ourasws Shias are our trustees upon their needy ones, therefore safeguard usasws regarding them, may Allahazwj Safeguard you all’.123

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: الْفَقْرُ أَزْيَنُ لِلْمُؤْمِنِ مِنَ الْعِذَارِ عَلى خَدِّ الْفَرَسِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The poverty is more of an adornment for the Momin that the harness is upon the cheek of the horse’.124

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ غَالِبٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام، عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَلَوْ لا أَنْ يَكُونَ النّاسُ أُمَّةً واحِدَةً) قَالَ: « عَنى بِذلِكَ أُمَّةَ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم أَنْ يَكُونُوا عَلى دِينٍ وَاحِدٍ كُفَّاراً كُلَّهُمْ (لَجَعَلْنا لِمَنْ يَكْفُرُ بِالرَّحْمنِ لِبُيُوتِهِمْ سُقُفاً مِنْ فِضَّةٍ) وَلَوْ فَعَلَ اللهُ ذلِكَ بِأُمَّةِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم لَحَزِنَ الْمُؤْمِنُونَ، وَغَمَّهُمْ ذلِكَ، وَلَمْ يُنَاكِحُوهُمْ وَلَمْ يُوَارِثُوهُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

‘I asked Aliasws Bin Al-Husaynasws about the Words of Allahazwj Mighty and Majestic [43: 33] And were it not that all people had been a single nation. Heasws said: ‘It Means by that the community of Muhammadsaww, if they had happened to be upon one Religion, they would have been disbeliever, all of them We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses. And had Allahazwj Done that with the community of Muhammadsaww, the Momineen would have grieved and that would have saddened them, and would not have married them and would not have inherited them’.125

108- بَابٌ

Chapter 108 – A Chapter

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبَانِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: حَدَّثَنِي بَكْرٌ الْأَرْقَطُ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، أَوْ عَنْ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ دَخَلَ عَلَيْهِ وَاحِدٌ، فَقَالَ لَهُ: أَصْلَحَكَ اللهُ، إِنِّي رَجُلٌ مُنْقَطِعٌ إِلَيْكُمْ بِمَوَدَّتِي، وَقَدْ أَصَابَتْنِي حَاجَةٌ شَدِيدَةٌ، وَقَدْ تَقَرَّبْتُ بِذلِكَ إِلى أَهْلِ بَيْتِي وَقَوْمِي، فَلَمْ يَزِدْنِي بِذلِكَ مِنْهُمْ إِلاَّ بُعْداً.

قَالَ: « فَمَا آتَاكَ اللهُ خَيْرٌ مِمَّا أَخَذَ مِنْكَ ».

قَالَ: جُعِلْتُ فِدَاكَ، ادْعُ اللهَ لِي أَنْ يُغْنِيَنِي عَنْ خَلْقِهِ.

قَالَ: « إِنَّ اللهَ قَسَّمَ رِزْقَ مَنْ شَاءَ عَلى يَدَيْ مَنْ شَاءَ، وَلكِنْ سَلِ اللهَ أَنْ‌ يُغْنِيَكَ عَنِ الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلى لِئَامِ خَلْقِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban Bin Abdul Malik who said, ‘Bakr Al Arqat narrated to me, from Abu Abdullah,

(It has been narrated) from Shuayb, from Abu Abdullahasws, that he went over to himasws alone and he said, ‘May Allahazwj Keep youasws well! I am a man who has been cut-off to youasws due to my cordiality and I have been hit by a severe need. I had approached with that to my family and my people but that did not increase me from them except for the distance’. Heasws said: ‘So whatever Allahazwj has Given you is better than what Heazwj has Taken from you’.

He said, ‘May I be sacrificed for youasws! Supplicate for me that Heazwj Makes me to be needless from Hisazwj creatures’. Heasws said: ‘Allahazwj Distributes sustenance to whoever Heazwj so Desires to, upon the hands of the ones whom Heazwj so Desires to. But, ask Allahazwj that Heazwj Makes you to be self-sufficient from the needs which are making you desperate to the ignoble ones of Hisazwj creatures’.126

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْفَقْرُ الْمَوْتُ الْأَحْمَرُ ». فَقُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْفَقْرُ مِنَ الدِّينَارِ وَالدِّرْهَمِ؟ فَقَالَ: « لَا، وَلكِنْ مِنَ الدِّينِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The poverty is the red death’. So I said to Abu Abdullahasws, ‘(Is it) the poverty from the Dinars and the Dirhams?’ So heasws said: ‘No, but from the Religion’.127

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 8

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 9

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 10

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 11

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 12

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 13

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 14

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 15

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 16

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 17

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 18

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 19

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 20

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 21

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 22

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 23

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 24

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 25

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 26

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 27

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 28

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 29

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 30

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 31

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 32

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 33

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 34

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 35

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 36

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 37

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 38

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 39

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 1

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 2

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 3

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 4

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 5

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 6

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 7

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 1

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 2

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 3

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 4

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 5

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 6

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 102 H 1

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 103 H 1

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 103 H 2

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 103 H 3

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 1

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 2

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 3

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 1

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 2

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 3

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 4

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 5

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 6

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 7

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 8

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 9

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 10

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 11

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 12

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 13

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 1

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 2

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 3

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 4

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 5

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 6

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 7

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 8

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 9

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 10

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 11

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 12

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 13

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 14

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 15

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 16

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 17

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 18

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 19

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 20

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 21

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 22

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 23

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 24

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 25

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 26

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 27

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 28

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 29

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 30

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 1

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 2

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 3

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 4

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 5

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 6

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 7

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 8

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 9

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 10

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 11

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 12

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 13

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 14

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 15

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 16

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 17

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 18

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 19

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 20

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 21

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 22

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 23

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 108 H 1

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 108 H 2

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (9)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

109- بَابُ أَنَّ لِلْقَلْبِ أُذُنَيْنِ يَنْفُثُ فِيهِمَا الْمَلَكُ وَالشَّيْطَانُ

Chapter 109 – For the heart there are two ears into which blow the Angel and the Satanla

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ قَلْبٍ إِلاَّ وَلَهُ أُذُنَانِ، عَلى إِحْدَاهُمَا مَلَكٌ مُرْشِدٌ، وَعَلَى الْأُخْرى شَيْطَانٌ مُفْتِنٌ، هذَا يَأْمُرُهُ، وَهذَا يَزْجُرُهُ، الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي، وَالْمَلَكُ يَزْجُرُهُ عَنْهَا، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (عَنِ الْيَمِينِ وَعَنِ الشِّمالِ قَعِيدٌ ما يَلْفِظُ مِنْ‌ قَوْلٍ إِلاّ لَدَيْهِ رَقِيبٌ عَتِيدٌ) ».

Ali Bin Ibrahim, from his father, from his father, from Ibn Abu Umeyr, from Hammad,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from heart except that there are two ears for it, upon one of the two is a guiding Angel, and upon the other is a tempting Satanla. This one instructs him and this one rebukes him. The Satanla instructs him with the disobedience and the Angel rebukes him from it, and these are the Words of Allahazwj Mighty and Majestic [50: 17] seated on the right and on the left [50: 18] He utters not a word but there is by him a watcher at hand’.1

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ لِلْقَلْبِ أُذُنَيْنِ، فَإِذَا هَمَّ الْعَبْدُ بِذَنْبٍ، قَالَ لَهُ رُوحُ الْإِيمَانِ: لَاتَفْعَلْ، وَقَالَ لَهُ الشَّيْطَانُ: افْعَلْ، وَإِذَا كَانَ عَلى بَطْنِهَا نُزِعَ مِنْهُ رُوحُ الْإِيمَانِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘For the’Qalub’ heart there are two ears. So when the servant thinks of sinning, the spirit of Emān says, ‘Don’t do it’; but the Satanla says to him, ‘Do it’. And when he was upon its belly (about to sin), the spirit of Emān is Removed from him’.2

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبَانِ بْنِ تَغْلِبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مُؤْمِنٍ إِلاَّ وَلِقَلْبِهِ أُذُنَانِ فِي جَوْفِهِ: أُذُنٌ يَنْفُثُ‌ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ، وَأُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ، فَيُؤَيِّدُ اللهُ الْمُؤْمِنَ بِالْمَلَكِ، فَذلِكَ قَوْلُهُ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ) ».

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a Momin except for his heart would be two ears in its interior – an ear into which the slinking whisperer (Satanla) would blow, and an ear into which the Angel would blow.

Thus Allahazwj Assists the Momin with the Angel, and these are Hisazwj Words [58: 22] and He has Supported them with a Spirit from Him’.3

110- بَابُ الرُّوحِ الَّذِي أُيِّدَ بِهِ الْمُؤْمِنُ

Chapter 110 – The spirit which the Momin is Aided with

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيى جَمِيعاً، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ سَالِمِ بْنِ أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي خَدِيجَةَ، قَالَ: دَخَلْتُ عَلى أَبِي الْحَسَنِ عليه‌السلام، فَقَالَ لِي: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ أَيَّدَ الْمُؤْمِنَ بِرُوحٍ مِنْهُ، تَحْضُرُهُ فِي كُلِّ وَقْتٍ يُحْسِنُ فِيهِ وَيَتَّقِي، وَتَغِيبُ عَنْهُ فِي كُلِّ وَقْتٍ‌ يُذْنِبُ فِيهِ وَيَعْتَدِي، فَهِيَ مَعَهُ تَهْتَزُّ سُرُوراً عِنْدَ إِحْسَانِهِ، وَتَسِيخُ فِي الثَّرى عِنْدَ إِسَاءَتِهِ، فَتَعَاهَدُوا عِبَادَ اللهِ نِعَمَهُ بِإِصْلَاحِكُمْ أَنْفُسَكُمْ؛ تَزْدَادُوا يَقِيناً، وَتَرْبَحُوا نَفِيساً ثَمِيناً؛ رَحِمَ اللهُ امْرَأً هَمَّ بِخَيْرٍ فَعَمِلَهُ، أَوْ هَمَّ بِشَرٍّ فَارْتَدَعَ عَنْهُ ». ثُمَّ قَالَ: « نَحْنُ نُؤَيِّدُ الرُّوحَ بِالطَّاعَةِ لِلّهِ وَالْعَمَلِ لَهُ ».

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Abu Salma, from Muhammad Bin Saeed Bin Gazwan, from Ibn Abu Najran, from Muhammad Bin Sinan, from Abu Khadeeja who said,

‘I went over to Abu Al-Hassanasws, and heasws said to me: ‘Allahazwj Blessed and High Aids the Momin with a spirit from Himazwj, cautioning him during every time he does a good deed in it, and it is absent from him during every time he sins in it and transgresses. So it is with him, vibrating joyfully during his good deeds and falling into the earth during his sinning.

Therefore, make a pact for Hisazwj Blessings, servants of Allahazwj, by correcting yourselves, you will be increasing your conviction and you will be profiting by a good price. May Allahazwj have Mercy upon a man who thinks of doing good, so he does it, or thinks of doing evil, but retracts from it’.

Then said: Weasws assist the spirit by the obedience to Allahazwj and working for Himazwj’.4

111- بَابُ الذُّنُوبِ‌

Chapter 111 – The Sins

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام يَقُولُ: مَا مِنْ شَيْ‌ءٍ أَفْسَدَ لِلْقَلْبِ مِنْ خَطِيئَةٍ؛ إِنَّ الْقَلْبَ لَيُوَاقِعُ الْخَطِيئَةَ، فَمَا تَزَالُ بِهِ حَتّى تَغْلِبَ عَلَيْهِ، فَيُصَيَّرَ أَعْلَاهُ أَسْفَلَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘There is none from the things which is more spoiling for the heart than a sin.

If the heart falls for the sin, so it (the sin) does not cease to be with it until it overcomes it (the heart), and its upper part comes to be its lower’.5

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَما أَصْبَرَهُمْ عَلَى النّارِ) فَقَالَ: « مَا أَصْبَرَهُمْ عَلى فِعْلِ مَا يَعْلَمُونَ أَنَّهُ يُصَيِّرُهُمْ‌ إِلَى النَّارِ! ».

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2: 175] so what is their patience upon the Fire. So heasws said: ‘What caused them to be patient upon a deed what they knew was going to take them to the Fire’.6

3. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَمَا إِنَّهُ لَيْسَ مِنْ عِرْقٍ يَضْرِبُ، وَلَا نَكْبَةٍ، وَلَا صُدَاعٍ، وَلَا مَرَضٍ إِلاَّ بِذَنْبٍ، وَذلِكَ قَوْلُ اللهِ ـ عَزَّ وَجَلَّ ـ فِي كِتَابِهِ: (وَما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ) ». قَالَ: ثُمَّ قَالَ: « وَ مَا يَعْفُو اللهُ أَكْثَرُ مِمَّا يُؤَاخِذُ بِهِ ».

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no vein being struck, nor a calamity, nor a headache, nor an illness except due to a sin, and these are the Words of Allahazwj Mighty and Majestic in Hisazwj Book [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults)’. Then heasws said: ‘And what Heazwj Forgive is more than what Heazwj Seizes with’.7

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ نَكْبَةٍ تُصِيبُ الْعَبْدَ إِلاَّ بِذَنْبٍ، وَمَا يَعْفُو اللهُ عَنْهُ أَكْثَرُ ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘There is none from a calamity hitting the servant except due to a sin, and what Allahazwj Forgives from, is more’.8

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: لَاتُبْدِيَنَّ عَنْ وَاضِحَةٍ وَقَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ، وَلَا يَأْمَنِ الْبَيَاتَ مَنْ عَمِلَ السَّيِّئَاتِ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws was saying: ‘You should not show (your teeth) clearly and you have done the shameful deed, nor should he sleep securely, the one who committed the sins’.9

6. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي أُسَامَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « تَعَوَّذُوا بِاللهِ مِنْ سَطَوَاتِ اللهِ بِاللَّيْلِ وَالنَّهَارِ ». قَالَ: قُلْتُ لَهُ: وَمَا سَطَوَاتُ اللهِ؟

قَالَ: « الْأَخْذُ عَلَى الْمَعَاصِي ».

From him, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Seek Refuge with Allahazwj from the Assaults of Allahazwj by the night and the day’. I said, ‘And what are the Assaults of Allahazwj?’ Heasws said: ‘The Seizing upon the disobedience’.10

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الذُّنُوبُ كُلُّهَا شَدِيدَةٌ، وَأَشَدُّهَا مَا نَبَتَ عَلَيْهِ اللَّحْمُ وَالدَّمُ؛ لِأَنَّهُ إِمَّا مَرْحُومٌ، وَإِمَّا مُعَذَّبٌ، وَالْجَنَّةُ لَايَدْخُلُهَا إِلاَّ طَيِّبٌ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Suleyman Al Ja’fary, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The sins, all of these are severe, and the most severe is what the flesh and the blood is built upon (unlawful food and drinks), because it (sins) are either Forgiven or Punished, and the Paradise, none can enter it except for the good (purified from the sins)’.11

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ، فَيُزْوى عَنْهُ الرِّزْقُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘The servant commits the sin, so the sustenance is Impeded from him’.12

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ‌ النَّوْفَلِيِّ، عَنْ حُسَيْنِ بْنِ مُخْتَارٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَلْعُونٌ مَلْعُونٌ مَنْ عَبَدَ الدِّينَارَ وَالدِّرْهَمَ، مَلْعُونٌ مَلْعُونٌ مَنْ كَمَّهَ أَعْمى، مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بَهِيمَةً ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Ibrahim Al Nowfaly, from Al Husayn Bin Mukhtar, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Accursed! Accursed is the one who worships the Dinar and the Dirham! Accursed! Accursed is the one completely blind (from the Truth)! Accursed! Accursed is the one who copulates with an animal’.13

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ؛ فَإِنَّ لَهَا طَالِباً يَقُولُ أَحَدُكُمْ: أُذْنِبُ وَأَسْتَغْفِرُ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: « (سنكتب)

ما قَدَّمُوا وَآثارَهُمْ وَكُلَّ شَيْ‌ءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ) وَقَالَ عَزَّ وَجَلَّ: (إِنَّها إِنْ تَكُ مِثْقالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّماواتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللهُ إِنَّ اللهَ لَطِيفٌ خَبِيرٌ) ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘Fear the insignificant sins, for there is a seeker for it. One of you is saying, ‘I shall commit sin and seek Forgiveness’. Allahazwj Mighty and Majestic is Saying [36: 12] Surely We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam. And Allahazwj Mighty and Majestic Said [31: 16] Surely if it is the very weight of the grain of a mustard-seed, even though it is inside a rock, or in the skies or in the earth, Allah will Bring it; surely Allah is Knower of subtleties, Aware’.14

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ، عَنْ سُلَيْمَانَ بْنِ طَرِيفٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الذَّنْبَ يَحْرِمُ الْعَبْدَ الرِّزْقَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba, from Suleyman Bin Tareyf, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The sins impede the sustenance from the servant’.15

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ الْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ، فَيُدْرَأُ عَنْهُ الرِّزْقُ »، وَتَلَا هذِهِ الْآيَةَ: (إِذْ أَقْسَمُوا لَيَصْرِمُنَّها مُصْبِحِينَ وَلا يَسْتَثْنُونَ فَطافَ عَلَيْها طائِفٌ مِنْ رَبِّكَ وَهُمْ نائِمُونَ)

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Fuzayl,

(It has been narrated) from Abu Ja’farasws having said: ‘The man commits the sin so the sustenance is staved off from him’, and heasws recited this Verse [68: 17] Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, [68: 18] And they were not willing to set aside a portion [68: 19] Then there encompassed it a visitation from your Lord while they were sleeping’.16

13. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا أَذْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ، فَإِنْ تَابَ انْمَحَتْ، وَإِنْ زَادَ زَادَتْ حَتّى تَغْلِبَ عَلى قَلْبِهِ، فَلَا يُفْلِحُ بَعْدَهَا أَبَداً ».

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘Whenever the man sins a black dot appears in his heart. So if he repents, it is erased, and if he increases, it (also) increases until it overcomes upon his heart so he would not be successful after it, ever’.17

14. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ يَسْأَلُ اللهَ الْحَاجَةَ، فَيَكُونُ مِنْ شَأْنِهِ قَضَاؤُهَا إِلى أَجَلٍ قَرِيبٍ، أَوْ إِلى وَقْتٍ بَطِي‌ءٍ، فَيُذْنِبُ الْعَبْدُ ذَنْباً، فَيَقُولُ اللهُ ـ تَبَارَكَ وَتَعَالى ـ لِلْمَلَكِ: لَاتَقْضِ حَاجَتَهُ، وَاحْرِمْهُ إِيَّاهَا؛ فَإِنَّهُ تَعَرَّضَ لِسَخَطِي، وَاسْتَوْجَبَ الْحِرْمَانَ مِنِّي ».

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The servant asks Allahazwj for the need, and it happens to be from his status for it to be Fulfilled to a near term or a longer term. So the servant commits a sin, and Allahazwj Blessed and High is Saying to the Angel: “Do not fulfil his need and deprive him of it, for he has been exposed to Myazwj Anger and it Obligates the deprivation from Meazwj”‘.18

15. ابْنُ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّهُ مَا مِنْ سَنَةٍ أَقَلَّ مَطَراً مِنْ سَنَةٍ، وَلكِنَّ اللهَ يَضَعُهُ حَيْثُ يَشَاءُ؛ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي، صَرَفَ عَنْهُمْ مَا كَانَ قَدَّرَ لَهُمْ مِنَ الْمَطَرِ فِي تِلْكَ السَّنَةِ إِلى غَيْرِهِمْ، وَإِلَى الْفَيَافِي وَالْبِحَارِ وَالْجِبَالِ، وَإِنَّ اللهَ لَيُعَذِّبُ الْجُعَلَ فِي جُحْرِهَا بِحَبْسِ الْمَطَرِ عَنِ الْأَرْضِ الَّتِي هِيَ بِمَحَلِّهَا بِخَطَايَا مَنْ بِحَضْرَتِهَا، وَقَدْ جَعَلَ اللهُ لَهَا السَّبِيلَ فِي مَسْلَكٍ سِوى مَحَلَّةِ أَهْلِ الْمَعَاصِي ».

قَالَ: ثُمَّ قَالَ أَبُو جَعْفَرٍ عليه‌السلام: (فَاعْتَبِرُوا يا أُولِي الْأَبْصارِ)

Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza, from Abu Ja’farasws, said,

‘I heard himasws saying: ‘There is none from a year with less rain from a year, but Allahazwj Places wherever Heazwj so Desires to. When a people act in disobedience, it gets Exchanged from them what was Ordained for them, from the rain during that year, to other than them, and to the deserts and the oceans and the mountains; and Allahazwj Punishes the dung beetle in its hole by Withholding the rain from the earth which is (to fall) in its place due to the sins of the ones in its vicinity, and Allahazwj has Made a way for it in route besides the place of the disobedient people’.

He (the narrator) said, ‘Then Abu Ja’farasws said: ‘So take a lesson, O people of insight!’19

16. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الرَّجُلَ يُذْنِبُ الذَّنْبَ، فَيُحْرَمُ صَلَاةَ اللَّيْلِ، وَإِنَّ الْعَمَلَ السَّيِّئَ أَسْرَعُ فِي صَاحِبِهِ مِنَ السِّكِّينِ فِي اللَّحْمِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘The man commits the sin, so he is deprived of the night Salāt, and that the evil deed goes quicker into its performer than the knife does into the flesh’.20

17. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَعْمَلْهَا، فَإِنَّهُ رُبَّمَا عَمِلَ الْعَبْدُ السَّيِّئَةَ، فَيَرَاهُ الرَّبُّ ـ تَبَارَكَ وَتَعَالى ـ فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، لَا أَغْفِرُ لَكَ بَعْدَ ذلِكَ أَبَداً ».

From him, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who thinks of an evil deed, so he should not do it, for perhaps the servant does the evil deed, and the Lordazwj Blessed and High Sees him and Heazwj would be Saying: “By Myazwj Honour and Myazwj Majesty, Iazwj will not Forgive you after that, ever!”‘.21

18. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ رَجُلٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « حَقٌّ عَلَى اللهِ أَنْ لَايُعْصى فِي دَارٍ إِلاَّ أَضْحَاهَا لِلشَّمْسِ حَتّى تُطَهِّرَهَا ».

Al Hassan Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Amro Bin Usman, from a man,

(It has been narrated) from Abu Al-Hassanasws having said: ‘It is a right upon Allahazwj that Heazwj would not be disobeyed in a house except that Heazwj Exposes it to the sun until it cleans it (by ruining it)’.22

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ الْأَصَمِّ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ عليه‌السلام: إِنَّ الْعَبْدَ لَيُحْبَسُ عَلى ذَنْبٍ مِنْ ذُنُوبِهِ مِائَةَ عَامٍ، وَإِنَّهُ لَيَنْظُرُ إِلى أَزْوَاجِهِ فِي الْجَنَّةِ يَتَنَعَّمْنَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Misma’a Bin Abdul Malik,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The servant may be Withheld, upon the commission of a sin from his sins, for a hundred years. He would be looking at his wives in the Paradise, enjoying the Bounties’.23

20. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ عِيسَى بْنِ أَيُّوبَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ عَبْدٍ إِلاَّ وَفِي قَلْبِهِ نُكْتَةٌ بَيْضَاءُ، فَإِذَا أَذْنَبَ ذَنْباً، خَرَجَ فِي النُّكْتَةِ نُكْتَةٌ سَوْدَاءُ؛ فَإِنْ تَابَ ذَهَبَ ذلِكَ السَّوَادُ، وَإِنْ تَمَادى فِي‌ الذُّنُوبِ زَادَ ذلِكَ السَّوَادُ حَتّى يُغَطِّيَ الْبَيَاضَ، فَإِذَا غُطِّيَ الْبَيَاضُ لَمْ يرْجِعْ صَاحِبُهُ إِلى خَيْرٍ أَبَداً، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (كَلاّ بَلْ رانَ عَلى قُلُوبِهِمْ ما كانُوا يَكْسِبُونَ) ».

Abu Ali Al Ashary, from Isa Bin Ayoub, fromAli Bin Mahziyar, from Al Qasim Bin Urwat, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘There is none from a servant except that there is a white spot in his heart. So when he commits a sin, a black spot appears in the (white) spot. So if he repents, that (black spot) goes away, and if he deliberates in the sins, that black (spot) increases until it covers the white (spot). So when the white (spot) is covered upon, its owner would not return to the goodness, ever! And these are the Words of Allahazwj Mighty and Majestic [83: 14] Nay! rather, what they used to do has become like rust upon their hearts’.24

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَاتُبْدِيَنَّ عَنْ وَاضِحَةٍ وَقَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ، وَلَاتَأْمَنِ الْبَيَاتَ وَقَدْ عَمِلْتَ السَّيِّئَاتِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘Amir Al-Momineenasws said: ‘You should not show (your teeth) clearly and you have done the shameful deed, nor should he sleep securely, the one who had committed the sins’.25

22. مُحَمَّدُ بْنُ يَحْيى وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ أَبِي عَمْرٍو الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « كَانَ أَبِي عليه‌السلام يَقُولُ: إِنَّ اللهَ قَضى قَضَاءً حَتْماً أَلاَّ يُنْعِمَ عَلَى الْعَبْدِ بِنِعْمَةٍ فَيَسْلُبَهَا إِيَّاهُ، حَتّى يُحْدِثَ الْعَبْدُ ذَنْباً يَسْتَحِقُّ بِذلِكَ النَّقِمَةَ ».

Muhammad Bin Yahya and Abu Ali Al Ashary, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Hammad Bin Isa, from Abu Amro Al Madainy,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Myasws fatherasws was saying: ‘Allahazwj has Judged an absolute Judgement that Heazwj would not Favour upon a servant with a Bounty then Heazwj would Confiscate it from him unless the servant commits a new sin becoming deserving of that Vengeance’.26

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ سَدِيرٍ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (رَبَّنا باعِدْ بَيْنَ أَسْفارِنا وَظَلَمُوا أَنْفُسَهُمْ) الْآيَةَ، فَقَالَ: « هؤُلَاءِ قَوْمٌ كَانَتْ لَهُمْ قُرًى مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلى بَعْضٍ، وَأَنْهَارٌ جَارِيَةٌ، وَأَمْوَالٌ ظَاهِرَةٌ، فَكَفَرُوا نِعَمَ اللهِ عَزَّ وَجَلَّ، وَغَيَّرُوا مَا بِأَنْفُسِهِمْ مِنْ عَافِيَةِ اللهِ، فَغَيَّرَ اللهُ مَا بِهِمْ مِنْ نِعْمَةٍ، وَ (إِنَّ اللهَ لا يُغَيِّرُ ما بِقَوْمٍ حَتّى يُغَيِّرُوا ما بِأَنْفُسِهِمْ) فَأَرْسَلَ اللهُ عَلَيْهِمْ سَيْلَ الْعَرِمِ، فَغَرَّقَ قُرَاهُمْ، وَخَرَّبَ دِيَارَهُمْ، وَأَذْهَبَ أَمْوَالَهُمْ، وَأَبْدَلَهُمْ مَكَانَ جَنَّاتِهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ‌ خَمْطٍ وَأَثْلٍ، وَشَيْ‌ءٍ مِنْ سِدْرٍ قَلِيلٍ، ثُمَّ قَالَ: (ذلِكَ جَزَيْناهُمْ بِما كَفَرُوا وَهَلْ نُجازِي إِلاَّ الْكَفُورَ) ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said,

‘A man asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [34: 19] So they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves – the Verse. So heasws said: ‘Heasws said: ‘They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allahazwj and changed what was in themselves, so Allahazwj Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees. Then Allahazwj Mighty and Majestic Said: [34: 17] That was our Recompense due to what they disbelieved in; and do We Punish any but the ungrateful?’27

24. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا أَنْعَمَ اللهُ عَلى عَبْدٍ نِعْمَةً فَسَلَبَهَا إِيَّاهُ، حَتّى يُذْنِبَ ذَنْباً يَسْتَحِقُّ بِذلِكَ السَّلْبَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sama’at who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj does not Favour upon a servant by a bounty then Heazwj Confiscates it from him, unless he commits a sin to be deserving of that Confiscation’.28

25. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ الْجَزَرِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ بَعَثَ نَبِيّاً مِنْ أَنْبِيَائِهِ إِلى‌ قَوْمِهِ، وَأَوْحى إِلَيْهِ: أَنْ قُلْ لِقَوْمِكَ: إِنَّهُ لَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَلَا أُنَاسٍ كَانُوا عَلى طَاعَتِي، فَأَصَابَهُمْ فِيهَا سَرَّاءُ، فَتَحَوَّلُوا عَمَّا أُحِبُّ إِلى مَا أَكْرَهُ، إِلاَّ تَحَوَّلْتُ لَهُمْ عَمَّا يُحِبُّونَ إِلى مَا يَكْرَهُونَ؛ وَلَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَلَا أَهْلِ بَيْتٍ كَانُوا عَلى مَعْصِيَتِي، فَأَصَابَهُمْ فِيهَا ضَرَّاءُ، فَتَحَوَّلُوا عَمَّا أَكْرَهُ إِلى مَا أُحِبُّ، إِلاَّ تَحَوَّلْتُ لَهُمْ عَمَّا يَكْرَهُونَ إِلى مَا يُحِبُّونَ، وَقُلْ لَهُمْ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي؛ فَلَا تَقْنَطُوا مِنْ رَحْمَتِي؛ فَإِنَّهُ لَا يَتَعَاظَمُ عِنْدِي ذَنْبٌ أَغْفِرُهُ؛ وَقُلْ لَهُمْ: لَايَتَعَرَّضُوا مُعَانِدِينَ لِسَخَطِي، وَلَا يَسْتَخِفُّوا بِأَوْلِيَائِي؛ فَإِنَّ لِي سَطَوَاتٍ عِنْدَ غَضَبِي لَايَقُومُ لَهَا شَيْ‌ءٌ مِنْ خَلْقِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Al haysam Bin Waqad Al Jazry who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic Sent a Prophetas from Hisazwj Prophetsas to hisas people and Revealed unto himas: “Say to youras people: ‘There are none from the inhabitants of a town nor a people who used to be upon Myazwj obedience and they attained happiness therein, so they changed over from what Iazwj Love to what Iazwj Dislike, except that Iazwj Changed over for them from what they were loving to what they were dislking.

And there are none from a people of a town nor a family who used to be upon Myazwj disobedience, so they were hit by harm therein, So they changed over from what Iazwj Dislike to what Iazwj Love, except that Iazwj Changed for them from what they were disliking to what they were loving’.

And say to them: ‘Myazwj Precedes Myazwj Anger, therefore do not despair from My Mercy, so there is no sins greater in Myazwj Presence which Iazwj Forgive’.

And say to them: ‘They should not expose themselves stubbornly to Myazwj Anger, nor belittle Myazwj Guardiansasws, for Meazwj there are such Assaults during Myazwj Anger that nothing from Myazwj creation can withstand it”.29

26. عَلِيُّ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ، عَنْ جَدِّهِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ‌ اللهِ، عَنْ سُلَيَمانَ الْجَعْفَرِيِّ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى نَبِيٍّ مِنَ الْأَنْبِيَاءِ: إِذَا أُطِعْتُ رَضِيتُ، وَإِذَا رَضِيتُ بَارَكْتُ، وَلَيْسَ لِبَرَكَتِي نِهَايَةٌ، وَإِذَا عُصِيتُ غَضِبْتُ، وَإِذَا غَضِبْتُ لَعَنْتُ؛ وَلَعْنَتِي تَبْلُغُ السَّابِعَ مِنَ الْوَرَاءِ ».

Ali Bin Ibrahim Al Hashimy, from his grandfather Muhammad Bin Al Hassan Bin Muhammad Bin Ubeydullah, from Suleyman Al Ja’fary,

(It has been narrated) from Al-Rezaasws having said: ‘Allahazwj Mighty and Majestic Revealed unto a Prophetas from Hisazwj Prophetsas: “When Iazwj am obeyed, Iazwj am Pleased, and when Iazwj am Pleased, Iazwj Bless, and there is no upper limit to Myazwj Blessings. And when Iazwj am disobeyed, Iazwj am Angered, and when Iazwj am Angry, Iazwj Curse, and Myazwj Curse reaches the seven (generations) from the posterity”‘.30

27. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ: « إِنَّ أَحَدَكُمْ لَيَكْثُرُ‌ بِهِ الْخَوْفُ مِنَ السُّلْطَانِ، وَمَا ذلِكَ إِلاَّ بِالذُّنُوبِ، فَتَوَقَّوْهَا مَا اسْتَطَعْتُمْ، وَلَاتَمَادَوْا فِيهَا ».

Muhammad Bin yahya, from Ali Bin Al Hassan Bin Ali, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullahasws having said: ‘If one of you is frequently afraid from the Sultan (ruling authority), and that is not except due to the sins. Therefore abstain up to what is your capacity, and do not be deliberate in it’.31

28. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « لَا وَجَعَ أَوْجَعُ لِلْقُلُوبِ مِنَ الذُّنُوبِ، وَلَاخَوْفَ أَشَدُّ مِنَ الْمَوْتِ، وَكَفى بِمَا سَلَفَ تَفَكُّراً، وَكَفى بِالْمَوْتِ وَاعِظاً ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, raising it, said,

‘Amir Al-Momineenasws said: ‘There is no pain more painful to the hearts than the sins, and there is no fear more intense than (fear of) the death, and suffice with what is past for pondering, and suffice with the death as a preaching’.32

29. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنِ الْعَبَّاسِ بْنِ هِلَالٍ الشَّامِيِّ ـ مَوْلىً لِأَبِي الْحَسَنِ مُوسى عليه‌السلام ـ قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « كُلَّمَا أَحْدَثَ الْعِبَادُ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْمَلُونَ، أَحْدَثَ اللهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْرِفُونَ ».

Ahmad BinMuhammad Al Kufy, from Ali Bin Al Hassan Al Maysami,

(It has been narrated) from Al-Abbas Bin Hilal Al-Shamy, a slave of Abu Al-Hassan Musaasws who said, ‘I heard Al-Rezaasws saying: ‘Every time the servants innovate a sin what did not happened to be performed beforehand, Allahazwj Innovates for them, from the afflictions, what they did not happened to be recognising (New type of affliction)’.33

30. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبَّادِ بْنِ صُهَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَقُولُ اللهُ عَزَّ وَجَلَّ: إِذَا عَصَانِي مَنْ عَرَفَنِي، سَلَّطْتُ عَلَيْهِ مَنْ لَايَعْرِفُنِي ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abbad Bin Suheyb,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic is Saying: “When the one who recognises Meazwj disobeys Meazwj, Iazwj Cause him to be overcome by the one who does not recognise Meazwj”‘.34

31. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ ابْنِ عَرَفَةَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « إِنَّ لِلّهِ ـ عَزَّ وَجَلَّ ـ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ مُنَادِياً يُنَادِي: مَهْلاً مَهْلاً عِبَادَ اللهِ عَنْ مَعَاصِي اللهِ، فَلَوْ لَابَهَائِمُ رُتَّعٌ، وَصِبْيَةٌ رُضَّعٌ، وَشُيُوخٌ رُكَّعٌ، لَصُبَّ عَلَيْكُمُ الْعَذَابُ صَبّاً، تُرَضُّونَ بِهِ رَضّاً ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Arafat,

(It has been narrated) from Abu Al-Hassanasws having said: ‘For Allahazwj Mighty and Majestic there is a Caller who Calls out during every day and night: ‘Stop! Servants of Allahazwj, stop from disobeying Allahazwj. So had it not been for the animals grazing and the children breast-feeding, and elderly bent down, the Punishment would have Poured upon you all with a pouring, shattering you with a shattering’.35

112- بَابُ الْكَبَائِرِ‌

Chapter 112 – The Major Sins

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنْ تَجْتَنِبُوا كَبائِرَ ما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلاً كَرِيماً) قَالَ: « الْكَبَائِرُ، الَّتِي أَوْجَبَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَيْهَا النَّارَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Al Halby,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [4: 31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honourable place of entering. Heasws said: ‘The major sins are those upon which Allahazwj Mighty and Majestic Obligated the Fire’.36

2. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، قَالَ: كَتَبَ مَعِي بَعْضُ أَصْحَابِنَا إِلى أَبِي الْحَسَنِ عليه‌السلام يَسْأَلُهُ عَنِ الْكَبَائِرِ: كَمْ هِيَ؟ وَمَا هِيَ؟ فَكَتَبَ: « الْكَبَائِرُ: مَنِ اجْتَنَبَ مَا وَعَدَ اللهُ عَلَيْهِ النَّارَ، كَفَّرَ عَنْهُ سَيِّئَاتِهِ إِذَا كَانَ مُؤْمِناً، وَالسَّبْعُ الْمُوجِبَاتُ: قَتْلُ النَّفْسِ الْحَرَامِ، وَعُقُوقُ الْوَالِدَيْنِ، وَأَكْلُ الرِّبَا، وَالتَّعَرُّبُ بَعْدَ الْهِجْرَةِ، وَقَذْفُ الْمُحْصَنَاتِ، وَأَكْلُ مَالِ الْيَتِيمِ، وَالْفِرَارُ مِنَ الزَّحْفِ ».

From him, from Ibn Mahboub who said,

‘One of our companions wrote along with me, to Abu Al-Hassanasws, asking himasws about the major sins, how many they are and what they are. So heasws wrote: ‘The major sins one should avoid are what Allahazwj has Promised the Fire upon to expiate his sins from him, when he was a Momin; and the seven Obligating (such) are – killing a self unlawfully, and disloyalty to the parents, and consuming the usury, and the adoption of Pre-Islamic practices after the emigration, and slandering the married woman, and consuming the wealth of the orphans, and fleeing from the battle march’.37

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْكَبَائِرُ سَبْعٌ: قَتْلُ الْمُؤْمِنِ مُتَعَمِّداً، وَقَذْفُ الُمحْصَنَةِ، وَالْفِرَارُ مِنَ الزَّحْفِ، وَالتَّعَرُّبُ بَعْدَ الْهِجْرَةِ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْماً، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَكُلُّ مَا أَوْجَبَ اللهُ عَلَيْهِ النَّارَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The major sins are seven – killing the Momin deliberately, and slandering the married woman, and fleeing from the battle field, and the adoption of Pre-Islamic practices after the Emigration, and consuming the wealth of the orphans unjustly, and consuming the usury after the clarification, and everything what Allahazwj Obligated the Fire upon’.38

4. يُونُسُ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ مِنَ الْكَبَائِرِ عُقُوقَ الْوَالِدَيْنِ، وَالْيَأْسَ مِنْ رَوْحِ اللهِ، وَالْأَمْنَ لِمَكْرِ اللهِ ». وَقَدْ رُوِيَ: « أَنَّ أَكْبَرَ الْكَبَائِرِ الشِّرْكُ بِاللهِ ».

Yunus, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullahasws saying: ‘From the major sins are – disloyalty to the parents, and the despair from the Spirit (Assistance) of Allahazwj, and the sercurity from the Plan of Allahazwj’. And it has been reported that the biggest of the major sins is the association (Shirk) with Allahazwj’.39

5. يُونُسُ، عَنْ حَمَّادٍ، عَنْ نُعْمَانَ الرَّازِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ زَنى خَرَجَ مِنَ الْإِيمَانِ، وَمَنْ شَرِبَ الْخَمْرَ خَرَجَ مِنَ الْإِيمَانِ، وَمَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّداً خَرَجَ مِنَ الْإِيمَانِ ».

Yunus, from Hammad, from Nu’man Al Razy who said,

‘I heard Abu Abdullahasws saying: ‘The one who commits adultery exits from the Emān, and the one who drinks the wine exits from the Emān, and the one who breaks the Fast for a day from the Month of Ramazan deliberately, exits from the Emān’.40

6. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ؟

قَالَ: « لَا؛ إِذَا كَانَ عَلى بَطْنِهَا سُلِبَ الْإِيمَانَ، فَإِذَا قَامَ رُدَّ إِلَيْهِ، فَإِنْ عَادَ سُلِبَ ».

قُلْتُ: فَإِنَّهُ يُرِيدُ أَنْ يَعُودَ؟

فَقَالَ: « مَا أَكْثَرَ مَنْ يُرِيدُ أَنْ يَعُودَ، فَلَا يَعُودُ إِلَيْهِ أَبَداً ».

From him, from Muhammad Bin Abdat who said,

‘I said to Abu Abdullahasws, ‘The adulterer would not commit adultery while he is a Momin?’ Heasws said: ‘No, when he was upon her belly, the Emān was Confiscated from him. So when he stands, it is returned to him. So when he repeats, it is Confiscated (again)’. I said, ‘Supposing he intends to return?’ So heasws said: ‘How may there are who intend to repeat, so he should not return to it, ever!’.41

7. يُونُسُ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَالْفَواحِشَ إِلاَّ اللَّمَمَ) قَالَ: « الْفَوَاحِشُ: الزِّنى وَالسَّرِقَةُ؛ وَاللَّمَمُ: الرَّجُلُ يُلِمُّ بِالذَّنْبِ فَيَسْتَغْفِرُ اللهَ مِنْهُ ».

قُلْتُ: بَيْنَ الضَّلَالِ وَالْكُفْرِ مَنْزِلَةٌ؟

فَقَالَ: « مَا أَكْثَرَ عُرَى الْإِيمَانِ ».

Yunus, from Ishaq Bin Ammar,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [53: 32] Those who keep aloof from the great sins and the immoralities except for the’Lamam’, heasws said: ‘The immoralities – The adultery and the theft. And the’Lamam’ – The man commits the sin, so he asks Forgiveness of Allahazwj from it’. I asked, ‘Is there a level between the straying and the infidelity?’ Heasws said: ‘More numerous than the bonds of Emān’.42

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْكَبَائِرِ، فَقَالَ: « هُنَّ فِي كِتَابِ عَلِيٍّ عليه‌السلام سَبْعٌ: الْكُفْرُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْماً، وَالْفِرَارُ مِنَ الزَّحْفِ، وَالتَّعَرُّبُ بَعْدَ الْهِجْرَةِ ».

قَالَ: قُلْتُ: فَهذَا أَكْبَرُ الْمَعَاصِي؟ قَالَ: « نَعَمْ ». قُلْتُ: فَأَكْلُ دِرْهَمٍ مِنْ مَالِ الْيَتِيمِ ظُلْماً أَكْبَرُ أَمْ تَرْكُ الصَّلَاةِ؟ قَالَ: « تَرْكُ الصَّلَاةِ ».

قُلْتُ: فَمَا عَدَدْتَ تَرْكَ الصَّلَاةِ فِي الْكَبَائِرِ؟ فَقَالَ: « أَيُّ شَيْ‌ءٍ أَوَّلُ مَا قُلْتُ لَكَ؟ » قَالَ: قُلْتَ: الْكُفْرُ، قَالَ: « فَإِنَّ تَارِكَ الصَّلَاةِ كَافِرٌ » يَعْنِي مِنْ غَيْرِ عِلَّةٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullahasws about the major sins, so heasws said: ‘These are seven in the Book of Aliasws – the disbelief in Allahazwj, and killing the soul (unjustly), and disloyalty to the parents, and consuming the usury after the clarification, and consuming the wealth of the orphans unjustly, and fleeing from the battle field, and the adoption of pre-Islamic practices after the emigration (Hijra)’.

He (the narrator) said, ‘I said, ‘So these are the greatest disobediences’. Heasws said: ‘Yes’. I said, ‘So is the consuming of one Dirham of the wealth of an orphan unjustly is more grievous or the neglecting the Salāt?’ Heasws said: ‘Neglecting the Salāt’. I said, ‘But youasws did not number the neglecting of the Salāt in the major sins’. So heasws said: ‘Which thing was the first of what Iasws said to you?’ I said, ‘The disbelief’. Heasws said: ‘So the neglector of the Salāt is a disbeliever, meaning (neglecting) from without a (valid) reason’.43

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ الْأَصَمِّ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: مَا مِنْ عَبْدٍ إِلاَّ وَعَلَيْهِ أَرْبَعُونَ جُنَّةً حَتّى يَعْمَلَ أَرْبَعِينَ كَبِيرَةً، فَإِذَا عَمِلَ أَرْبَعِينَ كَبِيرَةً انْكَشَفَتْ عَنْهُ الْجُنَنُ، فَيُوحِي اللهُ إِلَيْهِمْ: أَنِ اسْتُرُوا عَبْدِي بِأَجْنِحَتِكُمْ، فَتَسْتُرُهُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا ».

قَالَ: « فَمَا يَدَعُ شَيْئاً مِنَ الْقَبِيحِ إِلاَّ قَارَفَهُ حَتّى يَمْتَدِحَ إِلَى النَّاسِ بِفِعْلِهِ الْقَبِيحِ، فَيَقُولُ الْمَلَائِكَةُ: يَا رَبِّ، هذَا عَبْدُكَ مَا يَدَعُ شَيْئاً إِلاَّ رَكِبَهُ، وَإِنَّا لَنَسْتَحْيِي مِمَّا يَصْنَعُ، فَيُوحِي اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِمْ: أَنِ ارْفَعُوا أَجْنِحَتَكُمْ عَنْهُ؛ فَإِذَا فُعِلَ ذلِكَ أَخَذَ فِي بُغْضِنَا أَهْلَ الْبَيْتِ، فَعِنْدَ ذلِكَ يَنْهَتِكُ سِتْرُهُ فِي السَّمَاءِ وَسِتْرُهُ فِي الْأَرْضِ، فَيَقُولُ الْمَلَائِكَةُ: يَا رَبِّ، هذَا عَبْدُكَ قَدْ بَقِيَ مَهْتُوكَ السِّتْرِ، فَيُوحِي اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِمْ: لَوْ كَانَتْ لِلّهِ فِيهِ حَاجَةٌ، مَا أَمَرَكُمْ أَنْ تَرْفَعُوا أَجْنِحَتَكُمْ عَنْهُ ».

وَرَوَاهُ ابْنُ فَضَّالٍ، عَنِ ابْنِ مُسْكَانَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Habeeb, from Abdullah Bin Abdul Rahman Al Samma, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘There is none from a servant except upon him are forty shields, until he commits forty major sins. So when he commits forty major sins, the shields are removed from him and Allahazwj Reveals unto them (Angels): “Veil Myazwj servant by your wings”. So the Angels veil him with their wings’.

Heasws said: ‘So he does not leave anything from the ugliness until he is praised to the people by doing his ugly deed. So the Angels are saying: ‘O Lordazwj! This servant of Yoursazwj has not left anything except that he rode it, and we are embarassed from what he does’. So Allahazwj Mighty and Majestic Reveals unto them: “Raise your wings from him”.

So when they do that, he takes to hating usasws, the Peopleasws of the Household. Thus, that tears apart his veil in the sky and his veil in the earth. So the Angels are saying: ‘O Lordazwj! This servant of Yourazwj has nor remained with torn veils’. So Allahazwj Mighty and Majestic Reveals unto them: “Had there been a need for Allahazwj regarding him, Heazwj would not have Commanded you to raise your wings from him’.

And it has (also) been reported by Ibn Fazzal, from Ibn Muskan.44

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْكَبَائِرُ: الْقُنُوطُ مِنْ رَحْمَةِ اللهِ، وَالْيَأْسُ مِنْ رَوْحِ اللهِ، وَالْأَمْنُ مِنْ مَكْرِ اللهِ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ، وَعُقُوقُ الْوَالِدَيْنِ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْماً، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَالتَّعَرُّبُ بَعْدَ الْهِجْرَةِ، وَقَذْفُ الْمُحْصَنَةِ، وَالْفِرَارُ مِنَ الزَّحْفِ ».

فَقِيلَ لَهُ: أَرَأَيْتَ، الْمُرْتَكِبُ لِلْكَبِيرَةِ يَمُوتُ عَلَيْهَا، أَتُخْرِجُهُ مِنَ الْإِيمَانِ؟ وَإِنْ عُذِّبَ بِهَا فَيَكُونُ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ، أَوْ لَهُ انْقِطَاعٌ؟

قَالَ: « يَخْرُجُ مِنَ الْإِسْلَامِ إِذَا زَعَمَ أَنَّهَا حَلَالٌ وَلِذلِكَ يُعَذَّبُ أَشَدَّ الْعَذَابِ، وَإِنْ كَانَ مُعْتَرِفاً بِأَنَّهَا كَبِيرَةٌ وَهِيَ عَلَيْهِ حَرَامٌ، وَ أَنَّهُ يُعَذَّبُ عَلَيْهَا، وَأَنَّهَا غَيْرُ حَلَالٍ، فَإِنَّهُ مُعَذَّبٌ عَلَيْهَا، وَهُوَ أَهْوَنُ عَذَاباً مِنَ الْأَوَّلِ، وَيُخْرِجُهُ مِنَ الْإِيمَانِ، وَلَايُخْرِجُهُ مِنَ الْإِسْلَامِ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘I heard Abu Abdullahasws saying: ‘The hopelessness from the Mercy of Allahazwj, and the despair from Spirit (Assistance) of Allahazwj, and the security from the Plan of Allahazwj, and killing the soul which Allahazwj has Prohibited, and disloyalty to the parents, and consuming the wealth of the orphans unjustly, and consuming the usury after the clarification, and the adoption of the Pre-Islamic practices after the emigration, and slandering the married woman, and the fleeing from the battle field’.

So it was said to himasws, ‘What is your view of the perpetrator of the major sins dying upon it, would he exit from the Emān? And if he is Punished due to it, so would his Punishment happen to be like the Punishment of the Polytheists, or would there be a cutting-off for him’. Heasws said: ‘He would exit from Al-Islam, when he claims that it is Permissible, and due to that he would be Punished by the most severe of the Punishments.

And if he was acknowleding that it is a major sins and that it is Prohibited upon him, and he would be Punished over it, and that it is not Permissible, so he would be Punished over it and it would be a lesser Punishment than the first one, and he would exit from the Emān and he would not exit from Al-Islam’.45

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: فِي قَوْلِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « إِذَا زَنَى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ »؟ قَالَ: « هُوَ قَوْلُهُ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ) ذَاكَ الَّذِي يُفَارِقُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

‘I said to Abu Ja’farasws regarding the words of Rasool-Allahsaww: ‘When the man commits adultery, the spirit of the Emān separates from him’. Heasws said: ‘These are Hisazwj Words [58: 22] and He has Supported them with a Spirit from Him. That is which separates from him’.46

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ، عَنِ الْفُضَيْلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُسْلَبُ مِنْهُ رُوحُ الْإِيمَانِ مَا دَامَ عَلى بَطْنِهَا؛ فَإِذَا نَزَلَ، عَادَ الْإِيمَانُ ».

قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ إِنْ هَمَّ؟ قَالَ: « لَا، أَرَأَيْتَ إِنْ هَمَّ أَنْ يَسْرِقَ أَتُقْطَعُ يَدُهُ؟ ».

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Abdullahasws having said: ‘The spirit of the Emān would be Confiscated from him for as long as he is upon her belly. So when he descends, the Emān returns’. I said to himasws, ‘What is yourasws view if he (only) considers it (without committing it)?’ Heasws said: ‘No. Do you see that if he considers stealing, would his hand be cut?’47

13. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ صَبَّاحِ بْنِ سَيَابَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ مُحَمَّدُ بْنُ عَبْدَةَ: يَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ؟ قَالَ: « لَا، إِذَا كَانَ عَلى بَطْنِهَا سُلِبَ الْإِيمَانُ مِنْهُ، فَإِذَا قَامَ رُدَّ عَلَيْهِ ».

قُلْتُ: فَإِنَّهُ أَرَادَ أَنْ يَعُودَ؟ قَالَ: « مَا أَكْثَرَ مَا يَهُمُّ أَنْ يَعُودَ، ثُمَّ لَايَعُودُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Sabbah Bin Sayaba who said,

‘I was in the presence of Abu Abdullahasws, so Muhammad Bin Abdat said to himasws, ‘Would the adulterer commit adultery while he is a Momin?’ Heasws said: ‘No. When he was upon her belly, the Emān was Confiscated from him. So when he arose, it was returned to him’. I said, ‘Supposing he intends to return?’ Heasws said: ‘How often do they consider returning then they do not return’.48

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ‌ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْكَبَائِرُ سَبْعَةٌ: مِنْهَا: قَتْلُ النَّفْسِ مُتَعَمِّداً، وَالشِّرْكُ بِاللهِ الْعَظِيمِ، وَقَذْفُ الْمُحْصَنَةِ، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَالْفِرَارُ مِنَ الزَّحْفِ، وَالتَّعَرُّبُ بَعْدَ الْهِجْرَةِ، وَعُقُوقُ الْوَالِدَيْنِ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْماً ».

قَالَ: « وَالتَّعَرُّبُ وَالشِّرْكُ وَاحِدٌ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The major sins are seven. From these is – killing the soul deliberately, and the association with Allahazwj the Magnificent, and slandering the married woman, and consuming the interest (please change all) after the clarification, and fleeing from the battle-field, and adopting the pre-Islamic practices before the emigration (Hijra), and disloyalty to the parents, and consuming the wealth of the orphan unjustly’.

And the adoption of the pre-Islamic practices and the association (Shirk), is one (same)’.49

15. أَبَانٌ، عَنْ زِيَادٍ الْكُنَاسِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَالَّذِي إِذَا دَعَاهُ أَبُوهُ لَعَنَ أَبَاهُ، وَالَّذِي إِذَا أَجَابَهُ ابْنُهُ يَضْرِبُهُ ».

Aban, from Ziyad Al Kunasy who said,

‘Abu Abdullahasws said: ‘And the one who, when his father calls him, curses his father, and the one who, when his son answers him, strikes him (is one and the same)’.50

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ رَفَعَهُ، عَنْ مُحَمَّدِ بْنِ دَاوُدَ الْغَنَوِيِّ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: جَاءَ رَجُلٌ إِلى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ نَاساً زَعَمُوا أَنَّ الْعَبْدَ لَايَزْنِي وَهُوَ مُؤْمِنٌ، وَلَايَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَايَشْرَبُ الْخَمْرَ وَهُوَ‌ مُؤْمِنٌ، وَلَايَأْكُلُ الرِّبَا وَهُوَ مُؤْمِنٌ، وَلَايَسْفِكُ الدَّمَ الْحَرَامَ وَهُوَ مُؤْمِنٌ، فَقَدْ ثَقُلَ عَلَيَّ هذَا وَحَرِجَ مِنْهُ صَدْرِي حِينَ أَزْعُمُ أَنَّ هذَا الْعَبْدَ يُصَلِّي صَلَاتِي، وَيَدْعُو دُعَائِي، وَيُنَاكِحُنِي وَأُنَاكِحُهُ، وَيُوَارِثُنِي وَأُوَارِثُهُ، وَقَدْ خَرَجَ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ؟ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: « صَدَقْتَ، سَمِعْتُ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ: وَالدَّلِيلُ عَلَيْهِ كِتَابُ اللهِ، خَلَقَ اللهُ ـ عَزَّ وَجَلَّ ـ النَّاسَ عَلى ثَلَاثِ طَبَقَاتٍ، وَأَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ، وَذلِكَ قَوْلُ اللهِ ـ عَزَّ وَجَلَّ ـ فِي الْكِتَابِ: (أَصْحابُ الْمَيْمَنَةِ)، (وَأَصْحابُ الْمَشْئَمَةِ)، (وَالسّابِقُونَ). فَأَمَّا مَا ذَكَرَ مِنْ أَمْرِ السَّابِقِينَ، فَإِنَّهُمْ أَنْبِيَاءُ مُرْسَلُونَ وَغَيْرُ مُرْسَلِينَ، جَعَلَ اللهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ: رُوحَ الْقُدُسِ، وَرُوحَ الْإِيمَانِ، وَرُوحَ الْقُوَّةِ، وَرُوحَ الشَّهْوَةِ، وَرُوحَ الْبَدَنِ؛ فَبِرُوحِ الْقُدُسِ بُعِثُوا أَنْبِيَاءَ مُرْسَلِينَ وَغَيْرَ مُرْسَلِينَ، وَبِهَا عَلِمُوا الْأَشْيَاءَ؛ وَبِرُوحِ الْإِيمَانِ عَبَدُوا اللهَ، وَلَمْ يُشْرِكُوا بِهِ شَيْئاً؛ وَبِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ، وَعَالَجُوا مَعَاشَهُمْ؛ وَبِرُوحِ الشَّهْوَةِ أَصَابُوا لَذِيذَ الطَّعَامِ، وَنَكَحُوا الْحَلَالَ مِنْ شَبَابِ‌ النِّسَاءِ؛ وَبِرُوحِ الْبَدَنِ دَبُّوا وَدَرَجُوا؛ فَهؤُلَاءِ مَغْفُورٌ لَهُمْ، مَصْفُوحٌ عَنْ ذُنُوبِهِمْ ». ثُمَّ قَالَ: « قَالَ اللهُ عَزَّ وَجَلَّ: (تِلْكَ الرُّسُلُ فَضَّلْنا بَعْضَهُمْ عَلى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللهُ وَرَفَعَ بَعْضَهُمْ دَرَجاتٍ وَآتَيْنا عِيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَأَيَّدْناهُ بِرُوحِ الْقُدُسِ) ثُمَّ قَالَ فِي جَمَاعَتِهِمْ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ) يَقُولُ: أَكْرَمَهُمْ بِهَا، فَفَضَّلَهُمْ عَلى مَنْ سِوَاهُمْ؛ فَهؤُلَاءِ مَغْفُورٌ لَهُمْ، مَصْفُوحٌ عَنْ ذُنُوبِهِمْ.

ثُمَّ ذَكَرَ أَصْحَابَ الْمَيْمَنَةِ ـ وَهُمُ الْمُؤْمِنُونَ حَقّاً ـ بِأَعْيَانِهِمْ، جَعَلَ اللهُ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ: رُوحَ الْإِيمَانِ، وَرُوحَ الْقُوَّةِ، وَرُوحَ الشَّهْوَةِ، وَرُوحَ الْبَدَنِ؛ فَلَا يَزَالُ الْعَبْدُ يَسْتَكْمِلُ هذِهِ الْأَرْوَاحَ الْأَرْبَعَةَ حَتّى تَأْتِيَ عَلَيْهِ حَالَاتٌ ». فَقَالَ الرَّجُلُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هذِهِ الْحَالَاتُ؟ فَقَالَ: « أَمَّا أُولَاهُنَّ، فَهُوَ كَمَا قَالَ اللهُ عَزَّ وَجَلَّ: (وَمِنْكُمْ مَنْ يُرَدُّ إِلى أَرْذَلِ الْعُمُرِ لِكَيْ لا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً) فَهذَا يَنْتَقِصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ، وَلَيْسَ بِالَّذِي يَخْرُجُ مِنْ دِينِ اللهِ؛ لِأَنَّ الْفَاعِلَ بِهِ رَدَّهُ إِلى أَرْذَلِ عُمُرِهِ، فَهُوَ لَايَعْرِفُ لِلصَّلَاةِ وَقْتاً، وَ لَايَسْتَطِيعُ التَّهَجُّدَ بِاللَّيْلِ وَلَابِالنَّهَارِ، وَلَا الْقِيَامَ فِي الصَّفِّ مَعَ النَّاسِ؛ فَهذَا نُقْصَانٌ مِنْ رُوحِ الْإِيمَانِ، وَلَيْسَ يَضُرُّهُ شَيْئاً. وَمِنْهُمْ: مَنْ يَنْتَقِصُ مِنْهُ رُوحُ الْقُوَّةِ، فَلَا يَسْتَطِيعُ جِهَادَ عَدُوِّهِ، وَلَايَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ وَمِنْهُمْ: مَنْ يَنْتَقِصُ مِنْهُ رُوحُ الشَّهْوَةِ، فَلَوْ مَرَّتْ بِهِ أَصْبَحُ بَنَاتِ آدَمَ لَمْ يَحِنَّ إِلَيْهَا، وَلَمْ يَقُمْ، وَتَبْقى رُوحُ الْبَدَنِ فِيهِ، فَهُوَ يَدِبُّ وَيَدْرُجُ حَتّى يَأْتِيَهُ مَلَكُ الْمَوْتِ، فَهذَا الْحَالُ خَيْرٌ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ هُوَ الْفَاعِلُ بِهِ، وَقَدْ تَأْتِي عَلَيْهِ حَالَاتٌ فِي قُوَّتِهِ وَشَبَابِهِ، فَيَهُمُّ بِالْخَطِيئَةِ، فَيُشَجِّعُهُ رُوحُ الْقُوَّةِ، وَيُزَيِّنُ لَهُ رُوحُ الشَّهْوَةِ، وَيَقُودُهُ رُوحُ الْبَدَنِ حَتّى‌ تُوْقِعَهُ فِي الْخَطِيئَةِ، فَإِذَا لَامَسَهَا نَقَصَ مِنَ الْإِيمَانِ، وَتَفَصّى مِنْهُ، فَلَيْسَ يَعُودُ فِيهِ حَتّى يَتُوبَ، فَإِذَا تَابَ تَابَ اللهُ عَلَيْهِ، وَإِنْ عَادَ أَدْخَلَهُ اللهُ نَارَ جَهَنَّمَ.

فَأَمَّا أَصْحَابُ الْمَشْأَمَةِ، فَهُمُ الْيَهُودُ وَالنَّصَارى؛ يَقُولُ اللهُ عَزَّ وَجَلَّ: (الَّذِينَ آتَيْناهُمُ الْكِتابَ يَعْرِفُونَهُ كَما يَعْرِفُونَ أَبْناءَهُمْ) يَعْرِفُونَ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم وَالْوَلَايَةَ فِي التَّوْرَاةِ وَالْإِنْجِيلِ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فِي مَنَازِلِهِمْ (وَإِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ الْحَقُّ مِنْ رَبِّكَ): أَنَّكَ الرَّسُولُ إِلَيْهِمْ (فَلا تَكُونَنَّ مِنَ الْمُمْتَرِينَ) فَلَمَّا جَحَدُوا مَا عَرَفُوا، ابْتَلَاهُمُ اللهُ بِذلِكَ، فَسَلَبَهُمْ رُوحَ الْإِيمَانِ، وَأَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَرْوَاحٍ: رُوحَ الْقُوَّةِ، وَرُوحَ الشَّهْوَةِ، وَرُوحَ الْبَدَنِ. ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ، فَقَالَ: (إِنْ هُمْ إِلاّ كَالْأَنْعامِ) لِأَنَّ الدَّابَّةَ إِنَّمَا تَحْمِلُ بِرُوحِ الْقُوَّةِ، وَتَعْتَلِفُ بِرُوحِ الشَّهْوَةِ، وَتَسِيرُ بِرُوحِ الْبَدَنِ ». فَقَالَ لَهُ السَّائِلُ: أَحْيَيْتَ قَلْبِي بِإِذْنِ اللهِ يَا أَمِيرَ الْمُؤْمِنِينَ

A number of our companions, from ahmad Bin Muhammad Bin Khalid, from his father, raising it from Muhammad in Dawood Al Ghanawy, from Al Asbagh Bin Nubata who said,

‘A man came over to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws! The people are alleging that the servant neither commits adultery while he is a Momin, nor steal while he is a Momin, nor drink the wine while he is a Momin, nor consume the usury while he is a Momin, nor shed the blood unlawfully while he is a Momin. So this has been heavy upon me, and my chest is constricted from him where I claim that this servant is pray my (kind of) Salāt, and supplicating my (kind of) supplication, and is marrying into my (family) and I marry into his, and he inherits me and I inherit him, and he has exited from the Emān for the reason of the few sins hitting him’.

So Amir Al-Momineenasws said: ‘You speak the truth. Iasws heard Rasool-Allahsaww saying, and the Book of Allahazwj evidenced upon it. Allahazwj Mighty and Majestic Created the people upon three categories and Gave them three statuses, and these are the Words of Allahazwj Mighty and Majestic in the Book being the companions of the right and the companions of the left and the foremost ones.

So, as for what Heazwj Metioned from the matter of the foremost ones, so they are the Prophetsas, being Sent with a Law and without a Law. Allahazwj made five spirits to be in them – the Holy spirit, and the spirit of the Emān, and the spirit of the strength, and the spirit of the desires, and the spirit of the body. So, by the Holy spirit the Prophetsas are Sent, Mursils and non-Mursils, and by it theyas know the things; and by the spirit of the Emān, theyas worship Allahazwj and they do not associate anything with Himazwj; and by the spirit of the strength theyas fight against theiras enemies they handle theiras lives; and by the spirit of the desire, theyas attain the pleasure of the good, and Permissible marriages from the youthful women; and by the spirit of the body, theyas come and go. So theyas are the Forgiven, being Forgiven from theiras sins’.

Then Heazwj Said [2: 253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. Then Said [58: 22] and He has Supported them with a Spirit from Him. Heazwj Saying that Heazwj Honoured them with it, Preferred themas over the ones besides them. So theyas are the Forgiven, being Forgiven from theiras sins.

Then Heazwj Mentioned the companions of the right, and they are the Momineen truly in the meaning. Allahazwj Made four spirits to be in them – the spirit of the Emān, and the spirit of the strength, and the spirit of the desires, and spirit of the body. So the servant would not cease to complete these spirits until there come to him certain states’. So the man said, ‘O Amir Al-Momineenasws! What are these states?’

So heasws said: ‘As for the first of these, so it is just as Allahazwj Mighty and Majestic [22: 5] and of you is he who is Brought back to the lowest part of life, so that after having knowledge he does not know anything. So the entirety of the spirits are deficient from him, and it is not by which he exits from the Religion of Allahazwj, because the performer of it is returned to the lowest part of his life. Thus, he neither recognises the timings of the Salāt, nor does he have the capacity of the vigil by the night, nor by the day, nor for the standing in the row along with the people (for the Salāt). So this is a reduction from the spirit of the Emān, and it is not which would harm him by anything.

And from them is one from whom the spirit of the strength is deficient, so he is not able upon fighting his enemies, and he is not able upon seeking the livelihood.

And from them is one from whom the spirit of the desire is deficient, so were he to pass by the daughter of Adamas, he would not incline towards her and he does not stand, and there would remain the spirit of the body in him. So he would be coming and going until the Angel of death comes over.

So this state is better, because Allahazwj Mighty and Majestic, Heazwj is the Doer with it, and there had come states upon him during his strength and his youth, so he thought of the sins and the spirit of the strength had encouraged him, and the spirit of the desire had adorned it for him, and the spirit of the body had guided him until he indulged in the sin. So when he touches it (the sin) there would be a reduction from the Emān and he would be rid from it. So he would not repeat in it until he repents. So when he does repent, Allahazwj would Turn towards him (with Mercy), and if he repeats, Allahazwj would Enter him into the Fire of Hell.

So as for the companions of the left, so they are the Jews and the Christians. Allahazwj Mighty and Majestic is Saying [2: 146] Those whom We have Given the Book recognise him as they are recognising their own sons. They are recognising Muhammadsaww and the Wilayah in the Torah and the Evangel just as they are recognising their fathers in their own houses and a party of them are concealing the Truth while they know (it). [2: 147] The Truth is from your Lord that yousaww are the Rasoolsaww to them therefore you should not be of the doubters.

So when they fought against what they recognised, Allahazwj Afflicted them due to that and Confiscate the spirit of the Emān from them, and three spirits settled in their bodies – the spirit of the strength, and the spirit of the desire, and spirit of the body. Then Heazwj Added them to the cattle, so Heazwj Said [25: 44] They are nothing but like cattle, because the animals ratter, carry (load) by the spirit of the strength and feed by the spirit of the desire, and they travel by the spirit of the body’.

So the questioner said to himasws, ‘Youasws have revived my heart, O Amir Al-Momineenasws’.51

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ دَاوُدَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « إِذَا زَنَى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ »، قَالَ: فَقَالَ: « هُوَ مِثْلُ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَلا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ) ».

ثُمَّ قَالَ: « غَيْرُ هذَا أَبْيَنُ مِنْهُ، ذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ) هُوَ الَّذِي فَارَقَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood who said,

‘I asked Abu Abdullahasws about the words of Rasool-Allahsaww: ‘When the man commits adultery the spirit of the Emān separates from him’. So heasws said: ‘It is like the Words of Allahazwj Mighty and Majestic [58: 22] and He has Supported them with a Spirit from Him. This is which separates from him’.52

18. يُونُسُ، عَنِ ابْنِ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « (إِنَّ اللهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ ما دُونَ ذلِكَ لِمَنْ يَشاءُ) الْكَبَائِرَ فَمَا سِوَاهَا ». قَالَ: قُلْتُ: دَخَلَتِ الْكَبَائِرُ فِي الِاسْتِثْنَاءِ ؟ قَالَ: « نَعَمْ ».

Yunus, from Ibn Bukeyr, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj does not Forgive if associated with and Heazwj Forgives what is besides that to the one whom Heazwj so Desires to of the major sins and what is besides that’. I said, ‘Are the major sins included in the exception?’ Heasws said: ‘Yes’.53

19. يُونُسُ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْكَبَائِرُ فِيهَا اسْتِثْنَاءُ أَنْ يَغْفِرَ لِمَنْ يَشَاءُ؟ قَالَ: « نَعَمْ ».

Yunus, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘The major sins, are there excepts in these that Heazwj would Forgive for the one whom Heazwj so Desires to?’ Heasws said: ‘Yes’.54

20. يُونُسُ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: (وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً) قَالَ: « مَعْرِفَةُ الْإِمَامِ عليه‌السلام، وَاجْتِنَابُ الْكَبَائِرِ الَّتِي أَوْجَبَ اللهُ عَلَيْهَا النَّارَ ».

Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘[2: 269] and whoever is Give the Wisdom, he indeed is Given a lot of good. Heasws said: ‘Recognition of the Imamasws and staying away from the major sins which Allahazwj has Obligated the Fire upon’.55

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: الْكَبَائِرُ تُخْرِجُ مِنَ الْإِيمَانِ؟

فَقَالَ: « نَعَمْ، وَمَا دُونَ الْكَبَائِرِ؛ قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَايَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ، وَلَايَسْرِقُ السَّارِقُ وَهُوَ مُؤْمِنٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym who said,

‘I said to Abu Al-Hassanasws, ‘The major sins exits one from the Emān?’ So heasws said: ‘Yes, and what is besides the major sins. Rasool-Allahsaww said: ‘The adulterer would not commit the adultery while he is a Momin, and the thief would not steal while he is a Momin’.56

22. ابْنُ أَبِي عُمَيْرٍ، عَنْ عَلِيٍّ الزَّيَّاتِ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: دَخَلَ ابْنُ قَيْسٍ الْمَاصِرِ وَعُمَرُ بْنُ ذَرٍّ ـ وَأَظُنُّ مَعَهُمَا أَبُو حَنِيفَةَ ـ عَلى أَبِي جَعْفَرٍ عليه‌السلام، فَتَكَلَّمَ ابْنُ قَيْسٍ الْمَاصِرِ، فَقَالَ: إِنَّا لَانُخْرِجُ أَهْلَ دَعْوَتِنَا وَأَهْلَ مِلَّتِنَا مِنَ الْإِيمَانِ فِي الْمَعَاصِي وَالذُّنُوبِ.

قَالَ: فَقَالَ لَهُ أَبُو جَعْفَرٍ عليه‌السلام: « يَا ابْنَ قَيْسٍ، أَمَّا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَدْ قَالَ: لَايَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ، وَلَايَسْرِقُ السَّارِقُ وَهُوَ مُؤْمِنٌ؛ فَاذْهَبْ أَنْتَ وَأَصْحَابُكَ حَيْثُ شِئْتَ ».

Ibn Abu Umeyr, from Ali Bin Al Zayyat, from Ubeyd Bin Zurara who said,

‘Ibn Qays Al-Masir and Amro Bin Zarr and I think with the two of them was Abu Haneefa, came over to Abu Ja’farasws. So Ibn Qays Al-Masir spoke and he said, ‘We do not expel the people of our calling, and the people of our religion from the Emān regarding the disobedience and the sins’. So Abu Ja’farasws said to him: ‘O Ibn Qays! As for Rasool-Allahsaww, so hesaww said: ‘The adulterer would not commit adultery while he is a Momin, nor would the thief steal while he is a Momin’. So you and your companions can go wherever you so desire to’.57

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَرْتَكِبُ الْكَبِيرَةَ مِنَ الْكَبَائِرِ فَيَمُوتُ، هَلْ يُخْرِجُهُ ذلِكَ مِنَ الْإِسْلَامِ؟ وَإِنْ عُذِّبَ، كَانَ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ، أَمْ لَهُ مُدَّةٌ وَانْقِطَاعٌ؟

فَقَالَ: « مَنِ ارْتَكَبَ كَبِيرَةً مِنَ الْكَبَائِرِ، فَزَعَمَ أَنَّهَا حَلَالٌ، أَخْرَجَهُ ذلِكَ مِنَ الْإِسْلَامِ، وَعُذِّبَ أَشَدَّ الْعَذَابِ؛ وَإِنْ كَانَ مُعْتَرِفاً أَنَّهُ ذَنْبٌ وَمَاتَ عَلَيْهَا، أَخْرَجَهُ مِنَ الْإِيمَانِ، وَلَمْ يُخْرِجْهُ مِنَ الْإِسْلَامِ، وَكَانَ عَذَابُهُ أَهْوَنَ مِنْ عَذَابِ الْأَوَّلِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about the man committing the major sin from the major sins, and he dies. Would that exit him from Al-Islam? And if he was Punished, would his Punishment be like the Punishment of the Polytheists, or would there be a time limit for him and a cutting off?’ So heasws said: ‘The one who commits a major sin from the major sins, and he alleges that it is Permissible, that would exit him from Al Islam and he would be Punished with the severest of the Punishments; and if he was acknowledging that he is sinning, and he dies upon it, that would exit him from the Emān and it would not exit him from Al-Islam, and his Punishment would be lesser than the Punishment of the first one’.58

24. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ، قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ الثَّانِي صَلَوَاتُ اللهِ عَلَيْهِ، قَالَ: « سَمِعْتُ أَبِي عليه‌السلام يَقُولُ: سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ عليه‌السلام يَقُولُ: دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هذِهِ الْآيَةَ: (الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَالْفَواحِشَ) ثُمَّ أَمْسَكَ، فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: مَا أَسْكَتَكَ؟ قَالَ: أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللهِ عَزَّ وَجَلَّ.

فَقَالَ: نَعَمْ يَا عَمْرُو، أَكْبَرُ الْكَبَائِرِ الْإِشْرَاكُ بِاللهِ؛ يَقُولُ اللهُ: (مَنْ يُشْرِكْ بِاللهِ فَقَدْ‌ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ).

وَبَعْدَهُ الْإِيَاسُ مِنْ رَوْحِ اللهِ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللهِ إِلاَّ الْقَوْمُ الْكافِرُونَ).

ثُمَّ الْأَمْنُ لِمَكْرِ اللهِ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (فَلا يَأْمَنُ مَكْرَ اللهِ إِلاَّ الْقَوْمُ الْخاسِرُونَ).

وَمِنْهَا عُقُوقُ الْوَالِدَيْنِ؛ لِأَنَّ اللهَ سُبْحَانَهُ جَعَلَ الْعَاقَّ (جَبّاراً شَقِيًّا).

وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلاَّ بِالْحَقِّ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (فَجَزاؤُهُ جَهَنَّمُ خالِداً فِيها) إِلى آخِرِ الْآيَةِ.

وَقَذْفُ الْمُحْصَنَةِ، لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (لُعِنُوا فِي الدُّنْيا وَالْآخِرَةِ وَلَهُمْ عَذابٌ عَظِيمٌ)

وَأَكْلُ مَالِ الْيَتِيمِ؛ لِأَنَّ اللهَ ـ / عَزَّ وَجَلَّ ـ يَقُولُ: (إِنَّما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَسَيَصْلَوْنَ سَعِيراً).

وَالْفِرَارُ مِنَ الزَّحْفِ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلاّ مُتَحَرِّفاً لِقِتالٍ أَوْ مُتَحَيِّزاً إِلى فِئَةٍ فَقَدْ باءَ بِغَضَبٍ مِنَ اللهِ وَمَأْواهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ).

وَأَكْلُ الرِّبَا؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (الَّذِينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلاّ كَما يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِّ)

وَالسِّحْرُ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَلَقَدْ عَلِمُوا لَمَنِ اشْتَراهُ ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ).

وَالزِّنى؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَمَنْ يَفْعَلْ ذلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَةِ وَيَخْلُدْ فِيهِ مُهاناً).

وَالْيَمِينُ الْغَمُوسُ الْفَاجِرَةُ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمانِهِمْ ثَمَناً قَلِيلاً أُولئِكَ لا خَلاقَ لَهُمْ فِي الْآخِرَةِ).

وَالْغُلُولُ؛ لِأَنَّ اللهَ ـ / عَزَّ وَجَلَّ ـ يَقُولُ: (وَمَنْ يَغْلُلْ يَأْتِ بِما غَلَّ يَوْمَ الْقِيامَةِ).

وَمَنْعُ الزَّكَاةِ الْمَفْرُوضَةِ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (فَتُكْوى بِها جِباهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ).

وَشَهَادَةُ الزُّورِ، وَكِتْمَانُ الشَّهَادَةِ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَمَنْ يَكْتُمْها فَإِنَّهُ آثِمٌ قَلْبُهُ).

وَشُرْبُ الْخَمْرِ؛ لِأَنَّ اللهَ ـ / عَزَّ وَجَلَّ ـ نَهى عَنْهَا، كَمَا نَهى عَنْ عِبَادَةِ الْأَوْثَانِ.

وَتَرْكُ الصَّلَاةِ مُتَعَمِّداً، أَوْ شَيْئاً مِمَّا فَرَضَ اللهُ؛ لِأَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّداً، فَقَدْ بَرِئَ مِنْ ذِمَّةِ اللهِ وَذِمَّةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم.

وَنَقْضُ الْعَهْدِ وَقَطِيعَةُ الرَّحِمِ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (أُولئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدّارِ) ».

قَالَ: « فَخَرَجَ عَمْرٌو ـ وَلَهُ صُرَاخٌ مِنْ بُكَائِهِ ـ وَهُوَ يَقُولُ: هَلَكَ مَنْ قَالَ بِرَأْيِهِ، وَنَازَعَكُمْ فِي الْفَضْلِ وَالْعِلْمِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

‘Abu Ja’farasws narrated to me saying: ‘Iasws heard myasws fatherasws saying: ‘Iasws heard myasws fatherasws Musaasws Bin Ja’farasws saying: ‘Amro Bin Ubeyd came over to Abu Abdullahasws. So when he greeted and was seated, recited this Verse [53: 32] Those who keep aloof from the great sins and the immoralities, then held back. So Abu Abdullahasws said to him: ‘What made you withhold?’ He said, ‘I would love to understand the major sins from the Book of Allahazwj Mighty and Majestic’.

So heasws said: ‘Yes – O Amro – And the biggest of the major sins is the Polytheism (الشدرك) with Allahazwj. Allahazwj is Saying; “And the one who Associates with Allahazwj, so Allahazwj has Prohibited the Paradise unto him”, and after it is the despair from the Mercy of Allahazwj, because Allahazwj Mighty and Majestic is Saying [12: 87] and despair not of Allah’s Mercy; surely none despairs of Allah’s Mercy except the unbelieving people.

Then is the security from the Plan of Allahazwj, because Allahazwj Mighty and Majestic is Saying [7: 99] What! do they then feel secure from Allah’s Plan? But none feels secure from Allah’s plan except the people who lose out.

And from it is the disobedience to the parents, because Allahazwj, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allahazwj has Prohibited to kill except with the right to do so, because Allahazwj the Mighty and Majestic is Saying [4: 93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it – up to the end of the Verse.

And accusing the chaste woman, because Allahazwj Mighty and Majestic is Saying [24: 23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and they shall have a grievous Punishment.

And the devourer of the wealth of the orphan, because Allahazwj Mighty and Majestic is Saying [4: 10] (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter Blazing Fire.

And the fleer from the battlefield, because Allahazwj Mighty and Majestic is Saying [8: 16] If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell, - an evil refuge (indeed)!

And the consumer of the usury (interest) because Allahazwj Mighty and Majestic is Saying [2: 275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.

And the sorcery, because Allahazwj Mighty and Majestic [2: 102] And they knew that the buyers of (sorcery) would have no share in the happiness of the Hereafter.

And the adultery, because Allahazwj Mighty and Majestic is Saying [25: 68] and whosoever does this shall pay the penalty [25: 69] The Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy.

The immersing oath in the immorality, because Allahazwj Mighty and Majestic is Saying [3: 77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter.

And the embezzlement, because Allahazwj Mighty and Majestic is Saying [3: 161] Whosever embezzles will bring what he embezzled with him on the Day of Judgement.

The prevention (Non-payment) of the obligatory Zakat [9: 35] then their foreheads and their sides and their backs shall be branded with it.

And perjury and the concealment of the testimony, because Allahazwj Mighty and Majestic is Saying [2: 283] and do not conceal testimony, and whoever conceals it, his heart is surely sinful.

And drinking of the intoxicants, because Allahazwj Mighty and Majestic has Prohibited from it just as Heazwj has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allahazwj has Obligated, because Rasool-Allahsaww said: ‘The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allahazwj and the responsibility of Hisazwj Rasoolsaww’.

And the breaking of the Covenant, and the boycotting of the relatives, because Allahazwj Mighty and Majestic is Saying [13: 25] For them is the Curse and theirs the ill abode’.

He (the narrator) said, ‘Amro went out screaming from his crying, and he was saying, ‘Destroyed is the one who is speaking from his opinion, and disputes with regards to yourasws merits and the Knowledge’.59

113- بَابُ اسْتِصْغَارِ الذَّنْبِ‌

Chapter 113 – Belittling the sins

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ؛ فَإِنَّهَا لَاتُغْفَرُ ». قُلْتُ: وَمَا الْمُحَقَّرَاتُ؟ قَالَ: « الرَّجُلُ يُذْنِبُ الذَّنْبَ، فَيَقُولُ: طُوبى لِي لَوْ لَمْ يَكُنْ لِي غَيْرُ ذلِكَ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama Zayd Al Shahham who said,

‘Abu Abdullahasws said: ‘Fear the belittled ones from the sins, for these would not be Forgiven’. I said, ‘And what are the belittled ones from the sins?’ Heasws said: ‘The man commits the sin, so he is saying, ‘Tooba (A tree in the Paradise) would have been for me if there had not happened to be for me other than that (belittled sin)’.60

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « لَا تَسْتَكْثِرُوا كَثِيرَ الْخَيْرِ، وَلَاتَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ؛ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتّى يَكُونَ كَثِيراً، وَخَافُوا اللهَ فِي السِّرِّ حَتّى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصَفَ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Sama’at who said,

‘I heard Abu Al-Hassanasws saying: ‘Do not consider as a lot, the abundant goodness, nor belittle the little sins, for the little sins would accumulate until they become a lot;

and fear Allahazwj in the privacy until you can give the fairness (to others) from yourself’.61

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ وَالْحَجَّالِ جَمِيعاً، عَنْ ثَعْلَبَةَ، عَنْ زِيَادٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم نَزَلَ بِأَرْضٍ قَرْعَاءَ، فَقَالَ لِأَصْحَابِهِ: ائْتُوا بِحَطَبٍ، فَقَالُوا: يَا رَسُولَ اللهِ، نَحْنُ بِأَرْضٍ قَرْعَاءَ، مَا بِهَا مِنْ حَطَبٍ، قَالَ: فَلْيَأْتِ كُلُّ إِنْسَانٍ بِمَا قَدَرَ عَلَيْهِ، فَجَاؤُوا بِهِ حَتّى رَمَوْا بَيْنَ يَدَيْهِ بَعْضَهُ عَلى بَعْضٍ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: هكَذَا تَجْتَمِعُ الذُّنُوبُ.

ثُمَّ قَالَ: إِيَّاكُمْ وَالْمُحَقَّرَاتِ مِنَ الذُّنُوبِ؛ فَإِنَّ لِكُلِّ شَيْ‌ءٍ طَالِباً، أَلَا وَإِنَّ طَالِبَهَا يَكْتُبُ ما قَدَّمُوا وَآثارَهُمْ، وَكُلَّ شَيْ‌ءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal and Al Hajjal, altogether from Sa; alba, from Ziyad who said,

‘Abu Abdullahasws said: ‘Rasool-Allahsaww descended in a barren land, so hesaww said to hissaww companions: ‘Bring mesaww some firewood’. So they said, ‘O Rasool-Allahsaww! We are in a barren land, there is no firewood in it’. Hesaww said: ‘So let every person bring in whatever he is able upon’. So they came over until they threw it in front of himsaww, on top of each other. So Rasool-Allahsaww said: ‘This is how the sins tend to accumulate’.

Then hesaww said: ‘Beware of the belittled ones from the sins, and for every thing there is a seeker. Indeed! And if you were to seek it, Heazwj would [36: 12] Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam’.62

114- بَابُ الْإِصْرَارِ عَلَى الذَّنْبِ‌

Chapter 114 – The Persistenance upon the sin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ النَّهِيكِيِّ، عَنْ عَمَّارِ بْنِ مَرْوَانَ الْقَنْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا صَغِيرَةَ مَعَ الْإِصْرَارِ، وَلَاكَبِيرَةَ مَعَ الِاسْتِغْفَارِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Muhammad Al Naheyki, from Ammar Bin Marwan Al Qandy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘There is neither a small (sin) along with the persistence (upon it), nor is there a major (sin) along with the (seeking of) Forgiveness’.63

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَلَمْ يُصِرُّوا عَلى ما فَعَلُوا وَهُمْ يَعْلَمُونَ) قَالَ: « الْإِصْرَارُ أَنْ يُذْنِبَ الذَّنْبَ، فَلَا يَسْتَغْفِرَ اللهَ، وَلَايُحَدِّثَ نَفْسَهُ بِتَوْبَةٍ؛ فَذلِكَ الْإِصْرَارُ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, form Jabir,

(It has been narrated) from Abu Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [3: 135] and (who) do not knowingly persist in what they have done. Heasws said: ‘The persistence, it is when he commits the sins, but he does not seek the Forgiveness of Allahazwj nor does he discuss the repentance with himself. So that is the persistence’.64

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا وَاللهِ، لَايَقْبَلُ اللهُ شَيْئاً مِنْ طَاعَتِهِ عَلَى الْإِصْرَارِ عَلى شَيْ‌ءٍ مِنْ مَعَاصِيهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘No, by Allahazwj! Allahazwj will not Accept anything from his obedience, upon his persistence upon something from his disobedience’.65

115- بَابٌ فِي أُصُولِ الْكُفْرِ وَأَرْكَانِهِ‌

Chapter 115 – The origins of the disbelief and its corner-stones

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أُصُولُ الْكُفْرِ ثَلَاثَةٌ: الْحِرْصُ، وَالِاسْتِكْبَارُ، وَالْحَسَدُ؛ فَأَمَّا الْحِرْصُ، فَإِنَّ آدَمَ عليه‌السلام حِينَ نُهِيَ عَنِ الشَّجَرَةِ حَمَلَهُ الْحِرْصُ عَلى أَنْ أَكَلَ مِنْهَا؛ وَأَمَّا الِاسْتِكْبَارُ، فَإِبْلِيسُ حَيْثُ أُمِرَ بِالسُّجُودِ لآِدَمَ، فَأَبَى؛ وَأَمَّا الْحَسَدُ، فَابْنَا آدَمَ‌ حَيْثُ قَتَلَ أَحَدُهُمَا صَاحِبَهُ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘The origins of the disbelief are three – the greed, and the arrogance, and the envy. So, as for the greed, so when Adamas was Forbidden from the tree, the greed carried himas upon eating from it; and as for the arrogance, so when Ibleesla was Commanded with the prostration to Adamas, hela refused; and as for the envy, so when the two sons of Adamas, one of the two killed his companion’.66

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ: الرَّغْبَةُ، وَالرَّهْبَةُ، وَالسَّخَطُ، وَالْغَضَبُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘The corner-stones of the disbelief are four – the desire, and the awe, and the resentment, and the anger’.67

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ نُوحِ بْنِ شُعَيْبٍ، عَنْ عُبَيْدِ اللهِ الدِّهْقَانِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ أَوَّلَ مَا عُصِيَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ سِتٌّ: حُبُّ الدُّنْيَا، وَحُبُّ الرِّئَاسَةِ، وَحُبُّ الطَّعَامِ، وَحُبُّ النَّوْمِ، وَحُبُّ الرَّاحَةِ، وَحُبُّ النِّسَاءِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Nuh Bin Shuayb, from Abdullah Al Dihqan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The first of what Allahazwj Mighty and Majestic was disobeyed with were six – love of the world, and love of the governing, and love of the food, and love of the sleep, and love of the rest, and love of the women’.68

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ رَجُلاً مِنْ خَثْعَمٍ جَاءَ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: أَيُّ الْأَعْمَالِ أَبْغَضُ إِلَى اللهِ عَزَّ وَجَلَّ؟ فَقَالَ: الشِّرْكُ بِاللهِ، قَالَ: ثُمَّ مَا ذَا؟ قَالَ: قَطِيعَةُ الرَّحِمِ، قَالَ: ثُمَّ مَا ذَا؟ قَالَ: الْأَمْرُ بِالْمُنْكَرِ، وَالنَّهْيُ عَنِ الْمَعْرُوفِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws, ‘A man from Khas’am came over to the Prophetsaww and he said, ‘Which of the deeds is the most Hated one to Allahazwj Mighty and Majestic?’ So heasws said: ‘The association (Shirk) with Allahazwj’. He said, ‘Then what?’ Heasws said: ‘Cutting off the relationship’. He said, ‘Then what?’ Heasws said: ‘Enjoining of the evil and forbidding from the good’.69

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَسَنِ بْنِ عَطِيَّةَ، عَنْ يَزِيدَ الصَّائِغِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ عَلى هذَا الْأَمْرِ إِنْ حَدَّثَ كَذَبَ، وَإِنْ وَعَدَ أَخْلَفَ، وَإِنِ ائْتُمِنَ خَانَ، مَا مَنْزِلَتُهُ؟

قَالَ: « هِيَ أَدْنَى الْمَنَازِلِ مِنَ الْكُفْرِ وَلَيْسَ بِكَافِرٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hasan Bin Atiyya, from Yazeed Al Sa’ig who said,

‘I said to Abu Abdullahasws, ‘A man of this matter (Al-Willayah), if he narrates he lies, and if he promises he breaks, and if he is entrusted he betrays. What is his status?’ Heasws said: ‘It is the closest of the levels from the disbelief, but he is not a disbeliever’.70

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مِنْ عَلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ، وَقَسْوَةُ الْقَلْبِ، وَشِدَّةُ الْحِرْصِ فِي طَلَبِ الدُّنْيَا، وَالْإِصْرَارُ عَلَى الذَّنْبِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘From the signs of the wretchedness is the lustfulness of the eyes, and the harshness of the heart, and the intenseness of the greed in seeking the world, and the persistence upon the sin’.71

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ دَاوُدَ بْنِ النُّعْمَانِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « خَطَبَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم النَّاسَ، فَقَالَ: أَلَا أُخْبِرُكُمْ بِشِرَارِكُمْ؟ قَالُوا: بَلى يَا رَسُولَ اللهِ، قَالَ صلى‌الله‌عليه‌وآله‌وسلم: الَّذِي يَمْنَعُ رِفْدَهُ، وَيَضْرِبُ عَبْدَهُ، وَيَتَزَوَّدُ وَحْدَهُ؛ فَظَنُّوا أَنَّ اللهَ لَمْ يَخْلُقْ خَلْقاً هُوَ شَرٌّ مِنْ هذَا.

ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذلِكَ؟ قَالُوا: بَلى يَا رَسُولَ اللهِ، قَالَ صلى‌الله‌عليه‌وآله‌وسلم: الَّذِي لَا يُرْجى خَيْرُهُ، وَلَايُؤْمَنُ شَرُّهُ؛ فَظَنُّوا أَنَّ اللهَ لَمْ يَخْلُقْ خَلْقاً هُوَ شَرٌّ مِنْ هذَا.

ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذلِكَ ؟ قَالُوا: بَلى يَا رَسُولَ اللهِ، قَالَ صلى‌الله‌عليه‌وآله‌وسلم: الْمُتَفَحِّشُ اللَّعَّانُ، الَّذِي إِذَا ذُكِرَ عِنْدَهُ الْمُؤْمِنُونَ لَعَنَهُمْ، وَإِذَا ذَكَرُوهُ لَعَنُوهُ ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Dawood Bin Al Nu’man, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww addressed the people, so hesaww said: ‘Shall Isaww inform you of the most evil of you all?’ They said, ‘Yes, O Rssool-Allahsaww! The one who prevents his gifts, and strikes his slave, and provides from himself alone. Allahazwj did not Create a creature who is more evil than this’.

Then hesaww said: ‘Shall Isaww inform you of the one who is more evil than that?’ They said, ‘Yes, O Rasool-Allahsaww! Hesaww said: ‘The one whose goodness is not hoped for nor is there a safety from his evil’. So they thought that Allahazwj has not Created a creature who is more evil than this.

Then heasws said: ‘Shall Isaww infrom you of the one who is more evil than that?’ They said, ‘Yes, O Rasool-Allahsaww! Hesaww said: ‘He is a foulmouth, profane person. The one who, when the Momineen are mentioned in his presence, he curses them, and when they mention him, (they) condemn him’.72

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقاً ـ وَإِنْ صَامَ وَصَلّى، وَزَعَمَ أَنَّهُ مُسْلِمٌ ـ: مَنْ إِذَا ائْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ؛ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَالَ فِي كِتَابِهِ: (إِنَّ اللهَ لا يُحِبُّ الْخائِنِينَ) وَقَالَ: (أَنَّ لَعْنَتَ اللهِ عَلَيْهِ إِنْ كانَ مِنَ الْكاذِبِينَ) وَفِي قَوْلِهِ عَزَّ وَجَلَّ: (وَاذْكُرْ فِي الْكِتابِ إِسْماعِيلَ إِنَّهُ كانَ صادِقَ الْوَعْدِ وَكانَ رَسُولاً نَبِيًّا) ».

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abdu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Three (things), the one who has these in him, would be a hypocrite, and even if he were to Fast, and pray Salāt, and claims that he is a Muslim. The one who, when entrusted, betrays, when he narrates, lies, and when he promises, breaks. Allahazwj Mighty and Majestic is Saying in Hisazwj Book [8: 58] surely Allah does not love the treacherous. And Heazwj Said [24: 7] then the Curse of Allah be on him if he was one of the liars. And in the Words of the Mighty and Majestic [19: 54] And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet’.73

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَلَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَبَهاً ؟ قَالُوا: بَلى يَا رَسُولَ اللهِ، قَالَ صلى‌الله‌عليه‌وآله‌وسلم: الْفَاحِشُ الْمُتَفَحِّشُ الْبَذِي‌ءُ الْبَخِيلُ الْمُخْتَالُ، الْحَقُودُ الْحَسُودُ، الْقَاسِي الْقَلْبِ، الْبَعِيدُ مِنْ كُلِّ خَيْرٍ يُرْجى، غَيْرُ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يُتَّقى ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Alllahsaww said: ‘Shall Isaww inform you of the ones who are the most remote from mesaww in likeness?’

They said, ‘Yes, O Rasool-Allahsaww!’. Hesaww said: ‘The immoral, the scandalous, the foul-mouthed, the stingy, the rogue, the malicious, the envious, the hard of heart, the one remote from every hope of goodness without any safety from every evil feared’.74

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ إِلى سَلْمَانَ، قَالَ: إِذَا أَرَادَ اللهُ ـ عَزَّ وَجَلَّ ـ هَلَاكَ عَبْدٍ، نَزَعَ مِنْهُ الْحَيَاءَ، فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ، لَمْ تَلْقَهُ إِلاَّ خَائِناً مَخُوناً، فَإِذَا كَانَ خَائِناً مَخُوناً، نُزِعَتْ مِنْهُ الْأَمَانَةُ، فَإِذَا نُزِعَتْ مِنْهُ الْأَمَانَةُ، لَمْ تَلْقَهُ إِلاَّ فَظّاً غَلِيظاً، فَإِذَا كَانَ فَظّاً غَلِيظاً، نُزِعَتْ مِنْهُ رِبْقَةُ الْإِيمَانِ، فَإِذَا نُزِعَتْ مِنْهُ‌ رِبْقَةُ الْإِيمَانِ، لَمْ تَلْقَهُ إِلاَّ شَيْطَاناً مَلْعُوناً

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat, raising it to Salman who said,

‘(Heasws said): ‘Whenever Allahazwj Mighty and Majestic Intends to Destroy a servant, Removes the bashfulness from him. So when the bashfulness is Removed from him, you will not meet him except as a deceitful and causing deception. So when he was deceitful and causing deception, the entrustments would be removed from him. So when the entrustments are Removed from him, you will not meet him except as rude and harsh. So when he was rude and harsh, the yoke of Emān is Removed from him, you will not meet him except as a Satanla, accursed’.75

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ الْكَرْخِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثٌ مَلْعُونَاتٌ مَلْعُونٌ مَنْ فَعَلَهُنَّ: الْمُتَغَوِّطُ فِي ظِلِّ النُّزَّالِ، وَالْمَانِعُ الْمَاءَ الْمُنْتَابَ، وَالسَّادُّ الطَّرِيقَ الْمُعْرَبَةَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad Al Karkhy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Three (things) are cursed. Accursed is the one who does these – The defecation in the shade of encampments (public places), and the prevention of the allocated water, and the blocking of public roads’.76

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثٌ مَلْعُونٌ مَنْ فَعَلَهُنَّ: الْمُتَغَوِّطُ فِي ظِلِّ النُّزَّالِ، وَالْمَانِعُ الْمَاءَ الْمُنْتَابَ، وَالسَّادُّ الطَّرِيقَ الْمَسْلُوكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Three (things) are cursed. Accursed is the one who does this – The defecation in the shade of encampments (public places), and the prevention of the allocated water, and the blocking of the travelled road’.77

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي حَمْزَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « أَلَا أُخْبِرُكُمْ بِشِرَارِ رِجَالِكُمْ؟ ». قُلْنَا: بَلى يَا رَسُولَ اللهِ.

فَقَالَ صلى‌الله‌عليه‌وآله‌وسلم: « إِنَّ مِنْ شِرَارِ رِجَالِكُمُ الْبَهَّاتَ الْجَرِي‌ءَ الْفَحَّاشَ، الْآكِلَ وَحْدَهُ، وَ الْمَانِعَ رِفْدَهُ، وَالضَّارِبَ عَبْدَهُ، وَالْمُلْجِئَ عِيَالَهُ إِلى غَيْرِهِ ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Raib, from Abu Hamza,

(It has been narrated) from Jabir Bin Abdullah who said, ‘Rasool-Allahsaww said: ‘Shall Isaww inform you all with the most evil of your men?’ We said, ‘Yes, O Rasool-Allahsaww! So hesaww said: ‘From the most evil of your men is the slanderer, the audaciously immoral, the lone eater, and the preventer of the gifts, and the whipper of his slave, and the causer of his family taking shelter with others’.78

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُيَسِّرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: خَمْسَةٌ لَعَنْتُهُمْ وَكُلُّ نَبِيٍّ مُجَابٍ: الزَّائِدُ فِي كِتَابِ اللهِ، وَالتَّارِكُ لِسُنَّتِي، وَالْمُكَذِّبُ بِقَدَرِ اللهِ، وَالْمُسْتَحِلُّ مِنْ عِتْرَتِي مَا حَرَّمَ اللهُ، وَالْمُسْتَأْثِرُ بِالْفَيْ‌ءِ وَالْمُسْتَحِلُّ لَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muyassar, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘There are five that Isaww curse, and so did every Prophetsaww who was Answered – The increaser in the Book of Allahazwj, and the neglecter of mysaww Sunnah, and the belier of the Ordainment of Allahazwj, and the legalizer from mysaww offspring what Allahazwj has Prohibited, and the mis-appropriator of Al-Fey (Khums) and the legalizer for himself’.79

116- بَابُ الرِّيَاءِ‌

Chapter 116 – The showing-off

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ‌ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ: « وَيْلَكَ يَا عَبَّادُ، إِيَّاكَ وَالرِّيَاءَ؛ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللهِ وَكَلَهُ اللهُ إِلى مَنْ عَمِلَ لَهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said to Abd Bin Kaseer Al-Basry in the Masjid: ‘Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allahazwj. Allahazwj will Allocate him to the one he worked for’.80

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « اجْعَلُوا أَمْرَكُمْ هذَا لِلّهِ، وَلَاتَجْعَلُوهُ لِلنَّاسِ؛ فَإِنَّهُ مَا كَانَ لِلّهِ فَهُوَ لِلّهِ، وَمَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

‘I heard Abu Abdullahasws saying: ‘Make this matter of yours (Al-Wilayah) to be for Allahazwj, and do not make it to be for the people, for whatever was (performed) for Allahazwj, so it would be for Allahazwj, and whatever was (performed) for the people, so it would not ascend to Allahazwj’.81

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كُلُّ رِيَاءٍ شِرْكٌ؛ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ، وَمَنْ عَمِلَ لِلّهِ كَانَ ثَوَابُهُ عَلَى اللهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra’a, from Yazeed Bin Khaleefa who said,

‘Abu Abdullahasws said: ‘Showing-off is Shirk (association with Allahazwj). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allahazwj, his Reward would be upon Allahazwj’.82

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صالِحاً وَلا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً) قَالَ: « الرَّجُلُ يَعْمَلُ شَيْئاً مِنَ الثَّوَابِ لَايَطْلُبُ بِهِ وَجْهَ اللهِ، إِنَّمَا يَطْلُبُ تَزْكِيَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمِعَ بِهِ النَّاسَ، فَهذَا الَّذِي أَشْرَكَ بِعِبَادَةِ رَبِّهِ ».

ثُمَّ قَالَ: « مَا مِنْ عَبْدٍ أَسَرَّ خَيْراً فَذَهَبَتِ الْأَيَّامُ أَبَداً حَتّى يُظْهِرَ اللهُ لَهُ خَيْراً، وَمَا مِنْ عَبْدٍ يُسِرُّ شَرّاً فَذَهَبَتِ الْأَيَّامُ حَتّى يُظْهِرَ اللهُ لَهُ شَرّاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [18: 110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate anyone in the worship of his Lord. Heasws said: ‘The man does something from the Reward-able deeds, not seeking the Face of the Allahazwj by it, but rather for purifying the people desiring that the people would hear him with it (become famous). So this is the one who is associating (committing Shirk) with the worship of his Lordazwj’.

Then heasws said: ‘There is none from a servant who does good deeds secretly, so the days go by for ever until Allahazwj would Manifest goodness for him, and there is none from a servant who does an evil deed secretly, so the days would go by forever until Allahazwj would Manifest the evil for him’.83

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ عَرَفَةَ، قَالَ: قَالَ لِيَ الرِّضَا عليه‌السلام: « وَيْحَكَ، يَا ابْنَ عَرَفَةَ، اعْمَلُوا لِغَيْرِ رِيَاءٍ وَلَاسُمْعَةٍ؛ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللهِ وَكَلَهُ اللهُ إِلى مَا عَمِلَ؛ وَيْحَكَ، مَا عَمِلَ أَحَدٌ عَمَلاً إِلاَّ رَدَّاهُ اللهُ، إِنْ خَيْراً فَخَيْرٌ، وَإِنْ شَرّاً فَشَرٌّ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafa who said,

‘Al-Rezaasws said to me: ‘Woe be unto you, O Ibn Arafa! For it is such that the one who does a deed for other than Allahazwj, Allahazwj would Allocate it to what he worked for. Woe be unto you! There is no deed which anyone does except Allahazwj Returns it as such – so if it is good, so good, and if evil, so evil’.84

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: إِنِّي لَأَتَعَشَّى مَعَ أَبِي عَبْدِ اللهِ عليه‌السلام إِذْ تَلَا هذِهِ الْآيَةَ: (بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقى مَعاذِيرَهُ): « يَا أَبَا حَفْصٍ، مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَقَرَّبَ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ بِخِلَافِ مَا يَعْلَمُ اللهُ تَعَالى؟! إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَقُولُ: مَنْ أَسَرَّ سَرِيرَةً رَدَّاهُ اللهُ رِدَاءَهَا، إِنْ خَيْراً فَخَيْرٌ، وَإِنْ شَرّاً فَشَرٌّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

‘I was having dinner with Abu Abdullahasws when heasws recited this Verse [75: 14] But! The human being is evidence against himself [75: 15] Although he puts forth his excuses. O Abu Hafs! The human being cannot get closer to Allahazwj Mighty and Majestic by going against what Allahazwj the Exalted Knows. Rasool-Allahsaww was saying: ‘The one who does a secretive deed, Allahazwj would Return it with a Returning - if it was good, so good, and if it was evil, so evil’.85

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ الْمَلَكَ لَيَصْعَدُ بِعَمَلِ الْعَبْدِ مُبْتَهِجاً بِهِ، فَإِذَا صَعِدَ بِحَسَنَاتِهِ يَقُولُ اللهُ عَزَّ وَجَلَّ: اجْعَلُوهَا فِي سِجِّينٍ، إِنَّهُ لَيْسَ إِيَّايَ أَرَادَ بِهَا ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘The Angel joyfully ascends with the deed of the servant. So when he ascends with his good deed, Allahazwj Mighty and Majestic is Saying: “Make it to be in the Sijjeen (a Register of deeds of evil people), it is not Iazwj Heazwj intended with it’.86

8. وَبِإِسْنَادِهِ قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: ثَلَاثُ عَلَامَاتٍ لِلْمُرَائِي: يَنْشَطُ إِذَا رَأَى النَّاسَ، وَيَكْسَلُ إِذَا كَانَ وَحْدَهُ، وَيُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ ».

And by his chain,

‘Heasws said: ‘Amir Al-Momineenasws said: ‘There are three signs for the show-off – He is active when he sees the people (around him), and he is lazy when he is alone, and he loves to be praised in the entirety of his affairs’.87

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا خَيْرُ شَرِيكٍ، مَنْ أَشْرَكَ مَعِي‌ غَيْرِي فِي عَمَلٍ عَمِلَهُ لَمْ أَقْبَلْهُ، إِلاَّ مَا كَانَ لِي خَالِصاً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ali Bin Salim who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic Says: “Iazwj am the best Associate. The one who associates someone else with Meazwj in a deed he does, Iazwj will not Accept it except what was (done) for Meazwj purely’.88

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَظْهَرَ لِلنَّاسِ مَا يُحِبُّ اللهُ، وَبَارَزَ اللهَ بِمَا كَرِهَهُ، لَقِيَ اللهَ وَهُوَ مَاقِتٌ لَهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one who displays to the people what Allahazwj Loves and opposes Allahazwj with what Heazwj Dislikes (showoff), he will find Allahazwj at war with him’.89

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ فُضَيْلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظْهِرَ حَسَناً وَيُسِرَّ سَيِّئاً، أَلَيْسَ يَرْجِعُ إِلى نَفْسِهِ، فَيَعْلَمَ أَنَّ ذلِكَ لَيْسَ كَذلِكَ؟ وَاللهُ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ) إِنَّ السَّرِيرَةَ إِذَا صَحَّتْ، قَوِيَتِ الْعَلَانِيَةُ ».

الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ، عَنْ فَضَالَةَ، عَنْ مُعَاوِيَةَ، عَنِ الْفَضْلِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Fazl Abu Al Abbas,

(It has been narrated) from Abu Abdullahasws having said: ‘What is one of you doing if he does a good deed in the apparent and does the evil deed in private. Does he not return it to his own self, so he knows that, that is not like that? And Allahazwj Mighty and Majestic is Saying [75: 14] But! The human being is evidence against himself. The secretive deeds, when it is correct, strengthens the deed done in the open’.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat, from Muawiya, from Al Fuzayl, from Abu Abdullahasws – similar to it.90

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ عَبْدٍ يُسِرُّ خَيْراً إِلاَّ لَمْ تَذْهَبِ الْأَيَّامُ حَتّى يُظْهِرَ اللهُ لَهُ خَيْراً، وَمَا مِنْ عَبْدٍ يُسِرُّ شَرّاً إِلاَّ لَمْ تَذْهَبِ الْأَيَّامُ حَتّى يُظْهِرَ اللهُ لَهُ شَرّاً ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘There is none from a servant who does a good deed secretly except that the days would not pass by until Allahazwj Manifests goodness to him; and there is none from a servant who does an evil deed secretly except that the days would not go by until Allahazwj Manifests the evil to him’.91

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ يَحْيَى بْنِ بَشِيرٍ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَرَادَ اللهَ ـ عَزَّ وَجَلَّ ـ بِالْقَلِيلِ مِنْ عَمَلِهِ، أَظْهَرَ اللهُ لَهُ أَكْثَرَ مِمَّا أَرَادَ؛ وَمَنْ أَرَادَ النَّاسَ بِالْكَثِيرِ مِنْ عَمَلِهِ فِي تَعَبٍ مِنْ بَدَنِهِ وَسَهَرٍ‌ مِنْ لَيْلِهِ، أَبَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلاَّ أَنْ يُقَلِّلَهُ فِي عَيْنِ مَنْ سَمِعَهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Yahya Bin Bashir, from his father,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who intends Allahazwj Mighty and Majestic with the little from his deeds, Allahazwj would Manifest a lot for him from what he intended; and the one who intends the people with the more from his deeds during the exhaustion from his body and staying awake from his night, Allahazwj Mighty and Majestic would Refuse except that Heazwj Belittles it in the eyes of the ones whom he (intended to) hear him’.92

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: سَيَأْتِي عَلَى النَّاسِ زَمَانٌ تَخْبُثُ فِيهِ سَرَائِرُهُمْ، وَتَحْسُنُ فِيهِ عَلَانِيَتُهُمْ طَمَعاً فِي الدُّنْيَا، لَا يُرِيدُونَ بِهِ مَا عِنْدَ رَبِّهِمْ، يَكُونُ دِينُهُمْ رِيَاءً، لَايُخَالِطُهُمْ خَوْفٌ، يَعُمُّهُمُ اللهُ بِعِقَابٍ، فَيَدْعُونَهُ دُعَاءَ الْغَرِيقِ، فَلَا يَسْتَجِيبُ لَهُمْ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘There would be coming a time upon the people, their secretive matters would be wicked and they would be good in the public in greed regarding the world, not intending by it what is in the Presence of their Lordazwj. Their religion would happen to be show-off, the fear not blending in them. Allahazwj would Punish them generally. So they would be supplicating with the Supplication of the drowning one (Dua Al-Ghareek), but it would not be Answered for them’.93

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: إِنِّي لَأَتَعَشّى مَعَ أَبِي عَبْدِ اللهِ عليه‌السلام إِذْ تَلَا هذِهِ الْآيَةَ: (بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقى مَعاذِيرَهُ): « يَا أَبَا حَفْصٍ، مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَعْتَذِرَ إِلَى النَّاسِ بِخِلَافِ مَا يَعْلَمُ اللهُ مِنْهُ؛ إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَقُولُ: مَنْ أَسَرَّ سَرِيرَةً أَلْبَسَهُ اللهُ رِدَاءَهَا، إِنْ‌ خَيْراً فَخَيْرٌ، وَإِنْ شَرّاً فَشَرٌّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

‘I was having dinner with Abu Abdullahasws when he recited this Verse [75: 14] But! The human being is evidence against himself [75: 15] Although he puts forth his excuses. (Heasws said): ‘O Abu Hafs! What is the human doing if he apologises to the people with against what Allahazwj Knows from him. Rasool-Allahsaww was saying: ‘The one does something secretly, Allahazwj would Clothe it in return – if good, so good, and if evil, so evil’.94

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام: أَنَّهُ قَالَ: « الْإِبْقَاءُ عَلَى الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ ». قَالَ: وَمَا الْإِبْقَاءُ عَلَى الْعَمَلِ؟ قَالَ: « يَصِلُ الرَّجُلُ بِصِلَةٍ، وَيُنْفِقُ نَفَقَةً لِلّهِ وَحْدَهُ لَاشَرِيكَ لَهُ، فَكُتِبَ لَهُ سِرّاً، ثُمَّ يَذْكُرُهَا فَتُمْحى، فَتُكْتَبُ لَهُ عَلَانِيَةً، ثُمَّ يَذْكُرُهَا فَتُمْحى، وَتُكْتَبُ لَهُ رِيَاءً ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Ja’farasws having said: ‘The remaining upon the deed is more difficult than the deed itself’. He said, ‘And what is the remaining upon the deed?’ Heasws said: ‘The man maintains relationships by helping (a relative) and he spends an expenditure for the Sake of Allahazwj Alone, there being no associates for Himazwj, so a secretive good deed is Recorded for him. Then he mentions it and it gets Deleted, and an open good deed is Recorded for him. Then he mentions it (again), and a showing-off is Recorded for him’.95

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: اخْشَوُا اللهَ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ، وَاعْمَلُوا لِلّهِ فِي غَيْرِ رِيَاءٍ وَلَاسُمْعَةٍ؛ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللهِ وَكَلَهُ اللهُ إِلى عَمَلِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Fear Allahazwj with a fear not with an excuse, and perform deeds for Allahazwj without any showing off and not to be heard of, for the one who does a deed for other than Allahazwj, Allahazwj would Allocate him to his deeds’.96

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَعْمَلُ الشَّيْ‌ءَ مِنَ الْخَيْرِ، فَيَرَاهُ إِنْسَانٌ، فَيَسُرُّهُ ذلِكَ؟ فَقَالَ: « لَا بَأْسَ، مَا مِنْ أَحَدٍ إِلاَّ وَهُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْخَيْرُ، إِذَا لَمْ يَكُنْ صَنَعَ ذلِكَ لِذلِكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the man who does something from the good works. So a person sees him, and that cheers him up’. So heasws said: ‘There is no problem. There is no one except that he loves it that the goodness be made apparent for him among the people, so long as he did not do that, for that’.97

117- بَابُ طَلَبِ الرِّئَاسَةِ‌

Chapter 117 – Seeking the leadership

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام: أَنَّهُ ذَكَرَ رَجُلاً، فَقَالَ: « إِنَّهُ يُحِبُّ الرِّئَاسَةَ ». فَقَالَ: « مَا ذِئْبَانِ‌ ضَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضَرَّ فِي دِينِ الْمُسْلِمِ مِنَ الرِّئَاسَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khallad,

(It has been narrated) from Abu Al-Hassanasws. A man was mentioned and he (the narrator) said, ‘He loves the leadership’. So heasws said: ‘Two fierce wolves among the sheep separated from their shepherd are not more harmful than the leadership is in the Religion of the Muslim’.98

2. عَنْهُ، عَنْ أَحْمَدَ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، عَنْ أَخِيهِ أَبِي عَامِرٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ ».

From him, from Ahmad, from Saeed Bin Janah, from his brother Abu Aamir, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who seeks the leadership, is destroyed’.99

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِيَّاكُمْ وَهؤُلَاءِ الرُّؤَسَاءَ الَّذِينَ يَتَرَأَّسُونَ، فَوَ اللهِ مَا خَفَقَتِ النِّعَالُ خَلْفَ رَجُلٍ إِلاَّ‌ هَلَكَ وَأَهْلَكَ ».

A number of our companinons, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan who said,

‘I heard Abu Abdullahasws saying: ‘Beware of those leaders who are assuming the leadership, for by Allahazwj, no slipper would tap behind a man (i. e. , have one follower) except that he would be destroyed and cause destruction (to him - the leader)’.100

4. عَنْهُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ وَغَيْرِهِ رَفَعُوهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَلْعُونٌ مَنْ تَرَأَّسَ، مَلْعُونٌ مَنْ هَمَّ بِهَا، مَلْعُونٌ مَنْ حَدَّثَ بِهَا نَفْسَهُ ».

From him, from Muhammad Bin Ismail Bin Bazie, and someone else, raising it, said,

‘Abu Abdullahasws said: ‘Accursed is the one who is a leader! Accursed is the one who intends with it! Accursed is the one who discusses to himself with it!’.101

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ أَيُّوبَ بْنِ أَبِي عَقِيلَةَ الصَّيْرَفِيِّ، قَالَ: حَدَّثَنَا كَرَّامٌ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِيَّاكَ وَالرِّئَاسَةَ، وَإِيَّاكَ أَنْ تَطَأَ أَعْقَابَ الرِّجَالِ ».

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، أَمَّا الرِّئَاسَةُ فَقَدْ عَرَفْتُهَا؛ وَأَمَّا أَنْ أَطَأَ أَعْقَابَ الرِّجَالِ، فَمَا ثُلُثَا مَا فِي يَدِي إِلاَّ مِمَّا وَطِئْتُ أَعْقَابَ الرِّجَالِ ؟

فَقَالَ لِي: « لَيْسَ حَيْثُ تَذْهَبُ، إِيَّاكَ أَنْ تَنْصِبَ رَجُلاً دُونَ الْحُجَّةِ، فَتُصَدِّقَهُ فِي كُلِّ مَا قَالَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hasan Bin Ayoub, from Abu Aqela Al Sayrafi who said, ‘Karram narrated to me from Abu Hamza Al Sumaly who said,

‘Abu Abdullahasws said to me: ‘Beware of the leadership, and beware of following the heels of men!’ I said, ‘May I be sacrificed for youasws! As for the leadership, so I have recognised it, and as for following the heels of men, so there is no two-thirds of whatever there is in my hands except that it is from following the heels of men’. So heasws said to me: ‘This is not where you are going with it. Beware of establishing a man besides the Proofasws, so you ratify him with regards to everything what he says (blind following)’.102

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ لِي: « وَيْحَكَ يَا أَبَا الرَّبِيعِ، لَاتَطْلُبَنَّ الرِّئَاسَةَ، وَلَا تَكُنْ ذِئْباً، وَلَاتَأْكُلْ بِنَا النَّاسَ؛ فَيُفْقِرَكَ اللهُ، وَلَاتَقُلْ فِينَا مَا لَانَقُولُ فِي أَنْفُسِنَا؛ فَإِنَّكَ مَوْقُوفٌ وَمَسْؤُولٌ لَامَحَالَةَ، فَإِنْ كُنْتَ صَادِقاً صَدَّقْنَاكَ، وَإِنْ كُنْتَ كَاذِباً كَذَّبْنَاك».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Rabie al Shamy,

(It has been narrated) from Abu Ja’farasws having said to me: ‘Woe be unto you, O Abu Al-Rabie! You should neither seek the leadership, nor become a wolf, nor devour the people by usasws so Allahazwj would Impoverish you, and do not say regarding usasws what weasws are not saying regarding ourselvesasws, for you would be made to pause and would inevitably be questioned. So if you were truthful, weasws would ratify you, and if you were a liar, weasws would note believe you’. 103

Note:

The translator has translated the prase “would believe you” and that is false. [www.alhassanain.org/english]

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنِ ابْنِ‌مَيَّاحٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ أَرَادَ الرِّئَاسَةَ هَلَكَ ».

A number or our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ibn Mayyah, from his father who said,

‘I heard Abu Abdullahasws saying: ‘The one who wants the leadership, is destroyed!’.104

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « أَتَرى لَا أَعْرِفُ خِيَارَكُمْ مِنْ شِرَارِكُمْ؟ بَلى وَاللهِ، وَإِنَّ شِرَارَكُمْ مَنْ أَحَبَّ أَنْ يُوطَأَ عَقِبُهُ، إِنَّهُ لَابُدَّ مِنْ كَذَّابٍ، أَوْ عَاجِزِ الرَّأْيِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A’ala, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullahasws saying: ‘Do you view that Iasws do not recognise your good ones from your evils ones? Yes, by Allahazwj (Iasws do), and the most evils ones of you is the one who loves to be followed. It is inevitable that he would be from the liars, or one frustrated from the opinion’.105

118- بَابُ اخْتِتَالِ الدُّنْيَا بِالدِّينِ‌

Chapter 118 – Confusing the world by the Religion

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ، عَنْ يُونُسَ بْنِ ظَبْيَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: وَيْلٌ لِلَّذِينَ يَخْتِلُونَ الدُّنْيَا بِالدِّينِ، وَوَيْلٌ لِلَّذِينَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ، وَوَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ، أَبِي يَغْتَرُّونَ، أَمْ عَلَيَّ يَجْتَرِئُونَ ؟ فَبِي حَلَفْتُ لَأُتِيحَنَّ لَهُمْ فِتْنَةً تَتْرُكُ الْحَلِيمَ مِنْهُمْ حَيْرَانَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Yunus Bin Zabyan who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic is Saying: “Woe be unto those who are confusing the world by (using) the Religion, and woe be unto those who are killing those who are ordering with the fairness from the people, and woe be unto those who are causing the Momin among them to walk upon the dissimulation. Is it Meazwj they are deceiving or upon Meazwj they are being audacious? So it is by Meazwj that Iazwj Swear by, Iazwj shall Cause such strife to arrive to them which would leave the most forbearing of them as (completely) confused’.106

119- بَابُ مَنْ وَصَفَ عَدْلاً وَعَمِلَ بِغَيْرِهِ‌

Chapter 119 – The one who portrays justice and acts without it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ يُوسُفَ الْبَزَّازِ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ مِنْ أَشَدِّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ‌ عَدْلاً، ثُمَّ عَمِلَ بِغَيْرِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yusuf Al Bazzaz, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullahasws having said: ‘The one with the most intense of regrets on the Day of Judgment would be the one who portrayed the justice, then acted without it’.107

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ قُتَيْبَةَ الْأَعْشى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ: « مِنْ أَشَدِّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلاً، وَعَمِلَ بِغَيْرِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Quteyba Al A’asha,

(It has been narrated) from Abu Abdullahasws having said: ‘The one with the most intense of Punishments on the Day of Judgment would be the one who portrayed the justice and acted without it’.108

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ مِنْ أَعْظَمِ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلاً، ثُمَّ خَالَفَهُ إِلى غَيْرِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The one with the greatest of regrets on the Day of Judgment would be the one who portrayed justice, then opposed it to something else’.109

4. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ‌ عَبْدِ اللهِ بْنِ يَحْيى، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: قَالَ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَكُبْكِبُوا فِيها هُمْ وَالْغاوُونَ) قَالَ: « يَا أَبَا بَصِيرٍ، هُمْ قَوْمٌ وَصَفُوا عَدْلاً بِأَلْسِنَتِهِمْ، ثُمَّ خَالَفُوهُ إِلى غَيْرِهِ ».

Muhammad Bin Yahya, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said regarding the Words of Allahazwj Mighty and Majestic [26: 94] So they shall be flung into it, they and the erring ones. Heasws said: ‘O Abu Baseer! They were a people who were portraying justice with their tongues, then were opposing to something else’.110

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عَطِيَّةَ، عَنْ خَيْثَمَةَ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه‌السلام: « أَبْلِغْ شِيعَتَنَا أَنَّهُ لَنْ يُنَالَ مَا عِنْدَ اللهِ إِلاَّ بِعَمَلٍ، وَأَبْلِغْ شِيعَتَنَا أَنَّ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلاً، ثُمَّ يُخَالِفُهُ إِلى غَيْرِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Khaseyma who said,

‘Abu Ja’farasws said to me: ‘Deliver to ourasws Shias that whatever is in the Presence of Allahazwj cannot be attained except by deeds; and deliver to ourasws Shias that the people with the utmost of regrets on the Day of Judgment would be the one who portrayed justice, then opposed it to something else’.111

120- بَابُ الْمِرَاءِ وَالْخُصُومَةِ وَمُعَادَاةِ الرِّجَالِ‌

Chapter 120 – The quarreling, and the disputing, and the animosity to the men

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِيَّاكُمْ وَالْمِرَاءَ وَالْخُصُومَةَ؛ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى الْإِخْوَانِ، وَيَنْبُتُ عَلَيْهِمَا النِّفَاقُ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Beware of the quarrelling and the disputing for these two create ill feelings towards the brothers (in Eman) and upon these two hypocrisy grows’.112

2. وَبِإِسْنَادِهِ، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثٌ مَنْ لَقِيَ اللهَ ـ عَزَّ وَجَلَّ ـ بِهِنَّ دَخَلَ الْجَنَّةَ مِنْ أَيِّ بَابٍ شَاءَ: مَنْ حَسُنَ خُلُقُهُ، وَخَشِيَ اللهَ فِي الْمَغِيبِ وَالْمَحْضَرِ، وَتَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقّاً ».

And by his chain,

‘Heasws said: ‘The Prophetsaww said: ‘Three (things), the one who meets Allahazwj Mighty and Majestic with these would enter the Paradise from whichever Door he so desires to – The one whose manners are excellent, and he fears Allahazwj in private and the public, and neglecting the quarrelling and even if he was right’.113

3. وَبِإِسْنَادِهِ، قَالَ: « مَنْ نَصَبَ اللهَ غَرَضاً لِلْخُصُومَاتِ، أَوْشَكَ أَنْ يُكْثِرَ الِانْتِقَالَ ».

And by his chain, ‘Heasws said: Whoever targets Allah in a quarrel (fighting against Just) may go through quick transition (from truth to falsehood)’.114

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَمَّارِ بْنِ‌ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: «لَا تُمَارِيَنَّ حَلِيماً وَلَاسَفِيهاً؛ فَإِنَّ الْحَلِيمَ يَقْلِيكَ، وَالسَّفِيهَ يُؤْذِيكَ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Ammar Bin Marwan who said,

‘Abu Abdullahasws said: ‘Do not quarrel with a forbearing one nor with a foolish one, for the forbearing one would detest you and the foolish one would harm you’.115

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا كَادَ جَبْرَئِيلُ عليه‌السلام يَأْتِينِي إِلاَّ قَالَ: يَا مُحَمَّدُ، اتَّقِ شَحْنَاءَ الرِّجَالِ وَعَدَاوَتَهُمْ ».

Ali, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Almost every time Jibraeelas came to me, said: ‘O Muhammadsaww! Fear the hatred of the men and their animosity’.116

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْكِنْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ جَبْرَئِيلُ عليه‌السلام لِلنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم: إِيَّاكَ وَمُلَاحَاةَ الرِّجَالِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Hassan Bin Al Husayn Al Kindy,

(It has been narrated) from Abu Abdullahasws having said: ‘Jibraeelas said to the Prophetsaww: ‘Beware of disputing the men’.117

7. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَيَابَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِيَّاكُمْ وَالْمُشَارَّةَ، فَإِنَّهَا تُورِثُ الْمَعَرَّةَ، وَتُظْهِرُ الْمُعْوِرَةَ ».

From him, from Usman Bin Isa, from Abdul Rahman Bin Sayaba,

(It has been narrated) from Abu Abdullahasws having said: ‘Beware of the disputes for it inherits the disgrace and manifests the vulnerability’.118

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَنْبَسَةَ الْعَابِدِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِيَّاكُمْ وَالْخُصُومَةَ؛ فَإِنَّهَا تَشْغَلُ الْقَلْبَ، وَتُورِثُ النِّفَاقَ، وَتَكْسِبُ الضَّغَائِنَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Anbasa Al Aabid,

(It has been narrated) from Abu Abdullahasws having said: ‘Beware of the disputes, for these tend to occupy the heart and inherit the hypocrisy and earn the grudges’.119

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا كَادَ جَبْرَئِيلُ عليه‌السلام يَأْتِينِي إِلاَّ قَالَ: يَا مُحَمَّدُ، اتَّقِ شَحْنَاءَ الرِّجَالِ وَعَدَاوَتَهُمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Almost every time Jibraeelas came to mesaww, said: ‘O Muhammadsaww! Fear disputing the men and their animosity’.120

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ مِهْرَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا أَتَانِي جَبْرَئِيلُ عليه‌السلام قَطُّ إِلاَّ وَعَظَنِي، فَآخِرُ قَوْلِهِ لِي: إِيَّاكَ وَمُشَارَّةَ النَّاسِ؛ فَإِنَّهَا تَكْشِفُ الْعَوْرَةَ، وَتَذْهَبُ بِالْعِزِّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Mihran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Jibraeelas did not come to me at all except heas advised mesaww, and the last of hisas words to mesaww were: ‘Beware of Beware disputing with the people for it uncovers the bareness and removes the honour’.121

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا عَهِدَ إِلَيَّ جَبْرَئِيلُ عليه‌السلام فِي شَيْ‌ءٍ مَا عَهِدَ إِلَيَّ فِي مُعَادَاةِ الرِّجَالِ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘Jibraeelas did not pledge to meas with anything (more) than what heas pledged to me regarding the animosity of the men’.122

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ زَرَعَ الْعَدَاوَةَ، حَصَدَ مَا بَذَرَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, raising it, said,

‘Abu Abdullahasws said: ‘The one who cultivates the enmity would reap what he sows’.123

121- بَابُ الْغَضَبِ‌

Chapter 121 – The anger

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْغَضَبُ يُفْسِدُ الْإِيمَانَ، كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The anger spoils the Emān just as the vinegar spoils the honey’.124

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، عَنْ مُيَسِّرٍ، قَالَ: ذُكِرَ الْغَضَبُ عِنْدَ أَبِي جَعْفَرٍ عليه‌السلام، فَقَالَ: « إِنَّ الرَّجُلَ لَيَغْضَبُ، فَمَا يَرْضى أَبَداً حَتّى يَدْخُلَ النَّارَ، فَأَيُّمَا رَجُلٍ غَضِبَ عَلى قَوْمٍ ـ وَهُوَ قَائِمٌ ـ فَلْيَجْلِسْ مِنْ فَوْرِهِ ذلِكَ؛ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رِجْزُ الشَّيْطَانِ، وَأَيُّمَا رَجُلٍ غَضِبَ عَلى ذِي رَحِمٍ، فَلْيَدْنُ مِنْهُ، فَلْيَمَسَّهُ، فَإِنَّ الرَّحِمَ إِذَا مُسَّتْ سَكَنَتْ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from his father, from Muyassar who said,

‘The anger was mentioned in the presence of Abu Ja’farasws, so heasws said: ‘When the man is angered, so he would not be pleased ever, until he enters the Fire. Therefore, whenever a man gets angry upon a people while he is standing, so let him sit down straight away, so the filth of Satanla would go away from him; and whenever a man is angered upon a relative, so let him go closer to him and let him touch him, for the relative, when touched, calms down’.125

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, fro Dawood Bin Farqad who said,

‘Abu Abdullahasws said: ‘The anger is a key to every evil’.126

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سَمِعْتُ أَبِي عليه‌السلام يَقُولُ: أَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَجُلٌ بَدَوِيٌّ، فَقَالَ: إِنِّي أَسْكُنُ الْبَادِيَةَ، فَعَلِّمْنِي جَوَامِعَ الْكَلَامِ، فَقَالَ: آمُرُكَ أَنْ لَاتَغْضَبَ، فَأَعَادَ عَلَيْهِ الْأَعْرَابِيُّ الْمَسْأَلَةَ ثَلَاثَ مَرَّاتٍ حَتّى رَجَعَ الرَّجُلُ إِلى نَفْسِهِ، فَقَالَ: لَا أَسْأَلُ عَنْ شَيْ‌ءٍ بَعْدَ هذَا، مَا أَمَرَنِي رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِلاَّ بِالْخَيْرِ ».

قَالَ: « وَكَانَ أَبِي عليه‌السلام يَقُولُ: أَيُّ شَيْ‌ءٍ أَشَدُّ مِنَ الْغَضَبِ؟ إِنَّ الرَّجُلَ لَيَغْضَبُ، فَيَقْتُلُ النَّفْسَ الَّتِي حَرَّمَ اللهُ، وَيَقْذِفُ الْمُحْصَنَةَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard myasws fatherasws saying: ‘A Bedouin man came over to Rasool-Allahsaww and he said, ‘I dwell in the desert, so teach me the comprehensive words’. So hesaww said: ‘Isaww order you that you should not get angry’. So the Bedouin reiterated the question upon himsaww three times, until the man retracted it to himself and he said, ‘I shall not ask about anything after this. Rasool-Allahsaww did not order me except with the good’.

Heasws said: ‘And myasws fatherasws was saying: ‘Which thing is more difficult than the anger. Once the man gets angry so he kills the soul which Allahazwj has Prohibited and he slanders the married woman’.127

5. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ الْأَعْلى، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: عَلِّمْنِي عِظَةً أَتَّعِظُ بِهَا، فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَتَاهُ رَجُلٌ، فَقَالَ لَهُ: يَا رَسُولَ اللهِ، عَلِّمْنِي عِظَةً أَتَّعِظُ بِهَا، فَقَالَ لَهُ: انْطَلِقْ وَلَاتَغْضَبْ، ثُمَّ أَعَادَ إِلَيْهِ، فَقَالَ لَهُ: انْطَلِقْ وَلَاتَغْضَبْ؛ ثَلَاثَ مَرَّاتٍ ».

From him, from Ibn Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Abdul A’ala who said,

‘I said to Abu Abdullahasws, ‘Teach me an advice which I can be advised with’. So heasws said: ‘A man came over to Rasool-Allahsaww and he said, ‘O Rasool-Allahsaww! Teach me an advice I can be advised with’. So hesaww said to him: ‘Go, and don’t be angry’. Then he reiterated to himsaww. So hesaww said to him: ‘Go, and don’t be angry’ – three times’.128

6. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ: عَمَّنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ كَفَّ غَضَبَهُ، سَتَرَ اللهُ عَوْرَتَهُ ».

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from the one who heard Abu Abdullahasws saying: ‘The one who restrains his anger, Allahazwj would Veil his bareness’.129

7. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ حَبِيبٍ السِّجِسْتَانِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَكْتُوبٌ فِي التَّوْرَاةِ فِيمَا نَاجَى اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مُوسى عليه‌السلام: يَا مُوسى، أَمْسِكْ غَضَبَكَ عَمَّنْ مَلَّكْتُكَ عَلَيْهِ؛ أَكُفَّ عَنْكَ غَضَبِي ».

From him, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

(It has been narrated) from Abu Ja’farasws having said: ‘It is Written in the Torah, among what Allahazwj Mighty and Majestic Whispered to Musaas with: “O Musaas! Withhold youras anger from the one who youas have control upon, Iazwj shall Restrain Myazwj Anger from youas’.130

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ يَحْيَى بْنِ عَمْرٍو، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى بَعْضِ أَنْبِيَائِهِ: يَا ابْنَ آدَمَ، اذْكُرْنِي فِي غَضَبِكَ؛ أَذْكُرْكَ فِي غَضَبِي، لَا أَمْحَقْكَ فِيمَنْ أَمْحَقُ، وَارْضَ بِي مُنْتَصِراً؛ فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنِ انْتِصَارِكَ لِنَفْسِكَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yahya Bin Amro, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘Allahazwj Mighty and Majestic Revealed unto one of Hisazwj Prophetsas: “O son of Adamas! Remember Meazwj during your anger, Iazwj shall Remember you during Myazwj Anger and will not Eliminate you among the ones Iazwj Eliminate; and be pleased with Myazwj Support, for Myazwj Support for you is better than your support for yourself”‘.131

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام مِثْلَهُ، وَزَادَ فِيهِ: « وَإِذَا ظُلِمْتَ بِمَظْلِمَةٍ فَارْضَ بِانْتِصَارِي لَكَ، فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنِ انْتِصَارِكَ لِنَفْسِكَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, similar to it, and there is an increase in it, “And when you are oppressed with an injustice, so be please with Myazwj Support for you, for Myazwj Support for you is better than your support for yourself!’.132

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ فِي التَّوْرَاةِ مَكْتُوباً: يَا ابْنَ آدَمَ، اذْكُرْنِي حِينَ تَغْضَبُ؛ أَذْكُرْكَ عِنْدَ غَضَبِي، فَلَا أَمْحَقْكَ فِيمَنْ أَمْحَقُ، وَإِذَا ظُلِمْتَ بِمَظْلِمَةٍ فَارْضَ بِانْتِصَارِي لَكَ؛ فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنِ انْتِصَارِكَ لِنَفْسِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullahasws saying: ‘It is Written in the Torah: “O son of Adamas! Remember me when you are angered, Iazwj shall Remember you during Myazwj Anger, so Iazwj shall not Eliminate you among the ones Iazwj do Eliminate; and whenever you are oppressed with an injustice, so be pleased with Myazwj Support for you, for Myazwj Support for you is better than your support for yourself”‘.133

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً، عَنِ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ أَبِي خَدِيجَةَ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَجُلٌ لِلنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم: يَا رَسُولَ اللهِ عَلِّمْنِي، قَالَ: اذْهَبْ وَلَاتَغْضَبْ، فَقَالَ الرَّجُلُ: قَدْ اكْتَفَيْتُ بِذَاكَ، فَمَضى إِلى أَهْلِهِ، فَإِذَا بَيْنَ قَوْمِهِ حَرْبٌ قَدْ قَامُوا صُفُوفاً، وَلَبِسُوا السِّلَاحَ، فَلَمَّا رَأى ذلِكَ لَبِسَ سِلَاحَهُ، ثُمَّ قَامَ مَعَهُمْ، ثُمَّ ذَكَرَ قَوْلَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاتَغْضَبْ، فَرَمَى السِّلَاحَ، ثُمَّ جَاءَ يَمْشِي إِلَى الْقَوْمِ الَّذِينَ هُمْ عَدُوُّ قَوْمِهِ، فَقَالَ: يَا هؤُلَاءِ، مَا كَانَتْ لَكُمْ مِنْ جِرَاحَةٍ أَوْ قَتْلٍ أَوْ ضَرْبٍ لَيْسَ فِيهِ أَثَرٌ، فَعَلَيَّ فِي مَالِي أَنَا أُوفِيكُمُوهُ، فَقَالَ الْقَوْمُ: فَمَا كَانَ فَهُوَ لَكُمْ، نَحْنُ أَوْلى بِذلِكَ مِنْكُمْ ».

قَالَ: « فَاصْطَلَحَ الْقَوْمُ، وَذَهَبَ الْغَضَبُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin A’iz, from Abu Khadeeja, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullahasws having said: ‘A man said to the Prophetsaww, ‘O Rasool-Allahsaww! Teach me (something)’. Hesaww said: ‘Go and don’t be angry’. So the man said, ‘I have suffice with that’. So he went to his family and he found that there was a battle in between his people, and they had lined up in rows and wearing the weapons.

So when he saw that, he (also) wore his weapon, then stood along with them. Then he remembered the words of Rasool-Allahsaww, ‘Don’t be angry’. So he threw down the weapon, then went walking over to the people who were the enemies of his people, and he said, ‘O you all! Whatever injuries were with you, or (if) a killing, or a strike in which there were no effects, so upon me is (the compensation for it) from my wealth. I shall fulfil it’. So the people said, ‘So whatever it was, so it is for you, (although) we are first for it with that than you are (i. e. we don’t want anything)’.

Heasws said: ‘So the people reconciled and the hostility was gone’.134

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ هذَا الْغَضَبَ جَمْرَةٌ مِنَ الشَّيْطَانِ، تُوقَدُ فِي قَلْبِ ابْنِ آدَمَ، وَإِنَّ أَحَدَكُمْ إِذَا غَضِبَ احْمَرَّتْ عَيْنَاهُ، وَانْتَفَخَتْ أَوْدَاجُهُ، وَدَخَلَ الشَّيْطَانُ فِيهِ، فَإِذَا خَافَ أَحَدُكُمْ ذلِكَ مِنْ نَفْسِهِ، فَلْيَلْزَمِ الْأَرْضَ، فَإِنَّ رِجْزَ الشَّيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذلِكَ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ib Raib, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘This anger is an ember from the Satanla, being inflamed in the head of the son of Adamas, and that one of you, when he gets angered, his eyes turn red, his veins puff up and Satanla enters in him. So when one of you fears that from himself, so let him hold on to the earth, for the filth of the Satanla would go away from him during that’. 135

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْغَضَبُ مَمْحَقَةٌ لِقَلْبِ الْحَكِيمِ ». وَقَالَ: « مَنْ لَمْ يَمْلِكْ غَضَبَهُ، لَمْ يَمْلِكْ عَقْلَهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, raising it, said,

‘Abu Abdullahasws having said: ‘The anger is darkness for the wise heart’. And heasws said: ‘The one who does not control his anger, would not (be able to) control his intellect’.136

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ، أَقَالَ اللهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ؛ وَمَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ، كَفَّ اللهُ ـ تَبَارَكَ وَتَعَالى ـ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who restrains himself from the vanities of the world, Allahazwj would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allahazwj Blessed and High would Restrain the Punishment from him on the Day of Judgment’.137

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ، كَفَّ اللهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who restrains his anger from the people, Allahazwj would Restrain the Punishment from him on the Day of Judgment’.138

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 110 H 1

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 1

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 2

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 3

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 4

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 5

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 6

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 7

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 8

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 9

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 10

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 11

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 12

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 13

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 14

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 15

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 16

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 17

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 18

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 19

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 20

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 21

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 22

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 23

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 24

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 25

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 26

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 27

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 28

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 29

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 30

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 31

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 1

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 2

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 3

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 4

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 5

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 6

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 7

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 8

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 9

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 10

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 11

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 12

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 13

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 14

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 15

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 16

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 17

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 18

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 19

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 20

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 21

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 22

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 23

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 113 H 1

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 113 H 2

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 113 H 3

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 1

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 2

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 3

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 1

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 2

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 3

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 4

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 5

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 6

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 7

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 8

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 9

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 10

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 11

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 12

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 13

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 14

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 2

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 3

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 4

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 5

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 6

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 7

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 8

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 9

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 10

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 11

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 12

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 13

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 14

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 15

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 16

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 17

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 18

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 1

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 2

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 3

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 4

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 5

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 6

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 7

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 8

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 118 H 1

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 1

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 2

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 3

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 4

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 5

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 1

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 2

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 3

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 4

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 5

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 6

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 7

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 8

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 9

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 10

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 11

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 12

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 1

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 2

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 3

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 4

128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 5

129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 6

130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 7

131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 8

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

133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 10

134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 11

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

136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 13

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

138 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 15

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (10)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

122- بَابُ الْحَسَدِ‌

Chapter 122 – The Envy

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّ الرَّجُلَ لَيَأْتِي بِأَيِّ بَادِرَةٍ فَيَكْفُرُ، وَإِنَّ الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘Abu Ja’farasws said: ‘The man comes to a sin hastily so he (gradually) disbelieves, but the envy consumes the Emān (so fast) just as the fire consumes the firewood’.1

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah al Madainy,

(It has been narrated) from Abu Abdullahasws having said: ‘The envy consumes the Emān just as the fire consumes the firewood’.2

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « اتَّقُوا اللهَ، وَلَايَحْسُدْ بَعْضُكُمْ بَعْضاً؛ إِنَّ عِيسَى بْنَ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السَّيْحُ فِي الْبِلَادِ، فَخَرَجَ فِي بَعْضِ سَيْحِهِ وَمَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٌ، وَكَانَ كَثِيرَ اللُّزُومِ لِعِيسى عليه‌السلام، فَلَمَّا انْتَهى عِيسى إِلَى الْبَحْرِ، قَالَ: بِسْمِ اللهِ بِصِحَّةِ يَقِينٍ مِنْهُ، فَمَشى عَلى ظَهْرِ الْمَاءِ، فَقَالَ الرَّجُلُ الْقَصِيرُ ـ حِينَ نَظَرَ إِلى عِيسى عليه‌السلام جَازَهُ ـ: بِسْمِ اللهِ بِصِحَّةِ يَقِينٍ مِنْهُ، فَمَشى عَلَى الْمَاءِ، وَلَحِقَ بِعِيسى عليه‌السلام، فَدَخَلَهُ الْعُجْبُ بِنَفْسِهِ، فَقَالَ: هذَا عِيسى رُوحُ اللهِ يَمْشِي عَلَى الْمَاءِ، وَأَنَا أَمْشِي عَلَى الْمَاءِ، فَمَا فَضْلُهُ عَلَيَّ؟ »

قَالَ: « فَرُمِسَ فِي الْمَاءِ، فَاسْتَغَاثَ بِعِيسى، فَتَنَاوَلَهُ مِنَ الْمَاءِ، فَأَخْرَجَهُ.

ثُمَّ قَالَ لَهُ: مَا قُلْتَ يَا قَصِيرُ؟ قَالَ: قُلْتُ: هذَا رُوحُ اللهِ يَمْشِي عَلَى الْمَاءِ، وَأَنَا أَمْشِي عَلَى الْمَاءِ، فَدَخَلَنِي مِنْ ذلِكَ عُجْبٌ فَقَالَ لَهُ عِيسى: لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللهُ فِيهِ، فَمَقَتَكَ اللهُ عَلى مَا قُلْتَ، فَتُبْ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مِمَّا قُلْتَ ».

قَالَ: « فَتَابَ الرَّجُلُ، وَعَادَ إِلى مَرْتَبَتِهِ الَّتِي وَضَعَهُ اللهُ فِيهَا؛ فَاتَّقُوا اللهَ، وَلَا يَحْسُدَنَّ بَعْضُكُمْ بَعْضاً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Dawood Al Raqqy who said,

‘I heard Abu Abdullahasws saying: ‘Fear Allahazwj and some of you should not envy the others. From the Laws of Isaas Bin Maryamas was the travelling about in the city. So heas went out in one of his tours and with himas was a man from hisas companions of a short stature, and he used to frequently accompany Isaas.

So when Isaas ended up to the sea, heas said: ‘In the Name of Allahazwj’, with correct certainty from himas, and heas walked upon the back of the surface of the water. So the short man said when he looked at Isaas risking it, ‘In the Name of Allahazwj’ with correct certainty from him. So he walked upon the water and caught up with Isaas.

Then self-conceitedness entered into himself, so he said (to himself), ‘This is Isaas, the Spirit of Allahazwj, walking upon the water and I am walking upon the water. So what is hisas merit over me?’

Heasws said: ‘So he sunk into the water, and he cried for help to Isaas. So heas grabbed him from the water and extracted him, then said to him: ‘What did you say, O Shortie!?’ He said, ‘I said, ‘This is Isaas, Spirit of Allahazwj, walking upon the water, and I am walking upon the water’, and the self-conceitedness entered me due to that’. So Isaas said to him: ‘You had placed yourself in other than the place which Allahazwj had Placed you in, therefore Allahazwj Detested you upon what you said. So repent to Allahazwj Mighty and Majestic from what you said’.

Heasws said: ‘So the man repented and returned to his status which Allahazwj had Placed him in. Therefore, fear Allahazwj and you should not envy each other’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْراً، وَكَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدَرَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws that’Rasool-Allahsaww said: ‘The poverty can almost cause one to be a disbeliever, and the envy may almost overcome (disable) the power of an envying person’.4

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « آفَةُ الدِّينِ: الْحَسَدُ، وَالْعُجْبُ، وَالْفَخْرُ ».

Ali Bin Ibrahim, from Muhammad Bin isa, from Yunus, from Muawiya Bin Wahab who said,

‘Abu Abdullahasws said: ‘The disaster for the Religion is the envy, and the self-conceitedness, and the pride’.5

6. يُونُسُ، عَنْ دَاوُدَ الرَّقِّيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لِمُوسَى بْنِ عِمْرَانَ عليه‌السلام: يَا ابْنَ عِمْرَانَ، لَاتَحْسُدَنَّ النَّاسَ عَلى‌ مَا آتَيْتُهُمْ مِنْ فَضْلِي، وَلَاتَمُدَّنَّ عَيْنَيْكَ إِلى ذلِكَ، وَلَاتُتْبِعْهُ نَفْسَكَ؛ فَإِنَّ الْحَاسِدَ سَاخِطٌ لِنِعَمِي، صَادٌّ لِقَسْمِيَ الَّذِي قَسَمْتُ بَيْنَ عِبَادِي، وَمَنْ يَكُ كَذلِكَ، فَلَسْتُ مِنْهُ، وَلَيْسَ مِنِّي ».

Yunus, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Said to Musaas Bin Imranas: “O sonas of Imranas! Neither should you envy the people upon what Iazwj have Given them from Myazwj Grace, nor should youas extend youras eyes towards that, and do not follow it yourselfas, for the envying one gets angered at Myazwj Bounties, blocks Myazwj Apportionment which Iazwj have Apportioned between Myazwj servant. And the one who is such as that, so Iazwj am not from him and he is not from Meazwj”‘.6

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ فُضَيْلِ بْنِ عِيَاضٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ يَغْبِطُ وَلَايَحْسُدُ، وَالْمُنَافِقَ يَحْسُدُ وَلَا يَغْبِطُ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Al Fuzayl Bin Ayaaz,

(It has been narrated) from Abu Abdullahasws having said: ‘A Momin backbites but does not envy, and the hypocrite envies and does not backbite’.7

123- بَابُ الْعَصَبِيَّةِ‌

Chapter 123 – The Prejudice (Bias/Racism)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ بْنِ النُّعْمَانِ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ تَعَصَّبَ أَوْ تُعُصِّبَ لَهُ، فَقَدْ خَلَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is prejudicial or is been prejudicial to, so the rein of Emān has been loosened from his neck’.8

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَدُرُسْتَ بْنِ أَبِي مَنْصُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ تَعَصَّبَ أَوْ تُعُصِّبَ لَهُ، فَقَدْ خَلَعَ رِبْقَ الْإِيمَانِ مِنْ عُنُقِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Dorost Bin Abu Mansour,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who is prejudicial or is been prejudicial to, so the rein of Emān has been loosened from his neck’.9

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ كَانَ فِي قَلْبِهِ حَبَّةٌ مِنْ خَرْدَلٍ مِنْ عَصَبِيَّةٍ، بَعَثَهُ اللهُ يَوْمَ الْقِيَامَةِ مَعَ أَعْرَابِ الْجَاهِلِيَّةِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one in whose heart was a mustard seed of prejudice in his heart, Allahazwj would Resurrect him on the Day of Judgment along with the Bedouins of the pre-Islamic period’.10

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ‌ خَضِرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ تَعَصَّبَ، عَصَبَهُ اللهُ بِعِصَابَةٍ مِنْ نَارٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Khazr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is prejudicial, Allahazwj would Join him with a gang from the Fire’.11

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ بْنِ مِهْرَانَ، عَنْ عَامِرِ بْنِ السِّمْطِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « لَمْ يُدْخِلِ الْجَنَّةَ حَمِيَّةٌ غَيْرُ حَمِيَّةِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ، وَذلِكَ حِينَ أَسْلَمَ غَضَباً لِلنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم فِي حَدِيثِ السَّلَى الَّذِي أُلْقِيَ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Bin Mihran, from Aamir Bin Al Simt, from habeeb Bin Abu Sabit,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘A prejudice would not be entering the Paradise except that of Hamzaas Bin Abdul Muttalibas, and that is when heas was among Muslims, heas got angry when an amusing discussion (which took place) against the Prophetsaww – (which was) regarding the camel’s stomach contents which were thrown upon the Prophetsaww’.12

6. عَنْهُ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمَلَائِكَةَ كَانُوا يَحْسَبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ، وَكَانَ‌ فِي عِلْمِ اللهِ أَنَّهُ لَيْسَ مِنْهُمْ، فَاسْتَخْرَجَ مَا فِي نَفْسِهِ بِالْحَمِيَّةِ وَالْغَضَبِ، فَقَالَ: (خَلَقْتَنِي مِنْ نارٍ وَخَلَقْتَهُ مِنْ طِينٍ) ».

From him, from his father, from Fazalat, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullahasws having said: ‘The Angels used to reckon that Ibleesla was from them, and it was in the Knowledge of Allahazwj that hela was not from them. So whatever was within himselfla came out with the prejudice and the anger, so hela said: ‘Youazwj Created mela from fire and Created him (Adamas) from clay’’.13

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ الْمِنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام عَنِ الْعَصَبِيَّةِ، فَقَالَ: « الْعَصَبِيَّةُ ـ الَّتِي يَأْثَمُ عَلَيْهَا صَاحِبُهَا ـ أَنْ يَرَى الرَّجُلُ شِرَارَ قَوْمِهِ خَيْراً مِنْ خِيَارِ قَوْمٍ آخَرِينَ، وَلَيْسَ مِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ، وَلكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ قَوْمَهُ عَلَى الظُّلْمِ ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qanasy, from Al Qasim Bin Muhammad, from Minqary, from Abdul Razzaq, from Moamar, from Al Zuhry who said,

‘Aliasws Bin Al-Husaynasws was asked about the prejudice, so heasws said: ‘The prejudice upon which its doer would be sinning is that he sees the evil man of his people as better than the good ones of other people, and it is not from the prejudice if he were to love the man of his people, but from the prejudice is that he assists his people upon the injustice’.14

124- بَابُ الْكِبْرِ‌

Chapter 124 – The Arrogance

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبَانٍ، عَنْ حُكَيْمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَدْنَى الْإِلْحَادِ، فَقَالَ: « إِنَّ الْكِبْرَ أَدْنَاهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Aban, from Hukeym who said,

‘I asked Abu Abdullahasws about the least of atheism (disbelief). So heasws said: ‘The arrogance is the lowest of it’.15

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْكِبْرُ قَدْ يَكُونُ فِي شِرَارِ النَّاسِ مِنْ كُلِّ جِنْسٍ، وَالْكِبْرُ رِدَاءُ اللهِ؛ فَمَنْ نَازَعَ اللهَ ـ عَزَّ وَجَلَّ ـ رِدَاءَهُ، لَمْ يَزِدْهُ اللهُ إِلاَّ سَفَالاً؛ إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مَرَّ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَسَوْدَاءُ تَلْقُطُ السِّرْقِينَ، فَقِيلَ لَهَا: تَنَحَّيْ عَنْ طَرِيقِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَتْ: إِنَّ الطَّرِيقَ لَمُعْرَضٌ، فَهَمَّ بِهَا بَعْضُ الْقَوْمِ أَنْ يَتَنَاوَلَهَا، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: دَعُوهَا؛ فَإِنَّهَا جَبَّارَةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The arrogance has happened to be in the evil people from every race, and the Pride is a Gown of Allahazwj. So whoever disputes with Allahazwj Mighty and Majestic about Hisazwj Gown, Allahazwj would not Increase him in except for the lowliness.

Rasool-Allahsaww passed by one of the streets of Al-Medina and a black lady was scooping up the manure. So it was said to her, ‘Move aside from the way of Rasool-Allahsaww!’ So she said, ‘The road is open (wide enough)’. So, some of the people thought of grabbing her (and pushing her aside). So Rasool-Allahsaww said: ‘Leave her, for she is tyrannial’ (bully).16

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام: الْعِزُّ رِدَاءُ اللهِ، وَالْكِبْرُ إِزَارُهُ، فَمَنْ تَنَاوَلَ شَيْئاً مِنْهُ، أَكَبَّهُ اللهُ فِي جَهَنَّمَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Al A’ala Bin Al Fuzayl,

(It has been narrated) from Abu Abdullahasws having said: ‘Abu Ja’farasws said: ‘The Honour is a Gown of Allahazwj, and the Pride is Hisazwj Garment. So whoever holds onto any of these, Allahazwj would Fling him into Hell’.17

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ، عَنْ مَعْمَرِ بْنِ عُمَرَ بْنِ عَطَاءٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْكِبْرُ رِدَاءُ اللهِ، وَالْمُتَكَبِّرُ يُنَازِعُ اللهَ رِدَاءَهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba, from Mo’mar Bin Umar Bin Ata’a,

(It has been narrated) from Abu Ja’farasws having said: ‘The Pride is a Gown of Allahazwj and the arrogant one disputes Allahazwj about Hisazwj Gown’.18

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، عَنْ لَيْثٍ الْمُرَادِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكِبْرُ رِدَاءُ اللهِ؛ فَمَنْ نَازَعَ اللهَ شَيْئاً مِنْ ذلِكَ، أَكَبَّهُ اللهُ فِي النَّارِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abu Jameela, from Lays Al Murady,

(It has been narrated) from Abu Abdullahasws having said: ‘The Pride is a Gown of Allahazwj. So the one who disputes Allahazwj regarding anything from that, Allahazwj would Fling him into the Fire’.19

6. عَنْهُ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ ».

From him, from his father, from Al Qasim Bin Urwa, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘He would not enter the Paradise, the one in whose heart is particle’s weight of arrogance’.20

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنَ الْكِبْرِ ». قَالَ: فَاسْتَرْجَعْتُ، فَقَالَ: « مَا لَكَ تَسْتَرْجِعُ؟ » قُلْتُ: لِمَا سَمِعْتُ مِنْكَ، فَقَالَ: « لَيْسَ حَيْثُ تَذْهَبُ، إِنَّمَا أَعْنِي الْجُحُودَ، إِنَّمَا هُوَ الْجُحُودُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘He would not enter the Paradise, the one in whose heart there was the weight of a mustard seed from the arrogance’. He (the narrator) said, ‘So I said, ‘We are from Allahazwj and to Himazwj we are returning’. So heasws said: ‘What is the matter with you saying’We are from Allahazwj and to Himazwj we are returning’?’ I said, ‘Due to what I heard from youasws’. So heasws said: ‘It is not where you are going (understanding it).

But rather, Iasws mean the rejection (of Wilayah). But rather it (arrogance) is the rejection (of Wilayah)’.21

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ‌ عُقْبَةَ، عَنْ أَيُّوبَ بْنِ حُرٍّ، عَنْ عَبْدِ الْأَعْلى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكِبْرُ أَنْ تَغْمِصَ النَّاسَ، وَتَسْفَهَ الْحَقَّ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Ayoub Bin Al Hurr, from Abdul A’ala,

(It has been narrated) from Abu Abdullahasws having said: ‘The arrogance is that you belittle the people and consider the Truth as foolish’.22

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ أَعْظَمَ الْكِبْرِ غَمْصُ الْخَلْقِ، وَسَفَهُ الْحَقِّ ».

قَالَ: قُلْتُ: وَ مَا غَمْصُ الْخَلْقِ، وَسَفَهُ الْحَقِّ؟

قَالَ: « يَجْهَلُ الْحَقَّ، وَيَطْعُنُ عَلى أَهْلِهِ؛ فَمَنْ فَعَلَ ذلِكَ‌ فَقَدْ نَازَعَ اللهَ ـ عَزَّ وَجَلَّ ـ رِدَاءَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul Al’ala Bin Ayn who said,

‘Abu Abdullahasws said: ‘Rasool-Allahsaww said: ‘The greatest of the arrogance is belittling the people and considering the Truth as foolish’. I said, ‘And what (constitutes) belittling the people and considering the Truth as foolish?’ Heasws said, ‘Ignoring the Truth and maligning upon its people. So the one who does that, so he has snatched from Allahazwj Mighty and Majestic, Hisazwj Gown (of Pride)’.23

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ فِي جَهَنَّمَ لَوَادِياً لِلْمُتَكَبِّرِينَ يُقَالُ لَهُ: سَقَرُ، شَكَا إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ شِدَّةَ حَرِّهِ، وَسَأَلَهُ أَنْ يَأْذَنَ لَهُ أَنْ يَتَنَفَّسَ، فَتَنَفَّسَ، فَأَحْرَقَ جَهَنَّمَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘In Hell there is a valley for the arrogant ones called Saqar. It complained to Allahazwj Mighty and Majestic of the intensity of its own heat, and asked Himazwj that Heazwj Permits for it to breathe. So it exhaled and it burnt down the Hell’.24

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ أَخِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْمُتَكَبِّرِينَ يُجْعَلُونَ فِي صُوَرِ الذَّرِّ، يَتَوَطَّؤُهُمُ النَّاسُ حَتّى يَفْرُغَ اللهُ مِنَ الْحِسَابِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Dawood Bin Farqad, from his brother who said,

‘I heard Abu Abdullahasws saying: ‘The arrogant ones would be Made to be in the image of the particles. The people would be trampling upon them until Allahazwj is Free from the Reckoning’.25

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ عَبْدِ الْأَعْلى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا الْكِبْرُ؟ فَقَالَ: « أَعْظَمُ الْكِبْرِ أَنْ تَسْفَهَ الْحَقَّ، وَتَغْمِصَ النَّاسَ ».

قُلْتُ: وَمَا سَفَهُ الْحَقِّ ؟ قَالَ: « تَجْهَلُ الْحَقَّ، وَتَطْعُنُ عَلى أَهْلِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abdul A’ala,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘What is the arrogance?’ So heasws said: ‘The greatest of the arrogance is that you consider the Truth as foolish and you belittle the people (of Truth)’. I said, ‘And what is considering the Truth as foolish?’ Heasws said: ‘Ignoring the Truth and his criticizing the people of Truth’.26

13. عَنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّنِي آكُلُ الطَّعَامَ الطَّيِّبَ، وَأَشَمُّ الرِّيحَ الطَّيِّبَةَ، وَأَرْكَبُ الدَّابَّةَ الْفَارِهَةَ، وَيَتْبَعُنِي الْغُلَامُ، فَتَرى فِي هذَا شَيْئاً مِنَ التَّجَبُّرِ؛ فَلَا أَفْعَلَهُ ؟

فَأَطْرَقَ أَبُو عَبْدِ اللهِ عليه‌السلام، ثُمَّ قَالَ: « إِنَّمَا الْجَبَّارُ الْمَلْعُونُ مَنْ غَمَصَ النَّاسَ، وَجَهِلَ الْحَقَّ ».

قَالَ عُمَرُ: فَقُلْتُ: أَمَّا الْحَقُّ فَلَا أَجْهَلُهُ، وَ الْغَمْصُ لَا أَدْرِي مَا هُوَ.

قَالَ: « مَنْ حَقَّرَ النَّاسَ وَتَجَبَّرَ عَلَيْهِمْ، فَذلِكَ الْجَبَّارُ ».

From, from Yaqoub Bin Yazeed, from Muhammad Bin Umr Bin Yazeed, from his father who said,

‘I said to Abu Abdullahasws, ‘I eat the good food, and smell the good perfume, and ride the luxurious animals, and the slaves follow behind me. So if youasws were to view anything from the tyranny in this, then I will not do it’. So Abu Abdullahasws remained (silent for a while), then said: ‘But rather, the tyrant is the accursed, the one who belittles the people and ignores the Truth’.

Umar (the narrator) said, ‘So I said, ‘As for the Truth, so I do not ignore it, and the belittling, I do not know what it is’. Heasws said: ‘The one who considers the people as insignificant and is tyrannous upon them, so that is the tyrant’.27

14. مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثَةٌ لَايُكَلِّمُهُمُ اللهُ، وَلَايَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَايُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ جَبَّارٌ، وَمُقِلٌّ مُخْتَالٌ ».

Muhammad Bin Ja’far, from Muhammad Bin Abdul Hameed, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Three (people), Allahazwj will not Speak to them, nor Look towards them on the Day of Judgment, nor will Heazwj Purify them, and for them would be a painful Punishment – an aged adulterer, and a tyrannous king, and an arrogant self-denying one’.28

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مَرْوَكِ بْنِ عُبَيْدٍ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِاللهِ عليه‌السلام، قَالَ: « إِنَّ يُوسُفَ عليه‌السلام لَمَّا قَدِمَ عَلَيْهِ الشَّيْخُ يَعْقُوبُ عليه‌السلام، دَخَلَهُ عِزُّ الْمُلْكِ، فَلَمْ يَنْزِلْ إِلَيْهِ، فَهَبَطَ عَلَيْهِ جَبْرَئِيلُ عليه‌السلام، فَقَالَ: يَا يُوسُفُ، ابْسُطْ رَاحَتَكَ، فَخَرَجَ مِنْهَا نُورٌ سَاطِعٌ، فَصَارَ فِي جَوِّ السَّمَاءِ، فَقَالَ يُوسُفُ: يَا جَبْرَئِيلُ، مَا هذَا النُّورُ الَّذِي خَرَجَ مِنْ رَاحَتِي؟ فَقَالَ: نُزِعَتِ النُّبُوَّةُ مِنْ عَقِبِكَ عُقُوبَةً؛ لِمَا لَمْ تَنْزِلْ إِلَى الشَّيْخِ يَعْقُوبَ، فَلَا يَكُونُ مِنْ عَقِبِكَ نَبِيٌّ ».

A number of our companions, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘Yusufas was such that when the elderly Yaqoubas proceeded to himas, the might of the kingship entered into himas and heas did not dismount to (welcome) himas. So Jibraeelas descended and said: ‘O Yusufas! Extend youras palm!’. So a shining light came out from it and came to be in the atmosphere of the sky. So Yusufas said: ‘What is this light which came out from myas palm?’ So heas said: ‘The Prophet-hood has been Removed from youras children as a Punishment to what caused youas not to descend to the elderly Yaqoubas, therefore there will not happen to be a Prophetas from youras children’.29

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ عَبْدٍ إِلاَّ وَفِي رَأْسِهِ حَكَمَةٌ وَمَلَكٌ يُمْسِكُهَا، فَإِذَا تَكَبَّرَ، قَالَ لَهُ: اتَّضِعْ، وَضَعَكَ اللهُ، فَلَا يَزَالُ أَعْظَمَ النَّاسِ فِي نَفْسِهِ، وَ أَصْغَرَ النَّاسِ فِي أَعْيُنِ النَّاسِ؛ وَإِذَا تَوَاضَعَ رَفَعَهُ اللهُ عَزَّ وَجَلَّ، ثُمَّ قَالَ لَهُ: انْتَعِشْ نَعَشَكَ اللهُ، فَلَا يَزَالُ أَصْغَرَ النَّاسِ فِي نَفْسِهِ، وَأَرْفَعَ النَّاسِ فِي أَعْيُنِ النَّاسِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a servant except that there is wisdom in his head and an Angel withholds it (there). So when he is arrogant, (the Angel) says to him: ‘Be humble, may Allahazwj Drop you!’. So he does not cease to be the greatest of the people within himself and the smallest of the people in the eyes of the people; but when he is humble, Allahazwj Might and Majestic Raises him, then (the Angel) says to him: ‘Be humble, may Allahazwj Dignify you!’ So he does not cease to be the smallest of the people within himself and the highest of the people in the eyes of the people’.30

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ النَّهْدِيِّ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعِرٍ، عَنْ عَبْدِ اللهِ بْنِ الْمُنْذِرِ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ أَحَدٍ يَتِيهُ إِلاَّ مِنْ ذِلَّةٍ يَجِدُهَا فِي نَفْسِهِ ». وَفِي حَدِيثٍ آخَرَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلاَّ لِذِلَّةٍ وَجَدَهَا فِي نَفْسِهِ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from al Nahdy, from Yazeed Bin Is’haq Sha’ar, from Abdullah Bin Al Munzir, from Abdullah Bin Bukeyr who said,

‘Abu Abdullahasws said: ‘There is no one who comes to it (arrogance) except from a disgrace which he finds within himself’.

And in another Hadeeth, from Abu Abdullahasws having said: ‘There is none from a man who is arrogant or tyrannous except due to the disgrace which he finds within himself’.31

125- بَابُ الْعُجْبِ‌

Chapter 125 – The Self-conceit

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِنَا ـ مِنْ أَهْلِ خُرَاسَانَ مِنْ وُلْدِ إِبْرَاهِيمَ بْنِ سَيَّارٍ ـ يَرْفَعُهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ عَلِمَ أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ، وَلَوْ لَا ذلِكَ مَا ابْتُلِيَ مُؤْمِنٌ بِذَنْبٍ أَبَداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Asbat, from a man from our companions, from the people of Khurasan from the children of Ibrahim Bin Sayyar, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Knows that sin is better for the Momin than the self-conceit (self important), and had it not been for that, a Momin would never sin!’32

2. عَنْهُ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، عَنْ أَخِيهِ أَبِي عَامِرٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ ».

From, from Saeed Bin Janah, from his brother Abu Aamir, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one in whom the self-conceit enters, is destroyed’.33

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلاَّلِ، عَنْ عَلِيِّ بْنِ سُوَيْدٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ، فَقَالَ: « الْعُجْبُ دَرَجَاتٌ: مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ، فَيَرَاهُ حَسَناً، فَيُعْجِبَهُ، وَيَحْسَبَ أَنَّهُ يُحْسِنُ صُنْعاً؛ وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ، فَيَمُنَّ عَلَى اللهِ عَزَّ وَجَلَّ، وَلِلّهِ عَلَيْهِ فِيهِ الْمَنُّ ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassanasws, ‘I asked himasws about the self-conceitedness, so heasws said: ‘The self-conceitedness has levels. From these is that for the servant, his evil deeds are adorned for him, so he sees it as a good deed. So it astounds (overwhelms) him and he reckons that he has done something good; and from these is that the servant believes in his Lordazwj, so he (thinks he is doing a) favour upon Allahazwj Mighty and Majestic, while for Allahazwj, upon him with regards to it, is actually the Favour’ (by not Punishing him).34

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ، فَيَنْدَمُ عَلَيْهِ، وَيَعْمَلُ الْعَمَلَ، فَيَسُرُّهُ ذلِكَ، فَيَتَرَاخى عَنْ حَالِهِ تِلْكَ، فَلَأَنْ يَكُونَ عَلى حَالِهِ تِلْكَ خَيْرٌ لَهُ مِمَّا دَخَلَ فِيهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws having said: ‘The man commits the sin, so he regrets upon it and he does the (good) deed, so that cheers him, so he slackens from that state of his. So for him to be upon that state of his (of regret) is better for him than what had entered into him (from the self-importance)’.35

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ نَضْرِ بْنِ قِرْوَاشٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَتى عَالِمٌ عَابِداً، فَقَالَ لَهُ: كَيْفَ صَلَاتُكَ؟ فَقَالَ: مِثْلِي يُسْأَلُ عَنْ صَلَاتِهِ وَأَنَا أَعْبُدُ اللهَ مُنْذُ كَذَا وَكَذَا؟! قَالَ: فَكَيْفَ بُكَاؤُكَ؟ قَالَ: أَبْكِي حَتّى تَجْرِيَ دُمُوعِي، فَقَالَ لَهُ الْعَالِمُ: فَإِنَّ ضَحِكَكَ ـ وَأَنْتَ خَائِفٌ ـ أَفْضَلُ مِنْ بُكَائِكَ وَأَنْتَ مُدِلٌّ؛ إِنَّ الْمُدِلَّ لَايَصْعَدُ مِنْ عَمَلِهِ شَيْ‌ءٌ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nazar Bin Qirwashi, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘A scholar came to a worshipper and said to him, ‘How is your Salāt?’ So he said, ‘The like of me is been questioned about his Salāt, and I have been worshipping Allahazwj since such and such (time)?’ He said, ‘So how is your weeping?’ He said, ‘I tend to weep until my tears flow upon me’. So the scholar said to him, ‘So if you were to laugh while you are fearful (of Allahazwj) it would be superior than your weeping while you are self-conceited (boastful). The self-conceited one, nothing from his deeds ascends (to Allahazwj)’.36

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « دَخَلَ رَجُلَانِ الْمَسْجِدَ: أَحَدُهُمَا عَابِدٌ، وَالْآخَرُ فَاسِقٌ، فَخَرَجَا مِنَ الْمَسْجِدِ وَالْفَاسِقُ صِدِّيقٌ، وَالْعَابِدُ فَاسِقٌ، وَذلِكَ أَنَّهُ يَدْخُلُ الْعَابِدُ الْمَسْجِدَ مُدِلًّا بِعِبَادَتِهِ يُدِلُّ بِهَا، فَتَكُونُ فِكْرَتُهُ فِي ذلِكَ، وَتَكُونُ فِكْرَةُ الْفَاسِقِ فِي التَّنَدُّمِ عَلى فِسْقِهِ، وَيَسْتَغْفِرُ اللهَ ـ عَزَّ وَجَلَّ ـ مِمَّا صَنَعَ مِنَ الذُّنُوبِ ».

From him, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from one of our companions,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Two men entered the Masjid. One of them was a worshipper and the other one an immoral one. So when they both exited from the Masjid, the immoral one was truthful and the worshipper was immoral, and that is because the worshipper entered into the Masjid with a feeling of self-importance with praising (and being boastful about) his worship. So his thinking happened to be in that (state), and the thinking of the immoral one happened to be in the remorse upon his immorality, and he sought the Forgiveness of Allahazwj Mighty and Majestic from what he had done from the sins’.37

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَعْمَلُ الْعَمَلَ وَهُوَ خَائِفٌ مُشْفِقٌ، ثُمَّ يَعْمَلُ شَيْئاً مِنَ الْبِرِّ، فَيَدْخُلُهُ شِبْهُ الْعُجْبِ بِهِ، فَقَالَ: « هُوَ فِي حَالِهِ الْأُولى ـ وَهُوَ خَائِفٌ ـ أَحْسَنُ حَالاً مِنْهُ فِي حَالِ عُجْبِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Abdullahasws, ‘The man does the (good) deed and he is fearful, worried. Then he does something from the righteousness, so something like the self-

importance enters into him due to it’. So heasws said: ‘His being in his first state while he was fearful is a better state than him being in a state of self-importance’.38

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: بَيْنَمَا مُوسى عليه‌السلام جَالِسٌ إِذْ أَقْبَلَ إِبْلِيسُ وَعَلَيْهِ بُرْنُسٌ ذُو أَلْوَانٍ، فَلَمَّا دَنَا مِنْ مُوسى عليه‌السلام خَلَعَ الْبُرْنُسَ، وَقَامَ إِلى مُوسى، فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ مُوسى: مَنْ أَنْتَ؟ فَقَالَ: أَنَا إِبْلِيسُ، قَالَ: أَنْتَ؟! فَلَا قَرَّبَ اللهُ دَارَكَ، قَالَ: إِنِّي إِنَّمَا جِئْتُ لِأُسَلِّمَ عَلَيْكَ؛ لِمَكَانِكَ مِنَ اللهِ ».

قَالَ: « فَقَالَ لَهُ مُوسى عليه‌السلام: فَمَا هذَا الْبُرْنُسُ؟ قَالَ: بِهِ أَخْتَطِفُ قُلُوبَ بَنِي آدَمَ، فَقَالَ مُوسى: فَأَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ، اسْتَحْوَذْتَ عَلَيْهِ قَالَ: إِذَا أَعْجَبَتْهُ نَفْسُهُ، وَاسْتَكْثَرَ عَمَلَهُ، وَصَغُرَ فِي عَيْنِهِ ذَنْبُهُ ».

وَقَالَ: « قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لِدَاوُدَ عليه‌السلام: يَا دَاوُدُ، بَشِّرِ الْمُذْنِبِينَ، وَأَنْذِرِ الصِّدِّيقِينَ، قَالَ: كَيْفَ أُبَشِّرُ الْمُذْنِبِينَ وَأُنْذِرُ الصِّدِّيقِينَ؟ قَالَ: يَا دَاوُدُ، بَشِّرِ الْمُذْنِبِينَ أَنِّي أَقْبَلُ التَّوْبَةَ، وَأَعْفُو عَنِ الذَّنْبِ، وَأَنْذِرِ الصِّدِّيقِينَ أَلاَّ يُعْجَبُوا بِأَعْمَالِهِمْ؛ فَإِنَّهُ لَيْسَ عَبْدٌ‌ أَنْصِبُهُ لِلْحِسَابِ إِلاَّ هَلَكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘While Musaas was seated, Ibleesla came over and upon himla was a colourful hood. So when hela approached Musaas, removed the hood and stood by himas and greeted upon himas. So Musaas said to himla: ‘Who are youla?’ So hela said, ‘Ila am Ibleesla’. Heas said: ‘Youla, May Allahazwj not let yourla circling be close by’. Hela said, ‘But rather, Ila came over to greet upon youas due to youras status from Allahazwj’.

Heasws said: ‘So Musaas said to him: ‘So what is this hood?’ Hela said, ‘By it Ila abduct the hearts of the children of Adamas’. So Musaas said: ‘So tell meas of the sin which, when the son of Adamas commits it, he gets captured upon it’. Hela said, ‘When his self astounds him and his deeds seem numerous and his sins seem small in his eyes’.

And heasws said: ‘Allahazwj Mighty and Majestic Said to Dawoodas: “O Dawoodas! Give glad tidings to the sinners and warn the truthful!” Heas said: ‘How do Ias give glad tidings to the sinners and warn the truthful?’ Heazwj Said: “O Dawoodas! Give glad tidings to the sinners that Iazwj Accept the repentance and Pardon the sins, and warn the truthful that they should not be self-conceited with their deeds, for there is no servant who will be linked with it for the Reckoning except that he would be destroyed!”‘.39

126- بَابُ حُبِّ الدُّنْيَا وَالْحِرْصِ عَلَيْهَا‌

Chapter 126 – Love of the world and the greed upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام؛ وَ هِشَامٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « رَأْسُ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dorost Bin Abu Mansour, from a man,

(It has been narrated) from Abu Abdullahasws and Hisham, from Abu Abdullahasws having said: ‘The head (the root) of all sins is love of the world’.40

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ حَمَّادِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا ـ أَحَدُهُمَا فِي أَوَّلِهَا، وَالْآخَرُ فِي آخِرِهَا ـ بِأَفْسَدَ فِيهَا مِنْ حُبِّ الْمَالِ وَالشَّرَفِ فِي دِينِ الْمُسْلِمِ ».

Ali, from his father, from Ibn Fazzal, from Ibn Bukeyr, from Hammad Bin Bashir who said,

‘I heard Abu Abdullahasws saying: ‘Two ferocious wolves among sheep who have separated from their shepherd, one of the two being among its front ones and the other among its back ones, are no more damaging among them than the love of the wealth and the honour (popularity) is in the Religion of the Muslim’.41

3. عَنْهُ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ لَيْسَ لَهَا رَاعٍ ـ هذَا فِي أَوَّلِهَا، وَهذَا فِي آخِرِهَا ـ بِأَسْرَعَ فِيهَا مِنْ حُبِّ الْمَالِ وَالشَّرَفِ فِي دِينِ الْمُؤْمِنِ ».

From him, from his father, from Usman Bin Isa, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Two ferocious wolves among sheep not have shepherd for them, this one among its front ones and this one among its back ones, would not be quicker among them (to devour them) than the love of the wealth and the honour (popularity) would be (devouring) in the Religion of the Momin’.42

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يَحْيَى‌ الْخَزَّازِ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الشَّيْطَانَ يُدِيرُ ابْنَ آدَمَ فِي كُلِّ شَيْ‌ءٍ، فَإِذَا أَعْيَاهُ، جَثَمَ لَهُ عِنْدَ الْمَالِ، فَأَخَذَ بِرَقَبَتِهِ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad in Yahya Al Khazzaz, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘The Satanla revolves around the children of Adamas with regards to everything. So when hela gets tired of (waiting for) him, crouches to him by the wealth, so hela seizes him by his neck’.43

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي أُسَامَةَ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ لَمْ يَتَعَزَّ بِعَزَاءِ اللهِ، تَقَطَّعَتْ نَفْسُهُ حَسَرَاتٍ عَلَى الدُّنْيَا؛ وَمَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ، كَثُرَ هَمُّهُ، وَلَمْ يَشْفِ غَيْظَهُ؛ وَمَنْ لَمْ يَرَ لِلّهِ ـ عَزَّ وَجَلَّ ـ عَلَيْهِ نِعْمَةً إِلاَّ فِي مَطْعَمٍ أَوْ مَشْرَبٍ أَوْ مَلْبَسٍ، فَقَدْ قَصَرَ عَمَلُهُ، وَدَنَا عَذَابُهُ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Nu’man, from Abu Asama Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who does not get consoled by the Consolation of Allahazwj the regret upon the world will cut off his self; and the one who purses with his vision what is in the hands of the people, his worries would be numerous and his anger would not subside; and the one who does not see the Bounties of Allahazwj Mighty and Majestic upon him, except regarding the food and the drink or clothes, so his deeds would be deficient and his Punishment has approached’.44

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ يَعْقُوبَ بْنِ يزِيدَ، عَنْ زِيَادٍ الْقَنْدِيِّ، عَنْ أَبِي وَكِيعٍ، عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ، عَنِ الْحَارِثِ الْأَعْوَرِ: عَنْ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ الدِّينَارَ وَالدِّرْهَمَ أَهْلَكَا مَنْ كَانَ قَبْلَكُمْ، وَهُمَا مُهْلِكَاكُمْ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Zayd, from Ziyad Al Qindy, from Abu Wakie, from Abu Is’haq Al Sabie, from Al Haris Al Awr,

(It has been narrated) from Amir Al-Momineenasws having said: ‘Rasool-Allahsaww said: ‘The Dinar and the Dirham both destroyed the ones who were before you, and they will both destroy you all (as well)’.45

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يَحْيَى بْنِ عُقْبَةَ الْأَزْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام: مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا مَثَلُ دُودَةِ الْقَزِّ، كُلَّمَا ازْدَادَتْ مِنَ الْقَزِّ عَلى نَفْسِهَا لَفّاً، كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتّى تَمُوتَ غَمّاً ».

وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَغْنَى الْغِنى مَنْ لَمْ يَكُنْ لِلْحِرْصِ أَسِيراً ».

وَقَالَ: « لَا تُشْعِرُوا قُلُوبَكُمُ الِاشْتِغَالَ بِمَا قَدْ فَاتَ؛ فَتَشْغَلُوا أَذْهَانَكُمْ عَنِ الِاسْتِعْدَادِ لِمَا لَمْ يَأْتِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yahya Bin Uqba Al Azdy,

(It has been narrated) from Abu Abdullahasws that’Abu Ja’farasws having said: An example of the greedy one upon the world is like an example of the silkworm. Every time it increases enveloping the silk upon itself it becomes even more remote from the exiting (from its cocoon) until it dies sadly’.

And Abu Abdullahasws said: ‘The richest of the rich is the one who does not happen to be a prisoner of the greediness’.

And heasws said: ‘Do not let your hearts be pre-occupied with what has been lost, for you will be pre-occupying your minds from the prepearation for what has not yet come’.46

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ، عَنْ مَعْمَرِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ عُبَيْدِ اللهِ، قَالَ: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللهِ ؟

قَالَ: « مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللهِ ـ عَزَّ وَجَلَّ ـ وَمَعْرِفَةِ‌ رَسُولِهِ صلى‌الله‌عليه‌وآله‌وسلم أَفْضَلَ مِنْ بُغْضِ الدُّنْيَا؛ فَإِنَّ لِذلِكَ لَشُعَباً كَثِيرَةً، وَلِلْمَعَاصِي شُعَبٌ: فَأَوَّلُ مَا عُصِيَ اللهُ بِهِ الْكِبْرُ، مَعْصِيَةُ إِبْلِيسَ حِينَ (أَبى وَاسْتَكْبَرَ وَكانَ مِنَ الْكافِرِينَ)

ثُمَّ الْحِرْصُ، وَهِيَ مَعْصِيَةُ آدَمَ وَحَوَّاءَ عليهما‌السلام حِينَ قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُمَا: (فَكُلا مِنْ حَيْثُ شِئْتُما وَلا تَقْرَبا هذِهِ الشَّجَرَةَ فَتَكُونا مِنَ الظّالِمِينَ) فَأَخَذَا مَا لَاحَاجَةَ بِهِمَا إِلَيْهِ، فَدَخَلَ ذلِكَ عَلى ذُرِّيَّتِهِمَا إِلى يَوْمِ الْقِيَامَةِ، وَذلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ.

ثُمَّ الْحَسَدُ، وَهِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ، فَقَتَلَهُ، فَتَشَعَّبَ مِنْ ذلِكَ: حُبُّ النِّسَاءِ، وَحُبُّ الدُّنْيَا، وَحُبُّ الرِّئَاسَةِ، وَحُبُّ الرَّاحَةِ، وَحُبُّ الْكَلَامِ، وَحُبُّ الْعُلُوِّ وَالثَّرْوَةِ؛ فَصِرْنَ سَبْعَ خِصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا، فَقَالَتِ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ؛ وَالدُّنْيَا دُنْيَاءَانِ: دُنْيَا بَلَاغٍ، وَدُنْيَا مَلْعُونَةٍ ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Ubeydullah who said,

‘Aliasws Bin Al-Husaynasws was asked, ‘Which of the deeds is superior in the Presence of Allahazwj?’ Heasws said: ‘There is no deed, after the recognition of Allahazwj Mighty and Majestic and recognition of Hisazwj Rasoolsaww more superior than hatred of the world. There are many branches for that, and for the disobedience, there is one branch’.

So the first of what Allahazwj was disobeyed with was the arrogance, being a disobedience of Ibleesla, where hela refused (to prostrate) and was arrogant, and hela was from the disbelievers’.

Then (it was) the greed, and it is the disobedience of Adamas and Hawwaas [7: 19] so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust. So theyas both took what there was no need to it for them both. Thus, that entered into theiras offspring up to the Day of Judgement, and that is that most of what the son of Adamas seeks is what there is no need to it for him.

Then (it was) the envy, and it is a disobedience of the sonla of Adamas where hela envied hisla brotheras, and hela killed himas. So there branched out from that, the love of women, and the love of the world, and love of the leadership, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. Thus, these came to be seven traits, and they all gathered in the love of the world.

Thus the Prophetsas and the Scholarsasws said after recognition that: ‘The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and the condemned one’.47

9. وَبِهذَا الْإِسْنَادِ، عَنِ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « فِي مُنَاجَاةِ مُوسى عليه‌السلام: يَا مُوسى، إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ، عَاقَبْتُ فِيهَا آدَمَ عِنْدَ خَطِيئَتِهِ، وَجَعَلْتُهَا مَلْعُونَةً، مَلْعُونٌ مَا فِيهَا إِلاَّ مَا كَانَ فِيهَا لِي؛ يَا مُوسى، إِنَّ عِبَادِيَ الصَّالِحِينَ زَهِدُوا فِي الدُّنْيَا بِقَدْرِ عِلْمِهِمْ، وَسَائِرَ الْخَلْقِ رَغِبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ؛ وَمَا مِنْ أَحَدٍ عَظَّمَهَا فَقَرَّتْ عَيْنَاهُ فِيهَا، وَلَمْ يُحَقِّرْهَا أَحَدٌ إِلاَّ انْتَفَعَ بِهَا ».

And by this chain, from Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullahasws having said: ‘In the Manifesto of Musaas (it was): “O Musaas! The world is a house of Punishment. Adamas was Punished during hisas error, and Iazwj Made it to be Accursed. Accursed is whatever therein except for what there was in it (performed) for Meazwj”.

O Musaas! Myazwj righteous servant are being ascetic in the world in accordance to their knowledge, and the rest of the creatures are desiring with regards to it in accordance with their ignorance; and there is no one who magnifies it (the world) and his eyes would be delighted in it, and no one would belittle it except that he would benefit from it’.48

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا ـ وَاحِدٌ فِي أَوَّلِهَا، وَهذَا فِي آخِرِهَا ـ بِأَفْسَدَ فِيهَا مِنْ حُبِّ الْمَالِ وَالشَّرَفِ فِي دِينِ الْمُسْلِمِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘Two ferocious wolves among sheep who have separated from their shepherd, one being among its front ones and one being among its back ones, are not more damaging among them than the love of the world and the fame would be regarding the Religion of the Muslim’.49

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، عَنْ عُثْمَانَ بْنِ سَعِيدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ مُهَاجِرٍ الْأَسَدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَرَّ عِيسَى بْنُ مَرْيَمَ عليه‌السلام عَلى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَطَيْرُهَا وَدَوَابُّهَا، فَقَالَ: أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلاَّ بِسَخْطَةٍ، وَلَوْ مَاتُوا مُتَفَرِّقِينَ لَتَدَافَنُوا.

فَقَالَ الْحَوَارِيُّونَ: يَا رُوحَ اللهِ وَكَلِمَتَهُ، ادْعُ اللهَ أَنْ يُحْيِيَهُمْ لَنَا، فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ؟ فَنَجْتَنِبَهَا فَدَعَا عِيسى عليه‌السلام رَبَّهُ، فَنُودِيَ مِنَ الْجَوِّ: أَنْ نَادِهِمْ، فَقَامَ عِيسى عليه‌السلام بِاللَّيْلِ عَلى شَرَفٍ مِنَ الْأَرْضِ، فَقَالَ: يَا أَهْلَ هذِهِ الْقَرْيَةِ، فَأَجَابَهُ مِنْهُمْ مُجِيبٌ: لَبَّيْكَ يَا رُوحَ اللهِ وَكَلِمَتَهُ، فَقَالَ: وَيْحَكُمْ، مَا كَانَتْ أَعْمَالُكُمْ؟ قَالَ: عِبَادَةَ الطَّاغُوتِ، وَحُبَّ الدُّنْيَا مَعَ خَوْفٍ قَلِيلٍ، وَأَمَلٍ بَعِيدٍ، وَغَفْلَةٍ فِي لَهْوٍ وَلَعِبٍ.

فَقَالَ: كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا ؟ قَالَ: كَحُبِّ الصَّبِيِّ لِأُمِّهِ، إِذَا أَقْبَلَتْ عَلَيْنَا فَرِحْنَا وَسُرِرْنَا، وَإِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَحَزِنَّا.

قَالَ: كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ؟ قَالَ: الطَّاعَةُ لِأَهْلِ الْمَعَاصِي.

قَالَ: كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ؟ قَالَ: بِتْنَا لَيْلَةً فِي عَافِيَةٍ، وَأَصْبَحْنَا فِي الْهَاوِيَةِ، فَقَالَ: وَمَا الْهَاوِيَةُ؟ فَقَالَ: سِجِّينٌ قَالَ: وَمَا سِجِّينٌ ؟ قَالَ: جِبَالٌ مِنْ جَمْرٍ تُوقَدُ عَلَيْنَا إِلى يَوْمِ الْقِيَامَةِ.

قَالَ: فَمَا قُلْتُمْ، وَمَا قِيلَ لَكُمْ؟ قَالَ: قُلْنَا: رُدَّنَا إِلَى الدُّنْيَا فَنَزْهَدَ فِيهَا، قِيلَ لَنَا: كَذَبْتُمْ قَالَ: وَيْحَكَ، كَيْفَ لَمْ يُكَلِّمْنِي غَيْرُكَ مِنْ بَيْنِهِمْ؟ قَالَ: يَا رُوحَ اللهِ، إِنَّهُمْ مُلْجَمُونَ بِلِجَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غِلَاظٍ شِدَادٍ، وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ مِنْهُمْ، فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ، فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلى شَفِيرِ جَهَنَّمَ لَا أَدْرِي أُكَبْكَبُ فِيهَا، أَمْ أَنْجُو مِنْهَا؟

فَالْتَفَتَ عِيسى عليه‌السلام إِلَى الْحَوَارِيِّينَ، فَقَالَ: يَا أَوْلِيَاءَ اللهِ، أَكْلُ الْخُبْزِ الْيَابِسِ بِالْمِلْحِ‌ الْجَرِيشِ، وَالنَّوْمُ عَلَى الْمَزَابِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَالْآخِرَةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Usman Bin Saeed, from Abdul Hameed Bin Ali Al Kufy, from Muhajir Al Asady,

(It has been narrated) from Abu Abdullahasws having said: ‘Isaas Bin Maryamas passed by a town whose inhabitants had died, along with its birds and its animals. So heas said: ‘But they did not die except by Wrath (of Allahazwj), and had they died separately, they would have buried each other’. So the disciples said, ‘O Spirit of Allahazwj and Hisazwj Word! Supplicate to Allahazwj that Heazwj should Revive them so they can inform us what their deeds were (that led them to this destruction), so that we can stay away from these’.

So Isaas supplicated to hisas Lordazwj, and there was a Call from the air: ‘Call them!’ So Isaas stood at night upon a high ground and heas said: ‘O inhabitants of this town!’ So one of them responded answering, ‘O Spirit of Allahazwj and Hisazwj Word, here I am!’ So heas said: ‘Woe be unto you all! What were your deeds?’ He said, ‘Worshipping the tyrants and love of the world along with little fear, and has long hopes and neglectfully engaged in the’ لَهْوٍ وَ لَعِبٍ’ in useless and playful activities’.

So heas said: ‘How was your love for the world?’ He said, ‘Like the love of the child for its mother. Whenever it came upon us, we were happy and joyful, and when it was distant from us, we cried and grieved. Heas said: ‘How was your worship for the tyrants?’ He said, ‘The obedience to the disobedient ones’. Heas said: ‘How was your end of your affairs?’ He said, ‘We slept at night in good health and we woke up in the morning in the Abyss’. So heas said: ‘And what is the Abyss?’ So he said, ‘A prison’ Heas said: ‘And what is the prison?’ He said, ‘A mountain of burning coal inflamed upon us up to the Day of Judgment’.

Heas said: ‘So what did you all say and what was said to you?’ He said, ‘We said, ‘Return us to the world and we would be ascetic therein’. It was said to us, ‘You are all lying’. Heas said: ‘How come there did not speak to meas anyone apart from you, in among them?’ He said, ‘O Spirit of Allahazwj! They are being reined by the rein of Fire at the hands of intensely harsh Angels, and I was among them and did not happen to be from them. So when the Punishment descended, I was generalised with them, and I was attached to a branch upon the edge of Hell, not knowing whether I would be plunging into it or whether I would be Rescued from it’.

So Isaas turned towards the disciples and heas said: ‘O friends of Allahazwj! Eating the dry bread with the crushed salt, and sleeping upon the garbage is much better for the well-being in the world and the Hereafter’.50

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا فَتَحَ اللهُ عَلى عَبْدٍ بَاباً مِنْ أَمْرِ الدُّنْيَا إِلاَّ فَتَحَ اللهُ عَلَيْهِ مِنَ الْحِرْصِ مِثْلَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj does not Open upon a servant, a door from the matters of the world except Allahazwj Opens upon him, from the greed, the like of it’.51

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ عِيسَى بْنُ مَرْيَمَ صَلَوَاتُ اللهِ عَلَيْهِ: تَعْمَلُونَ لِلدُّنْيَا وَأَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ، وَلَاتَعْمَلُونَ لِلْآخِرَةِ وَأَنْتُمْ لَاتُرْزَقُونَ فِيهَا إِلاَّ بِالْعَمَلِ، وَيْلَكُمْ عُلَمَاءَ سَوْءٍ، الْأَجْرَ تَأْخُذُونَ، وَالْعَمَلَ تُضَيِّعُونَ، يُوشِكُ رَبُّ الْعَمَلِ أَنْ يُقْبَلَ عَمَلُهُ، وَيُوشِكُ أَنْ يُخْرَجُوا مِنْ ضِيقِ الدُّنْيَا إِلى ظُلْمَةِ الْقَبْرِ، كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلى آخِرَتِهِ وَهُوَ مُقْبِلٌ عَلى دُنْيَاهُ، وَمَا يَضُرُّهُ أَحَبُّ إِلَيْهِ مِمَّا يَنْفَعُهُ؟! ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullahasws having said: ‘Isaas Bin Maryamas said: ‘You are working for the world although you are being Graced therein without (having to perform) a deed, and your are not working for the Hereafter although you will not be Graced therein except with (the performance of) the deeds. Woe be unto you evil scholars! You are taking the recompense and wasting the deeds?

He is on the verge. Perhaps Heazwj would Accept his deed, and he is on the verge of exiting from the narrowness of the world to the darkness of the grave. How can one be of the learned who is on his way to the next life while he is holding to the world and what is harmful to him is more beloved to him than what is beneficial to him?’.52

14. عَنْهُ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ـ فِيمَا أَعْلَمُ ـ عَنْ أَبِي عَلِيٍّ الْحَذَّاءِ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ: إِذَا لَمْ يُهِمَّهُ إِلاَّ بَطْنُهُ وَفَرْجُهُ ».

From him, from Muhammad Bin Amro regarding what I know, from Abu Ali Al Haza’a, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘The furthest what the servant can be from Allahazwj Mighty and Majestic is when he is not worried except for his belly and his private part’.53

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ وَعَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَصْبَحَ وَأَمْسى وَالدُّنْيَا أَكْبَرُ هَمِّهِ، جَعَلَ اللهُ تَعَالَى الْفَقْرَ بَيْنَ عَيْنَيْهِ، وَشَتَّتَ أَمْرَهُ، وَلَمْ يَنَلْ مِنَ الدُّنْيَا إِلاَّ مَا قُسِمَ لَهُ؛ وَمَنْ أَصْبَحَ وَأَمْسى وَالْآخِرَةُ أَكْبَرُ هَمِّهِ، جَعَلَ اللهُ الْغِنى فِي قَلْبِهِ، وَجَمَعَ لَهُ أَمْرَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan and Abdul Aziz Al Abdy, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The one is such during the morning and evening that the world is his greatest worry, Allahazwj the Exalted would Make the poverty to be in front of his eyes, and Scatter his affairs, and he would not attain from the world except for what Allahazwj has Apportioned for him; but the one, during morning and evening is such that the Hereafter is the greatest of his worries, Allahazwj would Make the richness to be in his heart, and Gather his affairs for him’.54

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ سِنَانٍ، عَنْ حَفْصِ بْنِ قُرْطٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ كَثُرَ اشْتِبَاكُهُ بِالدُّنْيَا، كَانَ أَشَدَّ لِحَسْرَتِهِ عِنْدَ فِرَاقِهَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Sinan, from Hafs Bin Qurt,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is more engaged with the world, his regret would be more intense during its separation’ (from the world at death).55

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثِ خِصَالٍ: هَمٍّ لَايَفْنى، وَأَمَلٍ لَايُدْرَكُ، وَرَجَاءٍ لَايُنَالُ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

‘I heard Abu Abdullahasws saying: ‘The one who attaches his heart with the world, his heart would be attached with three traits – Worries which will not end, and work which will not be realised (completed), and the hopes which will not fulfil for him’.56

127- بَابُ الطَّمَعِ‌

Chapter 127 – The Greed

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَغْبَةٌ تُذِلُّهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hassan, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘How ugly it would be with the Momin if there happens to be a desire for him which disgraces him’.57

2. عَنْهُ، عَنْ أَبِيهِ: عَمَّنْ ذَكَرَهُ بَلَغَ بِهِ أَبَا جَعْفَرٍ عليه‌السلام، قَالَ: « بِئْسَ الْعَبْدُ عَبْدٌ لَهُ طَمَعٌ يَقُودُهُ، وَبِئْسَ الْعَبْدُ عَبْدٌ لَهُ رَغْبَةٌ تُذِلُّهُ ».

From him, from his father, from the one who mentioned it to whom it reached,

(It has been narrated) from Abu Ja’farasws: ‘The worst servant is a servant for whom there is greed driving him, and so also the is a servant for whom there is a desire disgracing him’.58

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: « رَأَيْتُ الْخَيْرَ كُلَّهُ قَدِ اجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Abdul Razzaq, from Ma’mar, from Al Zuhry who said,

‘Aliasws Bin Al-Husaynasws said: ‘Iasws see that the goodness, all of it has gathered in the cutting off of the greed from what is in the hands of the people’.59

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ، عَنْ مُوسَى بْنِ سَلاَّمٍ، عَنْ سَعْدَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا الَّذِي يُثْبِتُ الْإِيمَانَ فِي الْعَبْدِ؟ قَالَ: « الْوَرَعُ ». وَالَّذِي يُخْرِجُهُ مِنْهُ؟ قَالَ: « الطَّمَعُ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of our companions, from Ali Bin Suleyman Bin Rusheyd, from Musa Bin Sallam, from Sa’dan,

(It has been narrated) from Abu Abdullahasws, ‘I said to himasws, ‘What is that which builds the Emān in the servant?’ Heasws said: ‘The piety’ (restraint from the worldly attractions). (The narrator said), ‘And what is that which exits him from it (the Emān)?’ Heasws said: ‘The greed’.60

128- بَابُ الْخُرْقِ‌

Chapter 128 – The Harshness (Awkwardness of Manners)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَمَّنْ حَدَّثَهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمنِ بْنِ أَبِي لَيْلى: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قُسِمَ لَهُ الْخُرْقُ، حُجِبَ عَنْهُ الْإِيمَانُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from the one who narrated it, from Muhammad Bin Abdul Rahman Bin Abu Layli,

(It has been narrated) from Abu Ja’farasws having said: ‘Whoever has a share of harshness (in his behaviour), the Emān is separated from him’.61

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَوْ كَانَ الْخُرْقُ خَلْقاً يُرى، مَا كَانَ شَيْ‌ءٌ مِمَّا خَلَقَ اللهُ أَقْبَحَ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws that’Rasool-Allahsaww said: ‘Had the harshness being a visible creature, there would not have been anything from what Allahazwj has Created, uglier than it’.62

129- بَابُ سُوءِ الْخُلُقِ‌

Chapter 129 – The Evil Manners

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْعَمَلَ، كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The evil mannerism is a spoiler of the deed just as the vinegar spoils the honey’.63

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَبَى اللهُ ـ عَزَّ وَجَلَّ ـ لِصَاحِبِ الْخُلُقِ السَّيِّئِ بِالتَّوْبَةِ، قِيلَ: وَكَيْفَ ذَاكَ يَا رَسُولَ اللهِ؟ قَالَ: لِأَنَّهُ إِذَا تَابَ مِنْ ذَنْبٍ، وَقَعَ فِي ذَنْبٍ أَعْظَمَ مِنْهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘Allahazwj Mighty and Majestic Refuses (to Accept) the repentance of the one of the evil manners with the repentance’. It was said, ‘And how is that so, O Rasool-Allahsaww?’ Hesaww said: ‘Because, when he repents from a sin, he falls into a sin more grievous than it’.64

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْإِيمَانَ، كَمَا يُفْسِدُ الْخَلُّ‌ الْعَسَلَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail bin Mihran, from Sayf Bin Ameyra, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The evil mannerism is a spoiler of the Emān just as the vinegar spoils the honey’.65

4. عَنْهُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ، عَنِ الْحُسَيْنِ بْنِ مِهْرَانَ، عَنْ إِسْحَاقَ بْنِ غَالِبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَاءَ خُلُقُهُ، عَذَّبَ نَفْسَهُ ».

From him, from Muhammad Bin Ismail Bin Bazie, from Abdullah Bin Usman, from Al Husayn Bin Mihran, from Is’haq Bin Ghalib,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who worsens his manners, punishes his own self’.66

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ يَحْيَى بْنِ عَمْرٍو، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى بَعْضِ أَنْبِيَائِهِ: الْخُلُقُ السَّيِّئُ يُفْسِدُ الْعَمَلَ، كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yahya Bin Amro, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘Allahazwj Mighty and Majestic Revealed unto one of Hisazwj Prophetsas: “The evil mannerism spoils the deed just as the vinegar spoils the honey”‘.67

130- بَابُ السَّفَهِ‌

Chater 130 – The Foolishness

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ السَّفَهَ خُلُقُ لَئِيمٍ، يَسْتَطِيلُ عَلى مَنْ هُوَ دُونَهُ، وَيَخْضَعُ لِمَنْ هُوَ فَوْقَهُ ».

A number of our companions, from Ahmad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Gurra,

(It has been narrated) from Abu Abdullahasws having said: ‘The foolishness is a lowly mannerism. He would extend (himself) upon the one who is below him, and he would succumb to the one who is above him’.68

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي الْمَغْرَاءِ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَسْفَهُوا؛ فَإِنَّ أَئِمَّتَكُمْ لَيْسُوا بِسُفَهَاءَ ».

وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ كَافَأَ السَّفِيهَ بِالسَّفَهِ، فَقَدْ رَضِيَ بِمَا أَتى إِلَيْهِ حَيْثُ احْتَذى مِثَالَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions, from Abu Al Magra, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not be foolish for your Imamsasws were not foolish ones’.

And Abu Abdullahasws said: ‘The one who matches the foolishness with the foolishness, so he has been pleased with what came to him when he behaved similar to him’.69

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام فِي رَجُلَيْنِ يَتَسَابَّانِ، فَقَالَ: « الْبَادِئُ مِنْهُمَا أَظْلَمُ، وَوِزْرُهُ وَوِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَتَعَدَّ الْمَظْلُومُ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan Musaasws regarding two men insulting (each other). So heasws said: ‘The initiator is more unjust from the two, and his burden (of sin) and the burden of his companion would be upon him for as long as the oppressed one does not transgress’.70

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عِيصِ بْنِ الْقَاسِمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَبْغَضَ خَلْقِ اللهِ عَبْدٌ اتَّقَى النَّاسُ لِسَانَهُ ».

A number of our companions, from Sahl Bin Ziiyad, from Safwan, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullahasws having said: ‘The most hateful of the creatures of Allahazwj is a servant who, the people fear his tongue’.71

131- بَابُ الْبَذَاءِ

Chapter 131 – The Obscenities

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنْ عَلَامَاتِ شِرْكِ الشَّيْطَانِ ـ الَّذِي لَايُشَكُّ فِيهِ ـ أَنْ يَكُونَ فَحَّاشاً لَايُبَالِي مَا قَالَ، وَلَامَا قِيلَ فِيهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘From the signs of association of the Satanla in which there is no doubt is the one would become immoral, not caring what he says nor what is said regarding him’.72

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا رَأَيْتُمُ الرَّجُلَ لَايُبَالِي مَا قَالَ، وَلَامَا قِيلَ لَهُ، فَإِنَّهُ لِغَيَّةٍ أَوْ شِرْكِ شَيْطَانٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Whenever you see the man who does not care what he says nor what is said for him, so he is either a straying one of an associate of Satanla’.73

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ سُلَيْمِ بْنِ قَيْسٍ: عَنْ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ حَرَّمَ الْجَنَّةَ عَلى كُلِّ فَحَّاشٍ بَذِي‌ءٍ، قَلِيلِ الْحَيَاءِ، لَايُبَالِي مَا قَالَ، وَلَامَا قِيلَ لَهُ ؛ فَإِنَّكَ إِنْ فَتَّشْتَهُ لَمْ تَجِدْهُ إِلاَّ لِغَيَّةٍ أَوْ شِرْكِ شَيْطَانٍ فَقِيلَ: يَا رَسُولَ اللهِ، وَفِي النَّاسِ شِرْكُ شَيْطَانٍ؟ فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَمَا‌ تَقْرَأُ قَوْلَ اللهِ عَزَّ وَجَلَّ: (وَشارِكْهُمْ فِي الْأَمْوالِ وَالْأَوْلادِ) ؟ » قَالَ: وَسَأَلَ رَجُلٌ فَقِيهاً: هَلْ فِي النَّاسِ مَنْ لَايُبَالِي مَا قِيلَ لَهُ؟ قَالَ: « مَنْ تَعَرَّضَ لِلنَّاسِ يَشْتِمُهُمْ وَهُوَ يَعْلَمُ أَنَّهُمْ لَايَتْرُكُونَهُ، فَذلِكَ الَّذِي لَا يُبَالِي مَا قَالَ، وَلَامَا قِيلَ فِيهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

(It has been narrated) from Amir Al-Momineenasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj has Prohibited the Paradise upon every immoral one, obscene one, little of shame, nor caring what he says nor what is said for him, If you inquire, you will not find him to be except as a strayed one or an associate of the Satanla’.

So it was said, ‘O Rasool-Allahsaww, and among the people are associates of Satanla?’ So Rasool-Allahsaww said: ‘Have you not read the Words of Allahazwj Mighty and Majestic [17: 64] and shares with them in wealth and the children?’

He (the narrator) said, ‘And a man asked a Scholarasws, ‘Is there among the people, the one who does not care what is said for him?’ Heasws said: ‘The one who exposes the obscenities to the people and he knows that they would not be leaving him. So that is the one who does not care what he says and what is said regarding him’.74

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي جَمِيلَةَ يَرْفَعُهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ يُبْغِضُ الْفَاحِشَ الْمُتَفَحِّشَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Jameela, raising it,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Hates the obscene immoral one’.75

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ‌ عَمْرِو بْنِ نُعْمَانَ الْجُعْفِيِّ، قَالَ: كَانَ لِأَبِي عَبْدِ اللهِ عليه‌السلام صَدِيقٌ لَايَكَادُ يُفَارِقُهُ إِذَا ذَهَبَ مَكَاناً، فَبَيْنَمَا هُوَ يَمْشِي مَعَهُ فِي الْحَذَّائِينَ، وَمَعَهُ غُلَامٌ لَهُ سِنْدِيٌّ يَمْشِي خَلْفَهُمَا، إِذَا الْتَفَتَ الرَّجُلُ يُرِيدُ غُلَامَهُ ـ ثَلَاثَ مَرَّاتٍ ـ فَلَمْ يَرَهُ، فَلَمَّا نَظَرَ فِي الرَّابِعَةِ، قَالَ: يَا ابْنَ الْفَاعِلَةِ، أَيْنَ كُنْتَ؟ قَالَ: فَرَفَعَ أَبُو عَبْدِ اللهِ عليه‌السلام يَدَهُ، فَصَكَّ بِهَا جَبْهَةَ نَفْسِهِ، ثُمَّ قَالَ: « سُبْحَانَ اللهِ! تَقْذِفُ أُمَّهُ؟! قَدْ كُنْتُ أَرى أَنَّ لَكَ وَرَعاً، فَإِذاً لَيْسَ لَكَ وَرَعٌ ». فَقَالَ: جُعِلْتُ فِدَاكَ، إِنَّ أُمَّهُ سِنْدِيَّةٌ مُشْرِكَةٌ، فَقَالَ: « أَمَا عَلِمْتَ أَنَّ لِكُلِّ أُمَّةٍ نِكَاحاً؟ تَنَحَّ عَنِّي » قَالَ: فَمَا رَأَيْتُهُ يَمْشِي مَعَهُ حَتّى فَرَّقَ الْمَوْتُ بَيْنَهُمَا.

وَفِي رِوَايَةٍ أُخْرى: « إِنَّ لِكُلِّ أُمَّةٍ نِكَاحاً يَحْتَجِزُونَ بِهِ مِنَ الزِّنى ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Nazar, from Amro Bin Nu’man Al Ju’fy who said,

‘There used to be a friend for Abu Abdullahasws who was almost never separate from himasws whenever heasws went to a place. So while he was walking with himasws among the shoemakers, and with him was a Sindy slave of his walking behind him, when the man turned around intending his slave, three times, but did not see him. So when he looked during the fourth (time), he said, ‘O son of the adulteress! Where were you?’

He (the narrator) said, ‘So Abu Abdullahasws raised hisasws hand and hit hisasws own forehead with it, then said: ‘Glory be to Allahazwj! You slander his mother, and Iasws used to view the piety being for you, but there is no piety for you’. So he said, ‘May I be sacrificed for youasws! His mother was a Sindy woman, a Polytheist’. So heasws said: ‘But don’t you know that for every community there is a (form of) marriage? Stay away from measws’.

He (the narrator) said: ‘So I did not see himasws walking with him until the death separated the two of them’.

And in another report, ‘(Heasws said): ‘For every community there is a (form of) marriage by which they are being withheld from the adultery’.76

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ الْفُحْشَ لَوْ كَانَ مِثَالاً، لَكَانَ مِثَالَ سَوْءٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘If the immorality had a resemblance, its resemblance would be evil’.77

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ، فَدَعَا اللهَ أَنْ يَرْزُقَهُ غُلَاماً ـ ثَلَاثَ سِنِينَ ـ فَلَمَّا رَأى أَنَّ اللهَ لَايُجِيبُهُ، قَالَ: يَا رَبِّ، أَبَعِيدٌ أَنَا مِنْكَ، فَلَا تَسْمَعُنِي، أَمْ قَرِيبٌ أَنْتَ مِنِّي، فَلَا تُجِيبُنِي؟ » قَالَ: « فَأَتَاهُ آتٍ فِي مَنَامِهِ، فَقَالَ: إِنَّكَ تَدْعُو اللهَ ـ عَزَّ وَجَلَّ ـ مُنْذُ ثَلَاثِ سِنِينَ بِلِسَانٍ بَذِي‌ءٍ، وَقَلْبٍ عَاتٍ غَيْرِ تَقِيٍّ، وَنِيَّةٍ غَيْرِ صَادِقَةٍ، فَاقْلَعْ عَنْ بَذَائِكَ، وَلْيَتَّقِ اللهَ قَلْبُكَ، وَلْتَحْسُنْ نِيَّتُكَ ». قَالَ: « فَفَعَلَ الرَّجُلُ ذلِكَ، ثُمَّ دَعَا اللهَ، فَوُلِدَ لَهُ غُلَامٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘There was a man among the Children of Israel who supplicated to Allahazwj for three years that Heazwj should Grace him with a son. So when he saw that Allahazwj is not Answering him, said, ‘O Lordazwj! Am I so remote from Youazwj, so Youazwj are not Hearing me, or are Youazwj close to me, but Youazwj are not Answering me?’

Heasws said: ‘So a comer came to him in his dream and he said, ‘You have been supplicating to Allahazwj Mighty and Majestic since the last three years by an obscene tongue and an arrogant heart, nor fearful, and an intention without sincerity. So remove yourself from your obscenities, and fear Allahazwj in your heart, and improve your intention’.

Heasws said: ‘So the man did that, then supplicated to Allahazwj, and a son was born unto him’.78

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ مِنْ شَرِّ عِبَادِ اللهِ مَنْ‌ تُكْرَهُ مُجَالَسَتُهُ لِفُحْشِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘From the most evil of the servants of Allahazwj is the one who is disliked being seated with due to his immoralities (obscenities)’.79

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْبَذَاءُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

(It has been narrated) from Abu Abdullahasws having said: ‘The obscenities is from the disloyalties, and the disloyal one would be in the Fire’.80

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَسَنِ الصَّيْقَلِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الْفُحْشَ وَالْبَذَاءَ وَالسَّلَاطَةَ مِنَ النِّفَاقِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan al Sayqal who said,

‘Abu Abdullahasws said: ‘The immorality, and the obscenity, and the insolence are from the hypocrisy’.81

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ يُبْغِضُ الْفَاحِشَ الْبَذِي‌ءَ، وَالسَّائِلَ الْمُلْحِفَ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Hates the immoral one, the obscene one, and the insistent beggar’.82

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِعَائِشَةَ: يَا عَائِشَةُ، إِنَّ الْفُحْشَ لَوْ كَانَ مُمَثَّلاً، لَكَانَ مِثَالَ سَوْءٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said to Ayesha: ‘O Ayesha! The immorality, had there been an image for it, is would be an evil image’.83

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ رِجَالِهِ، قَالَ: قَالَ: « مَنْ فَحُشَ عَلى أَخِيهِ الْمُسْلِمِ، نَزَعَ اللهُ مِنْهُ بَرَكَةَ رِزْقِهِ، وَوَكَلَهُ إِلى نَفْسِهِ، وَأَفْسَدَ عَلَيْهِ مَعِيشَتَهُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from one of his men who said,

‘The one who is obscene upon his Muslim brother, Allahazwj would Remove the Blessings of his sustenance from him, and Allocate him to his own self, and Spoil his life upon him’.84

14. عَنْهُ، عَنْ مُعَلًّى، عَنْ أَحْمَدَ بْنِ غَسَّانَ، عَنْ سَمَاعَةَ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لِي ـ مُبْتَدِئاً: « يَا سَمَاعَةُ، مَا هذَا الَّذِي كَانَ بَيْنَكَ وَبَيْنَ جَمَّالِكَ ؟ إِيَّاكَ أَنْ تَكُونَ فَحَّاشاً، أَوْ صَخَّاباً، أَوْ لَعَّاناً ». فَقُلْتُ: وَاللهِ، لَقَدْ كَانَ ذلِكَ أَنَّهُ ظَلَمَنِي، فَقَالَ: « إِنْ كَانَ ظَلَمَكَ، لَقَدْ أَرْبَيْتَ عَلَيْهِ ؛ إِنَّ هذَا لَيْسَ مِنْ فِعَالِي، وَلَاآمُرُ بِهِ شِيعَتِي، اسْتَغْفِرْ رَبَّكَ وَلَا تَعُدْ » قُلْتُ: أَسْتَغْفِرُ اللهَ، وَلَاأَعُودُ.

From him, from Moalla, from Ahmad Bin Gassan, from Sama’at who said,

‘I went over to Abu Abdullahasws, so heasws said to me initiating: O Sama’at! What is this which is between you and your camelier?’ Beware of becoming immoral, or vociferous, or cursing!’ So I said, ‘By Allahazwj! That was so because he had been unjust to me’. So heasws said: ‘If he has been unjust to you, so you have profited upon him. This is not from myasws deeds nor do Iasws order myasws Shias with it. Seek Forgiveness of your Lordazwj and do not repeat’. I said, ‘I seek Forgiveness of Allahazwj and I shall not repeat’’.85

132- بَابُ مَنْ يُتَّقى شَرُّهُ‌

Chapter 132 – The one whose evil is feared

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم بَيْنَا هُوَ ذَاتَ يَوْمٍ عِنْدَ عَائِشَةَ إِذَا اسْتَأْذَنَ عَلَيْهِ رَجُلٌ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: بِئْسَ أَخُو الْعَشِيرَةِ، فَقَامَتْ عَائِشَةُ، فَدَخَلَتِ الْبَيْتَ، وَأَذِنَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِلرَّجُلِ، فَلَمَّا دَخَلَ أَقْبَلَ عَلَيْهِ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِوَجْهِهِ، وَبِشْرُهُ إِلَيْهِ يُحَدِّثُهُ، حَتّى إِذَا فَرَغَ وَخَرَجَ مِنْ عِنْدِهِ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ، بَيْنَا أَنْتَ تَذْكُرُ هذَا الرَّجُلَ بِمَا ذَكَرْتَهُ بِهِ إِذْ أَقْبَلْتَ عَلَيْهِ بِوَجْهِكَ وَبِشْرِكَ؟ فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عِنْدَ ذلِكَ: إِنَّ مِنْ شَرِّ عِبَادِ اللهِ مَنْ تُكْرَهُ مُجَالَسَتُهُ لِفُحْشِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘One day while the Prophetsaww was with Ayesha, a man sought permission to see himsaww. So Rasool-Allahsaww said: ‘The worst brother of the clan’. So she entered into the house and Rasool-Allahsaww gave permission to the man. So when he entered, hesaww turned towards him with hissaww face and was cheerful to him, discussing with him until when he finished and went out from hissaww presence, Ayesha said, ‘O Rasool-Allahsaww! While yousaww mentioned this man what yousaww mentioned with, then yousaww turned towards him with yoursaww face and were cheerful?’ So Rasool-Allahsaww said during that: ‘From the most evil of the servants of Allahazwj is the one whose sitting is disliked due to his obscenities’.86

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: شَرُّ النَّاسِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The most evil of the people in the Presence of Allahazwj on the Day of Judgment will be those who were honoured (in the world) out of fear of their evil’.87

3. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ خَافَ النَّاسُ لِسَانَهُ، فَهُوَ فِي النَّارِ ».

From him, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘The one whom the people fear his tongue, so he would be in the Fire’.88

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي حَمْزَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « شَرُّ النَّاسِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Hamza, from Jabir Bin Abdullah having said:

‘Rasool-Allahsaww said: ‘The most evil of the people on the Day of Judgment will be those who were being honoured (in the world) out of fear of their evil’.89

133- بَابُ الْبَغْيِ‌

Chapter 133 –The Transgression

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ أَعْجَلَ الشَّرِّ عُقُوبَةً الْبَغْيُ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The quickest of the Punishment of the evil, is for the transgression’.90

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَقُولُ إِبْلِيسُ لِجُنُودِهِ: أَلْقُوا بَيْنَهُمُ الْحَسَدَ وَالْبَغْيَ ؛ فَإِنَّهُمَا يَعْدِلَانِ عِنْدَ اللهِ الشِّرْكَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Ibleesla is saying to hisla army, ‘Cast the envy and the transgression to be between them (the people), for both of these equate to the association (Shirk) in the Presence of Allahazwj’.91

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مِسْمَعٍ أَبِي سَيَّارٍ: أَنَّ أَبَا عَبْدِ اللهِ عليه‌السلام كَتَبَ إِلَيْهِ فِي كِتَابٍ: « انْظُرْ أَنْ لَاتَكَلَّمَنَّ بِكَلِمَةِ بَغْيٍ أَبَداً وَإِنْ أَعْجَبَتْكَ نَفْسَكَ وَعَشِيرَتَكَ ».

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Misma’a Abu Sayyar that Abu Abdullahasws wrote to him in a letter: ‘Look (be careful) that you do not speak with a transgressing word, ever, and even if it astounds yourself and your clan’.92

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ وَيَعْقُوبَ السَّرَّاجِ جَمِيعاً: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: أَيُّهَا النَّاسُ، إِنَّ الْبَغْيَ يَقُودُ‌ أَصْحَابَهُ إِلَى النَّارِ، وَإِنَّ أَوَّلَ مَنْ بَغى عَلَى اللهِ عَنَاقُ بِنْتُ آدَمَ، فَأَوَّلُ قَتِيلٍ قَتَلَهُ اللهُ عَنَاقُ، وَكَانَ مَجْلِسُهَا جَرِيباً فِي جَرِيبٍ، وَكَانَ لَهَا عِشْرُونَ إِصْبَعاً فِي كُلِّ إِصْبَعٍ ظُفُرَانِ مِثْلُ الْمِنْجَلَيْنِ، فَسَلَّطَ اللهُ عَلَيْهَا أَسَداً كَالْفِيلِ، وَذِئْباً كَالْبَعِيرِ، وَنَسْراً مِثْلَ الْبَغْلِ، فَقَتَلْنَهَا وَقَدْ قَتَلَ اللهُ الْجَبَابِرَةَ عَلى أَفْضَلِ أَحْوَالِهِمْ وَآمَنِ مَا كَانُوا ».

Ali, from his father, from Ibn Mahboub, from Ibn Raib and Yaqoub Al Sarraj, altogether,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘O you people! The transgressor will be guiding his companions to the Fire, and that the first one who trasngressed against Allahazwj was Anaaq daughter of Adamas. Thus, the first one whom Allahazwj Killed was Anaaq; and when sitting she would occupy one acre. and she had twenty fingers for her, in every finger there being two nails similar to a scythe. So Allahazwj Made a lion like (the size of the elephant, and a wolf like (the size of a) camel, and an eagle like (the size of the) mule to kill her. So they killed her, and Allahazwj has Killed the tyrants upon the best of their states, and (when they were) as safe as they could have been’.93

134- بَابُ الْفَخْرِ وَالْكِبْرِ‌

Chapter 134 – The Pride and the Arrogance

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: « عَجَباً لِلْمُتَكَبِّرِ الْفَخُورِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً، ثُمَّ هُوَ غَداً جِيفَةٌ ».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Hamza Al Sumaly who said,

‘Aliasws Bin Al-Husaynasws having said: ‘Iasws wonder at the arrogant one, the proud one, the one who was a seed yesterday, then tomorrow he would be a carcass’.94

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: آفَةُ الْحَسَبِ الِافْتِخَارُ وَالْعُجْبُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The calamity of the lineage is the pride and the self-important’.95

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَانٍ، عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَنَا عُقْبَةُ بْنُ بَشِيرٍ الْأَسَدِيُّ، وَأَنَا فِي الْحَسَبِ الضَّخْمِ مِنْ قَوْمِي، قَالَ: فَقَالَ: « مَا تَمُنُّ عَلَيْنَا بِحَسَبِكَ؟ إِنَّ اللهَ رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ وَضِيعاً إِذَا كَانَ مُؤْمِناً، وَوَضَعَ بِالْكُفْرِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ شَرِيفاً إِذَا كَانَ‌ كَافِراً ؛ فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلى أَحَدٍ إِلاَّ بِالتَّقْوى ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan, from Uqba Bin Bashir Al Asady who said,

‘I said to Abu Ja’farasws, ‘I am Uqba Bin Bashir Al-Asady and I am in the marvellous lineage from my people’. So heasws said: ‘There is no wish for usasws with your lineage. Allahazwj Raised by the Emān the ones whom the people had named as ignoble, when he was a Momin; and Heazwj Ignobled by the disbelief the one whom the people had named as noble, when he was a disbeliever. So there is no merit for anyone upon anyone except by the piety’.96

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عِيسَى بْنِ الضَّحَّاكِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « عَجَباً لِلْمُخْتَالِ الْفَخُورِ، وَإِنَّمَا خُلِقَ مِنْ نُطْفَةٍ، ثُمَّ يَعُودُ جِيفَةً، وَهُوَ فِيمَا بَيْنَ ذلِكَ لَايَدْرِي مَا يُصْنَعُ بِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Isa Bin Al Zahhak who said,

‘Abu Ja’farasws said: ‘Iasws wonder at the boastful, the proud, and rather he was Created from a seed, then he would return to be a carcass, and he is, during what is between that, not knowing what would be done with him’.97

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ، أَنَا فُلَانُ بْنُ فُلَانٍ ـ حَتّى عَدَّ تِسْعَةً ـ فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَمَا إِنَّكَ عَاشِرُهُمْ فِي النَّارِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to Rasool-Allahsaww and he said, ‘O Rasool-Allahsaww! I am so and so, son of so and so’, to the extent that he counted nine (forefathers). So Rasool-Allahsaww said to him: ‘But you are the tenth of them to be in the Fire’.98

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: آفَةُ الْحَسَبِ الِافْتِخَارُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘A Calamity of the lineage, is the pride’.99

135- بَابُ الْقَسْوَةِ‌

Chapter 135 – The Ruthlessness (Hardheatedness)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَلِيِّ بْنِ عِيسى، رَفَعَهُ، قَالَ: « فِيمَا نَاجَى اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مُوسى عليه‌السلام: يَا مُوسى، لَاتُطَوِّلْ فِي الدُّنْيَا أَمَلَكَ ؛ فَيَقْسُوَ قَلْبُكَ، وَالْقَاسِي الْقَلْبِ مِنِّي بَعِيدٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, from Ali Bin Isa, raising it,

‘Heasws said: ‘Among what Allahazwj Mighty and Majestic Whispered to Musaas with, was: “O Musaas! Do not have lengthy expectancies in the world for it would harden your heart, and the one of a cruel heart is remote from Meazwj”‘.100

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ حَفْصٍ، عَنْ إِسْمَاعِيلَ بْنِ دُبَيْسٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا خَلَقَ اللهُ الْعَبْدَ فِي أَصْلِ الْخِلْقَةِ كَافِراً، لَمْ يَمُتْ‌ حَتّى يُحَبِّبَ اللهُ إِلَيْهِ الشَّرَّ، فَيَقْرُبَ مِنْهُ، فَابْتَلَاهُ بِالْكِبْرِ وَالْجَبْرِيَّةِ، فَقَسَا قَلْبُهُ، وَسَاءَ خُلُقُهُ، وَغَلُظَ وَجْهُهُ، وَظَهَرَ فُحْشُهُ، وَقَلَّ حَيَاؤُهُ، وَكَشَفَ اللهُ سِتْرَهُ، وَرَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا، ثُمَّ رَكِبَ مَعَاصِيَ اللهِ، وَأَبْغَضَ طَاعَتَهُ، وَوَثَبَ عَلَى النَّاسِ، لَايَشْبَعُ مِنَ الْخُصُومَاتِ ؛ فَاسْأَلُوا اللهَ الْعَافِيَةَ وَاطْلُبُوهَا مِنْهُ ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Hafs, from Ismail Bin Dubeys, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘When Allahazwj Creates the servant in the origin of the creation as a disbeliever, he will not die until Allahazwj Causes him to love the evil, so he goes near it. Thus, Heazwj Tests him with the arrogance and the tyranny, so his heart becomes ruthless, and his mannerisms become evil, and his face becomes harsh, and he manifests his immoralities, and his shame becomes little, and Allahazwj Uncovers his veil, and he indulges in the Prohibitions, and he is not removed from it.

Then he indulges in disobeying Allahazwj and hates being obedient to him, and leaps upon the people not satiating from the disputes. Thus, you must ask Allahazwj to Grant you health and seek it from Himazwj’.101

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَمَّتَانِ: لَمَّةٌ مِنَ الشَّيْطَانِ، وَلَمَّةٌ مِنَ الْمَلَكِ ؛ فَلَمَّةُ الْمَلَكِ الرِّقَّةُ وَالْفَهْمُ، وَلَمَّةُ الشَّيْطَانِ السَّهْوُ وَالْقَسْوَةُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘There are two slaps – a slap from the Satanla and a slap from the Angel. So the slap of the Angel is the tenderness and the understanding, and a slap of the Satanla is the forgetfulness and the ruthlessness’.102

136- بَابُ الظُّلْمِ‌

Chapter 136 – The Injustice

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الظُّلْمُ ثَلَاثَةٌ: ظُلْمٌ يَغْفِرُهُ اللهُ، وَظُلْمٌ لَايَغْفِرُهُ اللهُ، وَظُلْمٌ لَايَدَعُهُ اللهُ ؛ فَأَمَّا الظُّلْمُ الَّذِي لَايَغْفِرُهُ، فَالشِّرْكُ ؛ وَأَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ، فَظُلْمُ الرَّجُلِ نَفْسَهُ فِيمَا بَيْنَهُ وَبَيْنَ اللهِ ؛ وَأَمَّا الظُّلْمُ الَّذِي لَايَدَعُهُ، فَالْمُدَايَنَةُ بَيْنَ‌ الْعِبَادِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Al Mufazzal Bin Salih, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja’farasws having said: ‘The injustices are three – An injustice which Allahazwj Forgives, and an injustice which Allahazwj does not Forgive, and an injustice which Allahazwj does not Leave (Unpunished). So, as for the injustice which Heazwj does not Forgive, so it is the association (Shirk); and as for the injustice which Heazwj does Forgive, so it is the injustice of the man to himself (sin) in what is between him and Allahazwj; and as for the injustice which Heazwj does not Leave (Unpunished), so it is the claims between the servants’.103

2. عَنْهُ، عَنِ الْحَجَّالِ، عَنْ غَالِبِ بْنِ مُحَمَّدٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّ رَبَّكَ لَبِالْمِرْصادِ) قَالَ: « قَنْطَرَةٌ عَلَى الصِّرَاطِ لَايَجُوزُهَا عَبْدٌ بِمَظْلِمَةٍ ».

From him, from Al Hajjal, from Ghalib Bin Muhammad, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [89: 14] Most surely your Lord is Awaiting. Heasws said: ‘(It is) an archway upon the Bridge not passable by a servant who had been unjust (to others)’.104

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ وَعُبَيْدِ اللهِ الطَّوِيلِ، عَنْ شَيْخٍ مِنَ النَّخَعِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنِّي لَمْ أَزَلْ وَالِياً مُنْذُ زَمَنِ الْحَجَّاجِ إِلى يَوْمِي هذَا، فَهَلْ لِي مِنْ تَوْبَةٍ؟

قَالَ: فَسَكَتَ، ثُمَّ أَعَدْتُ عَلَيْهِ، فَقَالَ: « لَا، حَتّى تُؤَدِّيَ إِلى كُلِّ ذِي حَقٍّ حَقَّهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Wahab Bin Abd Rabbih, and Ubeydullan Al Taweel, from a Sheykh from Al Nakha’a who said,

‘I said to Abu Ja’farasws: ‘I have not ceased to be a governor since the era of Al-Hajjaj up to this day of mine. So, is there a repentance for me?’ So heasws remained silent. Then I repeated unto himasws, so heasws said: ‘No, until you repay to every rightful one, his right’.105

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مَظْلِمَةٍ أَشَدَّ مِنْ مَظْلِمَةٍ لَايَجِدُ صَاحِبُهَا عَلَيْهَا عَوْناً إِلاَّ اللهَ عَزَّ وَجَلَّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibrahim Bin Abdul Hameed, from Al Waled Bin Sabeeh,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from an injustice more difficult than an injustice (which) its owner cannot find assistance upon except for Allahazwj Mighty and Majestic’.106

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنْ عِيسَى بْنِ بَشِيرٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَمَّا حَضَرَ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام الْوَفَاةُ، ضَمَّنِي إِلى صَدْرِهِ، ثُمَّ قَالَ: يَا بُنَيَّ، أُوصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي عليه‌السلام حِينَ حَضَرَتْهُ الْوَفَاةُ، وَبِمَا ذَكَرَ أَنَّ أَبَاهُ عليه‌السلام أَوْصَاهُ بِهِ عليه‌السلام، قَالَ: يَا بُنَيَّ، إِيَّاكَ وَظُلْمَ مَنْ لَايَجِدُ عَلَيْكَ نَاصِراً إِلاَّ اللهَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Isa Bin Bashir, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said; ‘When the death presented itself to Aliasws Bin Al-Husaynasws, he pressed measws to hisasws chest, then said: ‘O myasws sonasws! Iasws hereby bequeath to youasws with what myasws fatherasws bequeathed to measws when the death presented itself to himasws, and with what heasws mentioned that hisasws fatherasws bequeathed to himasws with’.

Heasws said: ‘O myasws sonasws! Beware of an injustice (which) one cannot find a helper against youasws except for Allahazwj’.107

6. عَنْهُ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ حَفْصِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: مَنْ خَافَ الْقِصَاصَ، كَفَّ عَنْ ظُلْمِ النَّاسِ ».

From him, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The one who fears the retaliation should refrain from oppressing the people’.108

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ أَصْبَحَ لَايَنْوِي ظُلْمَ أَحَدٍ، غَفَرَ اللهُ لَهُ مَا أَذْنَبَ ذلِكَ الْيَوْمَ مَا لَمْ يَسْفِكْ دَماً، أَوْ يَأْكُلْ مَالَ يَتِيمٍ حَرَاماً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said: ‘The one who wakes up in the morning not intending to be unjust to anyone, Allahazwj would Forgive him whatever he sins during that day for as long as he does not spill blood or consumes the wealth of an orphan unlawfully’.109

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَصْبَحَ لَايَهُمُّ بِظُلْمِ أَحَدٍ، غَفَرَ اللهُ مَا اجْتَرَمَ ».

Ali bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who wakes up in the morning not thinking of being unjust to anyone, Allahazwj would Forgive him whatever sins he commits’.110

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ ظَلَمَ مَظْلِمَةً، أُخِذَ بِهَا فِي نَفْسِهِ، أَوْ فِي مَالِهِ، أَوْ‌ فِي وُلْدِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who commits an injustice would be seized by it regarding his self, or regarding his wealth, or regarding his children’.111

10. ابْنُ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اتَّقُوا الظُّلْمَ ؛ فَإِنَّهُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ ».

Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Fear the injustice, for it would be a darkness on the Day of Judgement’.112

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ مَنْصُورٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اتَّقُوا الظُّلْمَ ؛ فَإِنَّهُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Mansour, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Fear the injustice for it would be a darkness on the Day of Judgment’.113

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ أَحَدٍ يَظْلِمُ بِمَظْلِمَةٍ إِلاَّ أَخَذَهُ اللهُ بِهَا فِي نَفْسِهِ وَمَالِهِ، وَأَمَّا الظُّلْمُ الَّذِي بَيْنَهُ وَبَيْنَ اللهِ، فَإِذَا تَابَ غَفَرَ اللهُ لَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘There is no one being unjust with an injustice except that Allahazwj would Seize him with it regarding his self or his wealth. As for the injustice which is between him and Allahazwj, so when one repents, Allahazwj Forgives him’.114

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ‌ عَمَّارِ بْنِ حَكِيمٍ، عَنْ عَبْدِ الْأَعْلى مَوْلى آلِ سَامٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام ـ مُبْتَدِئاً ـ: « مَنْ ظَلَمَ سَلَّطَ اللهُ عَلَيْهِ مَنْ يَظْلِمُهُ أَوْ عَلى عَقِبِهِ أَوْ عَلى عَقِبِ عَقِبِهِ ». قَالَ: قُلْتُ: هُوَ يَظْلِمُ، فَيُسَلِّطُ اللهُ عَلى عَقِبِهِ، أَوْ عَلى عَقِبِ عَقِبِهِ؟ فَقَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعافاً خافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللهَ وَلْيَقُولُوا قَوْلاً سَدِيداً) ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Abu Najran, from Ammar Bin Hakeym, from Abdul A’ala, a slave of the family of Saam who said,

‘Abu Abdullahasws said initiating: ‘The one who is unjust, Allahazwj would Overcome him with the one who would oppress him (or upon his offspring), or upon the offspring of his offspring’.

I said, ‘He commits injustice and Allahazwj Overcomes upon his offspring or upon the offspring of his offspring?’ So heasws said: ‘Allahazwj Mighty and Majestic is Saying: [4: 9] And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them fear Allah, and let them speak right words’.115

14. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَوْحى إِلى نَبِيٍّ مِنْ أَنْبِيَائِهِ فِي مَمْلَكَةِ جَبَّارٍ مِنَ الْجَبَّارِينَ: أَنِ ائْتِ هذَا الْجَبَّارَ، فَقُلْ لَهُ: إِنَّنِي لَمْ أَسْتَعْمِلْكَ عَلى سَفْكِ الدِّمَاءِ وَاتِّخَاذِ الْأَمْوَالِ، وَإِنَّمَا اسْتَعْمَلْتُكَ لِتَكُفَّ عَنِّي أَصْوَاتَ الْمَظْلُومِينَ ؛ فَإِنِّي لَمْ أَدَعْ ظُلَامَتَهُمْ وَإِنْ كَانُوا كُفَّاراً ».

From him, from Ibn Mahboub, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Revealed upon a Prophetas from Hisazwj Prophetsas in a kingdom of a tyrant from the tyrants: “Go to this tyrant, so say to him, ‘Iazwj did not Utilise you upon shedding the blood and seizing the wealth, and rather Iazwj Utilised you to restrain from Meazwj the voices of the oppressed, for Iazwj will not Leave their injustices (Unpunished), and even though they (the oppressed) may be disbelievers’.116

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ‌ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ أَكَلَ مَالَ أَخِيهِ ظُلْماً وَلَمْ يَرُدَّهُ إِلَيْهِ، أَكَلَ جَذْوَةً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying, ‘The one who consumes the wealth of his brother unjustly and does not return it to him would eat an ember of Fire on the Day of Judgement’.117

16. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْعَامِلُ بِالظُّلْمِ، وَالْمُعِينُ لَهُ، وَالرَّاضِي بِهِ، شُرَكَاءُ ثَلَاثَتُهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who acts with injustice, and the one who supports him, and the one who is pleased (agrees) with him are associates, all three of them’.118

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْعَبْدَ لَيَكُونُ مَظْلُوماً، فَمَا يَزَالُ يَدْعُو حَتّى‌ يَكُونَ ظَالِماً ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

‘I heard Abu Abdullahasws saying: ‘The servant who happens to be oppressed, so he does not cease to supplicate until he (himself) becomes unjust’ (for excessively supplicating against him).119

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي نَهْشَلٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « مَنْ عَذَرَ ظَالِماً بِظُلْمِهِ، سَلَّطَ اللهُ عَلَيْهِ مَنْ يَظْلِمُهُ، فَإِنْ دَعَا لَمْ يَسْتَجِبْ لَهُ، وَلَمْ يَأْجُرْهُ اللهُ عَلى ظُلَامَتِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Nahshal, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Whoever gives justification for an unjust one of his injustice, Allahazwj would Cause him to be overcome by the one who would oppress him, so if he supplicates, it would not be Answered for him, and Allahazwj will not Recompense him upon his being oppressed’.120

19. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ: « مَا انْتَصَرَ اللهُ مِنْ ظَالِمٍ إِلاَّ بِظَالِمٍ، وَذلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (وَكَذلِكَ نُوَلِّي بَعْضَ الظّالِمِينَ بَعْضاً) ».

From him, from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj does not Cause an oppressor to be conquered except by an oppressor, and these are the Words of the Mighty and Majestic [6: 129] And thus do We make some of the unjust to befriend others’.121

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ ظَلَمَ أَحَداً فَفَاتَهُ، فَلْيَسْتَغْفِرِ اللهَ لَهُ ؛ فَإِنَّهُ كَفَّارَةٌ لَهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who is unjust to anyone, so he dies, then let him seek Forgiveness of Allahazwj for him, for it would be an expiation for him (for having been unjust)’.122

21. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ خَلَفٍ، عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمَرْوَزِيِّ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَصْبَحَ وَهُوَ لَايَهُمُّ بِظُلْمِ أَحَدٍ، غَفَرَ اللهُ لَهُ مَا اجْتَرَمَ ».

Ahmad Bin Muhammad Al Kufi, from Ibrahim Bin Al Husayn, from Muhammad Bin Khalaf, from Musa Bin Ibrahim Al Marouzy,

(It has been narrated) from Abu Al-Hassan Musaasws having said: ‘Rasool-Allahsaww said: ‘The one who wakes up in the morning and he does not think of being unjust to anyone, Allahazwj would Forigve him what he had sinned’.123

22. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: دَخَلَ رَجُلَانِ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام فِي مُدَارَاةٍ بَيْنَهُمَا وَمُعَامَلَةٍ، فَلَمَّا أَنْ سَمِعَ‌ كَلَامَهُمَا، قَالَ: « أَمَا إِنَّهُ مَا ظَفِرَ أَحَدٌ بِخَيْرٍ مِنْ ظَفَرٍ بِالظُّلْمِ، أَمَا إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ مَالِ الْمَظْلُومِ ». ثُمَّ قَالَ: « مَنْ يَفْعَلِ الشَّرَّ بِالنَّاسِ، فَلَا يُنْكِرِ الشَّرَّ إِذَا فُعِلَ بِهِ، أَمَا إِنَّهُ إِنَّمَا يَحْصِدُ ابْنُ آدَمَ مَا يَزْرَعُ، وَلَيْسَ يَحْصِدُ أَحَدٌ مِنَ الْمُرِّ حُلْواً، وَلَامِنَ الْحُلْوِ مُرّاً » فَاصْطَلَحَ الرَّجُلَانِ قَبْلَ أَنْ يَقُومَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Two men came over to Abu Abdullahasws regarding management issues and dealings between the two of them. So when heasws heard both their speeches, said: ‘But no one would achieve success with goodness from a success achieved by the injustice. But, the oppressed one takes from the Religion of the unjust one more than what the unjust one takes from the wealth of the oppressed one’.

Then heasws said: ‘The one who does evil with the people should not deny the evil when it is done with him. But he, the son of Adamas, rather tends to reap what he sows, and no one has harvested sweetness from the bitterness, nor a bitterness from the sweetness’. So the two men reconciled before they arose’.124

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ خَافَ الْقِصَاصَ، كَفَّ عَنْ ظُلْمِ النَّاسِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who fears the retaliation should refrain from oppressing the people’.125

137- بَابُ اتِّبَاعِ الْهَوى‌

Chapter 137 – Following the personal desires

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « احْذَرُوا أَهْوَاءَكُمْ كَمَا تَحْذَرُونَ أَعْدَاءَكُمْ، فَلَيْسَ شَيْ‌ءٌ أَعْدى لِلرِّجَالِ مِنِ اتِّبَاعِ أَهْوَائِهِمْ، وَحَصَائِدِ أَلْسِنَتِهِمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Muhammad Al Wabishi who said,

‘I heard Abu Abdullahasws saying: ‘Be cautious of your personal desires just as you are being cautious of your enemies, for there is nothing more inimical to the men than their following of their own personal desires and the harvest of their tongues’.126

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَقُولُ اللهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَكِبْرِيَائِي وَنُورِي وَعُلُوِّي وَارْتِفَاعِ مَكَانِي، لَايُؤْثِرُ عَبْدٌ هَوَاهُ عَلى هَوَايَ إِلاَّ شَتَّتُّ عَلَيْهِ أَمْرَهُ، وَلَبَّسْتُ عَلَيْهِ دُنْيَاهُ، وَشَغَلْتُ قَلْبَهُ بِهَا، وَلَمْ أُؤْتِهِ مِنْهَا إِلاَّ مَا قَدَّرْتُ لَهُ ؛ وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَنُورِي وَعُلُوِّي وَارْتِفَاعِ مَكَانِي، لَايُؤْثِرُ عَبْدٌ هَوَايَ عَلى هَوَاهُ إِلاَّ اسْتَحْفَظْتُهُ مَلَائِكَتِي، وَكَفَّلْتُ السَّمَاوَاتِ وَالْأَرَضِينَ رِزْقَهُ، وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Qasim, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic is Saying: “By Myazwj Honour, and Myazwj Majesty, and Myazwj Magnificence, and Myazwj Greatness, and Myazwj Light, and Myazwj Exaltedness, and the Loftiness of Myazwj Position! A servant would not prefer his own personal desires over Myazwj Desires except that Iazwj will Scatter his affairs over him and Clothe his world upon him, and pre-occupy his heart with it, and would not Give him from it except what Iazwj have Ordained for him.

And by Myazwj Honour, and Myazwj Majesty, and Myazwj Magnificence, and Myazwj Light, and Myazwj Exaltedness, and the Loftiness of Myazwj Position! No servant would prefer Myazwj Desires above his own personal desires except that Iazwj Make Myazwj Angels to guard him, and the skies and the earth would guarantee his sustenance, and Isaww would Back him from behind every trade with every trader, and the world would come to him and it (world) would be subdued’.127

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « إِنَّمَا أَخَافُ عَلَيْكُمُ اثْنَتَيْنِ: اتِّبَاعَ الْهَوى وَطُولَ الْأَمَلِ ؛ أَمَّا اتِّبَاعُ الْهَوى، فَإِنَّهُ يَصُدُّ عَنِ الْحَقِّ ؛ وَأَمَّا طُولُ الْأَمَلِ، فَيُنْسِي الْآخِرَةَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aasim Bin Humeyd, from Abu Hamza, from Yahya Bin Uqeyl who said,

‘Amir Al-Momineenasws said: ‘But rather, Iasws fear two (things) upon you – following of personal desires and long-term works. As for following the personal desires, so it blocks from the truth, and as for the long-term works, so it makes you forget the Hereafter’.128

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ الْأَصَمِّ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قَالَ لِي أَبُو الْحَسَنِ عليه‌السلام: « اتَّقِ الْمُرْتَقَى السَّهْلَ إِذَا كَانَ مُنْحَدَرُهُ وَعْراً ».

قَالَ: « وَكَانَ أَبُو عَبْدِ اللهِ عليه‌السلام يَقُولُ: لَاتَدَعِ النَّفْسَ وَهَوَاهَا ؛ فَإِنَّ هَوَاهَا فِي رَدَاهَا، وَتَرْكُ النَّفْسِ وَمَا تَهْوى أَذَاهَا، وَكَفُّ النَّفْسِ عَمَّا تَهْوى دَوَاهَا ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asammi, from Abdul Rahman Bin Al Hajjaj who said,

‘Abu Al-Hassanasws said to me: ‘Fear the easy climb up when there was a bumpy slope down’.

Heasws said: ‘And Abu Abdullahasws was saying: ‘Do not leave the soul and its desires unguarded; its desires are to destroy it. Leaving the soul with its desires unguarded is hurting the soul, however, guarding the soul against its desires is medicine for its illness’.129

138- بَابُ الْمَكْرِ وَالْغَدْرِ وَالْخَدِيعَةِ‌

Chapter 138 – The Plotting and the Treachery and the Deception

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « لَوْ لَاأَنَّ الْمَكْرَ وَالْخَدِيعَةَ فِي النَّارِ، لَكُنْتُ أَمْكَرَ النَّاسِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, raising it who said,

‘Amir Al-Momineenasws said: ‘Had it not been that the plotting and the deception would be in the Fire, Iasws would have been the most skilful in evil planning’.130

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَجِي‌ءُ كُلُّ غَادِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلٍ شِدْقُهُ حَتّى يَدْخُلَ النَّارَ، وَيَجِي‌ءُ كُلُّ نَاكِثٍ بَيْعَةَ إِمَامٍ أَجْذَمَ حَتّى‌ يَدْخُلَ النَّارَ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Every treacherous one would come on the Day of Judgment with an imam (leader), with a lopsided mouth until he enters the Fire; and every breaker of the allegiance to an Imamasws would come as a leper (mutilated) until he enters the Fire’.131

3. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَيْسَ مِنَّا مَنْ مَاكَرَ مُسْلِماً ».

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘He is not from ussaww the one who plots against a Muslim’.132

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَرْيَتَيْنِ مِنْ أَهْلِ الْحَرْبِ لِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلِكٌ عَلى حِدَةٍ، اقْتَتَلُوا ثُمَّ اصْطَلَحُوا، ثُمَّ إِنَّ أَحَدَ الْمَلِكَيْنِ غَدَرَ بِصَاحِبِهِ، فَجَاءَ إِلَى الْمُسْلِمِينَ، فَصَالَحَهُمْ عَلى أَنْ يَغْزُوَ مَعَهُمْ تِلْكَ الْمَدِينَةَ ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَغْدِرُوا، وَلَايَأْمُرُوا بِالْغَدْرِ، وَلَايُقَاتِلُوا مَعَ الَّذِينَ غَدَرُوا، وَلكِنَّهُمْ يُقَاتِلُونَ الْمُشْرِكِينَ حَيْثُ وَجَدُوهُمْ، وَلَايَجُوزُ عَلَيْهِمْ مَا عَاهَدَ عَلَيْهِ الْكُفَّارُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about two towns from the people of war, for each of them being a king upon a border. They fought then they reconciled. Then one of the two kings betrayed his companion, so he came over to the Muslims and reconciled with them upon that he would carry out a military expedition along with them for that city (of the other king)’.

So Abu Abdullahasws said: ‘It is not befitting for the Muslims that they should be treacherous, nor should they be instructing others with the treachery, nor should they be fighting alongside those who are treacherous. But, they should be fighting against the Polytheists wherever they find them, nor is it allowed upon them what the disbelievers pact upon them’.133

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْأَشْعَثِ، عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ الْحَسَنِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَجِي‌ءُ كُلُّ غَادِرٍ بِإِمَامٍ يَوْمَ الْقِيَامَةِ مَائِلاً شِدْقُهُ حَتّى يَدْخُلَ النَّارَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash’as, from Abdullah Bin Hammad Al Ansary, from Yahya Bin Abdullah Bin Al Hassan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Every treacherous one would come with an imam on the Day of Judgment, with a lopsided mouth until he enters the Fire’.134

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ، عَنْ سَعْدِ بْنِ طَرِيفٍ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام ذَاتَ يَوْمٍ ـ وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ بِالْكُوفَةِ ـ: « يَا أَيُّهَا النَّاسُ، لَوْ لَاكَرَاهِيَةُ الْغَدْرِ، كُنْتُ مِنْ أَدْهَى النَّاسِ، أَلَا إِنَّ لِكُلِّ غَدْرَةٍ فَجْرَةً، وَلِكُلِّ‌ فَجْرَةٍ كَفْرَةً، أَلَا وَإِنَّ الْغَدْرَ وَالْفُجُورَ وَالْخِيَانَةَ فِي النَّارِ ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Al Hassan Al Abady, from Sa’d Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineenasws said one day, and heasws was addressing upon the Pulpit at Al-Kufa: ‘O you people! Had it not been for myasws abhorrence of the treachery, Iasws would have been the craftiest of the people. Indeed! For every treachery there is an immorality, and for every immorality there is disbelief. Indeed! And the treachery, and the immorality, and the betrayal would be in the Fire’.135

139- بَابُ الْكَذِبِ‌

Chapter 139 – The Lies

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي النُّعْمَانِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « يَا أَبَا النُّعْمَانِ، لَاتَكْذِبْ عَلَيْنَا كَذِبَةً ؛ فَتُسْلَبَ الْحَنِيفِيَّةَ، وَلَاتَطْلُبَنَّ أَنْ تَكُونَ رَأْساً ؛ فَتَكُونَ ذَنَباً، وَلَاتَسْتَأْكِلِ النَّاسَ بِنَا ؛ فَتَفْتَقِرَ، فَإِنَّكَ مَوْقُوفٌ‌ لَا مَحَالَةَ وَ مَسْؤُولٌ، فَإِنْ صَدَقْتَ صَدَّقْنَاكَ، وَإِنْ كَذَبْتَ كَذَّبْنَاكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Is’haq Bin Ammar, from Abu Al Nu’man who said,

‘Abu Ja’farasws said: ‘O Abu Al-Nu’man! Do not lie against usasws (or) your true Religion would be Confiscated, and do not seek to become a leader for it would happen to be a sin, and do not devour (earn from) the people through usasws, for you would be poor, for you would be Paused inevitably and Questioned. So if you were truthful weasws would ratify you, and if you lie, weasws would belie you’.136

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ يَقُولُ لِوُلْدِهِ: اتَّقُوا الْكَذِبَ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جِدٍّ وَهَزْلٍ ؛ فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرى عَلَى الْكَبِيرِ، أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: مَا يَزَالُ الْعَبْدُ يَصْدُقُ حَتّى يَكْتُبَهُ اللهُ صِدِّيقاً، وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتّى يَكْتُبَهُ اللهُ كَذَّاباً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from the one who narrated it,

(It has been narrated) from Abu Ja’farasws having said: ‘Aliasws Bin Al-Husaynasws was saying to hisasws children: ‘Fear the lies, the small ones from it and the big ones during every serious and laughable matters, for the man, when he lies during the small (matter) becomes audacious upon the big (lies). Do you not know that Rasool-Allahsaww said: ‘(So long as) the servant does not cease to speak the truth until Allahazwj Writes him as a truthful, and (so long as) the servant does not cease to lie until Allahazwj Writes him as a liar’.137

3. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ جَعَلَ لِلشَّرِّ أَقْفَالاً، وَجَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَابَ، وَالْكَذِبُ شَرٌّ مِنَ الشَّرَابِ ».

From him, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic made locks to be for the evil, and Made keys to be for those locks being the (intoxicating) drink, and the lying is more evil than the (intoxicating) drink’. 1384. عَنْهُ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمنِ بْنِ أَبِي لَيْلى، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْكَذِبَ هُوَ خَرَابُ الْإِيمَانِ ».

From him, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘The lie, it is the ruination of the Emān’.139

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ ؛ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً، عَنِ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكَذِبُ عَلَى اللهِ وَعَلى رَسُولِهِ صلى‌الله‌عليه‌وآله‌وسلم مِنَ الْكَبَائِرِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin A’iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws having said: ‘The lying upon Allahazwj and upon Hisazwj Rasoolsaww is from the major sins’.140

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ الْأَحْمَرِ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ أَوَّلَ مَنْ يُكَذِّبُ الْكَذَّابَ اللهُ عَزَّ وَجَلَّ، ثُمَّ الْمَلَكَانِ اللَّذَانِ مَعَهُ، ثُمَّ هُوَ يَعْلَمُ أَنَّهُ كَاذِبٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Al Ahmar, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘The first one to belie the liar is Allahazwj Mighty and Majestic. Then it is the two (Recording) Angels who are with him. Then he (himself) knows that he is a liar’.141

7. عَلِيُّ بْنُ الْحَكَمِ، عَنْ أَبَانٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْكَذَّابَ يَهْلِكُ بِالْبَيِّنَاتِ، وَيَهْلِكُ أَتْبَاعُهُ بِالشُّبُهَاتِ ».

Ali Bin Al Hakam, from Aban, from Umar Bin Yazeed who said,

‘I heard Abu Abdullahasws saying: ‘The liar gets destroyed by the evidences and his followers get destroyed by the doubts’.142

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ آيَةَ الْكَذَّابِ بِأَنْ يُخْبِرَكَ خَبَرَ السَّمَاءِ وَالْأَرْضِ، وَالْمَشْرِقِ وَالْمَغْرِبِ ؛ فَإِذَا سَأَلْتَهُ عَنْ حَرَامِ اللهِ وَحَلَالِهِ، لَمْ يَكُنْ عِنْدَهُ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullahasws saying: ‘A sign of the liar is that he would inform you with the news of the sky and the earth, and the east and the west. So when you ask him about the Prohibitions of Allahazwj and Hisazwj Permissible, there would not happen to be anything with him’.143

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْكَذِبَةَ لَتُفَطِّرُ الصَّائِمَ ». قُلْتُ: وَأَيُّنَا لَايَكُونُ ذلِكَ مِنْهُ ؟ قَالَ: « لَيْسَ حَيْثُ ذَهَبْتَ، إِنَّمَا ذلِكَ الْكَذِبُ عَلَى اللهِ، وَعَلى رَسُولِهِ، وَعَلَى الْأَئِمَّةِ صَلَوَاتُ اللهِ عَلَيْهِ وَعَلَيْهِمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘The lie would break the Fast of the Fasting one’. I said, ‘And which of us does not happen to have that from him?’ Heasws said: ‘It is not where you are going with it (Understanding it). But rather, that is the lie upon Allahazwj and upon Hisazwj Rasoolsaww and upon the Imamsasws’.144

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى: عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: ذُكِرَ الْحَائِكُ لِأَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ مَلْعُونٌ، فَقَالَ: « إِنَّمَا ذَاكَ الَّذِي يَحُوكُ الْكَذِبَ عَلَى اللهِ، وَعَلى رَسُولِهِ صلى‌الله‌عليه‌وآله‌وسلم ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions,

(It has been narrated) raising it to Abu Abdullahasws, ‘The weaver mentioned to Abu Abdullahasws, that he is an accursed one’. So heasws said: ‘But rather that is the one who weaves the lie upon Allahazwj and upon Hisazwj Rasoolsaww’.145

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتّى يَتْرُكَ الْكَذِبَ هَزْلَهُ‌ وَجِدَّهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Urwa, from Abdul Hameed Al Ta’iy, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineenasws said: ‘A servant cannot find the taste of the Emān until he leaves the lies, its vain ones and its serious ones’.146

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْكَذَّابُ هُوَ الَّذِي يَكْذِبُ فِي الشَّيْ‌ءِ ؟ قَالَ: « لَا، مَا مِنْ أَحَدٍ إِلاَّ يَكُونُ ذلِكَ مِنْهُ، وَلَكِنَّ الْمَطْبُوعَ عَلَى الْكَذِبِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Abdullahasws, ‘The liar, he is the one who lies regarding something?’ There is no one except that would happen from him, but (it is the) one with the tendency for the lying’.147

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ عِيسَى بْنُ مَرْيَمَ عليه‌السلام: مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بَهَاؤُهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Zareyf, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Isaas Bin Maryamas: ‘The one who frequently lies, his radiance goes away’.148

14. عَنْهُ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُؤَاخَاةَ الْكَذَّابِ ؛ فَإِنَّهُ يَكْذِبُ حَتّى يَجِي‌ءَ بِالصِّدْقِ فَلَا يُصَدَّقُ ».

From him, from Amro Bin Usman, from Muhammad Bin Salim, raising it, said,

‘Amir Al-Momineenasws said: ‘It is befitting for the Muslim man that he keeps aside from the brotherhood of the lair, for he would lie to the extent that he would come with the truth but he would not be ratified’.149

15. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ مِمَّا أَعَانَ اللهُ بِهِ عَلَى الْكَذَّابِينَ النِّسْيَانَ ».

From him, from Ibn Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara who said,

‘I heard Abu Abdullahasws saying: ‘From what Allahazwj Assists with against the liars is the forgetfulness’.150

16. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكَلَامُ ثَلَاثَةٌ: صِدْقٌ، وَكَذِبٌ، وَإِصْلَاحٌ بَيْنَ النَّاسِ ».

قَالَ: قِيلَ لَهُ: جُعِلْتُ فِدَاكَ مَا الْإِصْلَاحُ بَيْنَ النَّاسِ؟

قَالَ: « تَسْمَعُ مِنَ الرَّجُلِ كَلَاماً يَبْلُغُهُ، فَتَخْبُثُ نَفْسُهُ، فَتَلْقَاهُ، فَتَقُولُ: سَمِعْتُ مِنْ فُلَانٍ قَالَ فِيكَ مِنَ الْخَيْرِ كَذَا وَكَذَا، خِلَافَ مَا سَمِعْتَ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The speech are three (types) – a truth, and a lie, and a reconciliation between the people’.

He (the narrator) said, ‘It was said to himasws, ‘May I be sacrificed for youasws! What is the reconciliation between the people?’ Heasws said: ‘You hear speech from the man, had it reached him (the other one), it would have made him feel bad. Then you meet him, so you are saying, ‘I heard from so and so saying regarding you, such and such from the goodness’, opposite to what you had actually heard from him’.151

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَسَنِ الصَّيْقَلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّا قَدْ رُوِّينَا عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِ يُوسُفَ عليه‌السلام: (أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ) ؟ فَقَالَ: « وَاللهِ، مَا سَرَقُوا، وَمَا كَذَبَ ». وَقَالَ إِبْرَاهِيمُ عليه‌السلام: (بَلْ فَعَلَهُ كَبِيرُهُمْ هذا فَسْئَلُوهُمْ إِنْ كانُوا يَنْطِقُونَ) ؟ فَقَالَ: « وَاللهِ، مَا فَعَلُوا، وَمَا كَذَبَ ». قَالَ: فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا عِنْدَكُمْ فِيهَا يَا صَيْقَلُ؟ ». قَالَ: قُلْتُ: مَا عِنْدَنَا فِيهَا إِلاَّ التَّسْلِيمُ. قَالَ: فَقَالَ: « إِنَّ اللهَ أَحَبَّ اثْنَيْنِ وَأَبْغَضَ اثْنَيْنِ: أَحَبَّ الْخَطَرَ فِيمَا بَيْنَ الصَّفَّيْنِ، وَأَحَبَّ الْكَذِبَ فِي الْإِصْلَاحِ، وَأَبْغَضَ الْخَطَرَ فِي الطُّرُقَاتِ، وَأَبْغَضَ الْكَذِبَ فِي غَيْرِ الْإِصْلَاحِ ؛ إِنَّ إِبْرَاهِيمَ عليه‌السلام إِنَّمَا قَالَ: (بَلْ فَعَلَهُ كَبِيرُهُمْ هذا) إِرَادَةَ الْإِصْلَاحِ، وَدَلَالَةً عَلى أَنَّهُمْ لَايَفْعَلُونَ، وَقَالَ يُوسُفُ عليه‌السلام إِرَادَةَ الْإِصْلَاحِ ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Al Hassan Al Sayqal who said,

‘I said to Abu Abdullahasws, ‘We have been reporting from Abu Ja’farasws regarding the words of Yusufas [12: 70] O caravan! You are stealing’, and heasws said: ‘By Allahazwj! They were not stealing and heas did not lie (either). And Ibrahimas said: ‘[21: 63] But (has) the chief of them has done this, therefore ask them, if they can speak. By Allahazwj! They (idols) had not done it, and heas did not lie’.

He (the narrator) said, ‘So Abu Abdullahasws said: ‘What is with you all regarding it, O Sayqal?’ So I said, ‘There is nothing with us except for the submission’. So heasws said: ‘Allahazwj Loves two (things) and hates two. Heazwj Loves the danger in what is between the two swords and Loves the lie regarding the reconciliation; and Hates the danger in the roads and Hates the lie regarding other than the reconciliation.

Ibrahimas, rather, said: ‘[21: 63] But (has) the chief of them has done this, intending the reconciliation, and evidenced upon that they had not done it; and Yusufas intended the reconciliation’.152

18. عَنْهُ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ أَبِي مَخْلَدٍ السَّرَّاجِ، عَنْ عِيسَى بْنِ حَسَّانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « كُلُّ كَذِبٍ مَسْؤُولٌ عَنْهُ صَاحِبُهُ يَوْماً إِلاَّ كَذِباً فِي ثَلَاثَةٍ: رَجُلٌ كَائِدٌ فِي حَرْبِهِ، فَهُوَ مَوْضُوعٌ عَنْهُ ؛ أَوْ رَجُلٌ أَصْلَحَ بَيْنَ اثْنَيْنِ يَلْقى هذَا‌ بِغَيْرِ مَا يَلْقَى بِهِ هذَا، يُرِيدُ بِذلِكَ الْإِصْلَاحَ مَا بَيْنَهُمَا ؛ أَوْ رَجُلٌ وَعَدَ أَهْلَهُ شَيْئاً وَهُوَ لَا يُرِيدُ أَنْ يُتِمَّ لَهُمْ ».

From him, from his father, from Safwan, from Abu Makhlad, from Isa Bin Hassan who said,

‘I heard Abu Abdullahasws saying: ‘Every lie, its owner would be Questioned about it one day except for the lie regarding three (matters) – A man plans regarding his battle (in times of war) so it would be dropped from him; or a man who reconciles between two, saying to this one with other than what this had one had been said with, intending the reconciliation with that what is between the two; or a man who promises his family something and he does not intend to complete for them’.153

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُصْلِحُ لَيْسَ بِكَذَّابٍ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The reconciler is not a liar (even if he does lie)’.154

20. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ، عَنْ مُحَمَّدِ بْنِ مَالِكٍ، عَنْ عَبْدِ الْأَعْلى مَوْلى آلِ سَامٍ، قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللهِ عليه‌السلام بِحَدِيثٍ، فَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ أَلَيْسَ زَعَمْتَ لِيَ السَّاعَةَ كَذَا وَكَذَا؟ فَقَالَ: « لَا ». فَعَظُمَ ذلِكَ عَلَيَّ، فَقُلْتُ: بَلى وَاللهِ، زَعَمْتَ، فَقَالَ: « لَا وَاللهِ، مَا زَعَمْتُهُ ». قَالَ: فَعَظُمَ عَلَيَّ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، بَلى وَاللهِ قَدْ قُلْتَهُ، قَالَ: « نَعَمْ قَدْ قُلْتُهُ، أَمَا عَلِمْتَ أَنَّ كُلَّ زَعْمٍ فِي الْقُرْآنِ كَذِبٌ؟ ».

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ali Bin Al hakam, from Abdullah Bin Yahya Al Kahily, from Muhammad Bin Malik, from Abdul A’ala, a slave of the family of Saam who said,

‘Abu Abdullahasws narrated to me with a Hadeeth, so I said to himasws, ‘May I be sacrificed for youasws! Did youasws not have a (Z’am) to me at such and such a time?’ So heasws said: ‘No’. So that was grievous upon me, so I said, ‘Yes, by Allahazwj, youasws did had a (Z’am)’. So heasws said: ‘No, by Allahazwj Iasws did not had such a (Z’am) about you. So it was grievous upon me, so I said, ‘May I be sacrificed for youasws! Yes, youasws did say it’. Heasws said: ‘Yes, Iasws had said it. But, do you not know that all (Z’am) in the Quran signify lies?’.155

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِيِّ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: « يَقُولُ إِيَّاكُمْ وَالْكَذِبَ ؛ فَإِنَّ كُلَّ رَاجٍ طَالِبٌ، وَكُلَّ خَائِفٍ هَارِبٌ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Abu Is’haq Al Khurasany who said,

‘Amir Al-Momineenasws was saying: ‘Beware of the lie, for every hopeful one seeks, and every fearful one flees’.156

22. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ مَعْمَرِ بْنِ عُمَرَ، عَنْ عَطَاءٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاكَذِبَ عَلى مُصْلِحٍ » ثُمَّ تَلَا: (أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ) ثُمَّ قَالَ: « وَاللهِ، مَا سَرَقُوا، وَمَا كَذَبَ » ثُمَّ تَلَا: (بَلْ فَعَلَهُ كَبِيرُهُمْ هذا فَسْئَلُوهُمْ إِنْ كانُوا يَنْطِقُونَ) ثُمَّ قَالَ: « وَاللهِ، مَا فَعَلُوهُ، وَمَا كَذَبَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa’alba, from Ma’mar Bin Amro, from Ata’a,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘There is no lie upon the reconciler’. Then heasws recited [12: 70] O caravan! You are stealing, then said: ‘By Allahazwj! They were not stealing, and heas did not lie’. Then heasws recited [21: 63] But (has) the chief of them has done this, therefore ask them, if they can speak. Then said: ‘By Allahazwj! They had not done it and heas did not lie’.157

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 1

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 2

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 3

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 4

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 5

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 6

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 7

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 1

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 2

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 3

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 4

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 5

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 6

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 7

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 8

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 9

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 10

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 11

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 12

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 13

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 14

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 15

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 16

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 17

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 1

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 2

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 3

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 4

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 5

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 6

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 7

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 8

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 1

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 2

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 3

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 4

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 5

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 6

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 7

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 9

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 10

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 11

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 12

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 13

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 14

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 15

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 16

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 17

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 127 H 1

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 127 H 2

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 127 H 3

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 127 H 4

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 128 H 1

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 128 H 2

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 1

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 2

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 3

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 4

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 5

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 130 H 1

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 130 H 2

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 130 H 3

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 130 H 4

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 1

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 2

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 3

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 4

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 5

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 6

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 7

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 8

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 9

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 10

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 11

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 12

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 13

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 14

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 132 H 1

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 132 H 2

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 132 H 3

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 132 H 4

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 1

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 2

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 3

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 4

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 1

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 2

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 3

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 4

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 5

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 6

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 135 H 1

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 135 H 2

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 135 H 3

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 1

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 2

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 3

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 4

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 5

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 6

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 7

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 8

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 9

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 10

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 11

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 12

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 13

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 14

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 15

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 16

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 17

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 18

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 19

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 20

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 21

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 22

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 23

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 1

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 2

128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 3

129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 4

130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 1

131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 2

132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 3

133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 4

134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 5

135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 6

136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 1

137 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 2

138 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 3

139 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 4

140 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 5

141 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 6

142 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 7

143 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 8

144 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 9

145 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 10

146 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 11

147 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 12

148 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 13

149 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 14

150 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 15

151 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 16

152 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 17

153 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 18

154 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 19

155 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 20

156 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 21

157 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 22

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (11)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

140- بَابُ ذِي اللِّسَانَيْنِ‌

Chapter 140 – The Two-tongued (Duplicity)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَوْنٍ الْقَلَانِسِيِّ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ لَقِيَ الْمُسْلِمِينَ بِوَجْهَيْنِ وَلِسَانَيْنِ، جَاءَ يَوْمَ الْقِيَامَةِ وَلَهُ لِسَانَانِ مِنْ نَارٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Awn Al Qalanasy, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who meets the Muslims by two faces and two tongues would come on the Day of Judgment and for him would be two tongues of Fire’.1

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي شَيْبَةَ الزُّهْرِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بِئْسَ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَذَا لِسَانَيْنِ، يُطْرِي أَخَاهُ شَاهِداً، وَيَأْكُلُهُ غَائِباً ؛ إِنْ أُعْطِيَ حَسَدَهُ، وَإِنِ ابْتُلِيَ خَذَلَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Shayba, from Al Zuhry,

(It has been narrated) from Abu Ja’farasws having said: ‘The worst servant is a servant who happens to be with two faces and with two tongues, flattering his brother when present and devouring (backbiting) him when absent. If his brother (in Eman) is given (a Bounty) he envies him, and if his brother (in Eman) is afflicted, abandons him’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ حَمَّادٍ رَفَعَهُ، قَالَ: « قَالَ اللهُ ـ تَبَارَكَ وَتَعَالى ـ لِعِيسَى بْنِ مَرْيَمَ عليه‌السلام: يَا عِيسى، لِيَكُنْ لِسَانُكَ فِي‌ السِّرِّ وَالْعَلَانِيَةِ لِسَاناً وَاحِداً، وَكَذلِكَ قَلْبُكَ، إِنِّي أُحَذِّرُكَ نَفْسَكَ، وَكَفى بِي خَبِيراً، لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ، وَلَاسَيْفَانِ فِي غِمْدٍ وَاحِدٍ، وَلَاقَلْبَانِ فِي صَدْرٍ وَاحِدٍ، وَكَذلِكَ الْأَذْهَانُ ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Abdul Rashman Bin Hammad, raising it, said,

‘Allahazwj blessed and High Said to Isaas Ibn Maryamas: “O Isaas! Let youras tongue during the privacy and the public be one tongue, and similar to that, your heart. Iazwj Caution youas of yourselfas and suffice with Meazwj as an All-Knowing. It is not correct for there to be two tongues in one mouth, nor two swords in one sheath, nor two hearts in one chest, and similar to that are the minds’.3

141- بَابُ الْهِجْرَةِ

Chapter 141 – The Desertion

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ ؛ وَ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ رَفَعَهُ، قَالَ: فِي وَصِيَّةِ الْمُفَضَّلِ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا يَفْتَرِقُ رَجُلَانِ عَلَى الْهِجْرَانِ إِلاَّ اسْتَوْجَبَ أَحَدُهُمَا الْبَرَاءَةَ وَاللَّعْنَةَ، وَرُبَّمَا اسْتَحَقَّ ذلِكَ كِلَاهُمَا ». فَقَالَ لَهُ مُعَتِّبٌ: جَعَلَنِيَ اللهُ فِدَاكَ، هذَا الظَّالِمُ، فَمَا بَالُ الْمَظْلُومِ؟

قَالَ: « لِأَنَّهُ لَايَدْعُو أَخَاهُ إِلى صِلَتِهِ، وَلَايَتَغَامَسُ لَهُ عَنْ كَلَامِهِ، سَمِعْتُ أَبِي عليه‌السلام يَقُولُ: إِذَا تَنَازَعَ اثْنَانِ، فَعَازَّ أَحَدُهُمَا الْآخَرَ، فَلْيَرْجِعِ الْمَظْلُومُ إِلى صَاحِبِهِ حَتّى يَقُولَ لِصَاحِبِهِ: أَيْ أَخِي أَنَا الظَّالِمُ، حَتّى يَقْطَعَ الْهِجْرَانَ بَيْنَهُ وَبَيْنَ صَاحِبِهِ ؛ فَإِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ حَكَمٌ عَدْلٌ، يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ ».

Al Husayn Bin Muhammad, from Ja’far Bin Muhammad, from Al Qasim Bin Al Rabie, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, raising it, said,

‘In a bequest of Al-Mufazzal, I heard Abu Abdullahasws saying: ‘No two men would separate upon the desertion except upon one of the two would Obligate the disowning and the cursing, and sometimes both of them deserve that’.

So Mo’tab said to himasws, ‘May I be sacrificed for youasws! This is the unjust one, so what is the matter with the oppressed one?’ Heasws said: ‘Because he did not leave his brother to good relations nor did he overlook from his speech. Iasws heard myasws fatherasws saying: ‘When two (people) dispute, so one overpowers the other, so let the oppressed return to his companion until he is saying to his companion, ‘Yes, my brother, I am the unjust’, until he cuts-off the fleeing between him and his companion, for Allahazwj Blessed and High Judges justly. Heazwj Seizes for the oppressed, from the oppressor’.4

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاهِجْرَةَ فَوْقَ ثَلَاثٍ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘There should be no desertion (ceasing of relationship) for more than three (days)’.5

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَصْرِمُ ذَوِي قَرَابَتِهِ مِمَّنْ لَايَعْرِفُ الْحَقَّ، قَالَ: « لَا يَنْبَغِي لَهُ أَنْ يَصْرِمَهُ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the man forsakes his relatives, from the ones who do not recognise the Truth. Heasws said: ‘It is not befitting for him that he abandon them’.6

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ عَمِّهِ مُرَازِمِ بْنِ حَكِيمٍ، قَالَ: كَانَ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام رَجُلٌ مِنْ أَصْحَابِنَا يُلَقَّبُ شَلَقَانَ، وَكَانَ قَدْ صَيَّرَهُ فِي نَفَقَتِهِ، وَكَانَ سَيِّئَ الْخُلُقِ، فَهَجَرَهُ، فَقَالَ لِي يَوْماً: « يَا مُرَازِمُ‌ وَ تُكَلِّمُ عِيسى؟ » فَقُلْتُ: نَعَمْ، فَقَالَ: « أَصَبْتَ، لَاخَيْرَ فِي الْمُهَاجَرَةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from his uncle Murazim Bin Hakeem who said,

‘It was so that in the presence of Abu Abdullahasws was a man from our companions titled as Shalqaan, and heasws had made him to be in charge regarding hisasws finances, and he was of the evil manners, but he had deserted himasws. So heasws said to me one day: ‘O murazim, and do you speak to Isa (Shalqaan)?’ So I said, ‘Yes’. So heasws said: ‘You are correct. There is no goodness in the desertion’.7

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ، عَنْ دَاوُدَ بْنِ كَثِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ أَبِي عليه‌السلام: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَيُّمَا مُسْلِمَيْنِ تَهَاجَرَا، فَمَكَثَا ثَلَاثاً لَايَصْطَلِحَانِ إِلاَّ كَانَا خَارِجَيْنِ مِنَ الْإِسْلَامِ، وَلَمْ يَكُنْ بَيْنَهُمَا وَلَايَةٌ، فَأَيُّهُمَا سَبَقَ إِلى كَلَامِ أَخِيهِ، كَانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Dawood Bin Kaseer who said,

‘I heard Abu Abdullahasws saying: ‘Myasws fatherasws said: ‘Rasool-Allahsaww said: ‘Whichever two Muslims desert each other, and they remain so for three (days) not reconciling, except that they both would have exited from Al-Islam, there would be no Wilayah between the two. So whichever of the two preceded to speak to his brother, he would precede him to the Paradise on the Day of the Reckoning’.8

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الشَّيْطَانَ يُغْرِي بَيْنَ الْمُؤْمِنِينَ مَا لَمْ يَرْجِعْ أَحَدُهُمْ عَنْ دِينِهِ، فَإِذَا فَعَلُوا ذلِكَ اسْتَلْقى عَلى قَفَاهُ وَتَمَدَّدَ، ثُمَّ قَالَ: فُزْتُ ؛ فَرَحِمَ اللهُ امْرَأً أَلَّفَ بَيْنَ وَلِيَّيْنِ لَنَا، يَا مَعْشَرَ الْمُؤْمِنِينَ، تَأَلَّفُوا وَتَعَاطَفُوا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The Satanla tempts the Momineen for as long as one of them does not return from his Religion. So when he does that, hela lies down upon hisla back and stretches, then says, ‘Ila have succeeded’. So May Allahazwj have Mercy on the person who unites between two friends of ourasws. O group of Momineen! Be united and sympathetic (to each other)!’9

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَزَالُ إِبْلِيسُ فَرِحاً مَا اهْتَجَرَ الْمُسْلِمَانِ ؛ فَإِذَا الْتَقَيَا اصْطَكَّتْ رُكْبَتَاهُ، وَتَخَلَّعَتْ أَوْصَالُهُ، وَنَادى: يَا وَيْلَهُ، مَا لَقِيَ مِنَ الثُّبُورُ ».

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim, from Muhammad Bin Mahfouz, from Ali Bin Al Nu’man, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Ibleesla does not cease to be joyful for as long as the two Muslims desert each other. So when they meet (reconcile), hisla knees tremble and hisla joints creak, and hela calls out, ‘O Woe, what Ila face from the doom!’.10

142- بَابُ قَطِيعَةِ الرَّحِمِ‌

Chapter 142 – Severing the relationships

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي حَدِيثٍ: أَلَا إِنَّ فِي التَّبَاغُضِ الْحَالِقَةَ، لَاأَعْنِي حَالِقَةَ الشَّعْرِ، وَلكِنْ حَالِقَةَ الدِّينِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Misma’a Bin Abdul Malik,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said in a Hadeeth: ‘Indeed! In the hatred there is bareness. Isaww do not mean bareness of the hair, but bareness of the Religion’.11

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اتَّقُوا الْحَالِقَةَ ؛ فَإِنَّهَا تُمِيتُ الرِّجَالَ » قُلْتُ: وَمَا الْحَالِقَةُ؟ قَالَ: « قَطِيعَةُ الرَّحِمِ ».

our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Huzeyfa Bin Mansour who said,

‘Abu Abdullahasws said: ‘Fear the bareness, for it causes the men to die’. I said, ‘And what is the bareness?’ Heasws said: ‘Severing the relationships’.12

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّ إِخْوَتِي وَبَنِي عَمِّي قَدْ ضَيَّقُوا عَلَيَّ الدَّارَ، وَأَلْجَأُونِي مِنْهَا إِلى بَيْتٍ، وَلَوْ تَكَلَّمْتُ أَخَذْتُ مَا فِي أَيْدِيهِمْ؟ قَالَ: فَقَالَ لِيَ: « اصْبِرْ ؛ فَإِنَّ اللهَ سَيَجْعَلُ لَكَ فَرَجاً ». قَالَ: فَانْصَرَفْتُ، وَوَقَعَ الْوَبَاءُ فِي سَنَةِ إِحْدى وَثَلَاثِينَ وَمِائَةٍ، فَمَاتُوا ـ وَاللهِ ـ كُلُّهُمْ، فَمَا بَقِيَ مِنْهُمْ أَحَدٌ، قَالَ: فَخَرَجْتُ، فَلَمَّا دَخَلْتُ عَلَيْهِ، قَالَ: « مَا حَالُ أَهْلِ بَيْتِكَ؟ » قَالَ: قُلْتُ لَهُ: قَدْ مَاتُوا ـ وَاللهِ ـ كُلُّهُمْ، فَمَا بَقِيَ مِنْهُمْ أَحَدٌ، فَقَالَ: « هُوَ بِمَا صَنَعُوا بِكَ ؛ وَبِعُقُوقِهِمْ إِيَّاكَ وَقَطْعِ رَحِمِهِمْ بُتِرُوا، أَتُحِبُّ أَنَّهُمْ بَقُوا، وَأَنَّهُمْ ضَيَّقُوا عَلَيْكَ؟ » قَالَ: قُلْتُ: إِي وَاللهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, Usman Bin Isa, from one of our companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘My brothers and the sons of my uncle have constricted the house upon me and thrown me out from it to (another) house, and were I to speak to them, I could take what is in their hands’. So heasws said to me: ‘Be patient, for Allahazwj would be Making a relief to be for you’.

He (the narrator) said, ‘So I left, and a plague occurred in the year one hundred and thirty one, so they (all died), by Allahazwj, all of them, and there did not remain (even) one from them. So I went out, and when I came over to himasws, heasws said: ‘What is the state of your family?’ I said to himasws, ‘They have died, by Allahazwj, all of them.

So there does not remain (even) one’. So heasws said: ‘It is due to what they did with you and their disloyalty to you, and severing your relationship with a cutting off. Would you love it if they were to remain (alive) and they had constricted (life) upon you?’ I said, ‘Yes, by Allahazwj’.13

4. عَنْهُ، عَنْ أَحْمَدَ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « فِي كِتَابِ عَلِيٍّ عليه‌السلام: ثَلَاثُ خِصَالٍ لَايَمُوتُ صَاحِبُهُنَّ أَبَداً حَتّى يَرى وَبَالَهُنَّ: الْبَغْيُ، وَقَطِيعَةُ الرَّحِمِ، وَالْيَمِينُ الْكَاذِبَةُ ؛ يُبَارِزُ اللهَ بِهَا، وَإِنَّ أَعْجَلَ الطَّاعَةِ ثَوَاباً لَصِلَةُ الرَّحِمِ، وَإِنَّ الْقَوْمَ لَيَكُونُونَ فُجَّاراً، فَيَتَوَاصَلُونَ، فَتَنْمِي أَمْوَالُهُمْ وَيُثْرُونَ، وَإِنَّ الْيَمِينَ الْكَاذِبَةَ وَقَطِيعَةَ الرَّحِمِ لَتَذَرَانِ الدِّيَارَ بَلَاقِعَ مِنْ أَهْلِهَا، وَتَنْقُلُ الرَّحِمَ، وَإِنَّ نَقْلَ الرَّحِمِ انْقِطَاعُ النَّسْلِ ».

From him, from Ahmad, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Ubeyda,

(It has been narrated) from Abu Ja’farasws having said: ‘In the Book of Aliasws (it is written): ‘There are three characteristics, its owner would not be dying ever until he sees its evil results – the tyranny, and the severing of the relationship, and the false oath to oppose Allahazwj with it; and that the quickest Rewards for the obedience is for the maintaining of the relationship. And that the people could be happening to be immoral, but they are maintaining relationships, so their wealth increases and they become rich.

And the false oath and the severing of the relationships devastate the households by ruination from its inhabitants and transformation the relatives, and that the transformation of the relatives is cutting off of the lineages’.14

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَنْبَسَةَ الْعَابِدِ، قَالَ: جَاءَ رَجُلٌ، فَشَكَا إِلى أَبِي عَبْدِ اللهِ عليه‌السلام أَقَارِبَهُ، فَقَالَ لَهُ: « اكْظِمْ غَيْظَكَ وَافْعَلْ » فَقَالَ: إِنَّهُمْ يَفْعَلُونَ وَيَفْعَلُونَ؟ فَقَالَ: « أَتُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ، فَلَا يَنْظُرَ اللهُ إِلَيْكُمْ؟ ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Anbasa Al Aabid who said,

‘A man came over and he complained to Abu Abdullahasws about his relatives. So heasws said to him: ‘Suppress your anger and do (maintain relationships)’. So he said, ‘They are doing and doing (bad things)’. So heasws said: ‘Do you want to become similar to them, so that Allahazwj would not Look at you?’15

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاتَقْطَعْ رَحِمَكَ وَإِنْ قَطَعَتْكَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Do not cut off your relatives and even if they cut you off’.16

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ رَفَعَهُ، عَنْ أَبِي حَمْزَةَ‌ الثُّمَالِيِّ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام فِي خُطْبَتِهِ: « أَعُوذُ بِاللهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ ». فَقَامَ إِلَيْهِ عَبْدُ اللهِ بْنُ الْكَوَّاءِ الْيَشْكُرِيُّ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَوَتَكُونُ ذُنُوبٌ تُعَجِّلُ الْفَنَاءَ؟ فَقَالَ: « نَعَمْ وَيْلَكَ، قَطِيعَةُ الرَّحِمِ، إِنَّ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَيَتَوَاسَوْنَ وَهُمْ فَجَرَةٌ، فَيَرْزُقُهُمُ اللهُ، وَإِنَّ أَهْلَ الْبَيْتِ لَيَتَفَرَّقُونَ وَيَقْطَعُ بَعْضُهُمْ بَعْضاً، فَيَحْرِمُهُمُ اللهُ وَهُمْ أَتْقِيَاءُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, raising it from Abu Hamza Al Sumaly who said,

‘Amir Al-Momineenasws said in a sermon of hisasws: ‘I seek Refuge with Allahazwj from the sins which hasten the destruction’. So Abdullah Bin Al-Kawwa Al-Yashkuriy stood up to himasws, ‘O Amir Al-Momineenasws! And can the sins happen to hasten the destruction?’ So heasws said: ‘Yes, woe be unto you, (it is the) severing of the relationships. If the people of the household are gathering and co-operating with each other, while they are immoral, Allahazwj would Grace them, and if the people of the household are separating and cutting off from each other, Allahazwj would Deprive them while they are pious’.17

8. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِذَا قَطَعُوا الْأَرْحَامَ، جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ ».

From him, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineenasws said: ‘When they (people) cut off the relationships, the wealth is Made to be in the hands of the evils ones’.18

143- بَابُ الْعُقُوقِ‌

Chapter 143 – The Ingratitude (to the parents)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حَدِيدِ بْنِ حَكِيمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَدْنَى الْعُقُوقِ أُفٍّ، وَلَوْ عَلِمَ اللهُ ـ عَزَّ وَجَلَّ ـ شَيْئاً أَهْوَنَ مِنْهُ لَنَهى عَنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullahasws having said: ‘The least of the ingratitude is (the saying of)’Ugh’, and had Allahazwj Mighty and Majestic Known of anything lesser than it, Heazwj would have Forbidden from it’.19

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كُنْ بَارّاً، وَاقْتَصِرْ عَلَى الْجَنَّةِ، وَإِنْ كُنْتَ عَاقّاً فَظّاً، فَاقْتَصِرْ عَلَى النَّارِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Rasool-Allahsaww said: ‘Become righteous and shorten (your way) to the Paradise, and if you were ungrateful, hard-headed, so you would shorten (your way) to the Fire’.20

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ صَالِحٍ الْحَذَّاءِ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُشِفَ غِطَاءٌ مِنْ أَغْطِيَةِ الْجَنَّةِ، فَوَجَدَ رِيحَهَا مَنْ كَانَتْ لَهُ رُوحٌ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ إِلاَّ صِنْفاً وَاحِداً » قُلْتُ: مَنْ هُمْ؟ قَالَ: « الْعَاقُّ لِوَالِدَيْهِ ».

Abu Ali Al Ashary, from Al Hassn Bin Ali Al Kufy, from Ubeys Bin Hisham, from Salih Al Haza’a, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullahasws having said: ‘When it will be the Day of Judgment, a cover from the covers of the Paradise would be uncovered, so its aroma would be smelt by the one who has a soul for him, from a travel distance of five hundred years, except for one type (of person)’. I said, ‘Who are they?’ Heasws said: ‘The one ungrateful to his parents’.21

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: فَوْقَ كُلِّ ذِي بِرٍّ بِرٌّ حَتّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللهِ، فَإِذَا قُتِلَ فِي سَبِيلِ اللهِ فَلَيْسَ فَوْقَهُ بِرٌّ، وَإِنَّ‌ فَوْقَ كُلِّ عُقُوقٍ عُقُوقاً حَتّى يَقْتُلَ الرَّجُلُ أَحَدَ وَالِدَيْهِ، فَإِذَا فَعَلَ ذلِكَ فَلَيْسَ فَوْقَهُ عُقُوقٌ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Above every one with righteousness is a righteousness until the man being killed in the Way of Allahazwj. So when he is killed in the Way of Allahazwj, so there would be no righteousness above it; and above every disloyalty is a disloyalty until the man killing one of his parents. So when he does that, so there is no disloyalty above it’.22

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ نَظَرَ إِلى أَبَوَيْهِ نَظَرَ مَاقِتٍ ـ وَهُمَا ظَالِمَانِ لَهُ ـ لَمْ يَقْبَلِ اللهُ لَهُ صَلَاةً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who looks at his parents abhorrently while they are being unjust to him, Allahazwj will not Accept (even a single) Salāt from him’.23

6. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ فُرَاتٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي كَلَامٍ لَهُ: إِيَّاكُمْ وَعُقُوقَ الْوَالِدَيْنِ ؛ فَإِنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ، وَلَايَجِدُهَا عَاقٌّ، وَلَاقَاطِعُ‌ رَحِمٍ، وَلَاشَيْخٌ زَانٍ، وَلَاجَارُّ إِزَارِهِ خُيَلَاءَ، إِنَّمَا الْكِبْرِيَاءُ لِلّهِ رَبِّ الْعَالَمِينَ ».

From him, from Muhammad Bin Ali, from Muhammad Bin Furat,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said in a speech of hissaww: ‘Beware of ingratitude to the parents, for the aroma of the Paradise would be found from a travel distance of a thousand years, and it will not be found by the ungrateful one, nor by a severer of the relationships, nor a elderly adulterer, nor by a dragger of his trousers (pompous one). But rather, the Greatness is for Allahazwj, Lordazwj of the worlds’.24

7. عَنْهُ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَوْ عَلِمَ اللهُ شَيْئاً أَدْنى مِنْ أُفٍّ لَنَهى عَنْهُ، وَهُوَ مِنْ أَدْنَى الْعُقُوقِ ؛ وَمِنَ الْعُقُوقِ أَنْ يَنْظُرَ الرَّجُلُ إِلى وَالِدَيْهِ، فَيُحِدَّ النَّظَرَ إِلَيْهِمَا ».

From him, from Yahya Bin Ibrahim Bin Abu Ballad Al Sulmy, from his father, from his grandfather,

(It has been narrated) from Abu Abdullahasws having said: ‘Had Allahazwj Known of anything lesser than (the saying of)’Ugh’, Heazwj would have Forbidden from it, and it is the lowest of the ungratefulness; and from the ingratitude is that the man looks at his parents, so he looks angrily at them’.25

8. عَنْهُ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ أَبِي عليه‌السلام نَظَرَ إِلى رَجُلٍ وَمَعَهُ ابْنُهُ يَمْشِي، وَالِابْنُ مُتَّكِئٌ عَلى ذِرَاعِ الْأَبِ » قَالَ: « فَمَا كَلَّمَهُ أَبِي عليه‌السلام مَقْتاً لَهُ حَتّى فَارَقَ الدُّنْيَا ».

Ali, from his father, from Haroun Bin Al Jahm, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Ja’farasws having said: ‘Myasws fatherasws looked at a man and with him was his son, walking, and the son was leaning upon the arm of the father. So myasws fatherasws did not speak to him in aversion (so not to distract him) to him until heasws separated from the world’.26

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ حَدِيدِ بْنِ حَكِيمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَدْنَى الْعُقُوقِ أُفٍّ، وَلَوْ عَلِمَ اللهُ أَيْسَرَ مِنْهُ لَنَهى عَنْهُ ».

Abu Ali Al Ashary, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Bin usman, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdulllahasws having said: ‘The lowest of the disloyalty is (the saying of)’Ugh’, and had Allahazwj Known of anything less than it, Heazwj would have Forbidden from it’.27

144- بَابُ الِانْتِفَاءِ

Chapter 144 – Disowning of the lineage

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَفَرَ بِاللهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَإِنْ دَقَّ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘He has disbelieved in Allahazwj, the one who disavows from a lineage, and even if it was lowly’.28

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَفَرَ بِاللهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَإِنْ دَقَّ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘He has disbelieved in Allahazwj, the one who disavows from a lineage, and even if it was lowly’.29

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ وَابْنِ فَضَّالٍ، عَنْ رِجَالٍ شَتّى: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام، أَنَّهُمَا قَالَا: « كُفْرٌ بِاللهِ الْعَظِيمِ الِانْتِفَاءُ مِنْ حَسَبٍ وَإِنْ دَقَّ ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Abu Umeyr, and Ibn Fazzal, from various men,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws that theyasws both said: ‘It is disbelief in Allahazwj the Magnificent, the disowning of a lineage, and even if it was lowly’.30

145- بَابُ مَنْ آذَى الْمُسْلِمِينَ وَاحْتَقَرَهُمْ

Chapter 145 – The one who hurts the Muslims and despises them

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ اللهُ عَزَّ وَجَلَّ لِيَأْذَنْ بِحَرْبٍ مِنِّي مَنْ آذى عَبْدِيَ الْمُؤْمِنَ، وَلْيَأْمَنْ غَضَبِي مَنْ أَكْرَمَ عَبْدِيَ الْمُؤْمِنَ، وَلَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ فِيمَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلاَّ مُؤْمِنٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ، لَاسْتَغْنَيْتُ بِعِبَادَتِهِمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي، وَلَقَامَتْ سَبْعُ سَمَاوَاتٍ وَأَرَضِينَ بِهِمَا، وَلَجَعَلْتُ لَهُمَا مِنْ إِيمَانِهِمَا أُنْساً لَايَحْتَاجَانِ إِلى أُنْسِ سِوَاهُمَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic Says: “Let there be a Proclamation of a war from Meazwj (upon the) one who hurts Myazwj Momin servant, and let him be safe from Myazwj Anger, the one who honours Myazwj Momin servant.

And had there not happened to be from Myazwj creatures in the earth, in what is between the east and the west except for one Momin along with a just Imamasws, Iazwj would have Sufficed by their worship from the entirety of what Iazwj Created in Myazwj earth, and Iazwj would have Established the seven skies and the earths due to them both, and would have Made for them both a comfort for them from their Emān, so they would not be needy to a comfort for anyone besides themselves’.31

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ مُنْذِرِ بْنِ يَزِيدَ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: « قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادى مُنَادٍ: أَيْنَ الصُّدُودُ لِأَوْلِيَائِي؟ فَيَقُومُ قَوْمٌ لَيْسَ عَلى وُجُوهِهِمْ لَحْمٌ، فَيُقَالُ: هؤُلَاءِ الَّذِينَ آذَوُا الْمُؤْمِنِينَ، وَنَصَبُوا لَهُمْ وَعَانَدُوهُمْ، وَعَنَّفُوهُمْ فِي دِينِهِمْ، ثُمَّ يُؤْمَرُ بِهِمْ إِلى جَهَنَّمَ ».

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Munzir Bin Yazeed, from Al Mufazzal Bin Umar who said,

‘Abu Abdullahasws said: ‘When it will be the Day of Judgment, a Caller would Call out: “Where are those hinderers who troubled Myazwj friends?” So a group would stand, there not being any flesh upon their faces, and it would be said: ‘These are the ones who hurt the Momineen and established (hostility) to them (Nasibis), and were stubborn on them and were violent to them regarding their Religion!’ Then Heazwj would Command with them to Hell’.32

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ حَمَّادِ بْنِ بَشِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ تَبَارَكَ وَتَعَالى: مَنْ أَهَانَ لِي وَلِيّاً، فَقَدْ أَرْصَدَ لِمُحَارَبَتِي ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Hammad Bin Bashir,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Blessed and High Says: “The one who despises (hates) a friend of Mineazwj, so he has declared a war against Meazwj”‘.33

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ‌ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ حَقَرَ مُؤْمِناً مِسْكِيناً أَوْ غَيْرَ مِسْكِينٍ، لَمْ يَزَلِ اللهُ ـ عَزَّ وَجَلَّ ـ حَاقِراً لَهُ مَاقِتاً حَتّى يَرْجِعَ عَنْ مَحْقَرَتِهِ إِيَّاهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from Muhammad Bin Abu Hamza, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who considers a Momin as insignificant, be he a poor or without poverty, Allahazwj Mighty and Majestic will not Cease to Look down at him Angrily until he retracts from his belittling him’.34

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ يَقُولُ: مَنْ أَهَانَ لِي وَلِيّاً‌ فَقَدْ أَرْصَدَ لِمُحَارَبَتِي، وَأَنَا أَسْرَعُ شَيْ‌ءٍ إِلى نُصْرَةِ أَوْلِيَائِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhamad, from Ali Bin Al Nu’man, from Ibn Muskan, from Moalla Bin Khunays who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Blessed and High is Saying: “The one who despises (hates) a friend of Mineazwj, so he has declared a war against Meazwj and Iazwj am the Quickest to Helping Myazwj friends”‘.35

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: قَدْ نَابَذَنِي مَنْ أَذَلَّ عَبْدِيَ الْمُؤْمِنَ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Hisham Bin Salim, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Says: “He has opposed Meazwj, the one who humiliates Myazwj Momin servant”‘.36

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ حَمَّادِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ أَرْصَدَ لِمُحَارَبَتِي، وَمَا تَقَرَّبَ إِلَيَّ عَبْدٌ بِشَيْ‌ءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتّى أُحِبَّهُ ؛ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَلِسَانَهُ الَّذِي يَنْطِقُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ؛ إِنْ دَعَانِي أَجَبْتُهُ، وَإِنْ سَأَلَنِي أَعْطَيْتُهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْ‌ءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي عَنْ مَوْتِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ، وَأَكْرَهُ مَسَاءَتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Ibn Fazzal, from Ali Bin Uqba, from Hammad Bin Bashir who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Said: “The one who despises a friend of Mineazwj to Meazwj, so he has declared a war against Meazwj; and a servant will not (be able to) come near to Meazwj with anything more Beloved to Meazwj than what Iazwj have Obligated upon him, and let him come closer to Meazwj with the Optional (Salāt) until Iazwj Love him.

So when Iazwj do Love him, Iazwj would be the hearing which he listens with, and his vision which he sees with, and his tongue which he speaks with, and his hand which he strikes with. If he were to supplicate to Meazwj, Iazwj would Answer him, and if he were to ask Meazwj, Iazwj would Give it to him; and Iazwj do not Hesitate from anything which Iazwj Do like Iazwj Hesitate from the death of the Momin. He dislikes the death and Iazwj Dislike Disappointing him”‘.37

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ، عَنْ أَبَانِ بْنِ تَغْلِبَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَمَّا أُسْرِيَ بِالنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ: يَا رَبِّ، مَا حَالُ الْمُؤْمِنِ عِنْدَكَ؟ قَالَ: يَا مُحَمَّدُ، مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ، وَأَنَا أَسْرَعُ شَيْ‌ءٍ إِلى نُصْرَةِ أَوْلِيَائِي، وَمَا تَرَدَّدْتُ عَنْ شَيْ‌ءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي عَنْ وَفَاةِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ، وَأَكْرَهُ مَسَاءَتَهُ ؛ وَإِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ مَنْ لَايُصْلِحُهُ إِلاَّ الْغِنى، وَ لَوْ صَرَفْتُهُ إِلى غَيْرِ ذلِكَ لَهَلَكَ، وَإِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ مَنْ لَايُصْلِحُهُ إِلاَّ الْفَقْرُ، وَلَوْ صَرَفْتُهُ إِلى غَيْرِ ذلِكَ لَهَلَكَ، وَمَا يَتَقَرَّبُ إِلَيَّ عَبْدٌ مِنْ عِبَادِي بِشَيْ‌ءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ إِذاً سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَلِسَانَهُ الَّذِي يَنْطِقُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ؛ إِنْ دَعَانِي أَجَبْتُهُ، وَإِنْ سَأَلَنِي أَعْطَيْتُهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Aban Bin Taghlub,

(It has been narrated) from Abu Ja’farasws having said: ‘When there was Ascension (Mi’raj) with the Prophetsaww, hesaww said: ‘O Lordazwj! What is the state of the Momin in Yourazwj Presence?’ Heazwj Said: “O Muhammadsaww! The one who despises a friend of Mineazwj, so he has declared a war against Meazwj and Iazwj am the Quickest to Helping Myazwj friends and Iazwj do not Hesitate from anything which Iazwj Do like Iazwj Hesitate from the death of the Momin. He dislikes the death and Iazwj Dislike Disappointing him.

And from Myazwj Momineen servants there is one for whom it is not correct except for the riches, and were Iazwj to Exchange it to other than that, he would be destroyed; and from Myazwj Momineen servants there is one for whom it is not correct except for the poverty, and were Iazwj to Exchange it to other than that, he would be destroyed.

And a servant will not (be able to) come near to Meazwj with anything more Beloved to Meazwj than what Iazwj have Obligated upon him, and let him come closer to Meazwj with the Optional (Salāt) until Iazwj Love him. So when Iazwj do Love him, Iazwj would be the hearing which he listens with, and his vision which he sees with, and his tongue which he speaks with, and his hand which he strikes with. If he were to supplicate to Meazwj, Iazwj would Answer him, and if he were to ask Meazwj, Iazwj would Give it to him”‘.38

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنِ اسْتَذَلَّ مُؤْمِناً وَاسْتَحْقَرَهُ لِقِلَّةِ ذَاتِ يَدِهِ وَلِفَقْرِهِ، شَهَرَهُ اللهُ يَوْمَ الْقِيَامَةِ عَلى رُؤُوسِ الْخَلَائِقِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who disgraces a Momin and belittles him due to the little of what is in his hands and for his poverty, Allahazwj would Publicise him (his evil deeds) on the Day of Judgment upon the heads of the creatures’.39

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَقَدْ أَسْرى رَبِّي بِي، فَأَوْحى إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحى، وَشَافَهَنِي إِلى أَنْ قَالَ لِي: يَا مُحَمَّدُ، مَنْ أَذَلَّ لِي‌ وَلِيّاً فَقَدْ أَرْصَدَنِي بِالْمُحَارَبَةِ، وَمَنْ حَارَبَنِي حَارَبْتُهُ، قُلْتُ: يَا رَبِّ، وَ مَنْ وَلِيُّكَ هذَا، فَقَدْ عَلِمْتُ أَنَّ مَنْ حَارَبَكَ حَارَبْتَهُ؟ قَالَ: ذَاكَ مَنْ أَخَذْتُ مِيثَاقَهُ لَكَ وَلِوَصِيِّكَ وَلِذُرِّيَّتِكُمَا بِالْوَلَايَةِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Myazwj Lordazwj Ascended mesaww (Mi’raj) and Heazwj Revealed unto mesaww from behind the Veil what Heazwj Revealed and Spoke to Meazwj Verbally until Heazwj Said to mesaww: ‘O Muhammadsaww!”O Muhammadsaww! The one who disgraces a friend of Mineazwj, so he has declared a war against Meazwj, and the one who battles (against) Meazwj, Iazwj Battle against him”.

I said, ‘O Lordazwj! And who is this friend of Yoursazwj, for Isaww have known that the one who battles Youazwj, Youazwj would battle him?’ Heazwj Said to me: “That is the one from whom Iazwj have Taken the Covenant for yousaww, and for yoursaww successorasws, and for both yourasws children with the Wilayah”‘.40

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: مَنِ اسْتَذَلَّ عَبْدِيَ الْمُؤْمِنَ فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ، وَمَا تَرَدَّدْتُ فِي شَيْ‌ءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي عَبْدِيَ الْمُؤْمِنِ، إِنِّي أُحِبُّ لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ، فَأَصْرِفُهُ عَنْهُ، وَإِنَّهُ لَيَدْعُونِي فِي الْأَمْرِ، فَأَسْتَجِيبُ لَهُ بِمَا هُوَ خَيْرٌ لَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘ Allahazwj Mighty and Majestic Says: “The one who disgraces a Momin so he has initiated a war against Meazwj, and Iazwj do not Hesitate with anything that Iazwj Do like Iazwj Hesitate regarding Myazwj Momin servant. Iazwj Love to Meet him but he dislikes the death, so Iazwj Exchange it from him; And he supplicates to Meazwj regarding the matter, so Iazwj Answer to him with that which is better for him”‘.41

146- بَابُ مَنْ طَلَبَ عَثَرَاتِ الْمُؤْمِنِينَ وَعَوْرَاتِهِمْ‌

Chapter 146 – The one who pursues the slips (of the tongues) of the Momineen and exposes them

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ إِبْرَاهِيمَ وَالْفَضْلِ ابْنَيْ يَزِيدَ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاخِيَ الرَّجُلَ عَلَى الدِّينِ، فَيُحْصِيَ عَلَيْهِ عَثَرَاتِهِ وَزَلاَّتِهِ لِيُعَنِّفَهُ بِهَا يَوْماً مَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibrahim and Al Fazl, two sons of Yazeed Al Ashary, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day’.42

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ، وَلَمْ يُخْلِصِ الْإِيمَانَ إِلى قَلْبِهِ، لَاتَذُمُّوا الْمُسْلِمِينَ، وَلَاتَتَبَّعُوا عَوْرَاتِهِمْ ؛ فَإِنَّهُ مَنْ تَتَبَّعَ عَوْرَاتِهِمْ، تَتَبَّعَ اللهُ عَوْرَتَهُ ؛ وَمَنْ تَتَبَّعَ اللهُ تَعَالى عَوْرَتَهُ، يَفْضَحْهُ وَلَوْ فِي بَيْتِهِ ».

عَنْهُ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu’man, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘O group of the ones who became Muslims with his tongue and did not purify the Emān to his heart! Do not condemn the Muslims, nor pursue their exposures, for the one who pursues their exposures, Allahazwj would Pursue his exposure; and the one whose exposure Allahazwj the Exalted Pursues, he would be shamed and even though he is inside his house’.

From him, from Ali Bin Al Nu’man, from Abu Al Jaroud, from Abu Ja’farasws – smilar to it.43

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاخِيَ الرَّجُلُ الرَّجُلَ عَلَى الدِّينِ، فَيُحْصِيَ عَلَيْهِ عَثَرَاتِهِ وَ زَلاَّتِهِ لِيُعَنِّفَهُ بِهَا يَوْماً مَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day’.44

4. عَنْهُ، عَنِ الْحَجَّالِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُسْلِمْ‌ بِقَلْبِهِ، لَاتَتَبَّعُوا عَثَرَاتِ الْمُسْلِمِينَ ؛ فَإِنَّهُ مَنْ تَتَبَّعَ عَثَرَاتِ الْمُسْلِمِينَ، تَتَبَّعَ اللهُ عَثْرَتَهُ ؛ وَمَنْ تَتَبَّعَ اللهُ عَثْرَتَهُ، يَفْضَحْهُ ».

From him, from Al Hajjal, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘O group of the one who became Muslims by his tongue and did become Muslim by his heart! Do not pursue the slips of the Muslims, for the one who pursues the slips of the Muslims, Allahazwj would Pursue his slips; and the one whose slips Allahazwj Pursues, would be shamed’.45

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاتَطَلَّبُوا عَثَرَاتِ الْمُؤْمِنِينَ ؛ فَإِنَّ مَنْ تَتَبَّعَ عَثَرَاتِ أَخِيهِ، تَتَبَّعَ اللهُ عَثَرَاتِهِ ؛ وَمَنْ تَتَبَّعَ اللهُ عَثَرَاتِهِ، يَفْضَحْهُ وَلَوْ فِي جَوْفِ بَيْتِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskan, from Muhammad Bin Muslim, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Do not seek the slips of the Momineen, for the one who pursues the slips of his brother, Allahazwj would Pursue his slips, and the one whose slips Allahazwj Pursues, he would be shamed and even though he be inside his house’.46

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاخِيَ الرَّجُلُ الرَّجُلَ‌ عَلَى الدِّينِ، فَيُحْصِيَ عَلَيْهِ زَلاَّتِهِ لِيُعَيِّرَهُ بِهَا يَوْماً مَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day’.47

7. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللهِ أَنْ يَكُونَ الرَّجُلُ يُوَاخِيَ الرَّجُلَ، وَهُوَ يَحْفَظُ عَلَيْهِ زَلاَّتِهِ لِيُعَيِّرَهُ بِهَا يَوْماً مَا ».

From him, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘The furthest what a servant can happen to be from Allahazwj is that the man establishes brotherhood with the man and he memorises his slips against him in order to rebuke him with these one day’.48

147- بَابُ التَّعْيِيرِ‌

Chapter 147 – The Rebuking

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَنَّبَ مُؤْمِناً، أَنَّبَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who reproaches a Momin, Allahazwj would Reproach him in the world and the Hereafter’.49

2. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَذَاعَ فَاحِشَةً كَانَ كَمُبْتَدِئِهَا، وَمَنْ عَيَّرَ مُؤْمِناً بِشَيْ‌ءٍ لَمْ يَمُتْ حَتّى يَرْكَبَهُ ».

From him, from his father, from Ibn Abu Umeyr, from Ismail Bin Ammar, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who broadcasts an immorality would be like its initiator, and the one who rebukes a Momin with something would not die until he commits it’.50

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ عَيَّرَ مُؤْمِناً بِذَنْبٍ، لَمْ يَمُتْ حَتّى يَرْكَبَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who rebukes a Momin with a sin would not die until he commits it’.51

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ سُلَيْمَانَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ لَقِيَ أَخَاهُ بِمَا يُؤَنِّبُهُ، أَنَّبَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Husayn Bin Umar Bin Suleyman, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who meets his brother with what he can reproach him with, Allahazwj would Reproach him in the world and the Hereafter’.52

148- بَابُ الْغِيبَةِ وَالْبَهْتِ‌

Chapter 148 – The Backbiting and the Slander

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْغِيبَةُ أَسْرَعُ فِي دِينِ الرَّجُلِ الْمُسْلِمِ مِنَ الْأَكِلَةِ فِي‌ جَوْفِهِ ».

قَالَ: « وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْجُلُوسُ فِي الْمَسْجِدِ انْتِظَارَ الصَّلَاةِ عِبَادَةٌ مَا لَمْ يُحْدِثْ، قِيلَ: يَا رَسُولَ اللهِ، وَمَا يُحْدِثُ ؟ قَالَ: الِاغْتِيَابَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The backbiting is more quickly (absorbing) in the Religion of the Muslim man than the meal is in his inside’.

Heasws said: ‘And Rasool-Allahsaww said: ‘The sitting in the Masjid awaiting the Salāt is (an act of) worship for as long as’it’ does not occur’. It was said, O Rasool-Allahsaww! And what is occurrence?’ Hesaww said: ‘The backbiting’.53

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْهُ عَيْنَاهُ وَسَمِعَتْهُ أُذُنَاهُ، فَهُوَ مِنَ الَّذِينَ قَالَ اللهُ عَزَّ وَجَلَّ: (إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذابٌ أَلِيمٌ) ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says regarding a Momin what he saw and what his ears heard, so he is from the ones for whom Allahazwj Mighty and Majestic Says [24: 19] The ones who love that scandal should circulate respecting those who believe, for them is a grievous Punishment’.54

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْغِيبَةِ، قَالَ: « هُوَ أَنْ تَقُولَ لِأَخِيكَ فِي دِينِهِ مَا لَمْ يَفْعَلْ، وَتَبُثَّ عَلَيْهِ أَمْراً قَدْ سَتَرَهُ اللهُ عَلَيْهِ لَمْ يُقَمْ عَلَيْهِ فِيهِ حَدٌّ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Dawood Bin Sirham who said,

‘I asked Abu Abdullahasws about the backbiting. Heasws said: ‘It is your saying to your brother regarding his Religion what he did not do, and affirming a matter upon him which Allahazwj had Veiled upon him and a Legal Punishment (Hadd) has not been established upon him with regards to it’.55

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنْ حَفْصِ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سُئِلَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: مَا كَفَّارَةُ الِاغْتِيَابِ؟ قَالَ: تَسْتَغْفِرُ اللهَ لِمَنِ اغْتَبْتَهُ كُلَّمَا ذَكَرْتَهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww was asked, ‘What is’ كَفَّارَةُ’ (Kufara - the expiation) of the backbiting?’ Hesaww said: ‘You should seek Forgiveness of Allahazwj for the one whom you backbit against, every time you remember it’.56

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ بَهَتَ مُؤْمِناً أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ، بَعَثَهُ اللهُ فِي طِينَةِ خَبَالٍ حَتّى يَخْرُجَ مِمَّا قَالَ ». قُلْتُ: وَمَا طِينَةُ‌ الْخَبَالِ ؟ قَالَ: « صَدِيدٌ يَخْرُجُ مِنْ فُرُوجِ الْمُومِسَاتِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Ibn AbuYafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who slanders a Momin or a Momina (female Believer) with what is not in him, Allahazwj would Resurrect him in the clay of Khabaal until he exits from what he had said’. I said, ‘And what is the clay of Khabaal?’ Heasws said: ‘Pus coming out from the private part of the prostitutes’.57

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ أَبَانٍ، عَنْ رَجُلٍ لَانَعْلَمُهُ إِلاَّ يَحْيَى الْأَزْرَقَ، قَالَ: قَالَ لِي أَبُو الْحَسَنِ صَلَوَاتُ اللهِ عَلَيْهِ: « مَنْ ذَكَرَ رَجُلاً مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا عَرَفَهُ النَّاسُ، لَمْ يَغْتَبْهُ ؛ وَمَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا لَايَعْرِفُهُ النَّاسُ، اغْتَابَهُ ؛ وَمَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ، فَقَدْ بَهَتَهُ ».

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al Abbas Bin Aamir, from Aban, from a man we do not know except as Yahya Al Azraq who said,

‘Abu Al-Hassanasws said to me: ‘The one who mentions a man from behind him with what is (to be found) in him from what the people know of, has not backbitten him; and the one who mentioned him from behind him with what (is to be found) in him from what the people do not know of, has backbitten him; and the one who mentioned him with what is not (to be found) in him, so he has ‘بَهَتَهُ’ (Bohata’ –slandered) him’.58

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَيَابَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْغِيبَةُ أَنْ تَقُولَ فِي أَخِيكَ مَا سَتَرَهُ اللهُ عَلَيْهِ، وَأَمَّا الْأَمْرُ الظَّاهِرُ فِيهِ مِثْلُ الْحِدَّةِ وَالْعَجَلَةِ، فَلَا ؛ وَالْبُهْتَانُ أَنْ تَقُولَ فِيهِ مَا لَيْسَ فِيهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Sayaba who said,

‘I heard Abu Abdullahasws saying: ‘The backbiting is that you are saying regarding your brother what Allahazwj has Veiled upon him, and as for the apparent matters in him, like the violent anger and the haste, so no; and’ الْبُهْتَانُ’ (al-Bohatan - the slander) is that you are saying regarding him what is not in him’.59

149- بَابُ الرِّوَايَةِ عَلَى الْمُؤْمِنِ‌

Chapter 149 – Reporting upon the Believer

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ رَوى عَلى مُؤْمِنٍ رِوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَهَدْمَ مُرُوءَتِهِ لِيَسْقُطَ مِنْ أَعْيُنِ النَّاسِ، أَخْرَجَهُ اللهُ مِنْ وَلَايَتِهِ إِلى وَلَايَةِ الشَّيْطَانِ، فَلَا‌ يَقْبَلُهُ الشَّيْطَانُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

‘Abu Abdullahasws said to me: ‘The one who reports upon a Momin with a report intending to defame him with it and demolish his personality to drop him from the eyes of the people, Allahazwj would Exit him from Hisazwj Wilayah to the wilayah of the Satanla, but the Satanla will not accept him’.60

2. عَنْهُ، عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لَهُ: عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ؟ قَالَ: « نَعَمْ ». قُلْتُ: تَعْنِي سُفْلَيْهِ ؟ قَالَ: « لَيْسَ حَيْثُ تَذْهَبُ، إِنَّمَا هِيَ إِذَاعَةُ سِرِّهِ ».

From him, from Ahmad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

‘I said to himasws, ‘The nakedness of the Momin is Prohibited upon the Momin?’ Heasws said: ‘Yes’. I said, ‘Youasws mean his lower part?’ Heasws said: ‘It is not where you are going with it. But rather it is the broadcasting of his secrets’.61

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ حُسَيْنِ بْنِ مُخْتَارٍ، عَنْ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِيمَا جَاءَ فِي الْحَدِيثِ: « عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ » قَالَ: « مَا هُوَ أَنْ يَنْكَشِفَ فَتَرى مِنْهُ شَيْئاً، إِنَّمَا هُوَ أَنْ تَرْوِيَ عَلَيْهِ أَوْ تَعِيبَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Mukhtar, from Zayd,

(It has been narrated) from Abu Abdullahasws regarding what came in the Hadeeth that the nakedness of the Momin is Prohibited upon the Momin, heasws said: ‘It is not that (by which) he uncovers him so he sees something. But rather, it is his reporting against him or faulting him’.62

150- بَابُ الشَّمَاتَةِ‌

Chapter 150 – The Gloating

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ أَبَانِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ: « لَا تُبْدِي الشَّمَاتَةَ لِأَخِيكَ ؛ فَيَرْحَمَهُ اللهُ، وَيُصَيِّرَهَا بِكَ ».

وَقَالَ: « مَنْ شَمِتَ بِمُصِيبَةٍ نَزَلَتْ بِأَخِيهِ، لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتّى يُفْتَتَنَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Bin Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Aban Bin Abdul Malik,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not express the gloating to your brother, for Allahazwj could be Merciful to him and Make it to come with you’.

And heasws said: ‘The one who gloats (rejoices) over a difficulty which descends upon his brother, would not exit from the world until he is (also) Tried with it’.63

151- بَابُ السِّبَابِ‌

Chapter 151 – The Insults

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: سَبَّابُ الْمُؤْمِنِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The insulter of the Momin is like one on the verge of the destruction’.64

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: سِبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَأَكْلُ لَحْمِهِ مَعْصِيَةٌ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Bukeyr, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Insulting the Momin is a mischief and killing him is disbelief, and consuming his flesh (backbiting) is a disobedience, and the sanctity of his wealth is like the sanctity of his blood’.65

3. عَنْهُ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ رَجُلاً مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: أَوْصِنِي، فَكَانَ فِيمَا أَوْصَاهُ: أَنْ قَالَ: لَاتَسُبُّوا النَّاسَ ؛ فَتَكْتَسِبُوا الْعَدَاوَةَ بَيْنَهُمْ ».

From him, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘A man from the Clan of Tameym came over to the Prophetsaww, and he said, ‘Advise me’. So, among what hesaww advised him with was that hesaww said: ‘Do not insult the people for it would earn you the enmity between them’.66

4. ابْنُ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام فِي رَجُلَيْنِ يَتَسَابَّانِ، قَالَ: « الْبَادِي مِنْهُمَا أَظْلَمُ، وَوِزْرُهُ وَوِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَذِرْ إِلَى الْمَظْلُومِ ».

Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan Musaasws regarding two men insulting each other. Heasws said: ‘The initiator of the two in more unjust and his burden and the burden of his companion would be upon him for as long as he does not apologise to the oppressed one’.67

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا شَهِدَ رَجُلٌ عَلى رَجُلٍ بِكُفْرٍ قَطُّ إِلاَّ بَاءَ بِهِ أَحَدُهُمَا، إِنْ كَانَ شَهِدَ بِهِ عَلى كَافِرٍ صَدَقَ، وَإِنْ كَانَ مُؤْمِناً رَجَعَ الْكُفْرُ عَلَيْهِ ؛ فَإِيَّاكُمْ وَالطَّعْنَ عَلَى الْمُؤْمِنِينَ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘A man will not testify of disbelief upon a man at all except it would come back with one of the two – if he had testified upon a disbeliever, he would be true, and it was against a Momin, the disbelief would come back upon him, therefore beware of reviling (insulting) the Momineen’.68

6. الْحَسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ ؛ فَإِنْ وَجَدَتْ مَسَاغاً، وَإِلاَّ رَجَعَتْ عَلى صَاحِبِهَا ».

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ali Bin Abu Hamza,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I heard himasws saying: ‘The curse, when it goes out from the mouth of its owner, it would hesitate. So if it finds a deserving place (fine), or else it would return upon its owner’.69

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ بَيْنَهُمَا ؛ فَإِنْ وَجَدَتْ مَسَاغاً، وَإِلاَّ رَجَعَتْ عَلى صَاحِبِهَا ».

Muhammad Bin Yahya, from Ahmad bin Muhammad bin Isa, from Al Hassan Bin Ali, from Ali Bin Uqba, from Abdullah Bin Sinan, from Abu Hamza Al Sumaly who said,

‘I heard Abu Ja’farasws saying: ‘The curse, when it goes out from the mouth of its owner, it would hesitate between the two (the curser and the cursed). So if it finds a deserving place (fine) or else it would return upon its owner’.70

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا قَالَ الرَّجُلُ لِأَخِيهِ الْمُؤْمِنِ: أُفٍّ، خَرَجَ مِنْ وَلَايَتِهِ ؛ وَإِذَا قَالَ: أَنْتَ عَدُوِّي، كَفَرَ أَحَدُهُمَا، وَلَايَقْبَلُ اللهُ مِنْ مُؤْمِنٍ عَمَلاً وَهُوَ‌ مُضْمِرٌ عَلى أَخِيهِ الْمُؤْمِنِ سُوءاً ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I heard Abu Abdullahasws saying: ‘When the man says to his Momin brother, ‘Ugh!’, he would exit from his Wilayah; and when he says, ‘You are my enemy’, one of the two would have disbelieved; and Allahazwj will not Accept a deed from a Momin while he is implicitly evil upon his Momin brother’.71

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ رِبْعِيٍّ، عَنِ الْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ إِنْسَانٍ يَطْعُنُ فِي عَيْنِ مُؤْمِنٍ إِلاَّ مَاتَ بِشَرِّ مِيتَةٍ، وَكَانَ قَمِناً أَنْ لَايَرْجِعَ إِلى خَيْرٍ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Hammad Bin Usman, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Ja’farasws having said: ‘There is none from a person who insults (verbally) in the eye of a Momin except he would die with the most evil of deaths, and he would depart such that he would not return to goodness’.72

152- بَابُ التُّهَمَةِ وَسُوءِ الظَّنِّ‌

Chapter 152 – The slander and the evil pre-conception

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا اتَّهَمَ الْمُؤْمِنُ أَخَاهُ انْمَاثَ الْإِيمَانُ مِنْ قَلْبِهِ، كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullahasws having said: ‘When the Momin slanders his brother, the Emān dissolves in his heart just as the salt dissolves in the water’.73

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْحُسَيْنِ بْنِ حَازِمٍ، عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنِ اتَّهَمَ أَخَاهُ فِي دِينِهِ، فَلَا حُرْمَةَ بَيْنَهُمَا ؛ وَمَنْ عَامَلَ أَخَاهُ بِمِثْلِ مَا عَامَلَ بِهِ النَّاسَ، فَهُوَ بَرِي‌ءٌ مِمَّا يَنْتَحِلُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father who said,

‘I heard Abu Abdullahasws saying: ‘The one who slanders his brother regarding his Religion, so there would be no sanctity between the two of them; and the one who deals with his brother with the like of what the people deal with him, so he would be disavowed from what he is impersonating’.74

3. عَنْهُ، عَنْ أَبِيهِ، عَمَّنْ حَدَّثَهُ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام فِي كَلَامٍ لَهُ: ضَعْ أَمْرَ أَخِيكَ عَلى أَحْسَنِهِ حَتّى يَأْتِيَكَ مَا يَغْلِبُكَ مِنْهُ، وَلَاتَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمِلاً ».

From him, from his father, from the one who narrated it, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws in a speech of hisasws: ‘Place the matter of your brother upon its goodness until there comes to you what would overwhelm you from him, and do not guess as evil with a speech which comes out from your brother while you can find an interpretation of it regarding the goodness’.75

153- بَابُ مَنْ لَمْ يُنَاصِحْ أَخَاهُ الْمُؤْمِنَ‌

Chapter 153 – The one who does not advise his Momin brother

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي حَفْصٍ الْأَعْشى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ سَعى فِي حَاجَةٍ لِأَخِيهِ فَلَمْ يَنْصَحْهُ، فَقَدْ خَانَ اللهَ‌ وَرَسُولَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Al Nu’man, from Abu Hafs Al A’sha,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Rasool-Allahsaww said: ‘The one who strives regarding a need of his brother but does not advise him, so he has betrayed Allahazwj and Hisazwj Rasoolsaww’.76

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « أَيُّمَا مُؤْمِنٍ مَشى فِي حَاجَةِ أَخِيهِ فَلَمْ يُنَاصِحْهُ، فَقَدْ خَانَ اللهَ وَرَسُولَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at who said,

‘I heard Abu Abdullahasws saying: ‘Whichever Momin walks regarding a need of his brother, but does not advise him, so he has betrayed Allahazwj and Hisazwj Rasoolsaww’.77

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعاً، عَنْ إِدْرِيسَ بْنِ الْحَسَنِ، عَنْ مُصَبِّحِ بْنِ هِلْقَامَ، قَالَ: أَخْبَرَنَا أَبُو بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « أَيُّمَا رَجُلٍ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ فَلَمْ يُبَالِغْ فِيهَا بِكُلِّ جُهْدٍ، فَقَدْ خَانَ اللهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ ».

قَالَ أَبُو بَصِيرٍ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا تَعْنِي بِقَوْلِكَ: « وَ الْمُؤْمِنِينَ »؟ قَالَ: « مِنْ لَدُنْ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام إِلى آخِرِهِمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Idrees Bin Al Hassan, from Musabbih Bin Hilqam who said, ‘Abu Baseer informed us saying,

‘I heard Abu Abdullahasws saying: ‘Whichever man from ourasws companions who is sought for help by a man from his brethren regarding a need, but does not exert in it with every effort, so he had betrayed Allahazwj and Hisazwj Rasoolsaww and the Momineen’.

Abu Baseer said, ‘I said to Abu Abdullahasws, ‘What do youasws mean by yourasws words: ‘And the Momineen’?’ Heasws said: ‘From Amir Al-Momineenasws up to the last of them (Imamsasws)’.78

4. عَنْهُمَا جَمِيعاً، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ مَشى فِي حَاجَةِ أَخِيهِ ثُمَّ لَمْ يُنَاصِحْهُ فِيهَا، كَانَ كَمَنْ خَانَ اللهَ وَرَسُولَهُ صلى‌الله‌عليه‌وآله‌وسلم، وَكَانَ اللهُ خَصْمَهُ ».

From both of them together, from Muhammad Bin Ali, from Abu Jameela who said,

‘I heard Abu Abdullahasws saying: ‘The one who walks regarding a need of his brother, then does not advise him with regards to it, he would be like the one who betrayed Allahazwj and Hisazwj Rasoolsaww, and Allahazwj would be Hisazwj Adversary’.79

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ حُسَيْنِ بْنِ حَازِمٍ، عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنِ اسْتَشَارَ أَخَاهُ فَلَمْ يَمْحَضْهُ مَحْضَ الرَّأْيِ، سَلَبَهُ اللهُ ـ عَزَّ وَجَلَّ ـ رَأْيَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who consults his brother, but he is not sincere with him with a sincere opinion, Allahazwj Mighty and Majestic would Confiscate his opinion’.80

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « أَيُّمَا مُؤْمِنٍ مَشى مَعَ أَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ فَلَمْ يُنَاصِحْهُ، فَقَدْ خَانَ اللهَ وَرَسُولَهُ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, from Sama’at who said,

‘I heard Abu Abdullahasws saying: ‘Whichever Momin walks with his Momin brother regarding a need but does no advise him, so he has betrayed Allahazwj and Hisazwj Rasoolsaww!’81

154- بَابُ خُلْفِ الْوَعْدِ‌

Chapter 154 – Breaking the promise

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « عِدَةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لَاكَفَّارَةَ لَهُ ؛ فَمَنْ أَخْلَفَ فَبِخُلْفِ اللهِ بَدَأَ، وَلِمَقْتِهِ تَعَرَّضَ، وَذلِكَ قَوْلُهُ: (يا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ ما لا تَفْعَلُونَ كَبُرَ مَقْتاً عِنْدَ اللهِ أَنْ تَقُولُوا ما لا تَفْعَلُونَ) ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I heard Abu Abdullahasws saying: ‘A promise of the Momin to his brother is a vow with no expiation for it. So the one who breaks, so he has opposed Allahazwj Initiating to Hisazwj Detestation he has been exposed, and these are Hisazwj Words [61: 2] O you who believe! Why do you say that which you do not do? [61: 3] It is most Hateful to Allah that you should say that which you do not do’.82

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيَفِ إِذَا وَعَدَ ».

Ali, from his father, from Ibn Abu Umeyr, from Shuayb Al Aqarquqy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who was a believer in Allahazwj and the Last Day, so let him fulfil when he promises’.83

155- بَابُ مَنْ حَجَبَ أَخَاهُ الْمُؤْمِنَ‌

Chapter 155 – The one who obstructs his Momin brother

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَيُّمَا مُؤْمِنٍ كَانَ بَيْنَهُ وَبَيْنَ مُؤْمِنٍ حِجَابٌ، ضَرَبَ اللهُ ـ عَزَّ وَجَلَّ ـ بَيْنَهُ وَبَيْنَ الْجَنَّةِ سَبْعِينَ أَلْفَ سُورٍ، مَا بَيْنَ السُّورِ إِلَى السُّورِ مَسِيرَةُ أَلْفِ عَامٍ ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, and a number of our companions, from Ahmad bin Muhammad Bin Khalid, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘Abu Abdullahasws said: ‘Whichever Momin (creates) an obstruction between himself and a Momin, Allahazwj Mighty and Majestic would Strike seventy thousand barriers between him and the Paradise, there being between the barrier and the barrier, a travel distance of a thousand years’.84

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ ابْنِ جُمْهُورٍ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، قَالَ: كُنْتُ عِنْدَ الرِّضَا صَلَوَاتُ الله عَلَيْهِ، فَقَالَ لِي: « يَا مُحَمَّدُ، إِنَّهُ كَانَ فِي زَمَنِ بَنِي إِسْرَائِيلَ أَرْبَعَةُ نَفَرٍ مِنَ الْمُؤْمِنِينَ، فَأَتى وَاحِدٌ مِنْهُمُ الثَّلَاثَةَ وَهُمْ مُجْتَمِعُونَ فِي مَنْزِلِ‌ أَحَدِهِمْ فِي مُنَاظَرَةٍ بَيْنَهُمْ، فَقَرَعَ الْبَابَ، فَخَرَجَ إِلَيْهِ الْغُلَامُ، فَقَالَ: أَيْنَ مَوْلَاكَ؟ فَقَالَ: لَيْسَ هُوَ فِي الْبَيْتِ، فَرَجَعَ الرَّجُلُ، وَدَخَلَ الْغُلَامُ إِلى مَوْلَاهُ، فَقَالَ لَهُ: مَنْ كَانَ الَّذِي قَرَعَ الْبَابَ؟ قَالَ: كَانَ فُلَانٌ، فَقُلْتُ لَهُ: لَسْتَ فِي الْمَنْزِلِ، فَسَكَتَ، وَلَمْ يَكْتَرِثْ، وَلَمْ يَلُمْ غُلَامَهُ، وَلَااغْتَمَّ أَحَدٌ مِنْهُمْ لِرُجُوعِهِ عَنِ الْبَابِ، وَأَقْبَلُوا فِي حَدِيثِهِمْ.

فَلَمَّا كَانَ مِنَ الْغَدِ، بَكَّرَ إِلَيْهِمُ الرَّجُلُ، فَأَصَابَهُمْ وَقَدْ خَرَجُوا يُرِيدُونَ ضَيْعَةً لِبَعْضِهِمْ، فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: أَنَا مَعَكُمْ؟ فَقَالُوا لَهُ: نَعَمْ، وَلَمْ يَعْتَذِرُوا إِلَيْهِ، وَكَانَ الرَّجُلُ مُحْتَاجاً ضَعِيفَ الْحَالِ.

فَلَمَّا كَانُوا فِي بَعْضِ الطَّرِيقِ إِذَا غَمَامَةٌ قَدْ أَظَلَّتْهُمْ، فَظَنُّوا أَنَّهُ مَطَرٌ، فَبَادَرُوا، فَلَمَّا اسْتَوَتِ الْغَمَامَةُ عَلى رُؤُوسِهِمْ إِذَا مُنَادٍ يُنَادِي مِنْ جَوْفِ الْغَمَامَةِ: أَيَّتُهَا النَّارُ، خُذِيهِمْ وَأَنَا جَبْرَئِيلُ رَسُولُ اللهِ ؛ فَإِذَا نَارٌ مِنْ جَوْفِ الْغَمَامَةِ قَدِ اخْتَطَفَتِ الثَّلَاثَةَ النَّفَرِ، وَبَقِيَ الرَّجُلُ مَرْعُوباً يَعْجَبُ مِمَّا نَزَلَ بِالْقَوْمِ، وَلَايَدْرِي مَا السَّبَبُ؟

فَرَجَعَ إِلَى الْمَدِينَةِ، فَلَقِيَ يُوشَعَ بْنَ نُونٍ عليه‌السلام، فَأَخْبَرَهُ الْخَبَرَ وَمَا رَأى وَمَا سَمِعَ، فَقَالَ يُوشَعُ بْنُ نُونٍ عليه‌السلام: أَمَا عَلِمْتَ أَنَّ اللهَ سَخِطَ عَلَيْهِمْ بَعْدَ أَنْ كَانَ عَنْهُمْ رَاضِياً، وَذلِكَ بِفِعْلِهِمْ بِكَ؟ فَقَالَ: وَمَا فِعْلُهُمْ بِي ؟ فَحَدَّثَهُ يُوشَعُ، فَقَالَ الرَّجُلُ: فَأَنَا أَجْعَلُهُمْ فِي حِلٍّ، وَأَعْفُو عَنْهُمْ، قَالَ: لَوْ كَانَ هذَا قَبْلُ لَنَفَعَهُمْ، فَأَمَّا السَّاعَةَ فَلَا، وَعَسى أَنْ يَنْفَعَهُمْ مِنْ بَعْدُ ».

Ali Bin Muhammad, from Muhammad Bni Jamhour, from Ahmad Bin Al Husayn, from his father, from Ismail Bin Muhammad, from Muhammad Bin Sianna who said,

‘I was in the presence of Al-Rezaasws, so heasws said to me: ‘O Abu Muhammad! It was so that in the era of the Children of Israel there were four persons from the Momineen. So one of them came over to the three and they had gathered in a house of one of them regarding a discussion between them. So he knocked on the door and the slave came over to him. So he said, ‘Where is your master?’ So he said, ‘He is not in the house’.

So the man returned and the slave went over to his master. So he said to him, ‘Who was that who knocked the door?’ He said, ‘It was so and so, so I told him you were not in the house’. So he remained silent and did not care and did not blame his slave, nor was anyone one of them saddened of his return from the door, and they returned towards their discussion.

So when it was from the morning, the man came very early to them and he came across them and they had come out intending a property of one of them. So he greeted upon them and said, ‘I (want to go) with you’. So they said to him, ‘Yes’, and they did not apologise to him, and the man was needy and of a weak (financial) state. So when they were in one of the streets, there was a cloud which shaded them. So they thought it was going to rain, and they hastened.

So when the cloud was directly upon their heads, a Caller Called out from the interior of the cloud: ‘O you Fire! Seize them, and Ias am Jibraeelas, a Messenger of Allahazwj!’ So a flame came out from the inside of the cloud and snatched the three persons, and there remained the man, awed, astounded from what had befallen with the group, and he did not know what the cause of it was.

So he returned to the city and met Yoshuaas Bin Noonas and informed himas of the news and what he had seen and what he had heard. So Yoshuaas Bin Noonas said: ‘Do you not know that Allahazwj is Angered upon them after having been Pleased from them, and that was due to what they did with you’. So he said, ‘And what was their deed with me?’ So Yoshuaas narrated it. So the man said, ‘So I hereby make them to be free and excuse them’. Heas said: ‘Had this been before, it would have benefitted them, but as for now, so no, and perhaps it might benefit them from afterwards’.85

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَضَّلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا مُؤْمِنٍ كَانَ بَيْنَهُ وَبَيْنَ مُؤْمِنٍ حِجَابٌ، ضَرَبَ اللهُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ سَبْعِينَ أَلْفَ سُورٍ، غِلَظُ كُلِّ سُورٍ مَسِيرَةُ أَلْفِ عَامٍ، مَا بَيْنَ السُّورِ إِلَى السُّورِ مَسِيرَةُ أَلْفِ عَامٍ ».

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from Mufazzal,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever Momin makes an obstruction to be between him and a Momin, Allahazwj will Strike seventy thousand barriers to be between him and the Paradise, the thickness of every barrier being of a travel distance of a thousand years, and what is between the barrier and the barrier, would be a travel distance of a thousand years’.86

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، مَا تَقُولُ فِي مُسْلِمٍ أَتى مُسْلِماً زَائِراً وَهُوَ فِي مَنْزِلِهِ، فَاسْتَأْذَنَ عَلَيْهِ، فَلَمْ يَأْذَنْ لَهُ، وَلَمْ يَخْرُجْ إِلَيْهِ؟

قَالَ: « يَا أَبَا حَمْزَةَ، أَيُّمَا مُسْلِمٍ أَتى مُسْلِماً زَائِراً، أَوْ طَالِبَ حَاجَةٍ وَهُوَ فِي مَنْزِلِهِ، فَاسْتَأْذَنَ عَلَيْهِ، فَلَمْ يَأْذَنْ لَهُ وَلَمْ يَخْرُجْ إِلَيْهِ، لَمْ يَزَلْ فِي لَعْنَةِ اللهِ حَتّى يَلْتَقِيَا ».

فَقُلْتُ: جُعِلْتُ فِدَاكَ، فِي لَعْنَةِ اللهِ حَتّى يَلْتَقِيَا ؟ قَالَ: « نَعَمْ، يَا أَبَا حَمْزَةَ ».

Ali Bin Ibrahim, from his father, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Aasim Bin Humeyr, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! What are youasws saying regarding a Muslim who comes over to a Muslim to visit or seeking a need while he is in his house, so he seeks permission to him but he does not permit him, and does not come out to him’.

Heasws said: ‘O Abu Hamza! Whichever Muslim comes over to a Muslim to visit or seeking a need while he is in his house, so he seeks permission to him and he does not come out to him, he would not cease to be in the Curse of Allahazwj until they both do meet’. So I said, ‘May I be sacrificed for youasws! (He would be) in the Curse of Allahazwj until they both do meet?’ Heasws said: ‘Yes, O Abu Hamza’.87

156- بَابُ مَنِ اسْتَعَانَ بِهِ أَخُوهُ فَلَمْ يُعِنْهُ‌

Chapter 156 – The one whose assistance is sought by his brother but he does not assist him

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ ؛ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ سَعْدَانَ، عَنْ حُسَيْنِ بْنِ أَمِينٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ بَخِلَ بِمَعُونَةِ أَخِيهِ الْمُسْلِمِ وَالْقِيَامِ لَهُ فِي حَاجَتِهِ، ابْتُلِيَ بِمَعُونَةِ مَنْ يَأْثَمُ عَلَيْهِ‌ وَلَايُؤْجَرُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, and Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Sa’dan, from Husayn Bin Ameen,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who is resentful of helping his Muslim brother and the standing for him regarding his need except that he would be Tried with assisting upon one who sins and he would not be Recompensed (for assisting him)’.88

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا رَجُلٍ مِنْ شِيعَتِنَا أَتى رَجُلاً مِنْ إِخْوَانِهِ، فَاسْتَعَانَ بِهِ فِي حَاجَتِهِ، فَلَمْ يُعِنْهُ وَهُوَ يَقْدِرُ، إِلاَّ ابْتَلَاهُ اللهُ بِأَنْ يَقْضِيَ حَوَائِجَ غَيْرِهِ مِنْ أَعْدَائِنَا، يُعَذِّبُهُ اللهُ عَلَيْهَا يَوْمَ الْقِيَامَةِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever man from ourasws Shias goes over to a man from his brethren to be assisted by him regarding his need but he does not assist him while he is able, except that Allahazwj will Try him with him fulfilling the needs of other from ourasws enemies, and Allahazwj would Punish him upon it on the Day of Judgment’.89

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ أَسْلَمَ، عَنِ الْخَطَّابِ بْنِ مُصْعَبٍ، عَنْ سَدِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمْ يَدَعْ رَجُلٌ مَعُونَةَ أَخِيهِ الْمُسْلِمِ حَتّى يَسْعى فِيهَاوَ يُوَاسِيَهُ، إِلاَّ ابْتُلِيَ بِمَعُونَةِ مَنْ يَأْثَمُ‌ وَلَايُؤْجَرُ ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Aslam, from Al Khattab Bin Mus’ab, from Sadeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘A man would not leave assisting his Muslim brother until he strives regarding it and consoling him except that he would be Tried with assisting one who sins and he would not be Recompensed (for assisting him)’.90

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ، مُسْتَجِيراً بِهِ فِي بَعْضِ أَحْوَالِهِ، فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ، فَقَدْ قَطَعَ وَلَايَةَ اللهِ‌ عَزَّ وَجَلَّ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Alias son Ja’farasws, from his brotherasws Musaasws, said, ‘I heard himasws saying: ‘The one to whom a man from his brethren intends to seek his help during one of his states, but he does not help him after being able upon it, so he has cut off the Wilayah of Allahazwj Mighty and Majestic’.91

157- بَابُ مَنْ مَنَعَ مُؤْمِناً شَيْئاً مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ‌

Chapter 157 – The one who prevents a Momin of something from his presence or from the presence of someone else

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعاً، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ فُرَاتِ بْنِ أَحْنَفَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا مُؤْمِنٍ مَنَعَ مُؤْمِناً شَيْئاً مِمَّا يَحْتَاجُ إِلَيْهِ وَهُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ، أَقَامَهُ اللهُ يَوْمَ الْقِيَامَةِ مُسْوَدّاً وَجْهُهُ، مُزْرَقَّةً عَيْنَاهُ، مَغْلُولَةً يَدَاهُ إِلى عُنُقِهِ، فَيُقَالُ: هذَا الْخَائِنُ الَّذِي خَانَ اللهَ وَرَسُولَهُ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ ».

A number of our companions, from Ahmad Bin Muhammad and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Ahnaf,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever Momin prevents a Momin something what he is needy to, although he is able upon it from his presence or from the presence of someone else, Allahazwj would Make him to stand on the Day of Judgment, his face being black, and his eyes being blue, his hands tied up to his neck, and it would be said: ‘This is the betrayer who betrayed Allahazwj and Hisazwj Rasoolsaww!’ Then he would be Commanded with to the Fire’.92

2. ابْنُ سِنَانٍ، عَنْ يُونُسَ بْنِ ظَبْيَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا يُونُسُ، مَنْ حَبَسَ حَقَّ الْمُؤْمِنِ، أَقَامَهُ اللهُ ـ عَزَّ وَجَلَّ ـ يَوْمَ الْقِيَامَةِ خَمْسَمِائَةِ عَامٍ عَلى رِجْلَيْهِ حَتّى يَسِيلَ عَرَقُهُ أَوْ دَمُهُ، وَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللهِ: هذَا الظَّالِمُ الَّذِي حَبَسَ عَنِ اللهِ حَقَّهُ » قَالَ: « فَيُوَبَّخُ أَرْبَعِينَ يَوْماً، ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ ».

Ibn Sinan, from Yunus Bin Zabyan who said,

‘Abu Abdullahasws said: ‘O Yunus! The one who withholds a right of the Momin, Allahazwj Mighty and Majestic would Make him stand on the Day of Judgment for five hundred years upon his feet to the extent that his perspiration or his tears would flow, and a Caller would Call out from the Presence of Allahazwj: “This is the unjust one who withheld from Allahazwj of Hisazwj Right”.

Heasws said: ‘So he would be rebuked for forty days, then he would be Commanded with to the Fire’.93

3. مُحَمَّدُ بْنُ سِنَانٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ كَانَتْ لَهُ دَارٌ، فَاحْتَاجَ مُؤْمِنٌ إِلى سُكْنَاهَا، فَمَنَعَهُ‌ إِيَّاهَا، قَالَ اللهُ عَزَّ وَجَلَّ: يَا مَلَائِكَتِي، بَخِلَ عَبْدِي عَلى عَبْدِي بِسُكْنَى الدَّارِ الدُّنْيَا، وَعِزَّتِي وَجَلَالِي، لَايَسْكُنُ جِنَانِي أَبَداً ».

Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

‘Abu Abdullahasws said: ‘The one who had a house for him and a Momin needed to dwell in it, but he prevents it to him, Allahazwj Mighty and Majestic Says: “O Myazwj Angels! Is Myazwj servant being stingy upon Myazwj servant of dwelling in the house of the world? By Myazwj Honour and Myazwj Majesty! He shall not dwell in Myazwj Gardens, ever!”‘.94

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ، فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ سَاقَهَا إِلَيْهِ ؛ فَإِنْ قَبِلَ ذلِكَ فَقَدْ وَصَلَهُ بِوَلَايَتِنَا، وَهُوَ مَوْصُولٌ بِوَلَايَةِ اللهِ عَزَّ وَجَلَّ، وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلى قَضَائِهَا، سَلَّطَ اللهُ عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلى يَوْمِ الْقِيَامَةِ، مَغْفُورٌ لَهُ أَوْ مُعَذَّبٌ، فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالاً ».

قَالَ: وَسَمِعْتُهُ يَقُولُ: « مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ، مُسْتَجِيراً بِهِ فِي بَعْضِ أَحْوَالِهِ، فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ، فَقَدْ قَطَعَ وَلَايَةَ اللهِ تَبَارَكَ وَتَعَالى ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja’farasws, said, ‘I heard Abu Al-Hassanasws saying: ‘The one who comes over to his Momin brother regarding a need, so rather it is a Mercy from Allahazwj Mighty and Majestic, Ushering him towards him. So if he accepts that, so he has linked it with ourasws Wilayah and it is linked with the Wilayah of Allahazwj Mighty and Majestic.

And if he were to repel him from his need although being able upon fulfilling it, Allahazwj would Cause him to be overcome by a serpent of Fire, gnawing him in his grave up to the Day of Judgment, either being as a Forgiveness for him or a Punishment. So if the seeker (of the need) were to excuse him, he would be in a worse state’.

And I heard himasws saying: ‘The one to whom a man from his brethren intends to seek help with regarding one of his states, but he does not help him although being able upon it, so he has cut off the Wilayah of Allahazwj Blessed and High’.95

158- بَابُ مَنْ أَخَافَ مُؤْمِناً

Chapter 158 – The one who frightens a Momin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ نَظَرَ إِلى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِهَا، أَخَافَهُ اللهُ ـ عَزَّ وَجَلَّ ـ يَوْمَ لَاظِلَّ إِلاَّ ظِلُّهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Al Ansary, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who looks towards a Momin with a (frightening) look in order to scare him with, Allahazwj Mighty and Majestic would Scare him on the Day on which there be no shade except for Hisazwj Shade’.96

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ الْخَفَّافِ، عَنْ بَعْضِ الْكُوفِيِّينَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ رَوَّعَ مُؤْمِناً بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوهٌ فَلَمْ يُصِبْهُ، فَهُوَ فِي النَّارِ ؛ وَمَنْ رَوَّعَ مُؤْمِناً بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوهٌ فَأَصَابَهُ، فَهُوَ مَعَ فِرْعَوْنَ وَآلِ فِرْعَوْنَ فِي النَّارِ ».

Ali Bin Ibrahim, from his father, from Abu Is’haq Al Khaffaf, from one of the Kufians,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who scares a Momin by a ruling authority in order for him to be hit by an abhorrence from him, but it does not hit him, so he would be in the Fire; and the one who scares a Momin by a ruling authority in order for him to be hit by an abhorrence from him, so it does hit him, so he would be along with Pharaohla and the people of the Pharaohla in the Fire’.97

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَعَانَ عَلى مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ، لَقِيَ اللهَ ـ عَزَّ وَجَلَّ ـ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ رَحْمَتِي ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who assists against a Momin (even by) a part of a word, would meet Allahazwj Mighty and Majestic on the Day of Judgment, there being written in between his eyes: “Despaired from the Mercy of Allahazwj!”‘.98

159- بَابُ النَّمِيمَةِ‌

Chapter 159 - Gossiping

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَلَاأُنَبِّئُكُمْ بِشِرَارِكُمْ؟ قَالُوا: بَلى‌يَا رَسُولَ اللهِ، قَالَ: الْمَشَّاؤُونَ بِالنَّمِيمَةِ، الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ، الْبَاغُونَ لِلْبُرَآءِ الْمَعَايِبَ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Shall I inform you with the most evil of you all?’ They said, ‘Yes, O Rasool-Allahsaww!’ Hesaww said: ‘The informers with the gossip, the separators between the loves ones, the aspirers to faulting the righteous ones’.99

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُوسُفَ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مُحَرَّمَةٌ الْجَنَّةُ عَلَى الْقَتَّاتِينَ، الْمَشَّائِينَ بِالنَّمِيمَةِ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’farasws having said: ‘The Paradise is Prohibited unto the slanderers, the informers by the gossip’.100

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ، ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: شِرَارُكُمُ الْمَشَّاؤُونَ بِالنَّمِيمَةِ، الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ، الْمُبْتَغُونَ لِلْبُرَآءِ الْمَعَايِبَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Hassan Al Asbahany, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘ Amir Al-Momineenasws said: ‘The most evil ones of you are the informers with the gossip, the separators between the loved ones, the seekers of faulting the righteous ones’.101

160- بَابُ الْإِذَاعَةِ‌

Chapter 160 – The Publicising

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ عَيَّرَ أَقْوَاماً بِالْإِذَاعَةِ فِي قَوْلِهِ عَزَّ وَجَلَّ: (وَإِذا جاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذاعُوا بِهِ) فَإِيَّاكُمْ‌ وَالْإِذَاعَةَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic has Blamed a people for the publicising in the Words of the Mighty and Majestic [4: 83] And when there comes to them news of security or fear they publicise it. Therefore beware of the publicising’.102

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُحَمَّدٍ الْخَزَّازِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَذَاعَ عَلَيْنَا حَدِيثَنَا، فَهُوَ بِمَنْزِلَةِ مَنْ جَحَدَنَا حَقَّنَا ».

قَالَ: وَقَالَ لِمُعَلَّى بْنِ خُنَيْسٍ: « الْمُذِيعُ حَدِيثَنَا كَالْجَاحِدِ لَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Al Khazzaz,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who publicises upon usasws of ourasws Hadeeth, so he would be at the status of the one who denied usasws of ourasws rights’.

He (the narrator) said, ‘And heasws said to Moallah Bin Khunays: ‘The publiciser of ourasws Ahadeeth is like the denier of it’.103

3. يُونُسُ، عَنِ ابْنِ مُسْكَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ أَذَاعَ عَلَيْنَا حَدِيثَنَا، سَلَبَهُ اللهُ الْإِيمَانَ ».

Yunus, from Ibn Muskan, from Ibn Abu Yafour who said,

‘Abu Abdullahasws said: ‘The one who publicises upon usasws of ourasws Ahadeeth, Allahazwj will Confiscate his Emān’.104

4. يُونُسُ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا قَتَلَنَا مَنْ أَذَاعَ حَدِيثَنَا قَتْلَ خَطَاً، وَلكِنْ قَتَلَنَا قَتْلَ عَمْدٍ ».

Yunus Bin Yaqoub, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who publicised ourasws Ahadeeth did not kill us an erroneous killing, but he killed usasws a deliberate killing’.105

5. يُونُسُ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « يُحْشَرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَمَا نَدِيَ دَماً، فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمِحْجَمَةِ أَوْ فَوْقَ ذلِكَ، فَيُقَالُ لَهُ: هذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ، فَيَقُولُ: يَا رَبِّ، إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَمَا سَفَكْتُ دَماً، فَيَقُولُ: بَلى، سَمِعْتَ مِنْ فُلَانٍ رِوَايَةَ كَذَا وَكَذَا، فَرَوَيْتَهَا عَلَيْهِ، فَنُقِلَتْ حَتّى صَارَتْ إِلى فُلَانٍ الْجَبَّارِ، فَقَتَلَهُ عَلَيْهَا، وَهذَا سَهْمُكَ مِنْ دَمِهِ ».

Yunus, from Al A’ala, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’farasws saying: ‘The servant will be Resurrected on the Day of Judgment moistened in blood, so there would be handed over to him something resembling the cupping or more than that, and it would be said to him, ‘This is your share from the blood of so and so’. So he would be saying, ‘O Lordazwj! Youazwj Know that youazwj Caused me to die and I had not spilt any blood!’ So Heazwj would be Saying: “Yes. You heard a report from so and so of such and such, for you reported upon it, and it got transmitted until it came to be to so and so tyrant, and he was killed upon it, and this is your share from his blood’.106

6. يُونُسُ، عَنِ ابْنِ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام ـ وَتَلَا هذِهِ الْآيَةَ: ( ذلِكَ بِأَنَّهُمْ كانُوا يَكْفُرُونَ بِآياتِ اللهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذلِكَ بِما عَصَوْا وَكانُوا يَعْتَدُونَ) ـ قَالَ: « وَاللهِ، مَا قَتَلُوهُمْ بِأَيْدِيهِمْ، وَلَاضَرَبُوهُمْ بِأَسْيَافِهِمْ، وَلكِنَّهُمْ سَمِعُوا أَحَادِيثَهُمْ، فَأَذَاعُوهَا فَأُخِذُوا عَلَيْهَا، فَقُتِلُوا، فَصَارَ قَتْلاً وَاعْتِدَاءً وَمَعْصِيَةً ».

Yunus, from Ibn Sinan, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws and recited this Verse [2: 61] this was so because they disbelieved in the Signs of Allah and killed the Prophets unjustly; this was so because they disobeyed and exceeded the limits. Heasws said: ‘They did not kill themas by their hands nor did they strike themas by their swords, but they heard theiras Ahadeeth, for they publicised these, so theyas were seized upon it and they were killed. Thus, it came to be murder, and transgression, and a disobedience’.107

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَيَقْتُلُونَ الْأَنْبِياءَ بِغَيْرِ حَقٍّ) فَقَالَ: « أَمَا وَاللهِ، مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ، وَلكِنْ أَذَاعُوا سِرَّهُمْ، وَأَفْشَوْا عَلَيْهِمْ، فَقُتِلُوا ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2: 61] and killed the Prophets unjustly. So heasws said: ‘But, by Allahazwj, they did not kill themas by their swords, but they publicised theiras secrets and exposed upon themas, so they killed themas’.108

8. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ عَيَّرَ قَوْماً بِالْإِذَاعَةِ، فَقَالَ: (وَإِذا جاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذاعُوا بِهِ) فَإِيَّاكُمْ وَالْإِذَاعَةَ ».

From him, from Usman Bin Isa, from Muhammad Bin Ajlan,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Blamed a people for their publicising, so Heazwj Said [4: 83] And when there comes to them news of security or fear they publicise it. Therefore, beware of the publicising’.109

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَذَاعَ عَلَيْنَا شَيْئاً مِنْ أَمْرِنَا، فَهُوَ كَمَنْ قَتَلَنَا عَمْداً، وَلَمْ يَقْتُلْنَا خَطَأً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from the one who informed him,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who publicises upon usasws something from ourasws matters, so he is like the one who killed usasws deliberately, and did not kill usasws erroneously’.110

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ نَصْرِ بْنِ صَاعِدٍ مَوْلى أَبِي عَبْدِ اللهِ عليه‌السلام، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مُذِيعُ السِّرِّ شَاكٌّ، وَقَائِلُهُ عِنْدَ غَيْرِ أَهْلِهِ كَافِرٌ، وَمَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقى فَهُوَ نَاجٍ ». قُلْتُ: مَا هُوَ ؟ قَالَ: « التَّسْلِيمُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad,

(It has been narrated) from Nasr Bin Saaid, a slave of Abu Abdullahasws, from his father who said, ‘I heard Abu Abdullahasws saying: ‘A publiciser of the secrets is a doubter, and its speaker in the presences of other than its deserving ones is a disbeliever; and the one who attaches with the Firmest Handle, so he would be saved’. I said, ‘And what is it?’ Heasws said: ‘The submission’.111

11. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ، عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ جَعَلَ الدِّينَ دَوْلَتَيْنِ: دَوْلَةَ آدَمَ ـ وَهِيَ دَوْلَةُ اللهِ ـ وَدَوْلَةَ إِبْلِيسَ، فَإِذَا أَرَادَ اللهُ أَنْ يُعْبَدَ عَلَانِيَةً، كَانَتْ دَوْلَةُ آدَمَ ؛ وَإِذَا أَرَادَ اللهُ أَنْ يُعْبَدَ فِي السِّرِّ، كَانَتْ دَوْلَةُ إِبْلِيسَ ؛ وَالْمُذِيعُ لِمَا أَرَادَ اللهُ سَتْرَهُ مَارِقٌ مِنَ الدِّينِ ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from a man from the Kufians, from Abu Khalid Al Kublay,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Made the Religion as two nations – a nation of Adamas, and it is the Nation of Allahazwj, and a government of Ibleesla. So whenever Allahazwj Wants to be worshipped publicly, it would be a nation of Adamas, and whenever Allahazwj Wants to be worshipped in private, it would be a nation of Ibleesla, and the publiciser of what Allahazwj Wants to be a secret is out of the limits and sanctuary of Religion’.112

12. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنِ اسْتَفْتَحَ نَهَارَهُ بِإِذَاعَةِ سِرِّنَا، سَلَّطَ اللهُ عَلَيْهِ حَرَّ الْحَدِيدِ وَضِيقَ الْمَحَابِسِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who opens his day by publicizing ourasws secrets, Allahazwj would Cause him to be overcome by the heat of the iron and the constriction of the prisons’.113

161- بَابُ مَنْ أَطَاعَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ‌

Chapter 161 – The one who obeys the creatures (people) regarding a disobedience to the Creator

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللهِ، جَعَلَ اللهُ حَامِدَهُ مِنَ النَّاسِ ذَامّاً ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who seeks the pleasure of the people by Angering Allahazwj, Allahazwj would Make his praise from the people as a condemnation’.114

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسْخِطُ اللهَ، كَانَ حَامِدُهُ مِنَ النَّاسِ ذَامّاً ؛ وَمَنْ آثَرَ طَاعَةَ اللهِ بِغَضَبِ النَّاسِ، كَفَاهُ اللهُ عَدَاوَةَ كُلِّ عَدُوٍّ، وَحَسَدَ كُلِّ حَاسِدٍ، وَبَغْيَ كُلِّ بَاغٍ، وَكَانَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ نَاصِراً وَظَهِيراً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who seeks the pleasure of the people with what Angers Allahazwj, his praise from the people would be a condemnation; and the one who pursues the obedience of Allahazwj by angering the people, Allahazwj would Suffice him for the animosity of every enemy, and the envy of every envious one, and the rebellion of every rebel, and Allahazwj Mighty and Majestic would be a Helper for him and a Backer’.115

3. عَنْهُ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَتَبَ رَجُلٌ إِلَى الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِ: عِظْنِي بِحَرْفَيْنِ، فَكَتَبَ إِلَيْهِ: مَنْ حَاوَلَ أَمْراً بِمَعْصِيَةِ اللهِ، كَانَ أَفْوَتَ لِمَا يَرْجُو، وَأَسْرَعَ لِمَجِي‌ءِ مَا يَحْذَرُ ».

From him, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullahasws having said: ‘A man wrote to Al-Husaynasws, ‘Advise me with two letters’. So heasws wrote to him: ‘The one who endeavours a matter by disobeying Allahazwj, it would be the death of what he hopes for and would hasten the coming of what he is cautious of’.116

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لَا دِينَ لِمَنْ دَانَ بِطَاعَةِ مَنْ عَصَى اللهَ، وَلَادِينَ لِمَنْ دَانَ‌ بِفِرْيَةِ بَاطِلٍ عَلَى اللهِ، وَلَادِينَ لِمَنْ دَانَ بِجُحُودِ شَيْ‌ءٍ مِنْ آيَاتِ اللهِ ».

Abu ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A’ala, from Muhammad Bin Muslim wo said,

‘Abu Ja’farasws said: ‘There is no Religion for the one who makes it a Religion by the obedience of the one who disobeys Allahazwj; and there is no Religion for the one who makes it a Religion by the forged falsehood upon Allahazwj; and there is no Religion for the one who makes it a Religion by denying something from the Signs of Allahazwj’.117

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليهما‌السلام، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « مَنْ أَرْضى سُلْطَاناً بِسَخَطِ اللهِ، خَرَجَ مِنْ دِينِ اللهِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws, from Jabir Bin Abdullah Al-Ansary who said, ‘Rasool-Allahsaww said: ‘The one who pleases a ruling authority by Angering Allahazwj, would exit from the Religion of Allahazwj’.118

162- بَابٌ فِي عُقُوبَاتِ الْمَعَاصِي الْعَاجِلَةِ‌

Chapter 162 – The immediate Punishment of the disobediences (sins)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ أَبَانٍ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: خَمْسٌ إِنْ أَدْرَكْتُمُوهُنَّ فَتَعَوَّذُوا بِاللهِ مِنْهُنَّ: لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتّى يُعْلِنُوهَا، إِلاَّ ظَهَرَ فِيهِمُ الطَّاعُونُ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا ؛ وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلاَّ أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمَؤُونَةِ وَجَوْرِ السُّلْطَانِ ؛ وَلَمْ يَمْنَعُوا الزَّكَاةَ، إِلاَّ مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْ لَاالْبَهَائِمُ لَمْ يُمْطَرُوا ؛ وَلَمْ يَنْقُضُوا عَهْدَ اللهِ وَعَهْدَ رَسُولِهِ، إِلاَّ سَلَّطَ اللهُ عَلَيْهِمْ عَدُوَّهُمْ، وَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ ؛ وَلَمْ يَحْكُمُوا بِغَيْرِ مَا أَنْزَلَ اللهُ عَزَّ وَجَلَّ، إِلاَّ جَعَلَ اللهُ بَأْسَهُمْ بَيْنَهُمْ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘There are five (things), if you were to come across these, so seek Refuge with Allahazwj from these – Never has an immorality appeared among a people at all to the extent of it being performed openly except there appeared among them, the plague and the hunger which did not happen to be among their ancestors in the past.

And never have they (people) been deficient in the measuring and the weighing except that they were seized by the years (of famine), and difficult provision, and tyranny of the ruling authorities; and never have they (people) prevented the Zakāt except that the drops from the sky were prevented, and had it not been for the beasts, it would not have rained; and never have they (people) broken the Covenant of Allahazwj and the Covenant of Hisazwj Rasoolsaww except that Allahazwj Caused them to be overcome by their enemies, and they seized part of what was in their hands; and never have they judged with other than what Allahazwj Mighty and Majestic Sent down except that Allahazwj Mighty and Majestic Made the fear (of battles) to be between them’.119

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « وَجَدْنَا فِي كِتَابِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا ظَهَرَ الزِّنى مِنْ بَعْدِي، كَثُرَ مَوْتُ الْفَجْأَةِ ؛ وَإِذَا طُفِّفَ الْمِكْيَالُ‌ وَالْمِيزَانُ، أَخَذَهُمُ اللهُ بِالسِّنِينَ وَالنَّقْصِ ؛ وَإِذَا مَنَعُوا الزَّكَاةَ، مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّرْعِ وَالثِّمَارِ وَالْمَعَادِنِ كُلَّهَا ؛ وَإِذَا جَارُوا فِي الْأَحْكَامِ، تَعَاوَنُوا عَلَى الظُّلْمِ وَالْعُدْوَانِ ؛ وَإِذَا نَقَضُوا الْعَهْدَ، سَلَّطَ اللهُ عَلَيْهِمْ عَدُوَّهُمْ ؛ وَإِذَا قَطَعُوا الْأَرْحَامَ، جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ ؛ وَإِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَلَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَلَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي، سَلَّطَ اللهُ عَلَيْهِمْ شِرَارَهُمْ، فَيَدْعُو خِيَارُهُمْ فَلَا يُسْتَجَابُ لَهُمْ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya,

(It has been narrated) from Abu Hamza, from Abu Ja’farasws having said: ‘Weasws found in a letter of Rasoolsaww: ‘When the adultery appears from after mesaww, the sudden death would be frequent; and when they (people) are insufficient in their measuring and the weighing, Allahazwj would Seize them with the years (of famine) and the shortages; and when the Zakāt is prevented, the earth would be prevented from its Blessings from the vegetation, and the fruits, and the minerals, all of these; and when they (people) are tyrannical in their judgements, they would assist each other upon the injustices and the animosities;

And when they (people) break the Covenant, Allahazwj would Cause their enemies to overcome upon them; and when they (people) sever the relationships, the wealth would be Made to be in the hands of the most evil of them; and when they (people) do not enjoin with the good and do not forbid from the evil and do not follow the chosen onesasws from the Peopleasws of mysaww Household, Allahazwj would Cause the most evil of them to overcome upon them, so their best ones would be supplicating and it would not be Answered for them’’.120

163- بَابُ مُجَالَسَةِ أَهْلِ الْمَعَاصِي‌

Chapter 163 – The gathering (sitting) with the people of disobedience (sinners)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي زِيَادٍ النَّهْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ صَالِحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِساً يُعْصَى اللهُ فِيهِ وَلَا يَقْدِرُ عَلى تَغْيِيرِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Abdullah Bin Salih,

(It has been narrated) from Abu Abdullahasws having said: ‘It is not befitting for the Momin that he sits in a gathering wherein Allahazwj is being disobeyed, and he is not able upon altering it’.121

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَنِ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمنِ بْنِ يَعْقُوبَ ؟ » فَقَالَ: إِنَّهُ خَالِي، فَقَالَ: « إِنَّهُ يَقُولُ فِي اللهِ قَوْلاً عَظِيماً، يَصِفُ اللهَ وَلَايُوصَفُ، فَإِمَّا جَلَسْتَ‌ مَعَهُ وَتَرَكْتَنَا، وَإِمَّا جَلَسْتَ مَعَنَا وَتَرَكْتَهُ ».

فَقُلْتُ: هُوَ يَقُولُ مَا شَاءَ، أَيُّ شَيْ‌ءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ ؟

فَقَالَ أَبُو الْحَسَنِ عليه‌السلام: « أَمَا تَخَافُ أَنْ تَنْزِلَ بِهِ نَقِمَةٌ، فَتُصِيبَكُمْ جَمِيعاً؟ أَمَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسى عليه‌السلام، وَكَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ، فَلَمَّا لَحِقَتْ خَيْلُ فِرْعَوْنَ مُوسى تَخَلَّفَ عَنْهُ لِيَعِظَ أَبَاهُ، فَيُلْحِقَهُ بِمُوسى، فَمَضى أَبُوهُ وَهُوَ يُرَاغِمُهُ حَتّى بَلَغَا طَرَفاً مِنَ الْبَحْرِ، فَغَرِقَا جَمِيعاً، فَأَتى مُوسى عليه‌السلام الْخَبَرُ، فَقَالَ: هُوَ فِي رَحْمَةِ اللهِ، وَلكِنَّ النَّقِمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمُذْنِبَ دِفَاعٌ؟ ».

A number of our companions, from Ahmad Bin Muhammad, from Bakr Bin Muhammad, from Al Ja’fary who said,

‘Why did Iasws see you being in the presence of Abdul Rahman Bin Yaqoub?’ So he said, ‘He is my maternal uncle’. So heasws said: ‘He is saying such words about Allahazwj which are grievous. He describes Allahazwj but Heazwj cannot be described. So either you sit with him and leave usasws, or you sit with usasws and leave him’.

So I said, ‘He is saying whatever he so desires to. Which thing is it upon me from him, when I do not say what he is saying?’ So Abu Al-Hassanasws said: ‘Do you not fear that an affliction might descend with him so it would hit all of you together? Do you not know of the one who was from the companions of Musaas, and his father was from the companions of the Pharaohla, so when the cavalry of Pharaohla caught up with Musaas, he remained behind from himas in order to advise his father, and he was coercing him until a wave from the sea reached him, so all of them drowned.

So the news came to Musaas and heas said: ‘He is in the Mercy of Allahazwj, but the affliction, when it does descend, there is no defence to it from the one who is close to the sinner’.122

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « لَا تَصْحَبُوا أَهْلَ الْبِدَعِ وَلَاتُجَالِسُوهُمْ ؛ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ، قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمَرْءُ عَلى دِينِ خَلِيلِهِ وَقَرِينِهِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not accompany the people of innovation and do not be seated with them for you would come to be in the presence of the people like one of them. Rasool-Allahsaww said: ‘The person is upon the Religion of his friends and his associates’.123

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ دَاوُدَ بْنِ سِرْحَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالْبِدَعِ مِنْ بَعْدِي، فَأَظْهِرُوا الْبَرَاءَةَ مِنْهُمْ، وَأَكْثِرُوا مِنْ سَبِّهِمْ، وَالْقَوْلَ فِيهِمْ وَالْوَقِيعَةَ، وَبَاهِتُوهُمْ كَيْلَا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ، وَيَحْذَرَهُمُ النَّاسُ، وَلَايَتَعَلَّمُوا مِنْ بِدَعِهِمْ ؛ يَكْتُبِ اللهُ لَكُمْ بِذلِكَ الْحَسَنَاتِ، وَيَرْفَعْ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Whenever you see the people of the doubts and the innovation from after mesaww, so display the disownment from them, and frequent from insulting them, and speaking regarding them, and the encountering them, and the defaming them, perhaps they would not covet (plant) the mischief in Al-Islam, and caution the people not to learn from their innovations, Allahazwj would Write the good deeds for you due to that, and Raise the levels for you in the Hereafter due to that’.124

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ مُيَسِّرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ، وَلَاالْأَحْمَقَ، وَلَاالْكَذَّابَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Yusuf, from Muyassar,

(It has been narrated) from Abu Abdullahasws having said: ‘It is not befitting for the Muslim that he establishes brotherhood with the immoral, nor with the stupid, nor with the liar’.125

6. عَنْهُ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكِنْدِيِّ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ إِذَا صَعِدَ الْمِنْبَرَ، قَالَ: يَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ ثَلَاثَةٍ: الْمَاجِنِ، وَالْأَحْمَقِ، وَالْكَذَّابِ.

فَأَمَّا الْمَاجِنُ، فَيُزَيِّنُ لَكَ فِعْلَهُ، وَيُحِبُّ أَنْ تَكُونَ مِثْلَهُ، وَلَايُعِينُكَ عَلى أَمْرِ دِينِكَ وَمَعَادِكَ، وَمُقَارَنَتُهُ جَفَاءٌ وَقَسْوَةٌ، وَمَدْخَلُهُ وَمَخْرَجُهُ عَلَيْكَ عَارٌ وَأَمَّا الْأَحْمَقُ، فَإِنَّهُ لَايُشِيرُ عَلَيْكَ بِخَيْرٍ، وَلَايُرْجى لِصَرْفِ السُّوءِ عَنْكَ وَلَوْ أَجْهَدَ‌ نَفْسَهُ، وَرُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَّكَ، فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ، وَسُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ، وَبُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ.

وَأَمَّا الْكَذَّابُ، فَإِنَّهُ لَايَهْنِئُكَ مَعَهُ عَيْشٌ، يَنْقُلُ حَدِيثَكَ، وَيَنْقُلُ إِلَيْكَ الْحَدِيثَ، كُلَّمَا أَفْنى أُحْدُوثَةً مَطَّهَا بِأُخْرى حَتّى أَنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدَّقُ، وَيُغْرِي بَيْنَ النَّاسِ بِالْعَدَاوَةِ، فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ، فَاتَّقُوا اللهَ، وَانْظُرُوا لِأَنْفُسِكُمْ ».

From him, from Amro Bin Usman, from Muhammad Bin Salim Al Kindy, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Amir Al-Momineenasws ascended the Pulpit, said: ‘It is befitting for the Muslim that he keeps aside from establishing brotherhood with three – the immoral, and the stupid, and the liar. So, as for the immoral, so he would adorn his deed for you and he would love it if you could become like him, and he will not assist you upon the matter of your Religion and your Hereafter; and associating with him is disloyalty and hard-heartedness, and his entry and his exit is a disgrace upon you.

And as for the stupid, so he would not indicate upon you with the good, nor would he hope for the exchanging of the evil from you and even if he has to fight against his own self; and sometimes he intends to benefit you, but (instead) he harms you. Thus, his death is better than his life, and his silence is better than his speaking, and his remoteness is better than his nearness.

And as for the liar, so life is not welcoming with him. He transmits your narration and transmist the narration to you. Everytime he runs out of a narration, so he stretches it with another to the extent that when he does narrate with the truth, he is not believed; and he entices the people with the enmity, so he cause the grudges to grown in the chests. Therefore, fear Allahazwj and look out for yourselves!’.126

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا: يَا بُنَيَّ، انْظُرْ خَمْسَةً فَلَا تُصَاحِبْهُمْ، وَلَاتُحَادِثْهُمْ، وَلَاتُرَافِقْهُمْ فِي طَرِيقٍ.

فَقُلْتُ: يَا أَبَهْ، مَنْ هُمْ ؟

قَالَ: إِيَّاكَ وَمُصَاحَبَةَ الْكَذَّابِ، فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ، يُقَرِّبُ لَكَ الْبَعِيدَ، وَيُبَاعِدُ لَكَ الْقَرِيبَ ؛ وَإِيَّاكَ وَمُصَاحَبَةَ الْفَاسِقِ، فَإِنَّهُ بَائِعُكَ بِأُكْلَةٍ أَوْ أَقَلَّ مِنْ ذلِكَ ؛ وَإِيَّاكَ وَمُصَاحَبَةَ الْبَخِيلِ، فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ ؛ وَإِيَّاكَ وَمُصَاحَبَةَ الْأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ ؛ وَإِيَّاكَ وَمُصَاحَبَةَ الْقَاطِعِ لِرَحِمِهِ، فَإِنِّي وَجَدْتُهُ‌ مَلْعُوناً فِي كِتَابِ اللهِ ـ عَزَّ وَجَلَّ ـ فِي ثَلَاثَةِ مَوَاضِعَ: قَالَ اللهُ عَزَّ وَجَلَّ: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحامَكُمْ أُولئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمى أَبْصارَهُمْ).

وَقَالَ: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثاقِهِ وَيَقْطَعُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدّارِ).

وَقَالَ فِي الْبَقَرَةِ: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثاقِهِ وَيَقْطَعُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ هُمُ الْخاسِرُونَ) ».

A number of our companions, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafar, from one of his companions, from Muhammad Bin Muslim, from Abu Hamza,

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws having said: ‘Aliasws Bin Al-Husaynasws said to me: ‘O myasws sonasws! Watch out for five, so neither accompany them, nor discuss with them, nor befriend them in a road’. So Iasws said: ‘O fatherasws! Who are they?’ Heasws said: ‘Beware of accompanying the liar, for he is at the status of the mirage. He brings near to youasws the remote, and distances to youasws the near one.

And beware of accompanying the immoral, for he would sell youasws for a meal or less than that. And beware of accompanying the stingy, for he would abandon you regarding his wealth in a dire (critical) a need faced by you from him. And beware of accompanying the stupid, for he would intend to benefit you but he would (actually) harm you.

And beware of accompanying the severer of his relationships, for Iasws find him to be an Accursed one in the Book of Allahazwj Mighty and Majestic in three places – Allahazwj Mighty and Majestic Says [47: 22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47: 23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.

And Heazwj Said [13: 25] And those who break the promise with Allah after its Covenant and are cutting asunder that which Allah has Commanded to be joined and making mischief in the land; they, for them is the Curse, and for them is the evil abode.

And Heazwj Said in (Surah) Al-Baqarah [2: 27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers’.127

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتابِ أَنْ إِذا سَمِعْتُمْ آياتِ اللهِ يُكْفَرُ بِها وَيُسْتَهْزَأُ بِها) إِلى آخِرِ الْآيَةِ، فَقَالَ: « إِنَّمَا عَنى بِهذَا إِذَا سَمِعْتُمُ الرَّجُلَ الَّذِي يَجْحَدُ الْحَقَّ وَيُكَذِّبُ بِهِ، وَيَقَعُ فِي الْأَئِمَّةِ عليهم‌السلام، فَقُمْ مِنْ عِنْدِهِ، وَلَاتُقَاعِدْهُ كَائِناً مَنْ كَانَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Shuayb Al Aqarqufy who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [4: 140] And indeed He has Revealed to you in the Book that when you hear Allah’s Signs disbelieved in and mocked at – up to the end of the Verse. So heasws said: ‘But rather it Meant by this: ‘Whenever you hear the man who is denying the truth and is belying it, and is opposing regarding the Imamsasws, so arise from his presence and do not sit with him wherever he may happen to be’.128

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَجْلِسْ مَجْلِساً يُنْتَقَصُ فِيهِ إِمَامٌ، أَوْ يُعَابُ فِيهِ مُؤْمِنٌ ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Sayf Bin Ameyra, from Abdul A’ala Bin Ayn,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who believes in Allahazwj and the Last Day, so he should not sit in a gathering wherein an Imamasws is derogated (Taqseer), or wherein a Momin is faulted’.129

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَقُومُ مَكَانَ رِيبَةٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The one who was a believer in Allahazwj and the Last Day, so he should not be standing in a place of doubt’.130

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَبْدِ الْأَعْلى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَقْعُدَنَّ فِي مَجْلِسٍ يُعَابُ فِيهِ إِمَامٌ، أَوْ يُنْتَقَصُ فِيهِ مُؤْمِنٌ ».

Muhammad Bin Yahyal, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul A’ala who said,

‘I heard Abu Abdullahasws saying: ‘The one who was a Believer in Allahazwj and the Last Day, so he should not be sitting in a gathering wherein an Imamasws is faulted, or there is a derogation regarding a Momin’.131

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ إِسْحَاقَ بْنِ مُوسى، قَالَ: حَدَّثَنِي أَخِي وَعَمِّي: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثَةُ مَجَالِسَ يَمْقُتُهَا اللهُ، وَيُرْسِلُ نَقِمَتَهُ عَلى أَهْلِهَا ؛ فَلَا تُقَاعِدُوهُمْ وَلَاتُجَالِسُوهُمْ: مَجْلِساً فِيهِ مَنْ يَصِفُ لِسَانُهُ كَذِباً فِي فُتْيَاهُ ؛ وَمَجْلِساً ذِكْرُ أَعْدَائِنَا فِيهِ جَدِيدٌ، وَذِكْرُنَا فِيهِ رَثٌّ ؛ وَمَجْلِساً فِيهِ مَنْ يَصُدُّ عَنَّا وَأَنْتَ تَعْلَمُ ».

قَالَ: ثُمَّ تَلَا أَبُو عَبْدِ اللهِ عليه‌السلام ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللهِ كَأَنَّمَا كُنَّ فِي فِيهِ ـ أَوْ‌ قَالَ: فِي كَفِّهِ ـ: « (وَلا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللهِ فَيَسُبُّوا اللهَ عَدْواً بِغَيْرِ عِلْمٍ)؛ (وَإِذا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آياتِنا فَأَعْرِضْ عَنْهُمْ حَتّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ)؛ (وَلا تَقُولُوا لِما تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هذا حَلالٌ وَهذا حَرامٌ لِتَفْتَرُوا عَلَى اللهِ الْكَذِبَ) ».

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Is’haq Bin Musa who said, ‘My brother and my uncle narrated to me,

(It has been narrated) from Abu Abdullahasws having said: ‘Three gatherings are Detested by Allahazwj and Heazwj Sends the affliction upon its people, therefore neither sit with them nor gather with them in a gathering wherein one whose tongue describes lies in his Fatwas; and a gathering wherein ourasws enemies are mentioned freshly and wherein weasws are mentioned stately; and a gathering wherein one blocks from usasws and you are knowing.

Then Abu Abdullahasws recited three Verses from the Book of Allahazwj as if these were in hisasws mouth’, or said, ‘in hisasws palm - [6: 108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge. [6: 68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse. [16: 116] And, for what your tongues describe, do not utter the lie, saying this is lawful and this is unlawful, in order to forge a lie against Allah’.132

13. وَبِهذَا الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الْجُمَحِيُّ، قَالَ: حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا ابْتُلِيتَ بِأَهْلِ النَّصْبِ وَمُجَالَسَتِهِمْ، فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتّى تَقُومَ ؛ فَإِنَّ اللهَ يَمْقُتُهُمْ وَيَلْعَنُهُمْ، فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَئِمَّةِ عليهم‌السلام فَقُمْ ؛ فَإِنَّ سَخَطَ اللهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ ».

And by this chain, from Muhammad Bin Muslim, from Dawood Bin Farqad who said, ‘Muhammad Bin Saeed Al Jumhy narrated to me saying, ‘Hisham Bin Salim narrated to me,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you are afflicted with the people of hostility (Nasibis) and their gatherings, so become as if you are (sitting) upon an ember until you arise, for Allahazwj Detests them and Curses them. So when you see them conversing vainly in mentioning an Imamasws from the Imamsasws, so arise, for the Wrath of Allahazwj would Descend over there upon them’.133

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَعَدَ عِنْدَ سَبَّابٍ لِأَوْلِيَاءِ اللهِ، فَقَدْ عَصَى اللهَ‌ تَعَالى ».

Abu Ali Al Ashary, from Muhammad in Abdul Jabbark, from Safwan, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who sits in the presence of the insulters of the Guardiansasws of Allahazwj, so he has disobeyed Allahazwj the Exalted’.134

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ عليهم‌السلام يَقْدِرُ عَلَى الِانْتِصَافِ فَلَمْ يَفْعَلْ، أَلْبَسَهُ اللهُ الذُّلَّ فِي الدُّنْيَا، وَعَذَّبَهُ فِي الْآخِرَةِ، وَسَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Qasim Bin Urwa, from Ubeyd Bin Zurara, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who sits in a gathering wherein an Imamasws from the Imamsasws is insulted despite being able upon the walking away, but he does not do so, Allahazwj would Clothe him in disgrace in the world and Punish him in the Hereafter, and Confiscate what he had been Favoured with upon him, from ourasws recognition’.135

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ، قَالَ: حَدَّثَنِي أَبِي: عَلِيُّ بْنُ‌النُّعْمَانِ، عَنِ‌ ابْنِ مُسْكَانَ، عَنِ الْيَمَانِ بْنِ عُبَيْدِ اللهِ، قَالَ: رَأَيْتُ يَحْيَى ابْنَ أُمِّ الطَّوِيلِ وَقَفَ بِالْكُنَاسَةِ، ثُمَّ نَادى بِأَعْلى صَوْتِهِ: مَعْشَرَ أَوْلِيَاءِ اللهِ، إِنَّا بُرَآءُ مِمَّا تَسْمَعُونَ، مَنْ سَبَّ عَلِيّاً عليه‌السلام فَعَلَيْهِ لَعْنَةُ اللهِ، وَنَحْنُ بُرَآءُ مِنْ آلِ مَرْوَانَ وَمَا يَعْبُدُونَ مِنْ دُونِ اللهِ، ثُمَّ يَخْفِضُ صَوْتَهُ، فَيَقُولُ: مَنْ سَبَّ أَوْلِيَاءَ اللهِ فَلَا تُقَاعِدُوهُ ؛ وَمَنْ شَكَّ فِيمَا نَحْنُ عَلَيْهِ فَلَا تُفَاتِحُوهُ ؛ وَمَنِ احْتَاجَ إِلى مَسْأَلَتِكُمْ مِنْ إِخْوَانِكُمْ فَقَدْ خُنْتُمُوهُ، ثُمَّ يَقْرَأُ: (إِنّا أَعْتَدْنا لِلظّالِمِينَ ناراً أَحاطَ بِهِمْ سُرادِقُها وَإِنْ يَسْتَغِيثُوا يُغاثُوا بِماءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرابُ وَساءَتْ مُرْتَفَقاً) ».

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Al Hassan Bin Ali Bin Al Nu’man who said, ‘My father Ali Bin Al Nu’man narrated to me, from Ibn Muskan, from Al Yaman Bin Ubeydullah who said,

‘I said Yahya Ibn Ammi Al-Taweel standing by the sweepings, then he called out by the top of his voice, ‘Group of friends of Allahazwj! I am disavowing from what you are making me hear from the insults to Aliasws. So upon him (the insulter) be the Curse of Allahazwj and we disavow from the family of Marwan and what they are worshipping from besides Allahazwj!’

Then he lowered his voice and he was saying, ‘The one who insults the Guardiansasws of Allahazwj, so do not sit with him; and the one who doubts in what we are upon, so do not approach him; and the one from your brethren who is needy to asking you, so you would have betrayed him’.

Then he recited [18: 29] We have Prepared for the unjust a Fire, the enclosures of which shall encompass them; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil is the drink and worse is the reclining couch’.136

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 140 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 140 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 140 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 1

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 2

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 3

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 4

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 5

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 6

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 7

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 1

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 2

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 3

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 4

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 5

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 6

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 7

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 8

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 1

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 2

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 3

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 4

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 5

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 6

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 7

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 8

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 9

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 144 H 1

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 144 H 2

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 144 H 3

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 1

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 2

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 3

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 4

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 5

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 6

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 7

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 8

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 9

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 10

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 11

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 1

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 2

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 3

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 4

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 5

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 6

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 7

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 147 H 1

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 147 H 2

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 147 H 3

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 147 H 4

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 1

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 2

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 3

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 4

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 5

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 6

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 7

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 1

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 2

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 3

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 150 H 1

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 1

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 2

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 3

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 4

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 5

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 6

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 7

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 8

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 9

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 152 H 1

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 152 H 2

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 152 H 3

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 1

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 2

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 3

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 4

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 5

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 6

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 154 H 1

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 154 H 2

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 155 H 1

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 155 H 2

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 155 H 3

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 155 H 4

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 156 H 1

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 156 H 2

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 156 H 3

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 156 H 4

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 1

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 2

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 3

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 4

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 158 H 1

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 158 H 2

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 158 H 3

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 159 H 1

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 159 H 2

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 159 H 3

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 1

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 2

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 3

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 4

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 5

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 6

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 7

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 8

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 9

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 10

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 11

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 12

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 1

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 2

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 3

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 4

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 5

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 1

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 2

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 1

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 2

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 3

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 4

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 5

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 6

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 7

128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 8

129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 9

130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 10

131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 11

132 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 12

133 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 13

134 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 14

135 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 15

136 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 16

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (12)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

164- بَابُ أَصْنَافِ النَّاسِ‌

Chapter 164 – The Categories of people

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ سُلَيْمٍ مَوْلى طِرْبَالٍ، قَالَ: حَدَّثَنِي هِشَامٌ، عَنْ حَمْزَةَ بْنِ الطَّيَّارِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « النَّاسُ عَلى سِتَّةِ أَصْنَافٍ ». قَالَ: قُلْتُ: أَتَأْذَنُ لِي أَنْ أَكْتُبَهَا؟ قَالَ: « نَعَمْ ». قُلْتُ: مَا أَكْتُبُ؟

قَالَ: « اكْتُبْ أَهْلَ الْوَعِيدِ مِنْ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ، وَاكْتُبْ: ( وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلاً صالِحاً وَآخَرَ سَيِّئاً) ». قَالَ: قُلْتُ: مَنْ هؤُلَاءِ؟ قَالَ: « وَحْشِيٌّ مِنْهُمْ ».

قَالَ: « وَاكْتُبْ: (وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللهِ إِمّا يُعَذِّبُهُمْ وَإِمّا يَتُوبُ عَلَيْهِمْ) ».

قَالَ: « وَاكْتُبْ: (إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجالِ وَالنِّساءِ وَالْوِلْدانِ لا يَسْتَطِيعُونَ حِيلَةً وَلا يَهْتَدُونَ سَبِيلاً): لَايَسْتَطِيعُونَ حِيلَةً إِلَى الْكُفْرِ، وَلَايَهْتَدُونَ سَبِيلاً إِلَى الْإِيمَانِ (فَأُولئِكَ عَسَى اللهُ أَنْ يَعْفُوَ عَنْهُمْ) ».

قَالَ: « وَاكْتُبْ: ( أَصْحابُ الْأَعْرافِ) ». قَالَ: قُلْتُ: وَمَا أَصْحَابُ الْأَعْرَافِ؟ قَالَ: « قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ، فَإِنْ أَدْخَلَهُمُ النَّارَ فَبِذُنُوبِهِمْ، وَإِنْ أَدْخَلَهُمُ الْجَنَّةَ فَبِرَحْمَتِهِ ».

Anumber of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Suleym a slave of Tarbaal who said,

‘Hisham narrated to me, from Hamza Bin Al-Tayyar who said, ‘Abu Abdullahasws said to me: ‘The people are upon three categories’. I said, ‘Would youasws permit me that I write this down?’ Heasws said: ‘Yes’. I said, ‘What shall I write?’ Heasws said: ‘The Promised people would be from the inhabitants of the Paradise and the inhabitants of the Fire. And write [9: 102] And others have confessed their sins, they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully)’.

Heasws said: ‘And write [4: 98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape) [4: 99] So these, it may be, Allah will Pardon them’.

Heasws said: ‘And write [7: 48] And the the people of Al-Araf’. I said, ‘And what are the the people of Al-Araf?’ Heasws said: ‘A people whose good deeds and their evils deeds would be equal. So if they were to be entered into the Fire, it would be due to their sins, and if they were to be entered into the Paradise, it would be due to Hisazwj Mercy’.1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ حَمَّادٍ، عَنْ حَمْزَةَ بْنِ الطَّيَّارِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « النَّاسُ عَلى سِتِّ فِرَقٍ ـ يَؤُولُونَ كُلُّهُمْ إِلى ثَلَاثِ فِرَقٍ ـ: الْإِيمَانِ، وَالْكُفْرِ، وَالضَّلَالِ وَهُمْ أَهْلُ الْوَعْدَيْنِ الَّذِينَ وَعَدَهُمُ اللهُ الْجَنَّةَ وَالنَّارَ: الْمُؤْمِنُونَ، وَالْكَافِرُونَ، وَالْمُسْتَضْعَفُونَ، وَالْمُرْجَوْنَ لِأَمْرِ اللهِ (إِمّا يُعَذِّبُهُمْ وَإِمّا يَتُوبُ عَلَيْهِمْ)، وَالْمُعْتَرِفُونَ بِذُنُوبِهِمْ (خَلَطُوا عَمَلاً صالِحاً وَآخَرَ سَيِّئاً)، وَأَهْلُ‌ الْأَعْرَافِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, from Hammad, from Hamza Bin Al Tayyar who said,

‘Abu Abdullahasws said: ‘The people are upon six divisions. All of these can be interpreted to be upon three divisions – the Emān, and the Kufr (disbelief), and the straying. And they are the Promised people whom Allahazwj has Promised the Paradise and the Fire – the Momineen, and the Unbelivers, and the weak ones, and the hopeful ones for the Command of Allahazwj, either Heazwj Punishes them or Heazwj Turns towards them (with Mercy), and the acknowledgers of their sins mixing the righteous deeds and the evil deeds, and the people of the Heights’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ زُرَارَةَ، قَالَ: دَخَلْتُ أَنَا وَحُمْرَانُ ـ أَوْ أَنَا وَبُكَيْرٌ ـ عَلى أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّا نَمُدُّ‌ الْمِطْمَارَ، قَالَ: « وَمَا الْمِطْمَارُ؟ » قُلْتُ: التُّرُّ، فَمَنْ وَافَقَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ، تَوَلَّيْنَاهُ ؛ وَمَنْ خَالَفَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ، بَرِئْنَا مِنْهُ.

فَقَالَ لِي: « يَا زُرَارَةُ، قَوْلُ اللهِ أَصْدَقُ مِنْ قَوْلِكَ، فَأَيْنَ الَّذِينَ قَالَ اللهُ عَزَّ وَجَلَّ: (إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجالِ وَالنِّساءِ وَالْوِلْدانِ) (لا يَسْتَطِيعُونَ حِيلَةً وَلا يَهْتَدُونَ سَبِيلاً) ؟ أَيْنَ الْمُرْجَوْنَ لِأَمْرِ اللهِ ؟ أَيْنَ الَّذِينَ (خَلَطُوا عَمَلاً صالِحاً وَآخَرَ سَيِّئاً) ؟ أَيْنَ (أَصْحابُ الْأَعْرافِ) ؟ أَيْنَ (الْمُؤَلَّفَةِ قُلُوبُهُمْ)؟ ».

وَزَادَ حَمَّادٌ فِي الْحَدِيثِ، قَالَ: فَارْتَفَعَ صَوْتُ أَبِي جَعْفَرٍ عليه‌السلام وَصَوْتِي حَتّى كَانَ يَسْمَعُهُ مَنْ عَلى بَابِ الدَّارِ

وَزَادَ فِيهِ جَمِيلٌ، عَنْ زُرَارَةَ: فَلَمَّا كَثُرَ الْكَلَامُ بَيْنِي وَبَيْنَهُ، قَالَ لِي: « يَا زُرَارَةُ، حَقّاً عَلَى اللهِ أَنْ يُدْخِلَ الضُّلاَّلَ الْجَنَّةَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Zurara who said,

‘I and Humran’, or’I and Bukeyr went over to Abu Ja’farasws. I said to him, ‘We are extending the plumb-line (a measuring device)’. Heasws said: ‘And what is the plumb-line?’ I said, ‘A measuring criteria. So the one who is concordant with us from the Alawites or others, we befriend him, and the one who opposes us from the Alawites or others, we disavow from him’.

So heasws said to me: ‘O Zurara! The Words of Allahazwj are Truer than your words. So where are those from whom Allahazwj Mighty and Majestic Spoke of [4: 98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape)? Where are the hopeful ones to the Command of Allahazwj, those [9: 102] have mingled a good deed and an evil one? Where are [7: 48] the the people of Al-Araf? Where are the [9: 60] those whose hearts are made to incline (to Truth)?’

And there is an increase in the Hadeeth from Hammad having said, ‘So the voice of Abu Ja’farasws and my voice was raised to the extent that it was heard from the doorway of the house.

And there was an increase by Jameel, from Zurara having said, ‘So when the speech became a lot between himasws and him, heasws said to me: ‘O Zurara! It is a right upon Allahazwj that Heazwj does not Enter the straying one into the Paradise’.3

165- بَابُ الْكُفْرِ‌

Chapter 165 – The Disbelief (Kufr)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: سُنَنُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَفَرَائِضِ اللهِ عَزَّ وَجَلَّ؟ فَقَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ فَرَضَ فَرَائِضَ مُوجَبَاتٍ عَلَى الْعِبَادِ، فَمَنْ تَرَكَ فَرِيضَةً مِنَ الْمُوجَبَاتِ فَلَمْ يَعْمَلْ بِهَا وَجَحَدَهَا، كَانَ كَافِراً، وَأَمَرَ اللهُ بِأُمُورٍ كُلُّهَا حَسَنَةٌ، فَلَيْسَ مَنْ تَرَكَ بَعْضَ مَا أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ عِبَادَهُ مِنَ الطَّاعَةِ بِكَافِرٍ، وَلكِنَّهُ تَارِكٌ لِلْفَضْلِ، مَنْقُوصٌ مِنَ الْخَيْرِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Dawood Bin Kaseer Al Raqqy who said,

‘I said to Abu Abdullahasws, ‘Is the Sunnah of Rasool-Allahazwj like the Impositions of Allahazwj Mighty and Majestic?’ So heasws said: ‘Allahazwj Mighty and Majestic Imposed the Impositions being Obligatory upon the servants. So the one who neglects an Imposition from the Obligations, and he does not act by it and denies it, he would be an Unbeliever. And Rasool-Allahsaww ordered with the orders, all of them being good deeds. Thus, one does not become an Unbeliever (Kafir) for ignoring a few of the obligations that Allahazwj Mighty and Majestic has Commanded Hisazwj servants to Perform, however, he has ignored a virtue and has cut down goodness’.4

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « وَاللهِ، إِنَّ الْكُفْرَ لَأَقْدَمُ مِنَ الشِّرْكِ وَأَخْبَثُ وَأَعْظَمُ ». قَالَ: ثُمَّ ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ اللهُ لَهُ: اسْجُدْ لآِدَمَ، فَأَبى أَنْ يَسْجُدَ، « فَالْكُفْرُ أَعْظَمُ مِنَ الشِّرْكِ، فَمَنِ اخْتَارَ عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ وَأَبَى الطَّاعَةَ، وَأَقَامَ عَلَى الْكَبَائِرِ، فَهُوَ كَافِرٌ ؛ وَمَنْ نَصَبَ دِيناً غَيْرَ دِينِ الْمُؤْمِنِينَ، فَهُوَ مُشْرِكٌ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘By Allahazwj! The disbelief (Kufr) occurred earlier than the association (Shirk) and is worse and more grievous’.

He (the narrator) said, ‘Then heasws mentioned: ‘Ibleesla disbelieved where Allahazwj Told himla to prostrate to Adamas, but hela refused to prostrate. Hence, the disbelief (Kufr) is more grievous than the association (Shirk). So the one who chooses against Allahazwj Mighty and Majestic and refuses the obedience and stands upon the major sins, so he is a Unbeliver (Kafir); and the one who establishes a religion other than the Religion of the Momineenasws, so he is a Polytheist (Mushrik)’.5

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: ذُكِرَ عِنْدَهُ سَالِمُ بْنُ أَبِي حَفْصَةَ وَأَصْحَابُهُ، فَقَالَ: إِنَّهُمْ يُنْكِرُونَ أَنْ يَكُونَ مَنْ حَارَبَ عَلِيّاً عليه‌السلام مُشْرِكِينَ؟

فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « فَإِنَّهُمْ يَزْعُمُونَ أَنَّهُمْ كُفَّارٌ » ثُمَّ قَالَ لِي: « إِنَّ الْكُفْرَ أَقْدَمُ مِنَ الشِّرْكِ » ثُمَّ ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ لَهُ: اسْجُدْ، فَأَبى أَنْ يَسْجُدَ.

وَقَالَ: « الْكُفْرُ أَقْدَمُ مِنَ الشِّرْكِ، فَمَنِ اجْتَرى عَلَى اللهِ، فَأَبَى الطَّاعَةَ، وَأَقَامَ عَلَى الْكَبَائِرِ، فَهُوَ كَافِرٌ » يَعْنِي: مُسْتَخِفٌّ كَافِرٌ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘Salim Bin Abu Hafs and his companions were mentioned in hisasws presence, so he (the narrator) said: ‘They are denying that the ones who battled against Aliasws were Polytheists (Mushrik)’. So Abu Ja’farasws said: ‘So they are claiming that they were Unbelivers (Kafir)’.

Then heasws said to me: ‘The disbelief (Kufr) was earlier than the association (Shirk)’. Then heasws mentioned: ‘Ibleesla disbelieved where Heazwj Told himla to prostrate, but hela refused to prostrate’.

And heasws said: ‘The disbelief (Kufr) occurred earlier than the association (Shirk). So the one who is audacious upon Allahazwj and refuses the obedience, and stands upon the major sin, so he is a Unbeliver (Kafir), meaning the incognito (disguised) Unbeliver (Kafir)’.6

4. عَنْهُ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ زُرَارَةَ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِهِ عَزَّ وَجَلَّ: (إِنّا هَدَيْناهُ السَّبِيلَ إِمّا شاكِراً وَإِمّا كَفُوراً) قَالَ: « إِمَّا آخِذٌ، فَهُوَ شَاكِرٌ ؛ وَإِمَّا تَارِكٌ، فَهُوَ كَافِرٌ ».

From him, from Abdullah Bin Bukeyr, from Zurara, from Humran Bin Ayn who said,

‘I asked Abu Abdullahasws about the Words of the Mighty and Majestic [76: 3] Surely, We have shown him the way: he may be thankful or unthankful. Heasws said: ‘Either he adopts (the Wilayah) so he is a thankful one, or he neglects (the Wilayah) so he is a Unbeliever (Kafir)’.7

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَمَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ)، قَالَ: « تَرْكُ الْعَمَلِ الَّذِي أَقَرَّ بِهِ، مِنْ ذلِكَ أَنْ يَتْرُكَ الصَّلَاةَ مِنْ غَيْرِ سُقْمٍ وَلَاشُغُلٍ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman, from Ubeyd, from Zurara who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [5: 5] and whoever denies the faith, his work indeed would be Confiscated. Heasws said: ‘Neglecting the deed which he had acknowledged with it. From that is if he were to neglect the Salāt from without an illness or a pre-occupation’.8

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ مُوسَى بْنِ بَكْرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْكُفْرِ وَالشِّرْكِ: أَيُّهُمَا أَقْدَمُ؟ قَالَ: فَقَالَ لِي: « مَا عَهْدِي بِكَ تُخَاصِمُ النَّاسَ » قُلْتُ: أَمَرَنِي هِشَامُ بْنُ سَالِمٍ أَنْ أَسْأَلَكَ عَنْ ذلِكَ، فَقَالَ لِي: « الْكُفْرُ أَقْدَمُ وَهُوَ الْجُحُودُ ؛ قَالَ اللهُ عَزَّ وَجَلَّ: (إِلاّ إِبْلِيسَ أَبى وَاسْتَكْبَرَ وَكانَ مِنَ الْكافِرِينَ) ».

A number of our companions, from Sahl Bin ziyad, from Ali Bin Asbat, from Musa Bin Bukeyr who said,

‘I asked Abu Al-Hassanasws about the disbelief (Kufr) and the association (Shirk), which of the two was earlier?’ So heasws said to me: ‘Iasws have not agreed with you to debate with the people’. I said, ‘Hisham Bin Salim instructed me that I ask youasws about that’. So heasws said to me: ‘The disbelief (Kufr) occurred earlier and it is the denial. Allahazwj Mighty and Majestic Said [2: 34] except for Iblees. He refused and was arrogant, and he was one of the unbelievers’.9

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: يَدْخُلُ النَّارَ مُؤْمِنٌ؟ قَالَ: « لَا، وَاللهِ ». قُلْتُ: فَمَا‌ يَدْخُلُهَا إِلاَّ كَافِرٌ؟ قَالَ: « لَا، إِلاَّ مَنْ شَاءَ اللهُ ». فَلَمَّا رَدَدْتُ عَلَيْهِ مِرَاراً، قَالَ لِي: « أَيْ زُرَارَةُ، إِنِّي أَقُولُ: لَا، وَأَقُولُ: إِلاَّ مَنْ شَاءَ اللهُ، وَأَنْتَ تَقُولُ: لَا، وَلَاتَقُولُ: إِلاَّ مَنْ شَاءَ اللهُ ».

قَالَ: فَحَدَّثَنِي هِشَامُ بْنُ الْحَكَمِ وَحَمَّادٌ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ فِي نَفْسِي: شَيْخٌ لَاعِلْمَ لَهُ بِالْخُصُومَةِ، قَالَ: فَقَالَ لِي: « يَا زُرَارَةُ، مَا تَقُولُ فِيمَنْ أَقَرَّ لَكَ بِالْحُكْمِ؟ أَتَقْتُلُهُ ؟ مَا تَقُولُ فِي خَدَمِكُمْ وَأَهْلِيكُمْ؟ أَتَقْتُلُهُمْ ؟ » قَالَ: فَقُلْتُ: أَنَا ـ وَاللهِ ـ الَّذِي لَا عِلْمَ لِي بِالْخُصُومَةِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Zurara who said,

‘I said to Abu Ja’farasws, ‘Would a Momin enter into the Fire?’ Heasws said: ‘No, by Allahazwj!’ I said, ‘So none would enter it except for an Unbeliever (Kafir)?’ Heasws said: ‘No, except the one whom Allahazwj so Desires to’. So when I reiterated it upon himasws time and again, heasws said to me: ‘Yes, Zurara! Iasws am saying, ‘No’, and Iasws am (also) saying: ‘Except for the one whom Allahazwj so Desires to’, while you are saying, ‘No’, and you are not saying, ‘Except the one whom Allahazwj so Desires to’’.

He (the narrator) said, ‘Hisham Bin Al-Hakam narrated to me, and Hammad, from Zurara who said, ‘I said within myself, ‘And old man. There is no knowledge to him with the debates’. So heasws said to me: ‘O Zurara! What are you saying regarding the one who acknowledge to you with the judgment, would you kill him? What are you saying regarding your servant and your family, would you kill them?’ So I said (to myself), ‘I, by Allahazwj, am the one who has no knowledge for the debating’’.10

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام ـ وَسُئِلَ عَنِ الْكُفْرِ وَالشِّرْكِ: أَيُّهُمَا أَقْدَمُ؟ ـ فَقَالَ: « الْكُفْرُ أَقْدَمُ، وَذلِكَ أَنَّ إِبْلِيسَ أَوَّلُ مَنْ كَفَرَ، وَكَانَ كُفْرُهُ غَيْرَ شِرْكٍ ؛ لِأَنَّهُ لَمْ يَدْعُ إِلى عِبَادَةِ غَيْرِ اللهِ، وَإِنَّمَا دَعَا إِلى ذلِكَ بَعْدُ، فَأَشْرَكَ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘I heard Abu Abdullahasws and heasws had been asked about the disbelief (Kufr) and the association (Shirk), ‘Which of the two occurred earlier?’ So heasws said: ‘(It was) the disbelief (Kufr), and that is because Ibleesla was the first one who disbelieved and hisla disbelief was other than Shirk, because hela did not (initially) submit to the worship of other than Allahazwj, and rather hela called towards that afterwards, so hela associated (committed Shirk)’.11

9. هَارُونُ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام ـ وَسُئِلَ: مَا بَالُ الزَّانِي لَاتُسَمِّيهِ كَافِراً وَتَارِكُ الصَّلَاةِ قَدْ سَمَّيْتَهُ كَافِراً؟ وَمَا الْحُجَّةُ فِي ذلِكَ؟ ـ فَقَالَ: « لِأَنَّ الزَّانِيَ وَمَا أَشْبَهَهُ إِنَّمَا يَفْعَلُ ذلِكَ لِمَكَانِ الشَّهْوَةِ ؛ لِأَنَّهَا تَغْلِبُهُ، وَتَارِكُ الصَّلَاةِ لَايَتْرُكُهَا إِلاَّ اسْتِخْفَافاً بِهَا ؛ وَذلِكَ لِأَنَّكَ لَاتَجِدُ الزَّانِيَ يَأْتِي الْمَرْأَةَ إِلاَّ وَهُوَ مُسْتَلِذٌّ لِإِتْيَانِهِ إِيَّاهَا، قَاصِداً إِلَيْهَا، وَكُلُّ‌ مَنْ تَرَكَ الصَّلَاةَ قَاصِداً إِلَيْهَا، فَلَيْسَ يَكُونُ قَصْدُهُ لِتَرْكِهَا اللَّذَّةَ فَإِذَا نُفِيَتِ اللَّذَّةُ وَقَعَ الِاسْتِخْفَافُ، وَإِذَا وَقَعَ الِاسْتِخْفَافُ وَقَعَ الْكُفْرُ ».

قَالَ: وَسُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام، وَقِيلَ لَهُ: مَا فَرْقٌ بَيْنَ مَنْ نَظَرَ إِلَى امْرَأَةٍ فَزَنى بِهَا، أَوْ خَمْرٍ فَشَرِبَهَا، وَبَيْنَ مَنْ تَرَكَ الصَّلَاةَ، حَتّى لَايَكُونَ الزَّانِي وَشَارِبُ الْخَمْرِ مُسْتَخِفّاً، كَمَا يَسْتَخِفُّ تَارِكُ الصَّلَاةِ؟ وَمَا الْحُجَّةُ فِي ذلِكَ؟ وَمَا الْعِلَّةُ الَّتِي تَفْرُقُ بَيْنَهُمَا؟

قَالَ: « الْحُجَّةُ أَنَّ كُلَّ مَا أَدْخَلْتَ أَنْتَ نَفْسَكَ فِيهِ لَمْ يَدْعُكَ إِلَيْهِ دَاعٍ، وَلَمْ يَغْلِبْكَ غَالِبُ شَهْوَةٍ مِثْلَ الزِّنى وَشُرْبِ الْخَمْرِ، وَأَنْتَ دَعَوْتَ نَفْسَكَ إِلى تَرْكِ الصَّلَاةِ وَلَيْسَ ثَمَّ شَهْوَةٌ، فَهُوَ الِاسْتِخْفَافُ بِعَيْنِهِ، وَهذَا فَرْقُ مَا بَيْنَهُمَا ».

Haroun, from Mas’ada Bin Sadaqa who said,

‘I heard Abu Abdullahasws and heasws had been asked, ‘What is the matter that the adulterer is not named as an Unbeliever (Kafir) and the neglector of the Salāt has been named as a Unbeliever (Kafir), and what is the proof with regards to that?’ So heasws said: ‘Because the adulterer and whoever resembles him, rather does that under the influence of the lustful desire, because it overcomes him, while the neglector of the Salāt does not neglect it except considering it as insignificant, and that is because you will never find the adulterer going to the woman except for deriving the pleasure of going to her, and everyone who neglects the Salāt is aiming to it, but his aim of neglecting it is not for the (sake of) pleasure. So when the pleasure is negated, the insignificance sets in, and when the insignificance occurs, the disbelief (Kufr) occurs’.

He (the narrator) said, ‘And Abu Abdullahasws was asked and it was said to himasws, ‘What is the difference between the one who looks at a woman so he commits adultery with her, or (looks) at wine, so he drinks it, and the one who neglects the Salāt, to the extent that the adulterer and the drinker of wine are not deemed to be as ones who are considering it as insignificant like the neglector of the Salāt is deemed to consider it as insignificant, and what is the proof with regards to that, and what is the reason which differentiates between the two?’

Heasws said: ‘The proof is that every time you enter yourself into it, it is not inviting you with an invitation, and a lustful desire does not overcome you like the adultery and drinking of the wine, and you are inviting yourself to the neglecting of the Salāt, and there is no desire then. So it is considering it insignificant exactly, and this is the difference what is between the two’.12

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ شَكَّ فِي اللهِ وَ فِي رَسُولِهِ صلى‌الله‌عليه‌وآله‌وسلم فَهُوَ كَافِرٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who doubts in Allahazwj and in Hisazwj Rasoolsaww, so his is an Unbeliver (Kafir)’.13

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَنْ شَكَّ فِي رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ قَالَ: « كَافِرٌ » قُلْتُ: فَمَنْ شَكَّ فِي كُفْرِ الشَّاكِّ، فَهُوَ كَافِرٌ؟ فَأَمْسَكَ عَنِّي، فَرَدَدْتُ عَلَيْهِ ثَلَاثَ مَرَّاتٍ، فَاسْتَبَنْتُ فِي وَجْهِهِ الْغَضَبَ.

Ali Bin Ibrahim, from his father, from Safwan, from Mansour Bin Hazim who said,

‘I said to Abu Abdullahasws, ‘(What about) the one who doubts in Rasool-Allahsaw?’. Heasws said: ‘An Unbeliever (Kafir)’. I said, ‘So the one who doubts in the disbelief (Kufr) of the doubting one, so he is an Unbeliever (Kafir)?’ So heasws withheld from me. So I reiterated upon himasws three times, and the anger became apparent in hisasws face’.14

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَمَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ) فَقَالَ: « مَنْ تَرَكَ الْعَمَلَ الَّذِي أَقَرَّ بِهِ » قُلْتُ: فَمَا مَوْضِعُ تَرْكِ الْعَمَلِ حَتّى يَدَعَهُ أَجْمَعَ؟ قَالَ: « مِنْهُ الَّذِي يَدَعُ الصَّلَاةَ مُتَعَمِّداً، لَامِنْ سُكْرٍ وَلَامِنْ عِلَّةٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [5: 5] and whoever denies the faith, his work indeed would be Confiscated. So heasws said: ‘The one who neglects the deed which he had acknowledge with’. I said, ‘So what is the subject of the neglected deed to the extent that he (is deemed) to have left the entirety of it?’ Heasws From it is the one who leaves the Salāt deliberately, neither from intoxication (of sleep) nor from an illness’.15

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَحَمَّادٍ، عَنْ أَبِي مَسْرُوقٍ، قَالَ: سَأَلَنِي أَبُو عَبْدِ اللهِ عليه‌السلام عَنْ أَهْلِ الْبَصْرَةِ، فَقَالَ لِي: « مَا هُمْ؟ » قُلْتُ: مُرْجِئَةٌ، وَقَدَرِيَّةٌ، وَحَرُورِيَّةٌ، فَقَالَ: « لَعَنَ اللهُ تِلْكَ الْمِلَلَ الْكَافِرَةَ الْمُشْرِكَةَ، الَّتِي لَاتَعْبُدُ اللهَ عَلى شَيْ‌ءٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym and Hammad, from Abu Masrouq who said,

‘Abu Abdullahasws asked me about the people of Al-Basra and heasws said to me: ‘What are they?’ I said, ‘Murjiites, and Qadiriyya, and Harouriyya (sects)’. So heasws said: ‘May the Curse of Allahazwj upon those religion of the Unbelievers (Kafirs) and the Polytheists (Mushrik), those who do not worship Allahazwj upon anything’.16

14. عَنْهُ، عَنِ الْخَطَّابِ بْنِ مَسْلَمَةَ وَأَبَانٍ، عَنِ الْفُضَيْلِ، قَالَ: دَخَلْتُ عَلى أَبِي جَعْفَرٍ عليه‌السلام وَعِنْدَهُ رَجُلٌ، فَلَمَّا قَعَدْتُ قَامَ الرَّجُلُ، فَخَرَجَ، فَقَالَ لِي: « يَا فُضَيْلُ، مَا هذَا عِنْدَكَ؟ » قُلْتُ: وَمَا هُوَ؟ قَالَ: « حَرُورِيٌّ » قُلْتُ: كَافِرٌ؟ قَالَ: « إِي وَاللهِ‌ مُشْرِكٌ ».

From him, from Al Khattab Bin Maslama and Aban, from Al Fuzayl who said,

‘I went over to Abu Ja’farasws and in hisasws presence was a man. So when I was seated, the man stood up and went out, and heasws said to me: ‘O Fuzayl! What is this one in your presence?’ I said, ‘And what is it?’ Heasws said: ‘(The) Harouriyya (a sect)’. I said, ‘An unbeliever (Kafir)’. Heasws said: ‘Yes, by Allahazwj, a Polytheist (Mushrik)’.17

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « كُلُّ شَيْ‌ءٍ يَجُرُّهُ الْإِقْرَارُ وَالتَّسْلِيمُ، فَهُوَ الْإِيمَانُ ؛ وَكُلُّ شَيْ‌ءٍ يَجُرُّهُ الْإِنْكَارُ وَالْجُحُودُ، فَهُوَ الْكُفْرُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’farasws saying: ‘Everything which attracts the acknowledgement and the submission, so it is the Emān, and everything which attracts the denial and the rejection, so it is the disbelief’.18

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ عَلِيّاً ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ بَابٌ فَتَحَهُ اللهُ، مَنْ دَخَلَهُ كَانَ مُؤْمِناً، وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِراً ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza who said,

‘I heard Abu Ja’farasws saying that Aliasws is a door which Allahazwj Opened. The one who enters it would be a Momin, and the one who exits from it would be an Unbeliever (Kafir)’.19

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَابْنِ سِنَانٍ وَسَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: طَاعَةُ عَلِيٍّ عليه‌السلام ذُلٌّ، وَمَعْصِيَتُهُ كُفْرٌ‌ بِاللهِ، قِيلَ: يَا رَسُولَ اللهِ، وَ كَيْفَ يَكُونُ طَاعَةُ عَلِيٍّ عليه‌السلام ذُلًّا، وَمَعْصِيَتُهُ كُفْراً بِاللهِ ؟ قَالَ: إِنَّ عَلِيّاً عليه‌السلام يَحْمِلُكُمْ عَلَى الْحَقِّ، فَإِنْ أَطَعْتُمُوهُ ذَلَلْتُمْ، وَإِنْ عَصَيْتُمُوهُ كَفَرْتُمْ بِاللهِ عَزَّ وَجَلَّ ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar and Ibn Sinan and Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Obeying Aliasws is suffering (in this world) and disobeying himasws is disbelief (Kufr) in Allahazwj’. It was said, ‘O Rasool-Allahsaww! And how can obedience to Aliasws be a suffering (in this world) and disobedience to himasws be disbelief (Kufr) in Allahazwj?’ Hesaww said: ‘Aliasws carries you all upon the Truth, so if you were to obey himasws you will suffer, but if you were to disobey himasws, you would have disbelieved in Allahazwj Mighty and Majestic’.20

18. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسى عليه‌السلام يَقُولُ: « إِنَّ عَلِيّاً عليه‌السلام بَابٌ مِنْ أَبْوَابِ الْهُدى، فَمَنْ دَخَلَ مِنْ بَابِ عَلِيٍّ كَانَ مُؤْمِناً، وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِراً، وَمَنْ لَمْ يَدْخُلْ فِيهِ وَلَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ لِلّهِ فِيهِمُ الْمَشِيئَةُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa who said, ‘Ibrahim Bin Abu Bakr narrated to me saying,

‘I heard Abu Al-Hassan Musaasws saying that Aliasws is a door from the doors of Guidance. So the one who enters from the door of Aliasws would be a Momin, and the one who exits from it would be a Unbeliver (Kafir), and the one who does not enter into it and does not exit out from it would be in the category of those for Allahazwj there would be a Desire (Decision) regarding them’.21

19. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَوْ أَنَّ الْعِبَادَ إِذَا جَهِلُوا وَقَفُوا وَلَمْ يَجْحَدُوا، لَمْ‌ يَكْفُرُوا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘If the servant, when they were ignorant (of a matter), paused and not rejected, would not have been Unbelievers (Kafirs)’.22

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ نَصَبَ عَلِيّاً عليه‌السلام عَلَماً بَيْنَهُ وَبَيْنَ خَلْقِهِ، فَمَنْ عَرَفَهُ كَانَ مُؤْمِناً، وَمَنْ أَنْكَرَهُ كَانَ كَافِراً، وَمَنْ جَهِلَهُ كَانَ ضَالًّا، وَمَنْ نَصَبَ مَعَهُ شَيْئاً كَانَ مُشْرِكاً، وَمَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ، وَمَنْ جَاءَ بِعَدَاوَتِهِ دَخَلَ النَّارَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Appointed Aliasws as a flag between Himazwj and Hisazwj creatures. So the one who recognised himasws would be a Momin, but the one who denied himasws would be a Unbeliever (Kafir), and the one who was ignorant of himasws would stray; and the one who appoints anything (anyone else) with him would be a Polytheist (Mushrik), and the one who comes with hisasws Wilayah would enter the Paradise, and the one who comes with hisasws animosity would enter the Fire’.23

21. يُونُسُ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام، قَالَ: « إِنَّ عَلِيّاً عليه‌السلام بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَمَنْ دَخَلَ بَابَهُ كَانَ مُؤْمِناً، وَمَنْ خَرَجَ مِنْ بَابِهِ كَانَ كَافِراً، وَمَنْ لَمْ يَدْخُلْ فِيهِ وَلَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّتِي لِلّهِ فِيهِمُ الْمَشِيئَةُ ».

Yunus, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahimasws (7th Imamasws) having said that Aliasws is a door from the doors of the Paradise. So the one who enters hisasws door would be a Momin, but the one who exits from hisasws door would be a Unbeliever (Kafir), and the one who does not enter into it and does not exit from it would be in the category whose (fate would depend on) Allahazwj Desire (Decision) regarding them’.24

166- بَابُ وُجُوهِ الْكُفْرِ‌

Chapter 166 – Aspects of the Kufr (Disbelief)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ، عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنْ وُجُوهِ الْكُفْرِ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ.

قَالَ: « الْكُفْرُ فِي كِتَابِ اللهِ عَلى خَمْسَةِ أَوْجُهٍ: فَمِنْهَا كُفْرُ الْجُحُودِ ـ وَالْجُحُودُ عَلى‌ وَجْهَيْنِ ـ وَالْكُفْرُ بِتَرْكِ مَا أَمَرَ اللهُ، وَكُفْرُ الْبَرَاءَةِ، وَكُفْرُ النِّعَمِ.

فَأَمَّا كُفْرُ الْجُحُودِ، فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ، وَهُوَ قَوْلُ مَنْ يَقُولُ: لَارَبَّ، وَلَاجَنَّةَ، وَلَانَارَ، وَهُوَ قَوْلُ صِنْفَيْنِ مِنَ الزَّنَادِقَةِ يُقَالُ لَهُمُ: الدَّهْرِيَّةُ، وَهُمُ الَّذِينَ يَقُولُونَ: (وَما يُهْلِكُنا إِلاَّ الدَّهْرُ) وَهُوَ دِينٌ وَضَعُوهُ لِأَنْفُسِهِمْ بِالِاسْتِحْسَانِ مِنْهُمْ عَلى غَيْرِ تَثَبُّتٍ مِنْهُمْ وَلَاتَحْقِيقٍ لِشَيْ‌ءٍ مِمَّا يَقُولُونَ، قَالَ اللهُ عَزَّ وَجَلَّ: (إِنْ هُمْ إِلاّ يَظُنُّونَ) أَنَّ ذلِكَ كَمَا يَقُولُونَ، وَقَالَ: (إِنَّ الَّذِينَ كَفَرُوا سَواءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ) يَعْنِي بِتَوْحِيدِ اللهِ تَعَالى، فَهذَا أَحَدُ وُجُوهِ الْكُفْرِ.

وَأَمَّا الْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ عَلى مَعْرِفَةٍ، فَهُوَ أَنْ يَجْحَدَ الْجَاحِدُ وَهُوَ يَعْلَمُ أَنَّهُ حَقٌّ قَدِ اسْتَقَرَّ عِنْدَهُ، وَقَدْ قَالَ اللهُ عَزَّ وَجَلَّ: (وَجَحَدُوا بِها وَاسْتَيْقَنَتْها أَنْفُسُهُمْ ظُلْماً وَعُلُوًّا) وَقَالَ اللهُ عَزَّ وَجَلَّ: (وَكانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمّا جاءَهُمْ ما عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللهِ عَلَى الْكافِرِينَ) فَهذَا تَفْسِيرُ وَجْهَيِ الْجُحُودِ.

وَالْوَجْهُ الثَّالِثُ مِنَ الْكُفْرِ كُفْرُ النِّعَمِ، وَذلِكَ قَوْلُهُ تَعَالى يَحْكِي قَوْلَ سُلَيْمَانَ عليه‌السلام: (هذا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّما يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ) وَقَالَ: (لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذابِي لَشَدِيدٌ) وَقَالَ: (فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلا تَكْفُرُونِ).

وَالْوَجْهُ الرَّابِعُ مِنَ الْكُفْرِ تَرْكُ مَا أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (وَإِذْ أَخَذْنا مِيثاقَكُمْ لا تَسْفِكُونَ دِماءَكُمْ وَلا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هؤُلاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقاً مِنْكُمْ مِنْ دِيارِهِمْ تَظاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوانِ وَإِنْ يَأْتُوكُمْ أُسارى تُفادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْراجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتابِ وَتَكْفُرُونَ بِبَعْضٍ فَما جَزاءُ مَنْ يَفْعَلُ ذلِكَ مِنْكُمْ) فَكَفَّرَهُمْ بِتَرْكِ مَا أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ، وَنَسَبَهُمْ إِلَى الْإِيمَانِ، وَلَمْ يَقْبَلْهُ مِنْهُمْ، وَلَمْ يَنْفَعْهُمْ عِنْدَهُ، فَقَالَ: (فَما جَزاءُ مَنْ يَفْعَلُ ذلِكَ مِنْكُمْ إِلاّ خِزْيٌ فِي الْحَياةِ الدُّنْيا وَيَوْمَ الْقِيامَةِ يُرَدُّونَ إِلى أَشَدِّ الْعَذابِ وَمَا اللهُ بِغافِلٍ عَمّا تَعْمَلُونَ).

وَالْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ كُفْرُ الْبَرَاءَةِ، وَذلِكَ قَوْلُهُ ـ عَزَّ وَجَلَّ ـ يَحْكِي قَوْلَ‌ إِبْرَاهِيمَ عليه‌السلام: (كَفَرْنا بِكُمْ وَبَدا بَيْنَنا وَبَيْنَكُمُ الْعَداوَةُ وَالْبَغْضاءُ أَبَداً حَتّى تُؤْمِنُوا بِاللهِ وَحْدَهُ) يَعْنِي تَبَرَّأْنَا مِنْكُمْ، وَقَالَ: يَذْكُرُ إِبْلِيسَ وَتَبْرِئَتَهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ: (إِ نِّي كَفَرْتُ بِما أَشْرَكْتُمُونِ مِنْ قَبْلُ) وَقَالَ: (إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللهِ أَوْثاناً مَوَدَّةَ بَيْنِكُمْ فِي الْحَياةِ الدُّنْيا ثُمَّ يَوْمَ الْقِيامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ) (وَيَلْعَنُ بَعْضُكُمْ بَعْضاً) يَعْنِي يَتَبَرَّأُ بَعْضُكُمْ مِنْ بَعْضٍ ».

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Inform me about the aspects of the Kufr (disbelief) in the Book of Allahazwj Mighty and Majestic’. Heasws said: ‘The Kufr (disbelief) in the Book of Allahazwj is upon five aspects. So, from these is the Kufr (disbelief) of the denial. And the denial is upon two aspects – the Kufr (disbelief) by neglecting what Allahazwj Commanded for, and Kufr (disbelief) of the disownment (Tabarra); and there is the Kufr (disbelief) of the Bounties.

So, as for the Kufr of the denial, so it is the denial of the Lordship (of Allahazwj), and it is the speech of the one who is saying, ‘There is neither a Lordazwj, nor a Paradise, nor a Fire, and it is the speech of two types of the atheists called the’Dahriyya’ (Eternalists); and they are the ones who are saying, [45: 24] and nothing destroys us but the passage of time’; and it is a religion placed for their own selves with the approval upon without there being an affirmation from them, nor any investigation of anything from what they are saying.

Allahazwj Mighty and Mjestic Says [45: 24] they only but conjecture, if it was like as what they are saying. And Heazwj Said [36: 10] And it is alike to them whether you warn them or do not warn them, they will not be believing. Meaning, (believing) in the Oneness of Allahazwj the Exalted. Thus, this is one of the aspects of the disbelief (Kufr).

And as for the other aspect from the denial upon the recognition, and it is that the denier denies and he knows that it is true which he has already acknowledged with himself, and Allahazwj Mighty and Majestic has Said [27: 14] And they denied with it unjustly and out of pride although they were certain themselves. And Allahazwj Mighty and Majestic Said [2: 89] And when there came to them a Book from Allah Verifying that which was with them, and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers. So this is the interpretation of the aspect of the denial.

And the third aspect from the Kufr (disbelief) is the Kufr of the Bounties, and these are the Words of the Exalted Relating the words of Suleymanas This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful; and whoever is grateful, so he is grateful for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Generous. And Heazwj Said [14: 7] If you are grateful, I would Increase it more for you, and if you are ungrateful, My Punishment is truly Severe. And Heazwj Said [2: 152] Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me’.

And the fourth aspect from the Kufr (disbelief) is neglecting what Allahazwj Mighty and Majestic had Commanded with, and these are the Words of Allahazwj Mighty and Majestic [2: 84] And when We Took a Covenant with you: You shall not shed your blood and you shall not throw your people out of your houses; then you gave a promise while you witnessed [2: 85] Then you are those who kill your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they were to come to you as captives, you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the Recompense of such among you as do this.

So their Kufr (disbelief) was with the neglecting of what Allahazwj Mighty and Majestic had Commanded with and their linking to the Emān, and it would not be Accepted from them and it will not benefit them in Hisazwj Presence, therefore Heazwj Said What then is the Recompense of such among you as do this except for disgrace in the life of the world, and on the Day of Resurrection they shall be Sent back to the most grievous Punishment, and Allah is not at all heedless of what you are doing.

And the fifth aspect from the Kufr (disbelief) is Kufr of the disownment, and these are the Words of the Mighty and Majestic Relating the words of Ibrahimas [60: 4] Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone, meaning’We disavow from you all!’.

And Heazwj Said Mentioning Ibleesla and hisla disavowment from hisla friends from the human beings on the Day of Judgment [14: 22] surely I disbelieved in your associating me with Allah from before. [29: 25] And he said: But rather, you have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on the Day of Judgement some of you would deny others, and some of you will curse others – meaning some of you would be disavowing from the others’.25

167- بَابُ دَعَائِمِ الْكُفْرِ وَشُعَبِهِ‌

Chapter 167 – The pillars of the Kufr (Disbelief) and its branches

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهِلَالِيِّ: عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَواتُ اللهِ عَلَيْهِ، قَالَ: « بُنِيَ الْكُفْرُ عَلى أَرْبَعِ دَعَائِمَ: الْفِسْقِ، وَالْغُلُوِّ، وَالشَّكِّ، وَالشُّبْهَةِ.

وَالْفِسْقُ عَلى أَرْبَعِ شُعَبٍ: عَلَى الْجَفَاءِ، وَالْعَمى، وَالْغَفْلَةِ، وَالْعُتُوِّ ؛ فَمَنْ جَفَا احْتَقَرَ الْحَقَّ، وَمَقَتَ الْفُقَهَاءَ، وَأَصَرَّ عَلَى الْحِنْثِ الْعَظِيمِ ؛ وَمَنْ عَمِيَ نَسِيَ الذِّكْرَ، وَاتَّبَعَ الظَّنَّ، وَبَارَزَ خَالِقَهُ، وَأَلَحَّ عَلَيْهِ الشَّيْطَانُ، وَطَلَبَ الْمَغْفِرَةَ بِلَا تَوْبَةٍ وَلَااسْتِكَانَةٍ وَلَاغَفْلَةٍ ؛ وَمَنْ غَفَلَ جَنى عَلى نَفْسِهِ، وَانْقَلَبَ عَلى ظَهْرِهِ، وَحَسِبَ‌ غَيَّهُ رُشْداً، وَغَرَّتْهُ الْأَمَانِيُّ، وَأَخَذَتْهُ الْحَسْرَةُ وَالنَّدَامَةُ إِذَا قُضِيَ الْأَمْرُ، وَانْكَشَفَ عَنْهُ الْغِطَاءُ، وَبَدَا لَهُ مَا لَمْ يَكُنْ يَحْتَسِبُ ؛ وَمَنْ عَتَا عَنْ أَمْرِ اللهِ شَكَّ ؛ وَمَنْ شَكَّ، تَعَالَى اللهُ عَلَيْهِ، فَأَذَلَّهُ بِسُلْطَانِهِ، وَصَغَّرَهُ بِجَلَالِهِ، كَمَا اغْتَرَّ بِرَبِّهِ الْكَرِيمِ، وَفَرَّطَ فِي أَمْرِهِ.

وَالْغُلُوُّ عَلى أَرْبَعِ شُعَبٍ: عَلَى التَّعَمُّقِ بِالرَّأْيِ، وَالتَّنَازُعِ فِيهِ، وَالزَّيْغِ، وَالشِّقَاقِ ؛ فَمَنْ تَعَمَّقَ لَمْ يُنِبْ إِلَى الْحَقِّ، وَلَمْ يَزْدَدْ إِلاَّ غَرَقاً فِي الْغَمَرَاتِ، وَلَمْ تَنْحَسِرْ عَنْهُ فِتْنَةٌ إِلاَّ غَشِيَتْهُ أُخْرى، وَانْخَرَقَ دِينُهُ، فَهُوَ يَهْوِي فِي أَمْرٍ مَرِيجٍ ؛ وَمَنْ نَازَعَ فِي الرَّأْيِ وَخَاصَمَ، شُهِرَ بِالْعَثَلِ مِنْ طُولِ اللَّجَاجِ ؛ وَمَنْ زَاغَ قَبُحَتْ عِنْدَهُ الْحَسَنَةُ، وَ‌ حَسُنَتْ عِنْدَهُ السَّيِّئَةُ ؛ وَمَنْ شَاقَّ اعْوَرَّتْ عَلَيْهِ طُرُقُهُ، وَاعْتَرَضَ عَلَيْهِ أَمْرُهُ، فَضَاقَ عَلَيْهِ مَخْرَجُهُ إِذَا لَمْ يَتَّبِعْ سَبِيلَ الْمُؤْمِنِينَ.

وَالشَّكُّ عَلى أَرْبَعِ شُعَبٍ: عَلَى الْمِرْيَةِ، وَالْهَوى، وَالتَّرَدُّدِ، وَالِاسْتِسْلَامِ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (فَبِأَيِّ آلاءِ رَبِّكَ تَتَمارى) ».

وَفِي رِوَايَةٍ أُخْرى: « عَلَى الْمِرْيَةِ، وَالْهَوْلِ مِنَ الْحَقِّ، وَالتَّرَدُّدِ، وَالِاسْتِسْلَامِ لِلْجَهْلِ وَأَهْلِهِ ».

« فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلى عَقِبَيْهِ ؛ وَمَنِ امْتَرى فِي الدِّينِ‌ تَرَدَّدَ فِي الرَّيْبِ، وَسَبَقَهُ الْأَوَّلُونَ مِنَ الْمُؤْمِنِينَ، وَأَدْرَكَهُ الْآخِرُونَ، وَوَطِئَتْهُ سَنَابِكُ الشَّيْطَانِ ؛ وَمَنِ اسْتَسْلَمَ لِهَلَكَةِ الدُّنْيَا وَالْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا، وَمَنْ نَجَا مِنْ ذلِكَ، فَمِنْ فَضْلِ الْيَقِينِ، وَلَمْ يَخْلُقِ اللهُ خَلْقاً أَقَلَّ مِنَ الْيَقِينِ.

وَالشُّبْهَةُ عَلى أَرْبَعِ شُعَبٍ: إِعْجَابٍ بِالزِّينَةِ، وَتَسْوِيلِ النَّفْسِ، وَتَأَوُّلِ الْعِوَجِ، وَلَبْسِ الْحَقِّ بِالْبَاطِلِ ؛ وَذلِكَ بِأَنَّ الزِّينَةَ تَصْدِفُ عَنِ الْبَيِّنَةِ، وَأَنَّ تَسْوِيلَ النَّفْسِ يُقَحِّمُ عَلَى الشَّهْوَةِ، وَأَنَّ الْعِوَجَ يَمِيلُ بِصَاحِبِهِ مَيْلاً عَظِيماً، وَأَنَّ اللَّبْسَ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، فَذلِكَ الْكُفْرُ وَدَعَائِمُهُ وَشُعَبُهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly,

(It has been narrated) from Amir Al-Momineenasws having said: ‘The Kufr (disbelief) is built upon four pillars – the immorality, and the exaggeration, and the doubt, and the suspicion.

And the immorality is upon four branches – upon the disloyalty, and the blindness, and the heedlessness, and the insolence. So the one who was disloyal would consider the truth as insignificant and would detest the understanding onesasws, and insist upon committing the grievous sins. And the one who is blind would forget the Remembrance (of Allahazwj) and follow the conjectures and duel against his Creator, and the Satanla would urge upon him, and he would seek the Forgiveness without repenting, and he would neither be complacent nor be heedless.

And the one who is heedless would perpetrate against himself and overturn upon his back and reckon that his straying is a guidance, and the wishful thinking deceives him, and the regret and remorse seizes him when the matter is accomplished and the covering is uncovered from him, and there appears to him what he had not reckoned with; and the one who is insolent about the Commands of Allahazwj would doubt, and the one who doubts, Allahazwj Overcomes upon him and Disgraces him with Hisazwj Authority, and Belittles him by Hisazwj Majesty just as he had deceived with his Benevolent Lordazwj and exceeded in Hisazwj Commands.

And the exaggeration is upon four branches – upon the diving into the opinions, and the disputing in it, and the aberrations and the discord. So the one who dives (into the opinions) would not be reprimanded to the Truth and would not increase except in drowning in the immersions, and a strife would not recede from him except that another one would overwhelm him, and his religion would be punctured (demolished), so he would tumble into a confusing affair.

And the one who disputes regarding the opinions and quarrels, would be exposed by the absurdities from the prolonged obstinacy. So the one who is disloyal, the good deeds would seem terrible to him and the evil deeds would appear good to him. And the one who is troublesome, his ways would be dead-ended, and his affairs would be protested upon him. Thus, his exit would be constricted upon him when he does not follow the way of the Momineen’.

And the doubt is upon four branches – upon the suspicion, and the whims, and the hesitation, and the submission, and these are the Words of Allahazwj Mighty and Majestic [53: 55] Which of your Lord’s benefits will you then be suspicious about?’.

And in another report, ‘(The doubt) is upon the suspicions, and the awe from the Truth, and the hesitation, and the submission to the ignorance and its people’.

So the one who is terrified of what is in front of him would turn back upon his heels, and the one who suspects in the Religion would hesitate in the doubts, and the former ones from the Momineen would precede him and the later ones would catch up with him, and he would be trampled under the hooves of the Satansla; and the one who submits to the destruction of the world and the Hereafter would be destroyed in what is between the two, and the one who is saved from that is by the merit of the conviction. And Allahazwj did not Create anything more scarcely than the conviction.

And the confusion is upon four branches – being astounded by the adornments, and the temptations of the self, and the interpretation of the crookedness, and the clothing the truth with the falsehood, and that is because the adornments block from the evidence, and that the temptations of the self hurl you upon the lustful desires,

and that the crookedness inclines its owner with a grievous inclination, and that the clothing (the truth with the falsehood) is the darkness, part of it on top of part.

So that is the Kufr (disbelief), and its pillars, and its branches’.26

168- بَابُ صِفَةِ النِّفَاقِ وَالْمُنَافِقِ‌

Chapter 168 – Description of the hypocrisy and the hypocrite (Continued from above)

1. قَالَ عليه‌السلام: « وَالنِّفَاقُ عَلى أَرْبَعِ دَعَائِمَ: عَلَى الْهَوى، وَالْهُوَيْنَا، وَالْحَفِيظَةِ، وَالطَّمَعِ.

فَالْهَوى عَلى أَرْبَعِ شُعَبٍ: عَلَى الْبَغْيِ، وَالْعُدْوَانِ، وَالشَّهْوَةِ، وَالطُّغْيَانِ ؛ فَمَنْ بَغى كَثُرَتْ غَوَائِلُهُ، وَتُخُلِّيَ مِنْهُ، وَقُصِرَ عَلَيْهِ ؛ وَمَنِ اعْتَدَى لَمْ يُؤْمَنْ بَوَائِقُهُ، وَلَمْ يَسْلَمْ قَلْبُهُ، وَلَمْ يَمْلِكْ نَفْسَهُ عَنِ الشَّهَوَاتِ ؛ وَمَنْ لَمْ يَعْذِلْ نَفْسَهُ فِي الشَّهَوَاتِ خَاضَ فِي‌ الْخَبِيثَاتِ ؛ وَمَنْ طَغى ضَلَّ عَلى عَمْدٍ بِلَا حُجَّةٍ.

وَالْهُوَيْنَا عَلى أَرْبَعِ شُعَبٍ: عَلَى الْغِرَّةِ، وَالْأَمَلِ، وَالْهَيْبَةِ، وَالْمُمَاطَلَةِ ؛ وَذلِكَ بِأَنَّ الْهَيْبَةَ تَرُدُّ عَنِ الْحَقِّ، وَالْمُمَاطَلَةَ تُفَرِّطُ فِي الْعَمَلِ حَتّى يَقْدَمَ عَلَيْهِ الْأَجَلُ ؛ وَلَوْ لَا الْأَمَلُ عَلِمَ الْإِنْسَانُ حَسَبَ مَا هُوَ فِيهِ، وَلَوْ عَلِمَ حَسَبَ مَا هُوَ فِيهِ، مَاتَ خُفَاتاً مِنَ الْهَوْلِ وَالْوَجَلِ ؛ وَالْغِرَّةَ تَقْصُرُ بِالْمَرْءِ عَنِ الْعَمَلِ.

وَالْحَفِيظَةُ عَلى أَرْبَعِ شُعَبٍ: عَلَى الْكِبْرِ، وَالْفَخْرِ، وَالْحَمِيَّةِ، وَالْعَصَبِيَّةِ ؛ فَمَنِ اسْتَكْبَرَ أَدْبَرَ عَنِ الْحَقِّ ؛ وَمَنْ فَخَرَ فَجَرَ ؛ وَمَنْ حَمِيَ أَصَرَّ عَلَى الذُّنُوبِ ؛ وَمَنْ أَخَذَتْهُ الْعَصَبِيَّةُ جَارَ، فَبِئْسَ الْأَمْرُ أَمْرٌ بَيْنَ إِدْبَارٍ وَفُجُورٍ، وَإِصْرَارٍ وَجَوْرٍ عَلَى الصِّرَاطِ.

وَالطَّمَعُ عَلى أَرْبَعِ شُعَبٍ: الْفَرَحِ، وَالْمَرَحِ، وَاللَّجَاجَةِ، وَالتَّكَاثُرِ ؛

فَالْفَرَحُ مَكْرُوهٌ عِنْدَ اللهِ، وَالْمَرَحُ خُيَلَاءُ، وَاللَّجَاجَةُ بَلَاءٌ لِمَنِ اضْطَرَّتْهُ إِلى حَمْلِ الْآثَامِ، وَالتَّكَاثُرُ لَهْوٌ وَلَعِبٌ وَشُغُلٌ وَاسْتِبْدَالُ الَّذِي هُوَ أَدْنى بِالَّذِي هُوَ خَيْرٌ.

فَذلِكَ النِّفَاقُ وَدَعَائِمُهُ وَشُعَبُهُ، وَاللهُ قَاهِرٌ فَوْقَ عِبَادِهِ، تَعَالى ذِكْرُهُ، وَجَلَّ وَجْهُهُ، وَأَحْسَنَ كُلَّ شَيْ‌ءٍ خَلَقَهُ، وَانْبَسَطَتْ يَدَاهُ، وَوَسِعَتْ كُلَّ شَيْ‌ءٍ رَحْمَتُهُ، وَظَهَرَ أَمْرُهُ، وَأَشْرَقَ نُورُهُ، وَفَاضَتْ بَرَكَتُهُ، وَاسْتَضَاءَتْ حِكْمَتُهُ، وَهَيْمَنَ كِتَابُهُ، وَفَلَجَتْ حُجَّتُهُ، وَخَلَصَ دِينُهُ، وَاسْتَظْهَرَ سُلْطَانُهُ، وَحَقَّتْ كَلِمَتُهُ، وَأَقْسَطَتْ مَوَازِينُهُ، وَبَلَّغَتْ رُسُلُهُ، فَجَعَلَ السَّيِّئَةَ ذَنْباً، وَالذَّنْبَ فِتْنَةً، وَالْفِتْنَةَ دَنَساً ؛ وَجَعَلَ الْحُسْنى عُتْبى، وَالْعُتْبى تَوْبَةً، وَالتَّوْبَةَ طَهُوراً ؛ فَمَنْ تَابَ اهْتَدى ؛ وَمَنِ افْتُتِنَ غَوى مَا لَمْ يَتُبْ إِلَى اللهِ، وَيَعْتَرِفْ بِذَنْبِهِ، وَلَايَهْلِكُ عَلَى اللهِ إِلاَّ هَالِكٌ.

اللهَ اللهَ ؛ فَمَا أَوْسَعَ مَا لَدَيْهِ مِنَ التَّوْبَةِ وَالرَّحْمَةِ وَالْبُشْرى وَالْحِلْمِ الْعَظِيمِ!

وَمَا أَنْكَلَ مَا عِنْدَهُ مِنَ الْأَنْكَالِ وَالْجَحِيمِ وَالْبَطْشِ الشَّدِيدِ! فَمَنْ ظَفِرَ بِطَاعَتِهِ اجْتَلَبَ كَرَامَتَهُ ؛ وَمَنْ دَخَلَ فِي مَعْصِيَتِهِ ذَاقَ وَبَالَ نَقِمَتِهِ، وَعَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ».

Heasws said: ‘And the hypocrisy is upon four pillars – upon the whims, and the leisureliness, and the grudges, and the greed. The desires are upon four branches – upon the rebellion, and the animosity, and the lustful desires, and the tyranny. So the one who rebels, is change of circumstances would be frequent and he would be isolated from, and would have restrictions upon him; and the one who transgresses would not be secure from his harmful consequences, and his heart would not be tranquil, and he would not be in control of himself from the lustful desires; and the one who does not rebukes his own self regarding the lustful desires would dive into the evil deeds; and the one who is arrogant would stray upon deliberation without a proof.

And the leisureliness is upon four branches – upon the inattention, and the expectations, and the awe, and the procrastination, and that is because the awe repels from the truth, and the procrastination (leads to) carelessness in the deed until the deadline comes up upon him, and had it not been for the expectation the human being would know the reckoning of what he is in, and if he were to know the reckoning of what he is in, he would die fearing from the horrors and the apprehension; and the inattentiveness cuts short the man from the deeds.

And the grudges are upon four branches – upon the arrogance, and the pride, and the egoism, and the prejudice. So the one who is arrogant would turn back from the truth, and the one who is proud would be immoral, and the one who is egoistic would persist upon the sins, and the one who is seized by the prejudice would be tyrannous. So the most evil of the matters is a matter between the turning back, and the immorality, and the persistence and the tyranny upon the path.

And the greed is upon four branches – the jubilation, and the hilarity, and the obstinacy and the abundance. So the jubilation is Disliked in the Presence of Allahazwj, and the hilarity is haughtiness, and the obstinacy is an affliction for the one who is desperate to carry upon the sins, and the abundance is sport, and play, and pre-occupation, and the changing for that which is lowly by that which is good.

So that is the hypocrisy and its pillars and its branches. And Allahazwj is Compelling upon Hisazwj servants, Exalted is Hisazwj Mention and Majestic is Hisazwj Face, and good is everything which Heazwj Created, and Hisazwj Hand is Extensive, and Hisazwj Mercy Covers everything, and Hisazwj Command is Manifest, and Hisazwj Light is bright, and Hisazwj Blessing is over-flowing, and Hisazwj Wisdom is Illuminating, and Hisazwj Book is Absolute, and Hisazwj Argument is overwhelming, and Hisazwj Religion is pure, and Hisazwj Authority is overpowering, and Hisazwj Word is justified, and His Scale is equitable, and Hisazwj Rasoolsas delivered (the Message).

So Heazwj Made the evil deed to be a sin, and the sin to be a strife, and the strife to be an impurity, and Made the good deed to be a threshold, and the threshold to be the repentance, a purification. So the one who repents would be Guided, and the one who indulges in strife would stray for as long as he does not repent to Allahazwj and acknowledges his sins, and there is no destruction upon Allahazwj (it is) only upon whom Allahazwj Destroys.

Allahazwj! Allahazwj! So how vast is Hisazwj Acceptance of the repentance, and the Mercy, and the Glad Tidings, and the Great Forbearance, and how torturous is what is in Hisazwj Presence from the tortures, and the blazing Fire, and the intense assaults. So the one who is victorious by Hisazwj obedience would attract Hisazwj Benevolence, and the one who indulges in Hisazwj disobedience would taste the results of Hisazwj Retribution, and after a little while he would be remorseful’.27

2. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: كَتَبْتُ إِلى أَبِي الْحَسَنِ عليه‌السلام أَسْأَلُهُ عَنْ مَسْأَلَةٍ، فَكَتَبَ عليه‌السلام إِلَيَّ: « (إِنَّ الْمُنافِقِينَ يُخادِعُونَ اللهَ وَهُوَ خادِعُهُمْ وَإِذا قامُوا إِلَى الصَّلاةِ قامُوا كُسالى يُراؤُنَ النّاسَ وَلا يَذْكُرُونَ اللهَ إِلاّ قَلِيلاً مُذَبْذَبِينَ بَيْنَ ذلِكَ لا إِلى هؤُلاءِ وَلا إِلى هؤُلاءِ وَمَنْ يُضْلِلِ اللهُ فَلَنْ تَجِدَ لَهُ سَبِيلاً) لَيْسُوا مِنَ الْكَافِرِينَ، وَلَيْسُوا مِنَ الْمُؤْمِنِينَ، وَلَيْسُوا مِنَ الْمُسْلِمِينَ، يُظْهِرُونَ الْإِيمَانَ، وَيَصِيرُونَ إِلَى الْكُفْرِ وَالتَّكْذِيبِ ؛ لَعَنَهُمُ اللهُ ».

Muhammad Bin Yahya, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Muhammad Bin Abdul Hameed and Al Husayn Bin Saeed, altogether from Muhammad Bin Al Fuzayl who said,

‘I wrote to Abu Al-Hassanasws asking himasws a question. So heasws wrote to me: [4: 142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them, and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little [4: 143] Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah Causes to err, you shall not find a way for him. They are neither from the Unbelievers (Kafir) nor from the Momineen, and they are not from the Muslims. They are displaying the Emān and they are becoming to the Kufr (disbelief) and (with) the lies. May Allahazwj Curse them’.28

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ الْأَصَمِّ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: « إِنَّ الْمُنَافِقَ يَنْهى وَلَايَنْتَهِي، وَيَأْمُرُ بِمَا لَايَأْتِي، وَإِذَا قَامَ إِلَى الصَّلَاةِ اعْتَرَضَ » ـ قُلْتُ: يَا ابْنَ رَسُولِ اللهِ، وَمَا الِاعْتِرَاضُ؟ قَالَ: « الِالْتِفَاتُ ـ وَإِذَا رَكَعَ رَبَضَ ؛ يُمْسِي وَهَمُّهُ الْعَشَاءُ وَهُوَ مُفْطِرٌ، وَيُصْبِحُ وَهَمُّهُ النَّوْمُ وَلَمْ يَسْهَرْ ؛ إِنْ حَدَّثَكَ كَذَبَكَ، وَإِنِ ائْتَمَنْتَهُ خَانَكَ، وَإِنْ غِبْتَ‌ اغْتَابَكَ، وَإِنْ وَعَدَكَ أَخْلَفَكَ ».

Al Husayn Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman Al Asammi, from Al Haysam Bin Waqid, form Muhammad Bin Suleyman, from Ibn Muskan, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘They hypocrite forbids and he does not keep away (himself), and he orders with what he does not perform; and when he stands to the Salāt, raises objections’. I said, ‘O sonasws of Rasool-Allahsaww! And what is the’raising objections’?’ Heasws said: ‘The turning around.

And when he performs Ruku’u, he crouches, and in the evening he thinks of the dinner although he did not Fast, and in the morning he thinks of the sleep although he did not stay awake worshipping at night. If he were to narrate to you, he would lie, and if you were to entrust him, he would betray you, and if you are absent, he would backbite you, and if he promises you, he would break it’.29

4. عَنْهُ، عَنِ ابْنِ جُمْهُورٍ، عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ بَحْرٍ رَفَعَهُ مِثْلَ ذلِكَ، وَزَادَ فِيهِ: « إِذَا رَكَعَ رَبَضَ، وَإِذَا سَجَدَ نَقَرَ، وَإِذَا جَلَسَ شَغَرَ ».

From him, from Ibn Jamhour, from Suleyman Bin Sama’at, from Abdul Malik bin Bahr, raising it, similar to that, and there is an increase in it,

‘(Heasws said): ‘And when he performs Ruku’u, he crouches, and when he performs Sajda, he falls, and when he sits, (does so) upon his heels’ (sitting on his heels for Tashahhud).30

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَعِيدِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَثَلُ الْمُنَافِقِ مَثَلُ جِذْعِ النَّخْلِ، أَرَادَ صَاحِبُهُ أَنْ يَنْتَفِعَ بِهِ فِي بَعْضِ بِنَائِهِ، فَلَمْ يَسْتَقِمْ لَهُ فِي الْمَوْضِعِ الَّذِي أَرَادَ، فَحَوَّلَهُ فِي مَوْضِعٍ آخَرَ، فَلَمْ يَسْتَقِمْ لَهُ، فَكَانَ آخِرُ ذلِكَ أَنْ أَحْرَقَهُ بِالنَّارِ ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘An example of the hypocrite is like an example of the trunk of a palm tree. When its owner intends to benefit by it in one of his constructions, so it does not sit straight for him in the place in which he intends it. So he transfers it to another place, but it is not straight for him. So at the end of that he burns it in the fire’.31

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا زَادَ خُشُوعُ الْجَسَدِ عَلى مَا فِي الْقَلْبِ، فَهُوَ عِنْدَنَا نِفَاقٌ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma’a Bin Abdul Malik,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Whatever increase there is of the humility in the body over what is in the’Qalb’, so in in ourasws view it is hypocrisy’.32

169- بَابُ الشِّرْكِ‌

Chapter 169 – The Shirk (Polytheism/Association)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ بُرَيْدٍ الْعِجْلِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ أَدْنى مَا يَكُونُ الْعَبْدُ بِهِ مُشْرِكاً، قَالَ: فَقَالَ: « مَنْ قَالَ لِلنَّوَاةِ: إِنَّهَا حَصَاةٌ، وَلِلْحَصَاةِ: إِنَّهَا نَوَاةٌ ثُمَّ دَانَ بِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the least of that which makes a servant Mushrik’. So heasws said: ‘The one who says for the kernel (grain) that it is a pebble, and for the pebble that it is a kernel, then makes a religion with it’.33

2. عَنْهُ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي الْعَبَّاسِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَدْنى مَا يَكُونُ بِهِ الْإِنْسَانُ مُشْرِكاً، قَالَ: فَقَالَ: « مَنِ ابْتَدَعَ رَأْياً، فَأَحَبَّ عَلَيْهِ، أَوْ أَبْغَضَ عَلَيْهِ ».

From him, from Abdullah Bin Muskan, from Abu Al Abbas who said,

‘I asked Abu Abdullahasws about the least of that which (turns) a human into a Mushrik. So heasws said: ‘The one who initiates an opinion, so he loves over it or hates over it’.34

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَما يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلاّ وَهُمْ مُشْرِكُونَ) قَالَ: « يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ لَايَعْلَمُ، فَيُشْرِكُ ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama’at, from Abu Baseer and Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [12: 106] And most of them do not believe in Allah except they are associating others (with Him). Heasws said: ‘He obeys the Satanla from where he does not even know, so he associates (commits Shirk)’.35

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ ضُرَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَما يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلاّ وَهُمْ مُشْرِكُونَ) قَالَ: « شِرْكُ طَاعَةٍ، وَ لَيْسَ شِرْكَ عِبَادَةٍ ».

وَعَنْ قَوْلِهِ عَزَّ وَجَلَّ: (وَمِنَ النّاسِ مَنْ يَعْبُدُ اللهَ عَلى حَرْفٍ) قَالَ: « إِنَّ الْآيَةَ‌ تَنْزِلُ فِي الرَّجُلِ، ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ».

ثُمَّ قُلْتُ: كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئاً، فَهُوَ مِمَّنْ يَعْبُدُ اللهَ عَلى حَرْفٍ؟

فَقَالَ: « نَعَمْ، وَقَدْ يَكُونُ مَحْضاً ».

Ali Bin ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [12: 106] And most of them do not believe in Allah except they are associating others (with Him). Heasws said: ‘This is the Shirk (association) of obedience, and it is not Shirk (association) of worship’.

And about the Words of the Mighty and Majestic [22: 11] And among men is the one who worships Allah superficially. So heasws said: ‘The Verse was Revealed regarding a man, then it occurred also to be regarding his followers’. Then I said: ‘Every one who establishes anyone besides youasws, so he is from the ones who worships Allahazwj superficially?’. So heasws said: ‘Yes, and it is purely that’.36

5. يُونُسُ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ حَسَّانَ الْجَمَّالِ، عَنْ عَمِيرَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « أُمِرَ النَّاسُ بِمَعْرِفَتِنَا وَالرَّدِّ إِلَيْنَا وَالتَّسْلِيمِ لَنَا » ثُمَّ قَالَ: « وَإِنْ صَامُوا وَصَلَّوْا وَشَهِدُوا أَنْ لَاإِلهَ إِلاَّ اللهُ، وَجَعَلُوا فِي أَنْفُسِهِمْ أَنْ لَايَرُدُّوا إِلَيْنَا، كَانُوا بِذلِكَ مُشْرِكِينَ ».

Yunus, from Dawood Bin Farqad, from Hassan Al Jammal, from Ameyra,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The people have been Commanded with recognising usasws, and the referring to usasws, and submitting to usasws’.

Then heasws said: ‘If they (people) were to Fast, and pray Salāt, and testify that there is no god except for Allahazwj, and Make it to be within themselves that they would not be referring (matters) to usasws, so they would become, due to that, Mushrikeen (Polytheists)’.37

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَوْ أَنَّ قَوْماً عَبَدُوا اللهَ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَقَامُوا الصَّلَاةَ، وَآتَوُا الزَّكَاةَ، وَحَجُّوا الْبَيْتَ، وَصَامُوا شَهْرَ رَمَضَانَ، ثُمَّ قَالُوا لِشَيْ‌ءٍ صَنَعَهُ اللهُ أَوْ صَنَعَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم أَلاَّ صَنَعَ خِلَافَ الَّذِي صَنَعَ، أَوْ وَجَدُوا ذلِكَ فِي قُلُوبِهِمْ، لَكَانُوا بِذلِكَ مُشْرِكِينَ ».

ثُمَّ تَلَا هذِهِ الْآيَةَ: (فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً)، ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَعَلَيْكُمْ بِالتَّسْلِيمِ ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Yahya Al Kahily who said,

‘Abu Abdullahasws said: ‘If the people were to worship Allahazwj Alone, there being no associates for Himazwj, and establish the Salāt, and give the Zakāt, and perform Hajj of the House (Kabah), and Fasting the Month of Ramazan, then they say regarding something which Allahazwj or the Prophetsaww did (Implemented), ‘Why was is not done differently than what they did (the Divine Implementation), or they find that to be in their hearts, they would be, due to that, become Mushrikeen (Polytheists)’.

Then heasws recited the Verse [4: 65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission. Then heasws said: ‘Thus it is upon you all with the submisison’ (to usasws).38

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (اتَّخَذُوا أَحْبارَهُمْ وَرُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللهِ) فَقَالَ: « أَمَا وَاللهِ، مَا دَعَوْهُمْ إِلى عِبَادَةِ أَنْفُسِهِمْ، وَلَوْ دَعَوْهُمْ إِلى عِبَادَةِ أَنْفُسِهِمْ لَمَا أَجَابُوهُمْ، وَلكِنْ أَحَلُّوا لَهُمْ حَرَاماً، وَحَرَّمُوا عَلَيْهِمْ حَلَالاً، فَعَبَدُوهُمْ مِنْ‌ حَيْثُ لَايَشْعُرُونَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Abdullah Bin Muskan, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [9: 31] They have taken their Rabbis and their Monks for lords besides Allah. So heasws said: ‘But, by Allahazwj, they (priests) did not invite them (people) to worship them, and had they invited them so, they would not have responded to them, but they (priests) permitted for them the Prohibitions, and prohibited upon them the Permissible. Thus, they (people) worshipped them (followed their commands rather than Divine Laws) from (a perspective) they were not aware of’.39

8. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ ؛ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَطَاعَ رَجُلاً فِي مَعْصِيَةٍ فَقَدْ عَبَدَهُ ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who obeys a man in a disobedience (to Allahazwj), so he has worshipped him’.40

170- بَابُ الشَّكِّ‌

Chapter 170 – The Doubt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ، قَالَ: كَتَبْتُ إِلَى الْعَبْدِ الصَّالِحِ عليه‌السلام أُخْبِرُهُ أَنِّي شَاكٌّ، وَقَدْ قَالَ إِبْرَاهِيمُ عليه‌السلام: (رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى) وَأَنِّي أُحِبُّ أَنْ تُرِيَنِي شَيْئاً.

فَكَتَبَ عليه‌السلام إلَيْهِ: « إِنَّ إِبْرَاهِيمَ كَانَ مُؤْمِناً، وَأَحَبَّ أَنْ يَزْدَادَ إِيمَاناً، وَأَنْتَ شَاكٌّ، وَالشَّاكُّ لَاخَيْرَ فِيهِ ».

وَكَتَبَ عليه‌السلام: « إِنَّمَا الشَّكُّ مَا لَمْ يَأْتِ الْيَقِينُ، فَإِذَا جَاءَ الْيَقِينُ لَمْ يَجُزِ الشَّكُّ ».

وَكَتَبَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَما وَجَدْنا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنا أَكْثَرَهُمْ لَفاسِقِينَ) » قَالَ: « نَزَلَتْ فِي الشَّاكِّ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

‘I wrote to Al-Abd Al-Salihasws (7th Imamasws), informing himasws that I am doubtful, and Ibrahimas had said [2: 260] And when Ibrahim said: Lord! Show me how You Revive the dead, and I would like youasws to show me something’.

So heasws wrote: ‘Ibrahimas was a Momin and heas loved that there be an increase in hisas Emān, and you are doubtful, and the doubt it such that there is no good in it’. And heasws wrote: ‘But rather, the doubt is what the conviction does not come to. So when the conviction does come, the doubt is not allowed’.

And heasws wrote: ‘Allahazwj Mighty and Majestic is Saying [7: 102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors. Heasws said: ‘It was Revealed regarding the doubt’.41

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِيِّ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ فِي خُطْبَتِهِ: « لَا تَرْتَابُوا فَتَشُكُّوا، وَلَاتَشُكُّوا فَتَكْفُرُوا ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from Abu Is’haq Al Khurasany who said,

‘Amir Al-Momineenasws was saying in a sermon of hisasws: ‘Do not be suspicious for you will be doubting, and do not be doubtful for you would be disbelieving’.42

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام جَالِساً عَنْ يَسَارِهِ، وَزُرَارَةُ عَنْ يَمِينِهِ، فَدَخَلَ عَلَيْهِ أَبُو بَصِيرٍ، فَقَالَ: يَا أَبَا عَبْدِ اللهِ، مَا تَقُولُ فِيمَنْ شَكَّ فِي اللهِ؟ فَقَالَ: « كَافِرٌ يَا أَبَا مُحَمَّدٍ » قَالَ: فَشَكَّ فِي رَسُولِ اللهِ؟ فَقَالَ: « كَافِرٌ ».

قَالَ: ثُمَّ الْتَفَتَ إِلى زُرَارَةَ، فَقَالَ: « إِنَّمَا يَكْفُرُ إِذَا جَحَدَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

‘I was in the presence of Abu Abdullahasws, seated on hisasws left, and Zurara was on hisasws right, and Abu Baseer came over and he said, ‘O Abu Abdullahasws! What are youasws saying regarding the one who doubts in Allahazwj’. So heasws said: ‘A Kafir (Unbeliver), O Abu Muhammad!’ He said, ‘So (what about) the doubt in Rasool-Allahsaww?’ So heasws said: ‘A Kafir (Unbeliver)’. Then heasws turned towards Zurara and heasws said: ‘But rather, he disblieves when he rejects’.43

4. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمانَهُمْ بِظُلْمٍ) قَالَ: « بِشَكٍّ ».

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Haroun Bin Kharija,

(It has been narrated) from Abu Baseer who said, ‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [6: 82] Those who believe and do not mix up their faith with iniquity. Heasws said: ‘By doubt’.44

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الشَّكَّ وَالْمَعْصِيَةَ فِي النَّارِ ؛ لَيْسَا مِنَّا، وَلَاإِلَيْنَا ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullahasws having said: ‘The doubter and the disobedient one would be in the Fire. He is neither from usasws nor to usasws’.45

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ شَكَّ فِي اللهِ بَعْدَ مَوْلِدِهِ عَلَى الْفِطْرَةِ، لَمْ‌ يَفِئْ إِلى خَيْرٍ أَبَداً ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who doubts in Allahazwj after his birth being upon the nature (natural disposition to believe in Allahazwj), would not end up to anything good, ever!’46

7. عَنْهُ، عَنْ أَبِيهِ رَفَعَهُ: إِلى أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا يَنْفَعُ مَعَ الشَّكِّ وَالْجُحُودِ عَمَلٌ ».

From him, from his father,

(It has been narrated) raising it to Abu Ja’farasws having said: ‘No deed with doubt and denial will be of any benefit’.47

8. وَفِي وَصِيَّةِ الْمُفَضَّلِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ شَكَّ أَوْ ظَنَّ فَأَقَامَ عَلى أَحَدِهِمَا، أَحْبَطَ اللهُ عَمَلَهُ ؛ إِنَّ حُجَّةَ اللهِ هِيَ الْحُجَّةُ الْوَاضِحَةُ ».

And in a bequest of Al Mufazzal, he said,

‘I heard Abu Abdullahasws saying: ‘The one who doubts or Zann (conjectures), and lives with one of them, Allahazwj would Confiscate his deeds. The proof of (existence of) Allahazwj is the Proof which is Radiant (Clearly Evident)’.48

9. عَنْهُ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: قُلْتُ: إِنَّا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَاجْتِهَادٌ وَخُشُوعٌ وَلَا يَقُولُ بِالْحَقِّ، فَهَلْ يَنْفَعُهُ ذلِكَ شَيْئاً؟

فَقَالَ: « يَا مُحَمَّدُ، إِنَّمَا مَثَلُ أَهْلِ الْبَيْتِ عليهم‌السلام مَثَلُ أَهْلِ بَيْتٍ كَانُوا فِي بَنِي إِسْرَائِيلَ، كَانَ لَايَجْتَهِدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلاَّ دَعَا فَأُجِيبَ ؛ وَإِنَّ رَجُلاً مِنْهُمُ اجْتَهَدَ أَرْبَعِينَ لَيْلَةً، ثُمَّ دَعَا، فَلَمْ يُسْتَجَبْ لَهُ، فَأَتى عِيسَى بْنَ مَرْيَمَ عليه‌السلام يَشْكُو إِلَيْهِ مَا هُوَ فِيهِ، وَيَسْأَلُهُ الدُّعَاءَ ».

قَالَ: « فَتَطَهَّرَ عِيسى وَصَلَّى، ثُمَّ دَعَا اللهَ ـ عَزَّ وَجَلَّ ـ فَأَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: يَا عِيسى، إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتى مِنْهُ، إِنَّهُ دَعَانِي وَفِي قَلْبِهِ شَكٌّ مِنْكَ، فَلَوْ دَعَانِي حَتّى يَنْقَطِعَ عُنُقُهُ، وَتَنْتَثِرَ أَنَامِلُهُ، مَا اسْتَجَبْتُ لَهُ ».

قَالَ: « فَالْتَفَتَ إِلَيْهِ عِيسى عليه‌السلام، فَقَالَ: تَدْعُو رَبَّكَ وَأَنْتَ فِي شَكٍّ مِنْ نَبِيِّهِ؟ فَقَالَ: يَا رُوحَ اللهِ وَكَلِمَتَهُ، قَدْ كَانَ وَاللهِ مَا قُلْتَ، فَادْعُ اللهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي ». قَالَ: « فَدَعَا لَهُ عِيسى عليه‌السلام، فَتَابَ اللهُ عَلَيْهِ، وَقَبِلَ مِنْهُ، وَصَارَ فِي حَدِّ أَهْلِ بَيْتِهِ ».

From him, from Ali Bin Asbat, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I said, ‘We see the man who has worshipped, and the striving, and the humbleness, but he is not saying with the truth (Al-Wilayah). So would then he get any benefit?’ So heasws said: ‘O Abu Muhammad! An example of the Peopleasws of the Household is like an example of the People of the Household who used to be among the Children of Israel (Prophet Isaas). It was so that no one from them (the nation of Isaas) would strive for more than forty nights and supplicate except it would be Answered.

And that a man from them (Children of Israel) strived for forty nights, then supplicated, but it was not Answered for him. So he came over to Isaas Bin Maryamas complaining to himas of what he was in and asked himas of the supplication. So Isaas purified and prayed Salāt, then supplicated to Allahazwj Mighty and Majestic. So Allahazwj Mighty and Majestic Revealed unto himas: “O Isaas! Myazwj servant came to me from other than the door which Iazwj am approached. He supplicated to Meazwj and in his heart was doubt about youas. So even if he were to supplicate to meazwj to the extent that his neck breaks off and his fingers scatter (disintegrate), Iazwj will not Answer for him”.

Heasws said: ‘So Isaas turned towards him and said, ‘You supplicated to your Lordazwj and you were in doubt about Hisazwj Prophetas?’ So he said, ‘O Spirit of Allahazwj and Hisazwj Word! It has been so, by Allahazwj, what youas said. Therefore, supplicate for me that Heazwj Removes it from me’. So Isaas supplicated for him, and Allahazwj Turned towards him (with Forgiveness), and Accepted from him, and he came to be within a limit (closer) of hisas family’.49

171- بَابُ الضَّلَالِ‌

Chapter 171 – The Straying

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْ هَاشِمٍ صَاحِبِ الْبَرِيدِ، قَالَ: كُنْتُ أَنَا وَمُحَمَّدُ بْنُ مُسْلِمٍ وَأَبُو الْخَطَّابِ مُجْتَمِعِينَ، فَقَالَ لَنَا أَبُو الْخَطَّابِ: مَا تَقُولُونَ فِيمَنْ لَمْ يَعْرِفْ هذَا الْأَمْرَ ؟ فَقُلْتُ: مَنْ لَمْ يَعْرِفْ هذَا الْأَمْرَ، فَهُوَ كَافِرٌ، فَقَالَ أَبُو الْخَطَّابِ: لَيْسَ بِكَافِرٍ حَتّى تَقُومَ عَلَيْهِ الْحُجَّةُ، فَإِذَا قَامَتْ عَلَيْهِ الْحُجَّةُ فَلَمْ يَعْرِفْ، فَهُوَ كَافِرٌ، فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ: سُبْحَانَ اللهِ! مَا لَهُ إِذَا لَمْ يَعْرِفْ وَلَمْ يَجْحَدْ يَكْفُرُ ؟ لَيْسَ‌ بِكَافِرٍ إِذَا لَمْ يَجْحَدْ.

قَالَ: فَلَمَّا حَجَجْتُ، دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَأَخْبَرْتُهُ بِذلِكَ، فَقَالَ: « إِنَّكَ قَدْ حَضَرْتَ وَغَابَا، وَلكِنْ مَوْعِدُكُمُ اللَّيْلَةَ الْجَمْرَةُ الْوُسْطى بِمِنى ».

فَلَمَّا كَانَتِ اللَّيْلَةُ، اجْتَمَعْنَا عِنْدَهُ وَأَبُو الْخَطَّابِ وَمُحَمَّدُ بْنُ مُسْلِمٍ، فَتَنَاوَلَ وِسَادَةً، فَوَضَعَهَا فِي صَدْرِهِ، ثُمَّ قَالَ لَنَا: « مَا تَقُولُونَ فِي خَدَمِكُمْ وَنِسَائِكُمْ وَأَهْلِيكُمْ ؟ أَلَيْسَ يَشْهَدُونَ أَنْ لَاإِلهَ إِلاَّ اللهُ؟ » قُلْتُ: بَلى، قَالَ: « أَلَيْسَ يَشْهَدُونَ أَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ » قُلْتُ: بَلى، قَالَ: « أَلَيْسَ يُصَلُّونَ وَيَصُومُونَ وَيَحُجُّونَ؟ » قُلْتُ: بَلى، قَالَ: « فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ؟ » قُلْتُ: لَا، قَالَ: « فَمَا هُمْ عِنْدَكُمْ ؟ » قُلْتُ: مَنْ لَمْ يَعْرِفْ هذَا الْأَمْرَ، فَهُوَ كَافِرٌ.

قَالَ: « سُبْحَانَ اللهِ! أَمَا رَأَيْتَ أَهْلَ الطَّرِيقِ وَأَهْلَ الْمِيَاهِ؟ » قُلْتُ: بَلى، قَالَ: « أَلَيْسَ يُصَلُّونَ وَيَصُومُونَ وَيَحُجُّونَ؟ أَلَيْسَ يَشْهَدُونَ أَنْ لَاإِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ؟ » قُلْتُ: بَلى، قَالَ: « فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ؟ » قُلْتُ: لَا، قَالَ: « فَمَا هُمْ عِنْدَكُمْ؟ » قُلْتُ: مَنْ لَمْ يَعْرِفْ هذَا الْأَمْرَ، فَهُوَ كَافِرٌ.

قَالَ: « سُبْحَانَ اللهِ! أَمَا رَأَيْتَ الْكَعْبَةَ وَالطَّوَّافَ وَأَهْلَ الْيَمَنِ وَتَعَلُّقَهُمْ بِأَسْتَارِ الْكَعْبَةِ؟ » قُلْتُ: بَلى، قَالَ: « أَلَيْسَ يَشْهَدُونَ أَنْ لَاإِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَيُصَلُّونَ وَيَصُومُونَ وَيَحُجُّونَ؟ » قُلْتُ: بَلى، قَالَ: « فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ؟ » قُلْتُ: لَا، قَالَ: « فَمَا تَقُولُونَ فِيهِمْ؟ » قُلْتُ: مَنْ لَمْ يَعْرِفْ، فَهُوَ كَافِرٌ.

قَالَ: « سُبْحَانَ اللهِ! هذَا قَوْلُ الْخَوَارِجِ » ثُمَّ قَالَ: « إِنْ شِئْتُمْ أَخْبَرْتُكُمْ » فَقُلْتُ أَنَا: لَا، فَقَالَ: « أَمَا إِنَّهُ شَرٌّ عَلَيْكُمْ أَنْ تَقُولُوا بِشَيْ‌ءٍ مَا لَمْ تَسْمَعُوهُ مِنَّا » قَالَ: فَظَنَنْتُ أَنَّهُ يُدِيرُنَا عَلى قَوْلِ مُحَمَّدِ بْنِ مُسْلِمٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Hashim Sahib al Bareyd who said,

‘I and Muhammad Bin Muslim and Abu Al-Khattab had gathered. So Abu Al-Khattab said to us, ‘What are you saying regarding the one who does not recognise this matter (Al-Wilayah)?’ So I said, ‘The one who does not recognise this matter (Al-Wilayah), so he is a Kafir (Unbeliever)’. So Abu Al-Khattab said, ‘But he is not a Kafir (Unbeliever) until the proof is established upon him. So when the proof is established upon him and (then) he does not recognise, so he is a Kafir (Unbeliever)’. So Muhammad Bin Muslim said to him, ‘Glory be to Allahazwj! What is for him when he does not recognise and does not reject, he commits Kufr (disbelief)? He is not a Kafir when he does not reject?’

He (the narrator) said, ‘So when I performed Hajj, I went over to Abu Abdullahasws and informed himasws with that. So heasws said: ‘Youasws have attended and those two are absent. But, Iasws give you an appointment of the night of the Middle Rock (for stoning during Hajj) in Mina’. So when it was the (appointed) night, I gathered in hisasws presence, and Muhammad Abu Al-Khattab and Muhammad Bin Muslim.

So heasws grabbed a pillow and placed it upon hisasws chest, then said to us: ‘What are you saying regarding your servants and your womenfolk, and your family members. Are they not testifying that there is no god except for Allahazwj?’ I said, ‘Yes’. Heasws said: ‘So are they recognising what you are upon (Al-Wilayah)?’ Heasws said: ‘Are they not testifying that Muhammadsaww is Rasool-Allahsaww?’ I said, ‘Yes’. Heasws said: ‘Are they not praying Salāt, and are Fasting, and are performing Hajj?’ I said, ‘Yes’. Heasws said: ‘So are they recognising what you are upon (Al-Wilayah)?’ I said, ‘No’. Heasws said: ‘So what are they in your presence?’ I said, ‘The one who does not recognise this matter (Al-Wilayah), so he is a Kafir (Unbeliever)’.

Heasws said: ‘Glory be to Allahazwj! Do you not see the people of the roads and the people of its waters?’ I said, ‘Yes’. Heasws said: ‘Are they not praying Salāt, and they are Fasting, and they are performing Hajj? Are they not testifying that there is no god except for Allahazwj and that Muhammadsaww is Rasool-Allahsaww?’ I said, ‘Yes’. Heasws said: ‘So are they recognising what you are upon (Al-Wilayah)?’ I said, ‘No’. Heasws said: ‘So what are they in your presence?’ I said, ‘The one who does not recognise this matter (Al-Wilayah), so he is a Kafir (Unbeliever)’.

Heasws said: ‘Glory be to Allahazwj! Do you not see the Kabah and the Tawaaf, and the people of Al-Yemen hanging on to the curtains of the Kabah?’ I said, ‘Yes’. Heasws said: ‘Are they not testifying that there is no god except for Allahazwj and that Muhammadsaww is Rasool-Allahsaww, and they are praying Salāt, and they are Fasting, and they are performing Hajj?’ I said, ‘Yes’. Heasws said: ‘So are they recognising what you are upon (Al-Wilayah)?’ I said, ‘No’. Heasws said: ‘ So what are you saying regarding them?’ I said, ‘The one who does not recognise (Al-Wilayah) so he is a Kafir (Unbeliever)’.

Heasws said: ‘Glory be to Allahazwj! These are the words of the Kharijites’.

Then heasws said: ‘If you like, Iasws shall inform you all’. So I said, ‘(As for) I, no’. So heasws said: ‘It is an evil upon you if you are saying with something what you have not heard from usasws’. He (the narrator) said, ‘So I guessed that heasws turned us upon the words of Muhammad Bin Muslim’.50

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رَجُلٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا تَقُولُ فِي مُنَاكَحَةِ النَّاسِ ؛ فَإِنِّي قَدْ بَلَغْتُ مَا تَرَاهُ وَمَا تَزَوَّجْتُ قَطُّ؟ فَقَالَ: « وَ مَا يَمْنَعُكَ مِنْ ذلِكَ؟ » فَقُلْتُ: مَا يَمْنَعُنِي إِلاَّ أَنَّنِي أَخْشى أَنْ لَاتَحِلَّ لِي مُنَاكَحَتُهُمْ، فَمَا تَأْمُرُنِي؟ فَقَالَ: « فَكَيْفَ تَصْنَعُ وَأَنْتَ شَابٌّ؟ أَتَصْبِرُ؟ » قُلْتُ: أَتَّخِذُ الْجَوَارِيَ، قَالَ: « فَهَاتِ الْآنَ، فَبِمَا تَسْتَحِلُّ الْجَوَارِيَ؟ » قُلْتُ: إِنَّ الْأَمَةَ لَيْسَتْ بِمَنْزِلَةِ الْحُرَّةِ، إِنْ‌ رَابَتْنِي بِشَيْ‌ءٍ بِعْتُهَا وَاعْتَزَلْتُهَا، قَالَ: « فَحَدِّثْنِي بِمَا اسْتَحْلَلْتَهَا ؟ » قَالَ: فَلَمْ يَكُنْ عِنْدِي جَوَابٌ.

فَقُلْتُ لَهُ: فَمَا تَرى أَتَزَوَّجُ؟ فَقَالَ: « مَا أُبَالِي أَنْ تَفْعَلَ » قُلْتُ: أَرَأَيْتَ قَوْلَكَ: « مَا أُبَالِي أَنْ تَفْعَلَ » فَإِنَّ ذلِكَ عَلى جِهَتَيْنِ تَقُولُ: لَسْتُ أُبَالِي أَنْ تَأْثَمَ مِنْ غَيْرِ أَنْ آمُرَكَ، فَمَا تَأْمُرُنِي أَفْعَلُ ذلِكَ بِأَمْرِكَ؟ فَقَالَ لِي: « قَدْ كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم تَزَوَّجَ، وَقَدْ كَانَ مِنْ أَمْرِ امْرَأَةِ نُوحٍ وَامْرَأَةِ لُوطٍ مَا قَدْ كَانَ، إِنَّهُمَا قَدْ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ ».

قُلْتُ: إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لَيْسَ فِي ذلِكَ بِمَنْزِلَتِي، إِنَّمَا هِيَ تَحْتَ يَدِهِ، وَهِيَ مُقِرَّةٌ بِحُكْمِهِ، مُقِرَّةٌ بِدِينِهِ، قَالَ: فَقَالَ لِي: « مَا تَرى مِنَ الْخِيَانَةِ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَخانَتاهُما) ؟ مَا يَعْنِي بِذلِكَ إِلاَّ الْفَاحِشَةَ، وَقَدْ زَوَّجَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فُلَاناً ».

قَالَ: قُلْتُ: أَصْلَحَكَ اللهُ، مَا تَأْمُرُنِي أَنْطَلِقُ فَأَتَزَوَّجُ بِأَمْرِكَ؟ فَقَالَ لِي: « إِنْ كُنْتَ فَاعِلاً، فَعَلَيْكَ بِالْبَلْهَاءِ مِنَ النِّسَاءِ » قُلْتُ: وَمَا الْبَلْهَاءُ؟ قَالَ: « ذَوَاتُ الْخُدُورِ، الْعَفَائِفُ » فَقُلْتُ: مَنْ هِيَ عَلى دِينِ سَالِمِ بْنِ أَبِي حَفْصَةَ؟ قَالَ: « لَا » فَقُلْتُ: مَنْ هِيَ عَلى دِينِ رَبِيعَةِ الرَّأْيِ؟ فَقَالَ: « لَا، وَلكِنَّ الْعَوَاتِقَ اللَّوَاتِي لَايَنْصِبْنَ كُفْراً، وَلَايَعْرِفْنَ مَا تَعْرِفُونَ ».

قُلْتُ: وَهَلْ تَعْدُو أَنْ تَكُونَ مُؤْمِنَةً أَوْ كَافِرَةً؟ فَقَالَ: « تَصُومُ وَتُصَلِّي وَتَتَّقِي اللهَ، وَلَاتَدْرِي مَا أَمْرُكُمْ » فَقُلْتُ: قَدْ قَالَ اللهُ عَزَّ وَجَلَّ: (هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كافِرٌ وَمِنْكُمْ مُؤْمِنٌ) لَاوَ اللهِ، لَايَكُونُ أَحَدٌ مِنَ النَّاسِ لَيْسَ بِمُؤْمِنٍ وَلَاكَافِرٍ

قَالَ: فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « قَوْلُ اللهِ أَصْدَقُ مِنْ قَوْلِكَ يَا زُرَارَةُ، أَرَأَيْتَ قَوْلَ اللهِ عَزَّ وَجَلَّ: (خَلَطُوا عَمَلاً صالِحاً وَآخَرَ سَيِّئاً عَسَى اللهُ أَنْ يَتُوبَ عَلَيْهِمْ) فَلِمَا قَالَ: عَسى ؟ » فَقُلْتُ: مَا هُمْ إِلاَّ مُؤْمِنِينَ أَوْ كَافِرِينَ، قَالَ: فَقَالَ: « مَا تَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ: (إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجالِ وَالنِّساءِ وَالْوِلْدانِ لا يَسْتَطِيعُونَ حِيلَةً وَلا يَهْتَدُونَ سَبِيلاً) إِلَى الْإِيمَانِ؟ ». فَقُلْتُ: مَا هُمْ إِلاَّ مُؤْمِنِينَ أَوْ كَافِرِينَ، فَقَالَ: « وَاللهِ، مَا هُمْ بِمُؤْمِنِينَ وَلَاكَافِرِينَ ».

ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: « مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ ؟ » فَقُلْتُ: مَا هُمْ إِلاَّ مُؤْمِنِينَ أَوْ كَافِرِينَ، إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ، وَإِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ، فَقَالَ: « وَاللهِ، مَا هُمْ بِمُؤْمِنِينَ وَلَاكَافِرِينَ، وَلَوْ كَانُوا مُؤْمِنِينَ لَدَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ، وَلَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ، وَلكِنَّهُمْ قَوْمٌ قَدِ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ، فَقَصُرَتْ بِهِمُ الْأَعْمَالُ، وَإِنَّهُمْ لَكَمَا قَالَ اللهُ عَزَّ وَجَلَّ ».

فَقُلْتُ: أَمِنْ أَهْلِ الْجَنَّةِ هُمْ، أَمْ مِنْ أَهْلِ النَّارِ؟ فَقَالَ: « اتْرُكْهُمْ حَيْثُ تَرَكَهُمُ اللهُ ». قُلْتُ: أَفَتُرْجِئُهُمْ ؟ قَالَ: « نَعَمْ، أُرْجِئُهُمْ كَمَا أَرْجَأَهُمُ اللهُ، إِنْ شَاءَ أَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ، وَإِنْ شَاءَ سَاقَهُمْ إِلَى النَّارِ بِذُنُوبِهِمْ وَلَمْ يَظْلِمْهُمْ ».

فَقُلْتُ: هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ؟ قَالَ: « لَا » قُلْتُ: فَهَلْ يَدْخُلُ النَّارَ إِلاَّ كَافِرٌ؟ قَالَ: فَقَالَ: « لَا، إِلاَّ أَنْ يَشَاءَ اللهُ، يَا زُرَارَةُ إِنَّنِي أَقُولُ: مَا شَاءَ اللهُ، وَأَنْتَ لَاتَقُولُ: مَا شَاءَاللهُ، أَمَا إِنَّكَ إِنْ كَبِرْتَ، رَجَعْتَ وَتحَلَّلَتْ عَنْكَ عُقَدُكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘So what are youasws saying regarding marrying the people (General Muslims), for I have reached (adulthood) what youasws see and I have not married at all’. So heasws said: ‘So what prevents you from that’. I said, ‘Nothing prevents me except that I am fearing that it would not be Permissible for me to marry them. So what are youasws ordering me for?’

So heasws said: ‘So what do you do and you are a youth. Are you observing patience?’ I said, ‘I take the slave girls’. Heasws said: ‘So here, now. So by what are you considering the slave girls to be Permissible?’ I said, ‘The slave girl is not at the status of the free woman. If something makes me suspicious, so I sell her and isolate from her’. He (the narrator) said, ‘So heasws narrated me with what makes her to be Permissible, and there did not happen to be an answer with me’.

So I said to himasws, ‘So what is yourasws view. Shall I get married?’ So heasws said: ‘It does not matter to measws if you were to do so’. I said, ‘What is yourasws view of yourasws own words, ‘It does not matter to me if you were to do so’, for that is upon two aspects. Youasws are saying: ‘It does not matter to measws if you were to sin from other than myasws having ordered you. So what are youasws ordering me with. Shall I do that with yourasws order?’

So heasws said to me: ‘It was so that Rasool-Allahsaww had married, and it was so from the matter of [66: 10] the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants’. So I said, ‘Rasool-Allahsaww is not in that at my status. But rather, she was under hissaww hand and she was acknowledging with hissaww rulings, acknowledging with hissaww Religion’.

He (the narrator) said, ‘So heasws said to me: ‘What is your view of the betrayal in the Words of Allahazwj Mighty and Majestic [66: 10] but they acted treacherously towards them. What is the Meaning with that except for the immorality? And Rasool-Allahsaww had married the so and so’.

He (the narrator) said, ‘I said, ‘May Allahazwj Keep youasws well! What are you ordering me? Shall I go and get married by yourasws order?’ So heasws said to me: ‘If you were to do so, so upon you is (getting married) with the simple ones from the women’. I said, ‘And what are the’simple ones’? Heasws said: ‘The ones with the veils, the chaste’. So I said, ‘The one who is upon the Religion of Saalim Bin Abu Hafsa?’ Heasws said: ‘No’. So I said, ‘The one who is upon the Religion of Rabi’a Al-Rai’y?’ So heasws said: ‘No, but the adolescent girls who are not establishing Kufr (disbelief) nor are they recognising what you are recognising (Al Wilayah).

I said, ‘And would she be anything more than either a Momina (believing woman) or a Kafira (disbelieving woman)?’ So heasws said: ‘She would be Fasting and praying Salāt, and she would be fearing Allahazwj, and she would not be knowing what your matter (Al Wilayah) is’. So I said, ‘Allahazwj Mighty and Majestic has Said [64: 2] He is the one Who Created you, so among you is an unbeliever and among you is a Believer. No, by Allahazwj! There does not happen to be anyone from the people who is neither a Momin (Believer) nor a Kafir (Unbeliever)’.

He (the narrator) said, ‘So Abu Ja’farasws said: ‘The Words of Allahazwj Truer than your words, O Zurara! What is your view of the Words of Allahazwj Mighty and Majestic [9: 102] they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully); surely Allah is Forgiving, Merciful. So what did Heazwj Say: “Maybe”?’ So I said, ‘They are not, except for Momineen (Believers) or Kafireen (unbelievers)’.

He (the narrator) said, ‘So heasws said: ‘What are you saying regarding the Words of the Mighty and Majestic [4: 98] Except the weak from among the men and the children who have not in their power the means nor can they find a way to the Emān?’ So I said, ‘They are not except for Momineen (Believers) or Kafireen (unbelievers)’. So heasws said: ‘By Allahazwj! They are neither Momineen (Believers) nor Kafireen (unbelievers)’.

Then heasws turned towards me and heasws said: ‘What are you saying regarding [7: 48] the the people of Al-Araf?’ So I said, ‘They are either Momineen (Believers) or Kafireen (unbelievers). If they were to enter into the Paradise so they are Momineen, and if they enter into the Fire, so they are Kafireen (Unbelievers)’.

So heasws said: ‘By Allahazwj! They are’They are neither Momineen (Believers) nor Kafireen (unbelievers); and had they been Momineen, they would have entered into the Paradise just as the Momineen would enter it, and had they been Kafireen, they would have entered the Fire just as the Kafireen would enter. But, they are a people whose good deeds and their evil deeds are equal, so the deeds are deficient with them and they are just as Allahazwj Mighty and Majestic has Said.

So I said, ‘Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?’ So heasws said: ‘You should leave them where Allahazwj has Left them to be’. I said, ‘Shall I postpone them?’ Heasws said: ‘Yes, postpone them just as Allahazwj has Postponed them. If Heazwj so Desires to, Heazwj will Enter them into the Paradise by Hisazwj Mercy, and if Heazwj so Desires to, Heazwj would Usher them to the Fire due to their sins, and Heazwj would be Unjust to them’.

So I said, ‘Would a Kafir (Unbeliever) enter the Paradise?’ Heasws said: ‘No’. I said, ‘So would anyone enter the Fire except for a Kafir?’ So heasws said: ‘No, except if Allahazwj so Desires to. O Zurara! Iasws am saying: ‘Whatever Allahazwj so Desires’, and you are not saying, ‘Whatever Allahazwj so Desires’. But, you, when you get older, would return (from your view), and your knots would be loosened from you’.51

172- بَابُ الْمُسْتَضْعَفِ‌

Chapter 172 – The Weak Ones (of understanding)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْمُسْتَضْعَفِ، فَقَالَ: « هُوَ الَّذِي لَايَهْتَدِي حِيلَةً إِلَى الْكُفْرِ ؛ فَيَكْفُرَ، وَلَايَهْتَدِي سَبِيلاً إِلَى الْإِيمَانِ، لَايَسْتَطِيعُ أَنْ يُؤْمِنَ، وَلَايَسْتَطِيعُ أَنْ يَكْفُرَ، فَهُمُ الصِّبْيَانُ، وَمَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلى مِثْلِ عُقُولِ الصِّبْيَانِ مَرْفُوعٌ عَنْهُمُ الْقَلَمُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, from Zurara who said,

‘I asked Abu Ja’farasws about the weak ones (of understanding). So heasws said: ‘He is the one who is neither guided by a reason to the Kufr (disbelief) so he would disbelieve, nor is he guided by a way to the Emān. He neither has the capacity that he believes, nor does he have the capacity that he disbelieves. So they are children. And the ones from the men and the women who were upon a similar intellect of the children, the Pen (Recording of the deeds) would be Raised from them’.52

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْمُسْتَضْعَفُونَ: الَّذِينَ (لا يَسْتَطِيعُونَ حِيلَةً وَلا يَهْتَدُونَ سَبِيلاً) » قَالَ: « لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْإِيمَانِ، وَلَايَكْفُرُونَ ؛ الصِّبْيَانُ وَأَشْبَاهُ عُقُولِ الصِّبْيَانِ مِنَ الرِّجَالِ وَالنِّسَاءِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The weak ones (of understanding) are those who do not have the capacity to reason, nor are they guided to a way. They are not able upon a reason to the Emān, nor are they disbelieving (like) the children, and those of similar intellect to the children, from the men and the women’.53

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْمُسْتَضْعَفِ، فَقَالَ: « هُوَ الَّذِي لَايَسْتَطِيعُ حِيلَةً يَدْفَعُ بِهَا عَنْهُ الْكُفْرَ، وَلَايَهْتَدِي بِهَا إِلى سَبِيلِ الْإِيمَانِ، لَايَسْتَطِيعُ أَنْ يُؤْمِنَ وَلَايَكْفُرَ » قَالَ: « وَالصِّبْيَانُ وَمَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلى مِثْلِ عُقُولِ الصِّبْيَانِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra’ib, from Zurara who said,

‘I asked Abu Ja’farasws about the weak one (of understanding). So heasws said: ‘He is one who has no capacity of reason to repel the Kufr (disbelief) by it, nor is he guided by it to the way of Emān. He has not capacity that he believes nor that he disbelieves’. Heasws said: ‘And the childfren, and the ones from the men and the women who was upon a similar intellect of the children’.54

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ جُنْدَبٍ، عَنْ سُفْيَانَ بْنِ السِّمْطِ الْبَجَلِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا تَقُولُ فِي الْمُسْتَضْعَفِينَ؟

فَقَالَ لِي ـ شَبِيهاً بِالْفَزِعِ ـ: « فَتَرَكْتُمْ أَحَداً يَكُونُ مُسْتَضْعَفاً؟ وَأَيْنَ الْمُسْتَضْعَفُونَ ؟ فَوَ اللهِ، لَقَدْ مَشى بِأَمْرِكُمْ هذَا، الْعَوَاتِقُ إِلَى الْعَوَاتِقِ فِي خُدُورِهِنَّ، وَتُحَدِّثُ بِهِ السَّقَّايَاتُ فِي طَرِيقِ الْمَدِينَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt Al Bajaly who said,

‘I said to Abu Abdullahasws, ‘What are youasws saying regarding the weak ones (of understanding)?’ So heasws said resembling the panic: ‘So have you all left anyone who can be weak? And where are the weak ones? By Allahazwj! The adolescent girls have walked with this matter of yours to the adolescent girls in their veils, and the water-carriers of Al-Medina are discussing with it in the streets’.55

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ‌ عُمَرَ بْنِ أَبَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمُسْتَضْعَفِينَ، فَقَالَ: « هُمْ أَهْلُ الْوَلَايَةِ » فَقُلْتُ: أَيُّ وَلَايَةٍ ؟ فَقَالَ: « أَمَا إِنَّهَا لَيْسَتْ بِالْوَلَايَةِ فِي الدِّينِ، وَلكِنَّهَا الْوَلَايَةُ فِي الْمُنَاكَحَةِ وَالْمُوَارَثَةِ وَالْمُخَالَطَةِ، وَهُمْ لَيْسُوا بِالْمُؤْمِنِينَ وَلَا بِالْكُفَّارِ، وَمِنْهُمُ الْمُرْجَوْنَ لِأَمْرِ اللهِ عَزَّ وَجَلَّ ».

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban who said,

‘I asked Abu Abdullahasws about the weak ones (of understanding). So heasws said: ‘They are the people of Al-Wilayah’. So I said, ‘Which Wilayah?’ So heasws said: ‘But these are not with a Wilayah in the Religion, but it is the Wilayah (Guardianship) regarding the marriages, and the inheritances, and the inter-mingling, and they are neither with the Momineen nor with the Kuffar (Unbelievers), and among them are the ones hopeful for the Command (Mercy) of Allahazwj Mighty and Majestic’.56

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ مُثَنًّى، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الدِّينِ الَّذِي لَايَسَعُ الْعِبَادَ جَهْلُهُ، فَقَالَ: « الدِّينُ وَاسِعٌ، وَلكِنَّ الْخَوَارِجَ ضَيَّقُوا عَلى أَنْفُسِهِمْ مِنْ جَهْلِهِمْ ».

قُلْتُ: جُعِلْتُ فِدَاكَ، فَأُحَدِّثُكَ بِدِينِيَ الَّذِي أَنَا عَلَيْهِ؟ فَقَالَ: « بَلى » قُلْتُ: أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللهِ، وَأَتَوَلاَّكُمْ، وَأَبْرَأُ مِنْ عَدُوِّكُمْ وَمَنْ رَكِبَ رِقَابَكُمْ وَتَأَمَّرَ عَلَيْكُمْ، وَظَلَمَكُمْ حَقَّكُمْ، فَقَالَ: « مَا جَهِلْتَ شَيْئاً، هُوَ ـ وَاللهِ ـ الَّذِي نَحْنُ عَلَيْهِ ».

قُلْتُ: فَهَلْ سَلِمَ أَحَدٌ لَايَعْرِفُ هذَا الْأَمْرَ؟ فَقَالَ: « لَا، إِلاَّ الْمُسْتَضْعَفِينَ » قُلْتُ: مَنْ هُمْ؟ قَالَ: « نِسَاؤُكُمْ وَأَوْلَادُكُمْ » ثُمَّ قَالَ: « أَرَأَيْتَ أُمَّ أَيْمَنَ؟ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ، وَمَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Ismail Al Ju’fy who said,

‘I asked Abu Ja’farasws about the Religion which there is no leeway for the servants to be ignorant of it. So heasws said: ‘The Religion is vast but the Kharijites narrowed it upon themselves due to their ignorance’. I said, ‘May I be sacrificed for youasws! Can I narrate to youasws with my Religion which I am upon?’ So heasws said: ‘Yes’. So I said, ‘I testify that there is no god except for Allahazwj, and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, and I acknowledge with whatever hesaww came with from the Presence of Allahazwj, and I befriend youasws and disavow from yourasws enemies and the ones who stay away from youasws rights and are ordering upon youasws and are oppressing youasws of yourasws rights’.

So heasws said: ‘You are not ignorant of anything. It is, by Allahazwj, that which weasws are upon’. I said, ‘So would anyone be safe if he does not recognise this matter (Al-Wilayah)?’ So heasws said: ‘No, except for the weak ones (of understanding’. I said, ‘Who are they?’ Heasws said: ‘Your womenfolk and your children’.

Then heasws said: ‘What is yourasws view of Umm Aymanra, for Iasws testify that shera is from the inhabitants of the Paradise, and shera did not recognise what you are upon’.57

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعَفٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘The one who recognises the differing of the people, so he is not a weak one (of understanding)’.58

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ‌ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي رُبَّمَا ذَكَرْتُ هؤُلَاءِ الْمُسْتَضْعَفِينَ، فَأَقُولُ: نَحْنُ وَهُمْ فِي مَنَازِلِ الْجَنَّةِ؟!

فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا يَفْعَلُ اللهُ ذلِكَ بِكُمْ أَبَداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Darraj who said,

‘I said to Abu Abdullahasws, ‘Sometimes I remember these weak ones (of understanding), so I am saying that us and them would be in (the same) dwellings in the Paradise’. So Abu Abdullahasws said: ‘Allahazwj would not do that with you all, ever!’59

9. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنْ أَخَوَيْهِ ـ مُحَمَّدٍ وَأَحْمَدَ ابْنَيِ الْحَسَنِ ـ عَنْ عَلِيِّ بْنِ يَعْقُوبَ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ أَيُّوبَ بْنِ الْحُرِّ، قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللهِ عليه‌السلام وَنَحْنُ عِنْدَهُ: جُعِلْتُ فِدَاكَ، إِنَّا نَخَافُ أَنْ نَنْزِلَ بِذُنُوبِنَا مَنَازِلَ الْمُسْتَضْعَفِينَ، قَالَ: فَقَالَ: « لَا وَاللهِ، لَايَفْعَلُ اللهُ ذلِكَ بِكُمْ أَبَداً ».

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ.

From him, from Ali Bin Al Hassan Al Taymi, from his two brothers Muhammad and Ahmad the two sons of Al Hassan Bin Ali Bin Yaqoub, from Marwan Bin Muslim, from Ayoub Bin Al Hurr who said,

‘A man said to Abu Abdullahasws and we were in hisasws presence, ‘May I be sacrificed for youasws! we fear that due to our sins we would be lodged in the dwellings of the weak ones (of understanding)’. So heasws said: ‘No, by Allah! Allahazwj would not do that with you all, ever!’

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Abu Abdullahasws – similar to it.60

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعَفٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra’a, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who recognises the differing of the people, so he is not a weak one (of understanding)’.61

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الْخُزَاعِيِّ، عَنْ عَلِيِّ بْنِ سُوَيْدٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الضُّعَفَاءِ، فَكَتَبَ إِلَيَّ: « الضَّعِيفُ مَنْ لَمْ‌ تُرْفَعْ إِلَيْهِ حُجَّةٌ، وَلَمْ يَعْرِفِ الِاخْتِلَافَ، فَإِذَا عَرَفَ الِاخْتِلَافَ فَلَيْسَ بِمُسْتَضْعَفٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Muhammad Bin Mansour Al Khuzai’e, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan Musaasws, said, ‘I asked himasws about the weak ones (of understanding). So heasws wrote to me: ‘The weak one (of understanding) is the one to whom the proof has not been raised, and he does not recognise the differing. So when he does recognise the differing, so he would not be a weak one (of understanding)’.62

12. بَعْضُ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ حَبِيبٍ الْخَثْعَمِيِّ، عَنْ أَبِي سَارَةَ إِمَامِ مَسْجِدِ بَنِي هِلَالٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ الْيَوْمَ مُسْتَضْعَفٌ، أَبْلَغَ الرِّجَالُ الرِّجَالَ، وَالنِّسَاءُ النِّسَاءَ ».

One of our companions, from Ali Bin Al Hassan, from Ali Bin Habeeb Al Khash’amy, from Abu Sara, the prayer leader of the Masjid of the Clan of Hilal,

(It has been narrated) from Abu Abdullahasws having said: ‘Today there is no one weak (of understanding). The men have delivered (the Message) to the men, and the women to the women’.63

173- بَابُ الْمُرْجَوْنَ لِأَمْرِ اللهِ‌

Chapter 173 – The ones hopeful for the Command of Allahazwj

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَآخَرُونَ مُرْجَوْنَ) (لِأَمْرِ اللهِ) قَالَ: « قَوْمٌ كَانُوا مُشْرِكِينَ، فَقَتَلُوا مِثْلَ حَمْزَةَ وَ جَعْفَرٍ وَأَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ، ثُمَّ‌ إِنَّهُمْ دَخَلُوا فِي الْإِسْلَامِ، فَوَحَّدُوا اللهَ، وَتَرَكُوا الشِّرْكَ، وَلَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ، فَيَكُونُوا مِنَ الْمُؤْمِنِينَ، فَتَجِبَ لَهُمُ الْجَنَّةُ ؛ وَلَمْ يَكُونُوا عَلى جُحُودِهِمْ، فَيَكْفُرُوا، فَتَجِبَ لَهُمُ النَّارُ ؛ فَهُمْ عَلى تِلْكَ الْحَالِ: إِمَّا يُعَذِّبُهُمْ، وَإِمَّا يَتُوبُ عَلَيْهِمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [9: 106] And others are hopeful of Allah’s Command. Heasws said: ‘A group who used to be Polytheists, and they killed the likes of Hamzaas, and Ja’faras, and the likes of these twoas from the Momineen, then they entered into Al-Islam. So they acknowledged Allahazwj and left the Shirk (Polytheism) but did not recognise the Emān by their hearts. So they came closer the Momineen to qualify for the Paradise.

And they were not in denial and a rejecting attitude as unbelievers to be subjected to fire (of hell). They are in that condition as such that it will be up to Allah to punish or accept their repentance’.64

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرٍ الْوَاسِطِيِّ، عَنْ رَجُلٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « الْمُرْجَوْنَ قَوْمٌ كَانُوا مُشْرِكِينَ، فَقَتَلُوا مِثْلَ حَمْزَةَ وَجَعْفَرٍ وَأَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ، ثُمَّ إِنَّهُمْ بَعْدَ ذلِكَ دَخَلُوا فِي الْإِسْلَامِ، فَوَحَّدُوا اللهَ وَتَرَكُوا الشِّرْكَ، وَلَمْ يَكُونُوا يُؤْمِنُونَ، فَيَكُونُوا مِنَ الْمُؤْمِنِينَ، وَلَمْ يُؤْمِنُوا ؛ فَتَجِبَ لَهُمُ الْجَنَّةُ، وَلَمْ يَكْفُرُوا ؛ فَتَجِبَ لَهُمُ النَّارُ، فَهُمْ عَلى تِلْكَ الْحَالِ مُرْجَوْنَ لِأَمْرِ اللهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr Al Wasity, from a man who said,

‘Abu Abdullahasws said: ‘The hopeful ones used to be the Polytheists, so they killed the likes of Hamzaas and Ja’faras and the likes of these twoas from the Momineen. Then they, after that, entered into Al-Islam, so they accept Allahazwj only. They gave up paganism, but did not believe’ to be among believing people. They did not deserve paradise. They were not in denial and a rejecting attitude to be subjected to Fire (of Hell). They are in that condition as such that it will be up to Allahazwj to either Punish or Accept their repentance.65

174- بَابُ أَصْحَابِ الْأَعْرَافِ‌

Chapter 174 – The Companions of the Heights

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رَجُلٍ جَمِيعاً، عَنْ زُرَارَةَ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه‌السلام: « مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ ؟ ».

فَقُلْتُ: مَا هُمْ إِلاَّ مُؤْمِنُونَ أَوْ كَافِرُونَ، إِنْ دَخَلُوا الْجَنَّةَ، فَهُمْ مُؤْمِنُونَ ؛ وَ إِنْ دَخَلُوا النَّارَ، فَهُمْ كَافِرُونَ.

فَقَالَ: « وَاللهِ، مَا هُمْ بِمُؤْمِنِينَ وَلَاكَافِرِينَ، وَلَوْ كَانُوا مُؤْمِنِينَ دَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ، وَلَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ، وَلكِنَّهُمْ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ، فَقَصُرَتْ بِهِمُ الْأَعْمَالُ، وَإِنَّهُمْ لَكَمَا قَالَ اللهُ عَزَّ وَجَلَّ ».

فَقُلْتُ: أَمِنْ أَهْلِ الْجَنَّةِ هُمْ، أَوْ مِنْ أَهْلِ النَّارِ؟

فَقَالَ: « اتْرُكْهُمْ حَيْثُ تَرَكَهُمُ اللهُ ».

قُلْتُ: أَفَتُرْجِئُهُمْ ؟ قَالَ: « نَعَمْ، أُرْجِئُهُمْ كَمَا أَرْجَأَهُمُ اللهُ: إِنْ شَاءَ أَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ، وَإِنْ شَاءَ سَاقَهُمْ إِلَى النَّارِ بِذُنُوبِهِمْ وَلَمْ يَظْلِمْهُمْ ».

فَقُلْتُ: هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ؟ قَالَ: « لَا » قُلْتُ: هَلْ يَدْخُلُ النَّارَ إِلاَّ كَافِرٌ؟ قَالَ: فَقَالَ: « لَا، إِلاَّ أَنْ يَشَاءَ اللهُ ؛ يَا زُرَارَةُ، إِنَّنِي أَقُولُ: مَا شَاءَ اللهُ، وَأَنْتَ لَاتَقُولُ: مَا شَاءَ اللهُ، أَمَا إِنَّكَ إِنْ كَبِرْتَ رَجَعْتَ وَتَحَلَّلَتْ عَنْكَ عُقَدُكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, altogether from Zurara who said,

‘Abu Ja’farasws said to me: ‘What you saying regarding [7: 48] the people of Al-Araf?’ So I said, ‘They are not except either Momineen or Kafireen (unbelievers). If they enter the Paradise, so they are Momineen, and if they enter the Fire, so they are Kafireen (unbelievers).

So heasws said: ‘By Allahazwj! They are neither Momineen nor Kafireen (unbelievers), and had they been Momineen they would have entered the Paradise just as the Momineen would enter it, and had they been Kafireen (unbelievers) they would have entered the Fire just as the Kafireen (unbelievers) would enter. But, they are a people whose good and evil deeds are equal, so the deeds are deficient with them, and they are just as Allahazwj Mighty and Majestic Says’.

So I said, ‘Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?’ So heasws said: ‘Leave them where Allahazwj has left them’. I said, ‘So shall I postpone them?’ Heasws said: ‘Yes, postpone them just as Allahazwj has Postponed them. If Heazwj so Desires to Heazwj would Enter them into the Paradise by Hisazwj Mercy, and if Heazwj so Desires to Heazwj would Usher them to the Fire due to their sins, and Heazwj would not be unjust to them’.

So I said, ‘Would a Kafir (unbeliever) enter the Paradise?’ Heasws said: ‘No’. I said, ‘Would anyone enter the Fire except for a Kafir (unbeliever)?’ So heasws said: ‘No. except if Allahazwj so Desires. O Zurara! Iasws am saying: ‘Whatever Allahazwj so Desires’, and you are not saying, ‘Whatever Allahazwj so Desires’. But, you, when you get older, would retract, and your knots would be loosened from you’.66

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ رَجُلٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « الَّذِينَ (خَلَطُوا عَمَلاً صالِحاً وَآخَرَ سَيِّئاً) ؛ فَأُولئِكَ قَوْمٌ مُؤْمِنُونَ يُحْدِثُونَ فِي إِيمَانِهِمْ مِنَ الذُّنُوبِ الَّتِي يَعِيبُهَا الْمُؤْمِنُونَ وَيَكْرَهُونَهَا، فَأُولئِكَ عَسَى اللهُ أَنْ يَتُوبَ عَلَيْهِمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr, from a man who said,

‘Abu Ja’farasws said: ‘[9: 102] they have mingled a good deed and an evil one. So they are a group of Momineen who are innovating new things in their Emān from the sin which the Momineen censure and dislike. So they are the ones [9: 102] maybe Allah will Turn to them (Mercifully)’.67

175- بَابٌ فِي صُنُوفِ أَهْلِ الْخِلَافِ وَذِكْرِ الْقَدَرِيَّةِ وَالْخَوَارِجِ وَالْمُرْجِئَةِ وَأَهْلِ الْبُلْدَانِ

Chapter 175 – Regarding the types of the adversaries, and mention of the Qadiriyya, and the Kharijites, and the Murjiites, and the people of the cities

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مَرْوَكِ بْنِ عُبَيْدٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَعَنَ اللهُ الْقَدَرِيَّةَ، لَعَنَ اللهُ الْخَوَارِجَ، لَعَنَ اللهُ‌ الْمُرْجِئَةَ، لَعَنَ اللهُ الْمُرْجِئَةَ ».

قَالَ: قُلْتُ: لَعَنْتَ هؤُلَاءِ مَرَّةً مَرَّةً، وَلَعَنْتَ هؤُلَاءِ مَرَّتَيْنِ؟

قَالَ: « إِنَّ هؤُلَاءِ يَقُولُونَ: إِنَّ قَتَلَتَنَا مُؤْمِنُونَ، فَدِمَاؤُنَا مُتَلَطِّخَةٌ بِثِيَابِهِمْ إِلى يَوْمِ الْقِيَامَةِ ؛ إِنَّ اللهَ حَكى عَنْ قَوْمٍ فِي كِتَابِهِ: « (لن) (نُؤْمِنَ لِرَسُولٍ حَتّى يَأْتِيَنا بِقُرْبانٍ تَأْكُلُهُ النّارُ قُلْ قَدْ جاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّناتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صادِقِينَ) » قَالَ: « كَانَ بَيْنَ الْقَاتِلِينَ وَالْقَائِلِينَ خَمْسُمِائَةِ عَامٍ، فَأَلْزَمَهُمُ اللهُ الْقَتْلَ بِرِضَاهُمْ مَا فَعَلُوا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘May Allahazwj Curse the Qadiriyya! May Allahazwj Curse the Kharijites! May Allahazwj Curse the Murjiites! May Allahazwj Curse the Murjiites!’. I said, ‘They are being Cursed once, once, and they are being Cursed twice?’ Heasws said: ‘They are saying that those who killed usasws are Momineen. Thus ourasws blood would be in their clothes up to the Day of Judgment.

Allahazwj has Related about a people in Hisazwj Book [3: 183] (Those are they) who said: Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering which the Fire consumes. Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful? It was so between the murderers and the speakers (a duration of) five hundred years, but Allahazwj Imposed the killing on them due to their agreement with what they had done’.68

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَحَمَّاد بْنِ عُثْمَانَ، عَنْ أَبِي مَسْرُوقٍ، قَالَ: سَأَلَنِي أَبُو عَبْدِ اللهِ عليه‌السلام عَنْ أَهْلِ الْبَصْرَةِ: « مَا هُمْ؟ » فَقُلْتُ: مُرْجِئَةٌ، وَقَدَرِيَّةٌ، وَحَرُورِيَّةٌ، فَقَالَ: « لَعَنَ اللهُ تِلْكَ الْمِلَلَ الْكَافِرَةَ الْمُشْرِكَةَ، الَّتِي لَاتَعْبُدُ اللهَ عَلى شَيْ‌ءٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym and Hammad Bin usman, from Abu Masrouq who said,

‘Abu Abdullahasws asked me about the people of Al-Basra: ‘What are they?’ So I said, ‘Murjiites, and Qadiriyya and Harouriyya’. So heasws said: ‘May Allahazwj Curse that nation of the Kafirs (unbelievers), the Mushriks (Polytheists) who are not worshipping Allahazwj upon anything’.69

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَهْلُ الشَّامِ شَرٌّ مِنْ أَهْلِ الرُّومِ، وَأَهْلُ الْمَدِينَةِ شَرٌّ مِنْ أَهْلِ مَكَّةَ، وَأَهْلُ مَكَّةَ يَكْفُرُونَ بِالله جَهْرَةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mansour Bin Yunus,

(It has been narrated) from Suleyman Bin Khalid, from Abu Abdullahasws having said: ‘The people of Syria are more evil than the people of Rome, and the people of Al-Medina are more evil than the people of Makkah, and the people of Makkah are disbelieving in Allahazwj openly’.70

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِنَّ أَهْلَ مَكَّةَ لَيَكْفُرُونَ بِاللهِ جَهْرَةً، وَإِنَّ أَهْلَ الْمَدِينَةِ‌ أَخْبَثُ مِنْ أَهْلِ مَكَّةَ، أَخْبَثُ مِنْهُمْ سَبْعِينَ ضِعْفاً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘The people of Makkah are disbelieving in Allahazwj openly, and that people of Al-Medina are worse than the people of Makkah, worse than them seventy times over’.71

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَهْلُ الشَّامِ شَرٌّ، أَمْ أَهْلُ الرُّومِ؟

فَقَالَ: « إِنَّ الرُّومَ كَفَرُوا وَلَمْ يُعَادُونَا، وَإِنَّ أَهْلَ الشَّامِ كَفَرُوا وَعَادَوْنَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘I said to Abu Abdullahasws, ‘The people of Syria are more evil than the people of Rome?’ So heasws said: ‘The Romans disbelieved and they were not inimical to usasws, but the people of Syria disbelieved and were inimical to usasws’.72

6. عَنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ النَّضْرِ بْنِ شُعَيْبٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تُجَالِسُوهُمْ ـ يَعْنِي الْمُرْجِئَةَ ـ لَعَنَهُمُ اللهُ، وَلَعَنَ اللهُ مِلَلَهُمُ الْمُشْرِكَةَ، الَّذِينَ لَايَعْبُدُونَ اللهَ عَلى شَيْ‌ءٍ مِنَ الْأَشْيَاءِ ».

From him, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Aban Bin usman, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not gather with them, meaning the Murjiites. May Allahazwj Curse them, and may Allahazwj Curse their nation, the Polytheists who are not worshipping Allahazwj upon anything from the things’.73

176- بَابُ الْمُؤَلَّفَةِ قُلُوبُهُمْ‌

Chapter 176 - The ones with distorted hearts

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُوسَى بْنِ بَكْرٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رَجُلٍ جَمِيعاً، عَنْ‌ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « (الْمُؤَلَّفَةِ قُلُوبُهُمْ) قَوْمٌ وَحَّدُوا اللهَ، وَخَلَعُوا عِبَادَةَ مَنْ دُونَ اللهِ، وَلَمْ تَدْخُلِ الْمَعْرِفَةُ قُلُوبَهُمْ أَنَّ مُحَمَّداً رَسُولُ اللهِ، وَكَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَتَأَلَّفُهُمْ وَيُعَرِّفُهُمْ لِكَيْمَا يَعْرِفُوا، وَيُعَلِّمُهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, altogether from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The ones of distorted hearts professed to the Oneness of Allahazwj and kept aside from worshipping the ones besides Allahazwj, and the recognition did not enter into their hearts that Muhammadsaww is Rasool-Allahsaww, and it was so that Rasool-Allahsaww was kind to them and introduced them in order to make them recognise, and hesaww taught them’.74

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَالْمُؤَلَّفَةِ قُلُوبُهُمْ)؟

قَالَ: « هُمْ قَوْمٌ وَحَّدُوا اللهَ عَزَّ وَجَلَّ، وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللهِ، وَشَهِدُوا أَنْ لَاإِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَهُمْ فِي ذلِكَ شُكَّاكٌ فِي بَعْضِ مَا جَاءَ بِهِ مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم، فَأَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ نَبِيَّهُ صلى‌الله‌عليه‌وآله‌وسلم أَنْ يَتَأَلَّفَهُمْ بِالْمَالِ وَالْعَطَاءِ لِكَيْ يَحْسُنَ إِسْلَامُهُمْ، وَيَثْبُتُوا عَلى دِينِهِمُ الَّذِي دَخَلُوا فِيهِ وَأَقَرُّوا بِهِ، وَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَوْمَ حُنَيْنٍ تَأَلَّفَ رُؤَسَاءَ الْعَرَبِ مِنْ قُرَيْشٍ وَسَائِرِ مُضَرَ، مِنْهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ، وَعُيَيْنَةُ بْنُ حِصْنٍ الْفَزَارِيُّ، وَأَشْبَاهُهُمْ مِنَ النَّاسِ، فَغَضِبَتِ الْأَنْصَارُ، وَاجْتَمَعَتْ إِلى سَعْدِ بْنِ عُبَادَةَ، فَانْطَلَقَ بِهِمْ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِالْجِعْرَانَةِ، فَقَالَ: يَا رَسُولَ اللهِ، أَتَأْذَنُ لِي فِي الْكَلَامِ؟ فَقَالَ: نَعَمْ، فَقَالَ: إِنْ كَانَ هذَا الْأَمْرُ مِنْ هذِهِ الْأَمْوَالِ الَّتِي قَسَمْتَ بَيْنَ قَوْمِكَ شَيْئاً أَنْزَلَهُ اللهُ، رَضِينَا ؛ وَإِنْ كَانَ غَيْرَ ذلِكَ، لَمْ نَرْضَ ».

قَالَ زُرَارَةُ: وَسَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا مَعْشَرَ الْأَنْصَارِ، أَكُلُّكُمْ عَلى قَوْلِ سَيِّدِكُمْ سَعْدٍ ؟ فَقَالُوا: سَيِّدُنَا اللهُ وَرَسُولُهُ، ثُمَّ قَالُوا فِي الثَّالِثَةِ: نَحْنُ عَلى مِثْلِ قَوْلِهِ وَرَأْيِهِ ».

قَالَ زُرَارَةُ: فَسَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « فَحَطَّ اللهُ‌ نُورَهُمْ، وَفَرَضَ لِلْمُؤَلَّفَةِ قُلُوبُهُمْ سَهْماً فِي الْقُرْآنِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [9: 60] and those whose hearts incline (to the Truth). Heasws said: ‘They were a people professing to the Oneness of Allahazwj Mighty and Majestic, and they kept away from worshipping’s the ones besides Allahazwj, and they testified that there is no god except for Allahazwj and that Muhammadsaww is Rasool-Allahsaww, and there were doubtful regarding part of what Muhammadsaww came with.

So Allahazwj Mighty and Majestic Commanded Hisazwj Prophetsaww that hesaww should be kind to them with the wealth and the gifts perhaps their Islam would improve and they would be affirmed upon their Religion which they had entered into and acknowledged with; and on the Day (battle) of Hunayn, Rasool-Allahsaww was kind to their chiefs of the Arabs from Qureysh and the rest of the (tribe of) Muzar. From them was Abu Sufyan Bin Harb, and Uyayna Bin Huswayn Al-Fazary and the likes of them from the people.

So the Helpers (Ansaar) were angered and gathered to Sa’ad Bin Ubada. So he went with them to Rasool-Allahsaww with Al-Ji’rana and he said, ‘O Rasool-Allahsaww! Would you permit me regarding the speech?’ So hesaww said: ‘Yes’. So he said, ‘If this matter from this wealth was such which yousaww have distributed between yoursaww people, a Revelation from Allahazwj, we are pleased, and if it was other than that, we are not pleased’.

Zurara (the narrator) said, ‘And I heard Abu Ja’farasws saying: ‘So Rasool-Allahsaww said: ‘O group of the Helpers! Are all of you upon the words of your chief Sa’ad?’. So they said, ‘Our chief is Allahazwj and Hisazwj Rasoolsaww!’. Then they said during the third (reiteration), ‘We are upon the like of his words and his view’.

Zurara (the narrator) said, ‘So I heard Abu Ja’farasws saying: ‘So Allahazwj Diminished their light and Allahazwj Imposed a share to be for the ones of distored hearts, in the Quran’.75

3. عَلِيٌّ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رَجُلٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « (الْمُؤَلَّفَةِ قُلُوبُهُمْ) لَمْ يَكُونُوا قَطُّ أَكْثَرَ مِنْهُمُ الْيَوْمَ ».

Ali Bin Muhammad Bin Isa, from Yunus, from a man from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The ones of distorted hearts have never happened to be more than they are today’.76

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ إِسْحَاقَ بْنِ غَالِبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا إِسْحَاقُ، كَمْ تَرى أَهْلَ هذِهِ الْآيَةِ: (فَإِنْ أُعْطُوا مِنْها رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْها إِذا هُمْ يَسْخَطُونَ) ؟ » قَالَ: ثُمَّ قَالَ: « هُمْ أَكْثَرُ مِنْ ثُلُثَيِ النَّاسِ ».

Ali, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Is’haq Bin Ghalib who said,

‘Abu Abdullahasws said: ‘O Is’haq! How many do you see to be referred to in this Verse [9: 58] And among them is one who blames you with respect to the charities; so if they are given from it they are pleased, and if they are not given from it, then they are full of rage?’ Then heasws said: ‘They are more than two-thirds of the people’.77

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ رَجُلٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَا كَانَتِ الْمُؤَلَّفَةُ قُلُوبُهُمْ قَطُّ أَكْثَرَ مِنْهُمُ الْيَوْمَ، وَهُمْ قَوْمٌ وَحَّدُوا اللهَ وَخَرَجُوا مِنَ الشِّرْكِ، وَلَمْ تَدْخُلْ مَعْرِفَةُ مُحَمَّدٍ رَسُولِ‌اللهِ صلى‌الله‌عليه‌وآله‌وسلم قُلُوبَهُمْ وَمَا جَاءَ بِهِ، فَتَأَلَّفَهُمْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَتَأَلَّفَهُمُ الْمُؤْمِنُونَ بَعْدَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِكَيْمَا يَعْرِفُوا ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr, from a man who said,

‘Abu Ja’farasws said: ‘The ones of distorted hearts have never been more than what they are today; and they are a people who are professing to the Oneness of Allahazwj are exiting from the Shirk (Polytheism), but did not enter the recognition of Muhammadsaww as Rasool-Allahsaww into their hearts and whatever hesaww came with. So, Rasool-Allahsaww was kind to them, and the Momineen were kind to them after Rasool-Allahsaww, perhaps they would recognise’.78

177- بَابٌ فِي ذِكْرِ الْمُنَافِقِينَ وَالضُّلاَّلِ وَإِبْلِيسَ فِي الدَّعْوَةِ

Chapter 177 – Regarding the mention of the hypocrites, and the straying ones, and Ibleesla in the invitation (to the Religion)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، قَالَ: كَانَ الطَّيَّارُ يَقُولُ لِي: إِبْلِيسُ لَيْسَ مِنَ الْمَلَائِكَةِ، وَإِنَّمَا أُمِرَتِ الْمَلَائِكَةُ بِالسُّجُودِ لآِدَمَ عليه‌السلام، فَقَالَ إِبْلِيسُ: لَاأَسْجُدُ، فَمَا لِإِبْلِيسَ يَعْصِي حِينَ لَمْ يَسْجُدْ، وَلَيْسَ هُوَ مِنَ الْمَلَائِكَةِ؟

قَالَ: فَدَخَلْتُ أَنَا وَهُوَ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: فَأَحْسَنَ ـ وَاللهِ ـ فِي الْمَسْأَلَةِ، فَقَالَ: جُعِلْتُ فِدَاكَ، أَرَأَيْتَ مَا نَدَبَ اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ الْمُؤْمِنِينَ مِنْ قَوْلِهِ: (يا أَيُّهَا الَّذِينَ آمَنُوا) أَدَخَلَ فِي ذلِكَ الْمُنَافِقُونَ مَعَهُمْ ؟ قَالَ: « نَعَمْ، وَالضُّلاَّلُ، وَكُلُّ مَنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ، وَكَانَ إِبْلِيسُ مِمَّنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ مَعَهُمْ ».

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

‘Al-Tayyar was saying to me, ‘Ibleesla is not from the Angels, and rather (it was) the Angels who had been Commanded with the Prostration to Adamas. Therefore, Ibleesla said, ‘Ila will not prostrate’. Thus Ibleesla did not disobey where hela did not prostrate as hela was not from the Angels’.

He (the narrator) said, ‘So he and I went over to Abu Abdullahasws, and by Allahazwj, he was good regarding the question, so he said, ‘May I be sacrificed for youasws! What is yourasws view of Allahazwj Mighty and Majestic’s Call to the Momineen, what Heazwj Called out to, from Hisazwj Words: “O you who believe!”. Are the hypocrites included along with them?’ Heasws said: ‘Yes, and the straying ones, and everyone who acknowledged with the call apparently, and Ibleesla was from the ones who acknowledged with the Call apparently, along with them’.79

178- بَابٌ فِي قَوْلِهِ تَعَالى: (وَمِنَ النّاسِ مَنْ يَعْبُدُ اللهَ عَلى حَرْفٍ)‌

Chapter 178 – Regarding the Words of the Exalted [22: 11] And among men is he who worships Allahazwj superficially

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنِ الْفُضَيْلِ وَزُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَمِنَ النّاسِ مَنْ يَعْبُدُ اللهَ عَلى حَرْفٍ فَإِنْ أَصابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصابَتْهُ فِتْنَةٌ انْقَلَبَ عَلى وَجْهِهِ خَسِرَ الدُّنْيا وَالْآخِرَةَ) قَالَ زُرَارَةُ: سَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ عليه‌السلام، فَقَالَ: « هؤُلَاءِ قَوْمٌ عَبَدُوا اللهَ، وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللهِ، وَشَكُّوا فِي مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم وَمَا جَاءَ بِهِ، فَتَكَلَّمُوا بِالْإِسْلَامِ، وَشَهِدُوا أَنْ لَاإِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَأَقَرُّوا بِالْقُرْآنِ، وَهُمْ فِي ذلِكَ شَاكُّونَ فِي مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم وَمَا جَاءَ بِهِ، وَلَيْسُوا شُكَّاكاً فِي اللهِ، قَالَ اللهُ عَزَّ وَجَلَّ: (وَمِنَ النّاسِ مَنْ يَعْبُدُ اللهَ عَلى حَرْفٍ) يَعْنِي عَلى شَكٍّ فِي مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم وَمَا جَاءَ بِهِ (فَإِنْ أَصابَهُ خَيْرٌ) يَعْنِي عَافِيَةً فِي نَفْسِهِ وَمَالِهِ وَوُلْدِهِ (اطْمَأَنَّ بِهِ) وَرَضِيَ بِهِ (وَإِنْ أَصابَتْهُ فِتْنَةٌ) يَعْنِي بَلَاءً فِي جَسَدِهِ أَوْ مَالِهِ، تَطَيَّرَ وَكَرِهَ الْمُقَامَ عَلَى الْإِقْرَارِ بِالنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَرَجَعَ إِلَى الْوُقُوفِ وَالشَّكِّ، فَنَصَبَ الْعَدَاوَةَ لِلّهِ وَلِرَسُولِهِ، وَالْجُحُودَ بِالنَّبِيِّ وَمَا جَاءَ بِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl and Zurara,

(It has been narrated) from Abu Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [22: 11] And among men is he who worships Allah superficially, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong; he loses this world as well as the Hereafter; that is a manifest loss.

Zurara (the narrator) said, ‘I asked Abu Ja’farasws about it, so heasws said: ‘They are a people worshipping Allahazwj and keeping away from worshipping the ones besides Allahazwj and are doubting regarding Muhammadsaww and what hesaww came with. Thus, they are speaking with Al-Islam and are testifying that there is no god except for Allahazwj and that Muhammadsaww is Rasool-Allahsaww, and are acknowledging with the Quran, and they are doubting in that regarding Muhammadsaww and what hesaww came with, and are not doubtful regarding Allahazwj’.

Allahazwj Mighty and Majestic Says [22: 11] And among men is he who worships Allah superficially – Meaning doubting in Muhammadsaww and what hesaww came with. so that if good befalls him meaning well being regarding himself and his wealth and his children he is satisfied therewith, but if a trial afflicts him meaning an affliction in his body or his wealth he flies off and dislikes the standing upon the acknowledgement with the Prophetsaww. So he returns to the pausing and the doubting and establishes the enmity to Allahazwj and to Hisazwj Rasoolsaww, and becomes critical to the Prophetsaww and what hesaww came with’.80

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَمِنَ النّاسِ مَنْ يَعْبُدُ اللهَ عَلى حَرْفٍ).

قَالَ: « هُمْ قَوْمٌ وَحَّدُوا اللهَ، وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللهِ، فَخَرَجُوا مِنَ الشِّرْكِ، وَلَمْ يَعْرِفُوا أَنَّ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم رَسُولُ اللهِ، فَهُمْ يَعْبُدُونَ اللهَ عَلى شَكٍّ فِي مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم وَمَا جَاءَ بِهِ، فَأَتَوْا رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَقَالُوا: نَنْظُرُ، فَإِنْ كَثُرَتْ أَمْوَالُنَا وَعُوفِينَا فِي أَنْفُسِنَا وَأَوْلَادِنَا، عَلِمْنَا أَنَّهُ صَادِقٌ وَأَنَّهُ رَسُولُ اللهِ، وَإِنْ كَانَ غَيْرَ ذلِكَ، نَظَرْنَا، قَالَ اللهُ عَزَّ وَجَلَّ: (فَإِنْ أَصابَهُ خَيْرٌ اطْمَأَنَّ بِهِ) يَعْنِي عَافِيَةً فِي الدُّنْيَا(وَإِنْ أَصابَتْهُ فِتْنَةٌ) يَعْنِي بَلَاءً فِي نَفْسِهِ وَمَالِهِ (انْقَلَبَ عَلى وَجْهِهِ): انْقَلَبَ عَلى شَكِّهِ إِلَى الشِّرْكِ (خَسِرَ الدُّنْيا وَالْآخِرَةَ ذلِكَ هُوَ الْخُسْرانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللهِ ما لا يَضُرُّهُ وَما لا يَنْفَعُهُ) »

قَالَ: « يَنْقَلِبُ مُشْرِكاً يَدْعُو غَيْرَ اللهِ، وَيَعْبُدُ غَيْرَهُ، فَمِنْهُمْ مَنْ يَعْرِفُ، فَيَدْخُلُ الْإِيمَانُ قَلْبَهُ، فَيُؤْمِنُ وَيُصَدِّقُ، وَيَزُولُ عَنْ مَنْزِلَتِهِ مِنَ الشَّكِّ إِلَى الْإِيمَانِ، وَمِنْهُمْ مَنْ يَثْبُتُ عَلى شَكِّهِ، وَمِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ ».

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رَجُلٍ، عَنْ زُرَارَةَ، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Mjuhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [22: 11] And among men is he who worships Allah superficially. Heasws said: ‘They are a people professing the Oneness of Allahazwj and keeping away from worshipping the ones besides Allahazwj. So they are exiting from the Shirk (Polytheism) but are not recognising that Muhammadsaww is the Rasoolsaww of Allahazwj. Thus, they are worshipping Allahazwj upon doubt regarding Muhammadsaww and what hesaww came with.

So they came over to Rasool-Allahsaww and said, ‘We shall consider, so if our wealth becomes abundant, and we are with good health regarding ourselves and our children, we will know that hesaww is truthful and that hesaww is Rasoolsaww of Allahazwj; but if it is other than that, we shall reconsider’.

Allahazwj Mighty and Majestic Said [22: 11] so that if good befalls him he is satisfied therewith Meaning the well being in the world but if a trial afflicts him Meaning an an affliction regarding himself and his wealth he turns back headlong overturning upon his doubt to the Shirk (Polytheism) he loses this world as well as the Hereafter; that is a manifest loss. He supplicates to the ones besides Allahazwj who can neither harm him nor that can benefit him’.

Heasws said: ‘He overturns to be a Mushrik (Polytheist) supplicting to other than Allahazwj and worshipping other than Himazwj. So from them is one who recognises and the Emān enters his heart, so he belives and ratifies and declines from his state of doubt to (embrace) the Emān, and from them is the one who remains affirmed upon his doubt, and from them is the one who overturns to the Shirk (Polytheism)’.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from A man, from Zurara – similar to it.81

179- بَابُ أَدْنى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِناً أَوْ كَافِراً أَوْ ضَالًّا

Chapter 179 – The least of what by which the servant can be a Momin, or a Kafir (unbeliever), or a straying one

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ سُلَيْمِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ عَلِيّاً صَلَوَاتُ اللهِ عَلَيْهِ يَقُولُ وَأَتَاهُ رَجُلٌ، فَقَالَ لَهُ: مَا أَدْنى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِناً، وَأَدْنى مَا يَكُونُ بِهِ الْعَبْدُ كَافِراً، وَأَدْنى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا؟

فَقَالَ لَهُ: « قَدْ سَأَلْتَ فَافْهَمِ الْجَوَابَ: أَمَّا أَدْنى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِناً: أَنْ يُعَرِّفَهُ اللهُ ـ تَبَارَكَ وَتَعَالى ـ نَفْسَهُ، فَيُقِرَّ لَهُ بِالطَّاعَةِ، وَيُعَرِّفَهُ نَبِيَّهُ صلى‌الله‌عليه‌وآله‌وسلم، فَيُقِرَّ لَهُ بِالطَّاعَةِ، وَيُعَرِّفَهُ إِمَامَهَ وَحُجَّتَهُ فِي أَرْضِهِ وَشَاهِدَهُ عَلى خَلْقِهِ، فَيُقِرَّ لَهُ بِالطَّاعَةِ ».

قُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَإِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ إِلاَّ مَا وَصَفْتَ؟

قَالَ: « نَعَمْ، إِذَا أُمِرَ أَطَاعَ، وَإِذَا نُهِيَ انْتَهى.

وَأَدْنى مَا يَكُونُ بِهِ الْعَبْدُ كَافِراً: مَنْ زَعَمَ أَنَّ شَيْئاً نَهَى اللهُ عَنْهُ أَنَّ اللهَ أَمَرَ بِهِ، وَنَصَبَهُ دِيناً يَتَوَلّى عَلَيْهِ، وَيَزْعُمُ أَنَّهُ يَعْبُدُ الَّذِي أَمَرَهُ بِهِ، وَإِنَّمَا يَعْبُدُ الشَّيْطَانَ.

وَأَدْنى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا: أَنْ لَايَعْرِفَ حُجَّةَ اللهِ ـ تَبَارَكَ وَتَعَالى ـ وَشَاهِدَهُ عَلى عِبَادِهِ، الَّذِي أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِطَاعَتِهِ، وَفَرَضَ وَلَايَتَهُ ».

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، صِفْهُمْ لِي.

فَقَالَ: « الَّذِينَ قَرَنَهُمُ اللهُ ـ عَزَّ وَجَلَّ ـ بِنَفْسِهِ وَنَبِيِّهِ، فَقَالَ: (يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) ».

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، جَعَلَنِيَ اللهُ فِدَاكَ، أَوْضِحْ لِي.

فَقَالَ: « الَّذِينَ قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي آخِرِ خُطْبَتِهِ يَوْمَ قَبَضَهُ اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا بَعْدِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللهِ، وَعِتْرَتِي أَهْلَ بَيْتِي ؛ فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَهِدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ ـ وَجَمَعَ بَيْنَ مُسَبِّحَتَيْهِ ـ وَلَاأَقُولُ: كَهَاتَيْنِ ـ وَجَمَعَ بَيْنَ الْمُسَبِّحَةِ وَالْوُسْطى ـ فَتَسْبِقَ إِحْدَاهُمَا الْأُخْرى ؛ فَتَمَسَّكُوا بِهِمَا، لَاتَزِلُّوا‌ وَ لَاتَضِلُّوا ؛ لَاتَقَدَّمُوهُمْ ؛ فَتَضِلُّوا ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Ibn Azina, from Aban Bin Ayyash, from Suleym Bin Qays who said,

‘I heard Aliasws saying and a man had come over to himasws, and he said to himasws: ‘What is the least of that with which the servant (of Allahazwj) becomes a Momin (believer), or a Kafir (unbeliever), or a straying one?’

So heasws said to him: ‘You have asked so now try to understand the answer. As for the least of that with which the servant (of Allahazwj) can be a Momin is that he recognises Allahazwj Blessed and High himself, so he acknowledges to Himazwj with the obedience, and he recognises Hisazwj Prophetsaww, so he acknowledges to himsaww with hissaww obedience, and he recognises Hisazwj Imamasws and Hisazwj Proof in Hisazwj earth, and Hisazwj Witness over Hisazwj creatures, so he acknowledges to himasws with the obedience’.

I said to himasws, ‘O Amir Al-Momineenasws! And even if he was ignorant of the entirety of the things except what youasws have described?’ Heasws said: ‘Yes. Whenever heasws orders, he obeys, and whenever heasws forbids, he keeps away.

And the least of that with which the servant (of Allahazwj) can be a Kafir (unbeliever) is the one who alleges that the things Allahazwj has Forbidden from is what Allahazwj has Commanded with, and establishes it as a religion, and pretends that he is worshipping the Oneazwj Who has Commanded with it, and rather he is worshipping the Satanla.

And the least of that with which the servant (of Allahazwj) happen to be straying one is that he does not recognise the Proofasws of Allahazwj Blessed and High and Hisazwj Witness upon Hisazwj servants whom Allahazwj Mighty and Majestic has Commanded with hisasws obedience and Imposed hisasws Wilayah’.

I said, ‘O Amir Al Momineenasws! Describe themasws to me’. So heasws said: ‘Thoseasws whom Allahazwj Mighty and Majestic has Paired with Himselfazwj and Hisazwj Prophetsaww, so Heazwj Said [4: 59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you’.

I said, ‘O Amir Al Momineenasws! May Allahazwj Make me to be sacrificed for youasws! Clarify it to me’. So heasws said: ‘Thoseasws for whom Rasool-Allahsaww spoke of at the end of hissaww sermon on the day Allahazwj Mighty and Majestic Caused himsaww to pass away: ‘Isaww am leaving behind two matters among you all. You will never stray after mesaww for as long as you attach yourselves with these two – the Book of Allahazwj and mysaww offspring, the Peopleasws of mysaww Household, for the Knower of the subtleties and the All-Aware has Informed mesaww and has Covenanted to mesaww that these two will never separate until they both come to mesaww at the Fountain, like these two’ – and hesaww gathered between hissaww’Tasbeeh fingers’ (the forefinger and the thumb), ‘And Isaww am not saying like this’ – and hesaww gathered between the thumb and the middle finger, ‘So that one of the two would precede the other. Therefore, attach yourselves with these two and you will neither be deceived nor stray, and do not precede themasws, for you will go astray’.82

180- بَابٌ

Chapter 180 – A Chapter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ بَنِي أُمَيَّةَ أَطْلَقُوا لِلنَّاسِ تَعْلِيمَ الْإِيمَانِ، وَلَمْ يُطْلِقُوا تَعْلِيمَ الشِّرْكِ، لِكَيْ إِذَا حَمَلُوهُمْ عَلَيْهِ لَمْ يَعْرِفُوهُ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullahasws having said: ‘The Clan of Umayya started teaching Emān to the people but did not launch the teaching of Shirk (Polytheism), so that when they do carry them upon it, they would not be recognising it’.83

181- بَابُ ثُبُوتِ الْإِيمَانِ وَهَلْ يَجُوزُ أَنْ يَنْقُلَهُ اللهُ

Chapter 181 – Affirmation of the Emān and is it allowed that Allahazwj would Transfer it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ حُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: لِمَ يَكُونُ الرَّجُلُ عِنْدَ اللهِ مُؤْمِناً قَدْ ثَبَتَ لَهُ الْإِيمَانُ عِنْدَهُ، ثُمَّ يَنْقُلُهُ اللهُ بَعْدُ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ؟

قَالَ: فَقَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ هُوَ الْعَدْلُ، إِنَّمَا دَعَا الْعِبَادَ إِلَى الْإِيمَانِ بِهِ، لَاإِلَى الْكُفْرِ، وَلَايَدْعُو أَحَداً إِلَى الْكُفْرِ بِهِ ؛ فَمَنْ آمَنَ بِاللهِ، ثُمَّ ثَبَتَ لَهُ الْإِيمَانُ عِنْدَ اللهِ، لَمْ يَنْقُلْهُ اللهُ ـ عَزَّ وَجَلَّ ـ بَعْدَ ذلِكَ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ ».

قُلْتُ لَهُ: فَيَكُونُ الرَّجُلُ كَافِراً قَدْ ثَبَتَ لَهُ الْكُفْرُ عِنْدَ اللهِ، ثُمَّ يَنْقُلُهُ بَعْدَ ذلِكَ مِنَ الْكُفْرِ إِلَى الْإِيمَانِ ؟

قَالَ: فَقَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ النَّاسَ كُلَّهُمْ عَلَى الْفِطْرَةِ الَّتِي فَطَرَهُمْ عَلَيْهَا، لَايَعْرِفُونَ إِيمَاناً بِشَرِيعَةٍ، وَلَاكُفْراً بِجُحُودٍ، ثُمَّ بَعَثَ اللهُ الرُّسُلَ تَدْعُو الْعِبَادَ إِلَى الْإِيمَانِ بِهِ، فَمِنْهُمْ مَنْ هَدَى اللهُ، وَمِنْهُمْ مَنْ لَمْ يَهْدِهِ اللهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Husayn Bin Nuaym Al Sahhaf who said,

‘I said to Abu Abdullahasws, ‘Why is it so that the man happens to be a Momin in the Presence of Allahazwj, the Emān having been affirmed to him in Hisazwj Presence, then Allahazwj Transfers him afterwards, from the Emān to the Kufr (disbelief)?’

So heasws said: ‘Allahazwj Mighty and Majestic, Heazwj is Just. But rather, Heazwj Calls the servants to the Emān in Himazwj not to the Kufr (disbelief), and Heazwj does not Call anyone to the Kufr (disbelief) in Himazwj. So the one who believes in Allahazwj,

then the Emān gets affirmed for him in the Presence of Allahazwj, Allahazwj Mighty and Majestic will not Transfer it after that, from the Emān to the Kufr (disbelief)’.

I said to himasws, ‘Can it happen that the man is a Kafir (unbeliever), the Kufr (disbelief) having been affirmed for him in the Presence of Allahazwj, then Heazwj Transfer him, after that, from the Kufr to the Emān?’

Heasws said: ‘Allahazwj Mighty and Majestic Created the people, all of them upon the nature which Heazwj Natured them upon. They were neither recognising Emān with its stipulations, nor Kufr with its denials. Then Allahazwj Sent the Rasoolsas inviting the people to the Emān in Himazwj. So, from them is the one whom Allahazwj Guided, and from them is the one who Allahazwj did not Guide’.84

182- بَابُ الْمُعَارِينَ‌

Chapter 182 – The ones of temporary (Emān)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ خَلْقاً لِلْإِيمَانِ لَازَوَالَ لَهُ، وَخَلَقَ خَلْقاً لِلْكُفْرِ لَازَوَالَ لَهُ، وَخَلَقَ خَلْقاً بَيْنَ ذلِكَ، وَاسْتَوْدَعَ بَعْضَهُمُ الْإِيمَانَ ؛ فَإِنْ يَشَأْ أَنْ يُتِمَّهُ لَهُمْ أَتَمَّهُ، وَإِنْ يَشَأْ أَنْ يَسْلُبَهُمْ إِيَّاهُ سَلَبَهُمْ ؛ وَكَانَ فُلَانٌ مِنْهُمْ مُعَاراً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws, said, ‘I heard himasws saying: ‘Allahazwj Mighty and Majestic Created a people for the Emān, there not being a decline for it, and Created a people for the Kufr (disbelief), there being no decline for it, and Created a people between that and Deposited the Emān in some of them. So if Heazwj so Desires Heazwj would Complete it for them, and if Heazwj so Desires Heazwj would Confiscate it from them; and so and so from them was with temporary Emān’.85

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَالْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ، عَنْ كُلَيْبِ بْنِ مُعَاوِيَةَ الْأَسَدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ يُصْبِحُ مُؤْمِناً وَيُمْسِي كَافِراً، وَيُصْبِحُ كَافِراً وَيُمْسِي مُؤْمِناً، وَقَوْمٌ يُعَارُونَ الْإِيمَانَ، ثُمَّ يُسْلَبُونَهُ، وَيُسَمَّوْنَ الْمُعَارِينَ » ثُمَّ قَالَ: « فُلَانٌ مِنْهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub and Al Qasim Bin Muhammad Al Jowfary, from Kuleyb Bin Muawiya Al Asady,

(It has been narrated) from Abu Abdullahasws having said: ‘A servant could be a Momin in the morning and in the evening he would be a Kafir (unbeliever), and in the morning he could be a Kafir and in the evening he would be a Momin; and a people are being Lent the Emān, then it is Confiscated and (they) are being named as the’temporary ones’’. Then heasws said: ‘So and so was from them’.86

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِ، عَنْ عِيسى شَلَقَانَ، قَالَ: كُنْتُ قَاعِداً، فَمَرَّ أَبُو الْحَسَنِ مُوسى عليه‌السلام وَمَعَهُ بَهْمَةٌ، قَالَ: قُلْتُ: يَا غُلَامُ، مَا تَرى مَا يَصْنَعُ أَبُوكَ، يَأْمُرُنَا بِالشَّيْ‌ءِ، ثُمَّ يَنْهَانَا عَنْهُ، أَمَرَنَا أَنْ نَتَوَلّى أَبَا الْخَطَّابِ، ثُمَّ أَمَرَنَا أَنْ نَلْعَنَهُ وَنَتَبَرَّأَ مِنْهُ؟

فَقَالَ أَبُو الْحَسَنِ عليه‌السلام ـ وَهُوَ غُلَامٌ ـ: « إِنَّ اللهَ خَلَقَ خَلْقاً لِلْإِيمَانِ لَازَوَالَ لَهُ، وَخَلَقَ خَلْقاً لِلْكُفْرِ لَازَوَالَ لَهُ، وَخَلَقَ خَلْقاً بَيْنَ ذلِكَ، أَعَارَهُمُ الْإِيمَانَ، يُسَمَّوْنَ الْمُعَارِينَ، إِذَا شَاءَ سَلَبَهُمْ ؛ وَكَانَ أَبُو الْخَطَّابِ مِمَّنْ أُعِيرَ الْإِيمَانَ ».

قَالَ: فَدَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَأَخْبَرْتُهُ مَا قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام وَمَا قَالَ لِي، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّهُ نَبْعَةُ نُبُوَّةٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and someone else from Isa Shalqan who said,

‘I was seated and Abu Al-Hassan Musaasws passed by, and with him was a goat. I said, ‘O boy! What is yourasws view of what yourasws fatherasws did, ordering us with something then forbidding us from it. Heasws ordered us that we befriend Abu Al-Khattab, then heasws ordered us that we curse him and we should disavow from him?’

So Abu Al-Hassanasws said, and heasws was a boy: ‘Allahazwj Created a people for the Emān, there being no decline for it, and Created a people for the Kufr (disbelief) there being no decline for it, and Created a people between that, Lending the Emān to him, named as the’temporary ones’. Whenever Heazwj so Desires, Heazwj Confiscates it from them, and Abu Al-Khattab was from the ones who was Lent the Emān’.

He (the narrator) said, ‘So I went over to Abu Abdullahasws and informed himasws of what I had said to Abu Al-Hassanasws and what heasws had said to me. So Abu Abdullahasws said: ‘Heasws is a spring of the Prophet-hood’.87

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي الْحَسَنِ صَلَوَاتُ اللهِ عَلَيْهِ، قَالَ: « إِنَّ اللهَ خَلَقَ النَّبِيِّينَ عَلَى النُّبُوَّةِ ؛ فَلَايَكُونُونَ إِلاَّ أَنْبِيَاءَ، وَخَلَقَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ ؛ فَلَا يَكُونُونَ إِلاَّ مُؤْمِنِينَ، وَأَعَارَ قَوْماً إِيمَاناً ؛ فَإِنْ شَاءَ تَمَّمَهُ لَهُمْ، وَإِنْ شَاءَ سَلَبَهُمْ إِيَّاهُ » قَالَ: « وَفِيهِمْ جَرَتْ (فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ) » وَقَالَ لِي: « إِنَّ فُلَاناً كَانَ مُسْتَوْدَعاً إِيمَانُهُ، فَلَمَّا كَذَبَ عَلَيْنَا سَلَبَ إِيمَانَهُ ذلِكَ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of our companions,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Allahazwj Created the Prophetsas upon the Prophet-hood, so they will not happen to be except for Prophetsas; and heazwj Created the Momineen upon the Emān, so they will not happen to be except for Momineen; and Lent Emān to a people. So if Heazwj so Desires, would Complete it for them, and if Heazwj so Desires would Confiscate it’.

Heasws said: ‘And among them flowed the stable ones and the temporary ones’. And heasws said to me: ‘So and so had temporary Emān. So when he lied against usasws, that Emān of his was Confiscated’.88

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ حَبِيبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ جَبَلَ النَّبِيِّينَ عَلى نُبُوَّتِهِمْ، فَلَا يَرْتَدُّونَ أَبَداً، وَجَبَلَ الْأَوْصِيَاءَ عَلى وَصَايَاهُمْ، فَلَا يَرْتَدُّونَ أَبَداً، وَجَبَلَ بَعْضَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ، فَلَا يَرْتَدُّونَ أَبَداً، وَمِنْهُمْ مَنْ أُعِيرَ الْإِيمَانَ عَارِيَةً، فَإِذَا هُوَ دَعَا وَأَلَحَّ فِي الدُّعَاءِ، مَاتَ عَلَى الْإِيمَانِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Habeeb, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Formed the Prophetsas upon theiras Prophet-hood. Thus, theyas will not be reneging, ever! And Heazwj Formed the successorsas upon their successorship. Thus, theyas will not be reneging, ever! And Heazwj Moulded some of the Momineen upon the Emān. Thus they will not be reneging, ever! And from them is one to whom the Emān is Lent with a Lending. So when he supplicates and persists in the supplication, would die upon the Emān’.89

183- بَابٌ فِي عَلَامَةِ الْمُعَارِ

Chapter 183 – Regarding the signs of the Lending (of the Emān)

1. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ الْجُعْفِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الْحَسْرَةَ وَالنَّدَامَةَ وَالْوَيْلَ كُلَّهُ لِمَنْ لَمْ يَنْتَفِعْ بِمَا أَبْصَرَهُ، وَلَمْ يَدْرِ مَا الْأَمْرُ الَّذِي هُوَ عَلَيْهِ مُقِيمٌ، أَنَفْعٌ لَهُ، أَمْ ضَرٌّ؟ ».

قُلْتُ: فَبِمَ يُعْرَفُ النَّاجِي مِنْ هؤُلَاءِ جُعِلْتُ فِدَاكَ؟

قَالَ: « مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقاً، فَأُثْبِتَ لَهُ الشَّهَادَةُ بِالنَّجَاةِ، وَمَنْ لَمْ يَكُنْ فِعْلُهُ‌ لِقَوْلِهِ مُوَافِقاً، فَإِنَّمَا ذلِكَ مُسْتَوْدَعٌ ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Mufazzal Al Ju’fy who said,

‘Abu Abdullahasws said: ‘The anguish, and the regret and the woe, all of it is for the one who does not benefit from what he sees and does not know what the matter is which he is standing upon, is it beneficial for him or harmful?’ I said to himasws, ‘So by what would the saved ones be recognised from them, may I be sacrificed for youasws?’

Heasws said: ‘The one whose deed was in accordance to his words, so the testimony of the salvation would be affirmed for him, and the one whose deed does not happen to be in accordance to his words, so rather, that is the temporary one (of the Emān)’.90

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 164 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 164 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 164 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 1

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 2

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 3

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 4

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 5

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 6

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 7

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 8

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 9

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 10

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 11

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 12

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 13

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 14

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 15

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 16

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 17

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 18

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 19

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 20

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 21

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 167 H 1

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 1

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 2

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 3

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 4

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 5

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 6

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 1

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 2

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 3

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 5

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 6

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 7

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 8

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 1

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 2

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 3

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 4

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 5

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 6

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 7

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 8

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 9

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 171 H 1

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 171 H 2

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 1

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 2

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 3

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 4

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 5

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 6

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 7

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 8

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 9

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 10

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 11

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 12

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 173 H 1

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 173 H 2

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 174 H 1

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 174 H 2

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 1

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 2

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 3

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 4

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 5

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 6

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 1

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 2

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 3

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 4

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 5

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 177 H 1

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 1

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 2

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 179 H 1

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 180 H 1

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 181 H 1

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 1

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 2

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 3

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 4

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 5

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 183 H 1

كِتَابُ الْإِيمَانِ وَالْكُفْرِ‌

THE BOOK OF BELIEF (Emān) AND DISBELIEF (Kufr) (13)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

184- بَابُ سَهْوِ الْقَلْبِ‌

Chapter 184 – Omissions of the heart

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَعْفَرِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ وَغَيْرِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الْقَلْبَ لَيَكُونُ السَّاعَةَ مِنَ اللَّيْلِ وَالنَّهَارِ مَا فِيهِ كُفْرٌ وَلَا إِيمَانٌ كَالثَّوْبِ الْخَلَقِ » قَالَ: ثُمَّ قَالَ لِي: « أَمَا تَجِدُ ذلِكَ مِنْ نَفْسِكَ؟ » قَالَ: « ثُمَّ تَكُونُ النُّكْتَةُ مِنَ اللهِ فِي الْقَلْبِ بِمَا شَاءَ مِنْ كُفْرٍ وَإِيمَانٍ ».

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ja’far Bin Usman, from Sama’at, from Abu Baseer and someone else who said,

‘Abu Abdullahasws said: ‘The heart happens to be such during a time of the day and the night that there is neither a Kufr (disbelief) in it nor Emān, like the newly-created garment’.

He (the narrator) said, ‘Then heasws said to me: ‘But, do you not find that from yourself?’ Heasws said: ‘The spot appears from Allahazwj in the heart with whatever Allahazwj has so Desired it to be, from Kufr and the Emān’.

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr – smilar to it.1

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « يَكُونُ الْقَلْبُ مَا فِيهِ إِيمَانٌ وَلَاكُفْرٌ شِبْهَ الْمُضْغَةِ، أَمَا يَجِدُ أَحَدُكُمْ ذلِكَ ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

‘I heard Abu Ja’farasws saying: ‘ الْقَلْبُ’ The heart (sometimes) becomes such that there is neither Emān in it nor Kufr (disbelief), resembling a lump. Hasn’t any one of you found that?’2

3. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: « إِنَّ اللهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مَطْوِيَّةً مُبْهَمَةً عَلَى الْإِيمَانِ ؛ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا‌ نَضَحَهَا بِالْحِكْمَةِ، وَزَرَعَهَا بِالْعِلْمِ، وَزَارِعُهَا وَالْقَيِّمُ عَلَيْهَا رَبُّ الْعَالَمِينَ ».

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’farasws, from Abu Al-Hassan Musaasws having said: ‘Allahazwj Created the hearts of the Momineen folded opaquely upon the Emān. So whenever he (the Momin) intends to enlighten what is in it, he sprinkles it with the wisdom and then cultivates it with the knowledge, and its Cultivator and the Overseer over it is the Lordazwj of the worlds’.3

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْقَلْبَ لَيَتَرَجَّحُ فِيمَا بَيْنَ الصَّدْرِ وَالْحَنْجَرَةِ حَتّى يُعْقَدَ عَلَى الْإِيمَانِ، فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَرَّ ؛ وَذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (وَمَنْ يُؤْمِنْ بِاللهِ يَهْدِ قَلْبَهُ) ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Husayn Bin Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The ‘الْقَلْبُ’ cannot be translated as heart. In one Hadith it is referred to Aql it is not a physical entity) tends to vibrate between the chest and the throat until it sits upon the Emān. So when it is tied upon the Emān, it settles down, and these are the Words of Allahazwj Mighty and Majestic [64: 11] and whoever believes in Allah, He Guides aright his الْقَلْبُ (Qalb)’.4

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ‌ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْقَلْبَ لَيَتَجَلْجَلُ فِي الْجَوْفِ يَطْلُبُ الْحَقَّ فَإِذَا أَصَابَهُ اطْمَأَنَّ وَقَرَّ » ثُمَّ تَلَا أَبُو عَبْدِ اللهِ عليه‌السلام هذِهِ الْآيَةَ: (فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلامِ) إِلى قَوْلِهِ (كَأَنَّما يَصَّعَّدُ فِي السَّماءِ) ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘The الْقَلْبُ tends to jingle in the inside, seeking the truth. So when it comes across it, it is reassured and settles down’. Then Abu Abdullahasws recited this Verse [6: 125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam – up to Hisazwj Words as though he were ascending to the sky’.5

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الْقَلْبَ يَكُونُ فِي السَّاعَةِ مِنَ اللَّيْلِ وَالنَّهَارِ لَيْسَ فِيهِ إِيمَانٌ وَلَاكُفْرٌ، أَمَا تَجِدُ ذلِكَ ؟ ثُمَّ تَكُونُ بَعْدَ ذلِكَ نُكْتَةٌ مِنَ اللهِ فِي قَلْبِ عَبْدِهِ بِمَا شَاءَ، إِنْ شَاءَ بِإِيمَانٍ، وَإِنْ شَاءَ بِكُفْرٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Magra’a, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The ‘الْقَلْبُ’ (Qalb) happens to be such during a time from the night and the day, there is neither Emān in it nor Kufr (disbelief). But, do you not find that (to be so)? Then a spot appears after that from Allahazwj in the heart of Hisazwj servant with whatever Heazwj so Desires. If Heazwj so Desires with Emān, and if Heazwj so Desires, with Kufr (disbelief)’.6

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ يُونُسَ بْنِ ظَبْيَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مُبْهَمَةً عَلَى الْإِيمَانِ ؛ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا فَتَحَهَا بِالْحِكْمَةِ، وَزَرَعَهَا بِالْعِلْمِ، وَزَارِعُهَا وَالْقَيِّمُ عَلَيْهَا رَبُّ الْعَالَمِينَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Created the’ قُلُوبَ’ (Qalub – plural of Qalb) of the Momineen wrapped up over the Emān. So whenever he (the Momin) intends to enlighten what is in it, begins it with the wisdom and cultivates it with the knowledge, and its Cultivator and the Overseer upon it is the Lordazwj of the Worlds’.7

185- بَابٌ فِي ظُلْمَةِ قَلْبِ الْمُنَافِقِ وَإِنْ أُعْطِيَ اللِّسَانَ، وَنُورِ قَلْبِ الْمُؤْمِنِ وَإِنْ قَصَرَ بِهِ لِسَانُهُ

Chapter 185 – Regarding the darkness of the ‘الْقَلْبُ’ (Qalb) of the hypocrite and even though he has been given the tongue, and radiance of the ‘الْقَلْبُ’ (Qalb) of the Momin and even though he falls short with his tongue

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ عُمَر: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لَنَا ذَاتَ يَوْمٍ: « تَجِدُ الرَّجُلَ لَايُخْطِئُ بِلَامٍ وَلَاوَاوٍ، خَطِيباً، مِصْقَعاً، وَلَقَلْبُهُ أَشَدُّ ظُلْمَةً مِنَ اللَّيْلِ الْمُظْلِمِ، وَتَجِدُ الرَّجُلَ لَايَسْتَطِيعُ يُعَبِّرُ عَمَّا فِي قَلْبِهِ بِلِسَانِهِ، وَقَلْبُهُ يَزْهَرُ كَمَا يَزْهَرُ الْمِصْبَاحُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Fazzal, from Ali Bin Uqba, from Amro,

(It has been narrated) from Abu Abdullahasws having said to us one day: ‘You will find the man not erring with a’Laam; or’Waaw’ (letters of the Arabic Alphabet), an orator, eloquent, and for his ‘الْقَلْبُ’ (Qalb) would be a darkness more intense than the night; and you will find the man not being able to express by his tongue what is in his ‘الْقَلْبُ’ (Qalb), but his (Qalb) would be shining just as the lantern shines’.8

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنِ الْمُفَضَّلِ، عَنْ سَعْدٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْقُلُوبَ أَرْبَعَةٌ: قَلْبٌ فِيهِ نِفَاقٌ وَإِيمَانٌ، وَقَلْبٌ مَنْكُوسٌ، وَقَلْبٌ مَطْبُوعٌ، وَقَلْبٌ أَزْهَرُ أَجْرَدُ » ـ فَقُلْتُ: مَا الْأَزْهَرُ؟ قَالَ: « فِيهِ كَهَيْئَةِ السِّرَاجِ ـ فَأَمَّا الْمَطْبُوعُ، فَقَلْبُ الْمُنَافِقِ، وَأَمَّا الْأَزْهَرُ، فَقَلْبُ الْمُؤْمِنِ ؛ إِنْ أَعْطَاهُ شَكَرَ، وَإِنِ ابْتَلَاهُ صَبَرَ ؛ وَأَمَّا الْمَنْكُوسُ، فَقَلْبُ الْمُشْرِكِ ».

ثُمَّ قَرَأَ هذِهِ الْآيَةَ: (أَفَمَنْ يَمْشِي مُكِبًّا عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيًّا عَلى صِراطٍ مُسْتَقِيمٍ).

« فَأَمَّا الْقَلْبُ الَّذِي فِيهِ إِيمَانٌ وَنِفَاقٌ، فَهُمْ قَوْمٌ كَانُوا بِالطَّائِفِ، فَإِنْ أَدْرَكَ أَحَدَهُمْ أَجَلُهُ عَلى نِفَاقِهِ، هَلَكَ ؛ وَإِنْ أَدْرَكَهُ عَلى إِيمَانِهِ، نَجَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Al Mufazzal, from Sa’ad,

(It has been narrated) from Abu Ja’farasws having said: ‘The قُلُوبَ (Qalub) are three (types) – a ‘الْقَلْبُ’ (Qalb) wherein is hypocrisy and Emān, and an inverted ‘الْقَلْبُ’ (Qalb), and an imprinted ‘الْقَلْبُ’ (Qalb), and a shining bare ‘الْقَلْبُ’ (Qalb). So I said, ‘What is the shining (Qalb)?’ Heasws said: ‘Wherein is like a physical lamp; as for the imprinted one, it is the ‘الْقَلْبُ’of the hypocrisy, and as for the shining one, it is the ‘الْقَلْبُ’of the Momin if Heazwj Gives him, he is grateful, and if Heazwj Tries him, he is patient; and as for the inverted one, it is the ‘الْقَلْبُ’of the Mushrik (Polytheist)’.

Then heasws recited this Verse [67: 22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path? As for the ‘الْقَلْبُ’ wherein is Emān and hypocrisy, so they were a people who were in Al-Ta’if. So if death seized one of them upon his hypocrisy, he perished, but if it (death) approached him upon his Emān, attained salvation’.9

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْقُلُوبُ ثَلَاثَةٌ: قَلْبٌ مَنْكُوسٌ لَايَعِي شَيْئاً مِنَ الْخَيْرِ، وَهُوَ قَلْبُ الْكَافِرِ ؛ وَقَلْبٌ فِيهِ نُكْتَةٌ سَوْدَاءُ، فَالْخَيْرُ وَالشَّرُّ فِيهِ يَعْتَلِجَانِ، فَأَيُّهُمَا كَانَتْ مِنْهُ غَلَبَ عَلَيْهِ ؛ وَقَلْبٌ مَفْتُوحٌ، فِيهِ مَصَابِيحُ تَزْهَرُ، وَ لَايُطْفَأُ نُورُهُ إِلى يَوْمِ الْقِيَامَةِ، وَهُوَ قَلْبُ الْمُؤْمِنِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘The ‘قُلُوبَ’ are three (types) – an inverted ‘الْقَلْبُ’ not being aware of anything from the good, and it is the ‘الْقَلْبُ’ of the Kafir (disbeliever); and a ‘الْقَلْبُ’ (Qalb) wherein is a black spot, so the good and the evil are wrestling in it. So it would be whichever of the two which overcomes upon it; and an open ‘الْقَلْبُ’ wherein are shining lanterns, and its light will not be getting extinguished until the Day of Judgment, and it is the ‘الْقَلْبُ’ of the Momin’.10

186- بَابٌ فِي تَنَقُّلِ أَحْوَالِ الْقَلْبِ‌

Chapter 186 – Transference of the states of the الْقَلْب (Qalb)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ، عَنْ سَلاَّمِ بْنِ الْمُسْتَنِيرِ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عليه‌السلام، فَدَخَلَ عَلَيْهِ حُمْرَانُ بْنُ أَعْيَنَ، وَسَأَلَهُ عَنْ أَشْيَاءَ، فَلَمَّا هَمَّ حُمْرَانُ بِالْقِيَامِ، قَالَ لِأَبِي جَعْفَرٍ عليه‌السلام: أُخْبِرُكَ ـ أَطَالَ اللهُ بَقَاءَكَ لَنَا، وَأَمْتَعَنَا بِكَ ـ أَنَّا نَأْتِيكَ فَمَا نَخْرُجُ مِنْ عِنْدِكَ حَتّى تَرِقَّ قُلُوبُنَا، وَتَسْلُوَ أَنْفُسُنَا عَنِ الدُّنْيَا، وَيَهُونَ عَلَيْنَا مَا فِي أَيْدِي النَّاسِ مِنْ هذِهِ الْأَمْوَالِ، ثُمَّ نَخْرُجُ مِنْ عِنْدِكَ، فَإِذَا صِرْنَا مَعَ النَّاسِ وَالتُّجَّارِ، أَحْبَبْنَا الدُّنْيَا؟ قَالَ: فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّمَا هِيَ الْقُلُوبُ مَرَّةً تَصْعُبُ، وَمَرَّةً تَسْهُلُ ».

ثُمَّ قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « أَمَا إِنَّ أَصْحَابَ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم قَالُوا: يَا رَسُولَ اللهِ، نَخَافُ عَلَيْنَا النِّفَاقَ ».

قَالَ: فَقَالَ: « وَلِمَ تَخَافُونَ ذلِكَ؟ قَالُوا: إِذَا كُنَّا عِنْدَكَ فَذَكَّرْتَنَا وَرَغَّبْتَنَا، وَجِلْنَا وَنَسِينَا الدُّنْيَا وَزَهِدْنَا، حَتّى كَأَنَّا نُعَايِنُ الْآخِرَةَ وَالْجَنَّةَ وَالنَّارَ وَنَحْنُ عِنْدَكَ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ، وَدَخَلْنَا هذِهِ الْبُيُوتَ، وَشَمِمْنَا الْأَوْلَادَ، وَرَأَيْنَا الْعِيَالَ وَالْأَهْلَ، يَكَادُ أَنْ نُحَوَّلَ عَنِ الْحَالِ الَّتِي كُنَّا عَلَيْهَا عِنْدَكَ وَحَتّى كَأَنَّا لَمْ نَكُنْ عَلى شَيْ‌ءٍ، أَ فَتَخَافُ عَلَيْنَا أَنْ يَكُونَ ذلِكَ نِفَاقاً ؟

فَقَالَ لَهُمْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كَلاَّ إِنَّ هذِهِ خُطُوَاتُ الشَّيْطَانِ، فَيُرَغِّبُكُمْ فِي الدُّنْيَا، وَاللهِ لَوْ تَدُومُونَ عَلَى الْحَالَةِ الَّتِي وَصَفْتُمْ أَنْفُسَكُمْ بِهَا، لَصَافَحَتْكُمُ الْمَلَائِكَةُ، وَمَشَيْتُمْ عَلَى الْمَاءِ، وَلَوْ لَاأَنَّكُمْ تُذْنِبُونَ فَتَسْتَغْفِرُونَ اللهَ، لَخَلَقَ اللهُ خَلْقاً حَتّى يُذْنِبُوا، ثُمَّ يَسْتَغْفِرُوا اللهَ، فَيَغْفِرَ اللهُ لَهُمْ، إِنَّ الْمُؤْمِنَ مُفَتَّنٌ تَوَّابٌ، أَمَا سَمِعْتَ قَوْلَ اللهِ عَزَّ وَجَلَّ: (إِنَّ اللهَ يُحِبُّ التَّوّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ) وَقَالَ: (اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ) ؟ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Muhammad Bin Al Nu’man Al Ahowl, from Sallam Bin Al Mustaneer who said,

‘I was in the presence of Abu Ja’farasws when Humran Bin Ayn came over to himasws and asked him about certain things. So when Humran was thinking of arising, he said to Abu Ja’farasws, ‘I want to inform youasws, may Allahazwj Prolong yourasws remaining for us and our happiness with youasws. We come to youasws, so we do not exit from yourasws presence until our قُلُوبَ (Qalub) melt and our ‘قُلُوبَ’ (Qalub) divert us away from the world and it gets trivialised upon us what is in the hands of the people from these wealth’s. Then we exit from yourasws presence, and we come to be with the people and the business, we love the world (once again)’. He (the narrator) said, ‘So Abu Ja’farasws said: ‘But rather these are the ‘قُلُوبَ’ (Qalub), sometimes (they make it) difficult (for you) and sometimes (they make it) easy’.

Then Abu Ja’farasws said: ‘As for the companions of Muhammadsaww, they said, ‘O Rasool-Allahsaww! We fear the hypocrisy upon us’. So hesaww said: ‘And why are you fearing that?’ They said, ‘Whenever we are in yoursaww presence so yousaww remind us, and make us crave (the Hereafter), and scare us (of Hell) and make us forget the world, and make us to be ascetic, as if we are visualizing the Hereafter, and the Paradise, and the Fire, and (although) we are in yoursaww presence. So when we exit from yoursaww presence and we enter these houses and we smell the children, and we see the dependants and the family members, we are almost transformed from the state which we used to be upon in yoursaww presence, and to the extent as if we are not upon anything. So, do yousaww fear upon us that, that would happen to be hypocrisy?’

So Rasool-Allahsaww said to them: ‘Never! These are the footsteps of the Satanla and hela is making you covet in the world. By Allahazwj! If you were to persist upon the state which you are describing yourselves to be with, the Angels would shake your hands and you would be walking upon the water. And had it not been for you all sinning and then seeking Forgiveness of Allahazwj, Allahazwj would have Created a people until they would be sinning, then seeking Forgiveness of Allahazwj, so Allahazwj would Forgive them. The Momin is a Tried one, repentant. Have you not heard the Words of Allahazwj Mighty and Majestic [2: 222] surely Allah Loves the repentant, and He Loves those who purify themselves. And Heazwj Said [11: 3] And ask Forgiveness from your Lord, then turn repenting to Him’.11

187- بَابُ الْوَسْوَسَةِ وَحَدِيثِ النَّفْسِ‌

Chapter 187 – The (Satanic) insinuations and discussing with the self

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْوَسْوَسَةِ وَإِنْ كَثُرَتْ، فَقَالَ: « لَا شَيْ‌ءَ فِيهَا، تَقُولُ: لَاإِلهَ إِلاَّ اللهُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Muhammad Bin Humran who said,

‘I asked Abu Abdullahasws about the (Satanic) insinuations and if it was frequent. So heasws said: ‘There is nothing in it. You should be saying, ‘ لََ إ لَهَ إِ ه لَ ه اللَّ’’There is no god except for Allahazwj’.12

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّهُ يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ، فَقَالَ: « قُلْ: لَاإِلهَ إِلاَّ اللهُ ». قَالَ جَمِيلٌ: فَكُلَّمَا وَقَعَ فِي قَلْبِي شَيْ‌ءٌ، قُلْتُ: لَاإِلهَ إِلاَّ اللهُ، فَيَذْهَبُ عَنِّي.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘There has occurred in my ‘الْقَلْبُ’ (Qalb), a grievous matter’. So heasws said: ‘Say, ‘لَاإِلهَ إِلاَّ اللهُ’ ‘There is no god except for Allahazwj’.

Jameel (the narrator) said, ‘So every time something occurred in my heart, I would say, ‘لَاإِلهَ إِلاَّ اللهُ’ ‘There is no god except for Allahazwj, and it would go away from me’.13

3. ابْنُ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، هَلَكْتُ، فَقَالَ لَهُ عليه‌السلام: أَتَاكَ الْخَبِيثُ، فَقَالَ لَكَ: مَنْ خَلَقَكَ؟ فَقُلْتَ: اللهُ، فَقَالَ لَكَ: اللهُ مَنْ خَلَقَهُ؟ فَقَالَ: إِي وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَكَانَ كَذَا.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ذَاكَ وَاللهِ مَحْضُ الْإِيمَانِ ».

قَالَ ابْنُ أَبِي عُمَيْرٍ: فَحَدَّثْتُ بِذلِكَ عَبْدَ الرَّحْمنِ بْنَ الْحَجَّاجِ، فَقَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام « أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِنَّمَا عَنى بِقَوْلِهِ هذَا: « وَاللهِ مَحْضُ الْإِيمَانِ » خَوْفَهُ أَنْ يَكُونَ قَدْ هَلَكَ ؛ حَيْثُ عَرَضَ لَهُ ذلِكَ فِي قَلْبِهِ ».

Ibn Abu Umeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! I am destroyed!’ So hesaww said to him: ‘The wicked one (Satanla) came to you and hela said to you, ‘Who Created you?’ So you said, ‘Allahazwj’. So hela said to you, ‘Who Created Himazwj?’’ So he said, ‘Yes, by the Oneazwj Whom Sent yousaww with the Truth, it was such’. So Rasool-Allahsaww said: ‘That, by Allahazwj, is purity of the Emān’.

Ibn Abu Umeyr (the narrator) said, ‘So I narrate with that to Abdul Rahman Bin Al-Hajjaj, and he said, ‘Abu Abdullahasws narrated to me that Rasool-Allahsaww, rather, meant by hissaww words: ‘This, by Allahazwj, is purity of the Emān’, fearing him that he happened to have persihed were that was displayed to him in his heart’.14

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: كَتَبَ رَجُلٌ إِلى أَبِي جَعْفَرٍ عليه‌السلام يَشْكُو إِلَيْهِ لَمَماً يَخْطُرُ عَلى بَالِهِ، فَأَجَابَهُ فِي بَعْضِ كَلَامِهِ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِنْ شَاءَ ثَبَّتَكَ، فَلَا يَجْعَلُ لِإِبْلِيسَ عَلَيْكَ طَرِيقاً، قَدْ شَكَا قَوْمٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم لَمَماً يَعْرِضُ لَهُمْ، لَأَنْ تَهْوِيَ بِهِمُ الرِّيحُ أَوْ يُقَطَّعُوا أَحَبُّ إِلَيْهِمْ مِنْ أَنْ يَتَكَلَّمُوا بِهِ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَتَجِدُونَ ذلِكَ؟ قَالُوا: نَعَمْ، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ ذلِكَ لَصَرِيحُ الْإِيمَانِ، فَإِذَا وَجَدْتُمُوهُ فَقُولُوا: آمَنَّا بِاللهِ وَرَسُولِهِ، وَ لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ».

A number of companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar who said,

‘A man wrote to Abu Ja’farasws complaining to himasws of what tends to come upon his mind. So heasws answered in one of hisasws speeches that: ‘Allahazwj Mighty and Majestic, if Heazwj so Desires to, would Affirm you, so Heazwj would not Make for Ibleesla to have a way upon you.

A group of people had complained to the Prophetsaww of what tended to present to them because it was easier for them if the wind were to sweep them away or a beloved one would be cut off from them, than that they should be speaking about it. So Rasool-Allahsaww said: ‘You are finding that (to be so)?’ They said, ‘Yes’. So hesaww said: ‘By the Oneazwj in Whose Hand is mysaww soul! That is explicit Emān. So whenever you find it to be so, so you should be saying,

‘We believe in Allahazwj and in Hisazwj Rasoolsaww, and there is neither any Might or Strength except with Allahazwj’’’.15

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ، عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ، عَنْ أَبِي الْيَسَعِ دَاوُدَ الْأَبْزَارِيِّ، عَنْ حُمْرَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ رَجُلاً أَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، إِنَّنِي نَافَقْتُ، فَقَالَ: وَاللهِ، مَا نَافَقْتَ، وَلَوْ نَافَقْتَ مَا أَتَيْتَنِي، تُعْلِمُنِي مَا الَّذِي رَابَكَ ؟ أَظُنُّ الْعَدُوَّ الْحَاضِرَ أَتَاكَ، فَقَالَ لَكَ: مَنْ خَلَقَكَ؟ فَقُلْتَ: اللهُ خَلَقَنِي، فَقَالَ لَكَ: مَنْ خَلَقَ اللهَ؟

قَالَ: إِي وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَكَانَ كَذَا.

فَقَالَ: إِنَّ الشَّيْطَانَ أَتَاكُمْ مِنْ قِبَلِ الْأَعْمَالِ، فَلَمْ يَقْوَ عَلَيْكُمْ، فَأَتَاكُمْ مِنْ هذَا الْوَجْهِ لِكَيْ يَسْتَزِلَّكُمْ، فَإِذَا كَانَ كَذلِكَ، فَلْيَذْكُرْ أَحَدُكُمُ اللهَ وَحْدَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Muhammad, from Muhammad Bin Bakr Bin Janah, from Zakariyya Bin Muhammad, from Abu Al Yas’a Dawood Al Abzary, from Humran,

(It has been narrated) from Abu Ja’farasws having said: ‘A man came over to Rasool-Allahsaww and he said, ‘O Rasool-Allahsaww! I have become a hypocrite’. So hesaww said: ‘By Allahazwj you are not so; and had you been so, you would not have come to me to let me know what is that which has caused you to doubt. Isaww think the present enemy (Satanla) came over to you and hela said to you, ‘Who Created you?’ So you said, ‘Allahazwj!’. So hela said to you, ‘Who Created Allahazwj!’’. He said, ‘Yes, by the Oneazwj Who Sent you with the Truth, it was such’.

So hesaww said: ‘The Satanla comes to you from the aspect of the deeds, but is not strong enough upon you, so he comes from this direction perhaps hela would make you waver. Therefore, whenever it was like that, so let one of you mentioned Allahazwj Alone’.16

188- بَابُ الِاعْتِرَافِ بِالذُّنُوبِ وَالنَّدَمِ عَلَيْهَا‌

Chapter 188 – The acknowledgement of the sins and the regret upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيٍّ الْأَحْمَسِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « وَاللهِ، مَا يَنْجُو مِنَ الذَّنْبِ إِلاَّ مَنْ أَقَرَّ بِهِ ».

قَالَ: وَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « كَفى بِالنَّدَمِ تَوْبَةً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ahmasy,

(It has been narrated) from Abu Ja’farasws having said: ‘By Allahazwj! He will not be saved from the sins except the one who acknowledges with it’.

He (the narrator) said, ‘And Abu Ja’farasws said: ‘The regret suffices as a repentance’.17

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا وَاللهِ، مَا أَرَادَ اللهُ تَعَالى مِنَ النَّاسِ إِلاَّ خَصْلَتَيْنِ: أَنْ يُقِرُّوا لَهُ بِالنِّعَمِ، فَيَزِيدَهُمْ، وَبِالذُّنُوبِ، فَيَغْفِرَهَا لَهُمْ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Ja’farasws having said: ‘No, by Allahazwj! Allahazwj does not Want from the people except for two characteristics, that he acknowledges to Himazwj of the Bounties so Heazwj would Increase it for him, and (acknowledge) with the sins, so Heazwj would Forgive these for him’.18

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ، فَيُدْخِلُهُ اللهُ بِهِ الْجَنَّةَ » قُلْتُ: يُدْخِلُهُ اللهُ بِالذَّنْبِ الْجَنَّةَ؟! قَالَ: « نَعَمْ، إِنَّهُ لَيُذْنِبُ، فَلَا يَزَالُ مِنْهُ خَائِفاً مَاقِتاً لِنَفْسِهِ، فَيَرْحَمُهُ اللهُ، فَيُدْخِلُهُ الْجَنَّةَ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from one of his companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The man commits the sin so Allahazwj Enters him into the Paradise due to it’. I said, ‘Allahazwj Enters him into the Paradise due to the sin?’ Heasws said: ‘Yes. He commits a sin, so he does not cease to be fearful from it, disliking his self, so Allahazwj shows Mercy on him and Enters him into the Paradise’.19

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّهُ ـ وَاللهِ ـ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ بِإِصْرَارٍ، وَمَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلاَّ بِإِقْرَارٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muawiya Bin Ammar who said,

‘I heard Abu Abdullahasws saying: ‘By Allahazwj! A servant cannot get out of a sin while being persistence (in it), and a servant cannot get out of a sin except by acknowledgement’ (which is asking for forgiveness).20

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِمْرَانَ بْنِ الْحَجَّاجِ السَّبِيعِيِّ، عَنْ مُحَمَّدِ بْنِ وَلِيدٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ أَذْنَبَ ذَنْباً، فَعَلِمَ أَنَّ اللهَ مُطَّلِعٌ عَلَيْهِ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ، غَفَرَ لَهُ وَإِنْ لَمْ يَسْتَغْفِرْ ».

Al Husayn Bin Muhammad, from Muhammad Bin Imran Bin Al Hajjaj Al Sabi’e, from Muhamad Bin Waleed, from Yunus, Bin Yawoub,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The one who commits a sin, so he knows that Allahazwj has been Notified upon it. If Heazwj so Desires to Heazwj Punishes him, and if Heazwj so Desires to, Heazwj Forgives him. Heazwj would Forgive him and even if he does not seek Forgiveness’. 216. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمنِ بْنِ مُحَمَّدِ بْنِ أَبِي هَاشِمٍ، عَنْ عَنْبَسَةَ الْعَابِدِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ يُحِبُّ الْعَبْدَ أَنْ يَطْلُبَ إِلَيْهِ فِي الْجُرْمِ الْعَظِيمِ، وَيُبْغِضُ الْعَبْدَ أَنْ يَسْتَخِفَّ بِالْجُرْمِ الْيَسِيرِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Anbasa Al Aabid,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Loves the servant that he seeks (Forgiveness) to Himazwj regarding the grievous crime and Heazwj Hates the servant if he takes lightly with the small crime’.22

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: إِنَّ النَّدَمَ عَلَى الشَّرِّ يَدْعُو إِلى تَرْكِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ismail Bin Sahl, from hammad, from Rabi’e,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘ The regret upon the evil (deed) leads one to stay away from it. ‘.23

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الدَّقَّاقِ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ عُمَرَ، عَنْ زَيْدٍ الْقَتَّاتِ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا مِنْ عَبْدٍ أَذْنَبَ ذَنْباً، فَنَدِمَ عَلَيْهِ، إِلاَّ غَفَرَ اللهُ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَ ؛ وَمَا مِنْ عَبْدٍ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً، فَعَرَفَ أَنَّهَا مِنْ عِنْدِ اللهِ، إِلاَّ غَفَرَ اللهُ لَهُ قَبْلَ أَنْ يَحْمَدَهُ ».

Muhammad Bin Yahya, from Ali Bin Al Husayn Al Daqqaq, from Abdullah Bin Muhammad, from Abdullah Bin Muhammad, from Ahmad Bin Umar, from Zayd Al Qattab, from Aban Bin Taghlub who said,

‘I heard Abu Abdullahasws saying: ‘There is none from a servant who commits a sin and he regrets over it, except that Allahazwj Forgives it for him even before he seeks Forgiveness; and there is none from a servant upon whom Allahazwj has Favoured upon with a Bounty, so he recognises that it is from the Presence of Allahazwj, except that Allahazwj Forgives (his sins) for him before he even Praises Himazwj’.24

189- بَابُ سَتْرِ الذُّنُوبِ‌

Chapter 189 – Veiling the sins

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْعَبَّاسِ مَوْلَى الرِّضَا عليه‌السلام، قَالَ: سَمِعْتُهُ عليه‌السلام يَقُولُ: « الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً، وَالْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ، وَالْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali,

(It has been narrated) from Al-Abbas, a slave of Al-Rezaasws who said, ‘I heard himasws saying: ‘The veiling (hiding) of the good deed equates to seventy good deeds, and the broadcaster of the evil deeds is forsaken (condemned), and he would be Forgiven who hides his evil deeds (sins)’.25

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ صَنْدَلٍ، عَنْ يَاسِرٍ، عَنِ الْيَسَعِ بْنِ حَمْزَةَ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ‌ حَسَنَةً، وَالْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ، وَالْمُسْتَتِرُ بِهَا مَغْفُورٌ لَهُ ».

Muhammad Bin yahya, from Muhammad Bin Sandal, from Yasser, from Al Yas’a Bin Hamza,

(It has been narrated) from Al-Rezaasws having said: ‘Rasool-Allahsaww said: ‘The veiling of the good deeds equates to seventy good deeds, and the broadcaster of the evil deeds is rebuked, and he would be Forgiven who hides (his sins)’.26

190- بَابُ مَنْ يَهُمُّ بِالْحَسَنَةِ أَوِ السَّيِّئَةِ‌

Chapter 190 – The one who intends performing the good deed or the evil deed

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ جَعَلَ لآِدَمَ فِي ذُرِّيَّتِهِ: مَنْ هَمَّ بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةٌ ؛ وَمَنْ هَمَّ بِحَسَنَةٍ وَعَمِلَهَا، كُتِبَتْ لَهُ عَشْراً ؛ وَمَنْ هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ عَلَيْهِ ؛ وَمَنْ هَمَّ بِهَا وَ عَمِلَهَا، كُتِبَتْ عَلَيْهِ سَيِّئَةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Allahazwj Blessed and High Made it to be for Adamas in hisas offspring: ‘The one who intends a good deed and is unable to do it, one good deed would be Written for him; and the one who intends a good deed and does it, ten (good deeds) would be Written for him; and the one who intends an evil deed but does not do it, no evil deed would be Written against him; and the one who intends it and does it, one evil deed would be Written against him’.27

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَيَهُمُّ بِالْحَسَنَةِ وَلَا يَعْمَلُ بِهَا، فَتُكْتَبُ لَهُ حَسَنَةٌ، وَإِنْ هُوَ عَمِلَهَا، كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ ؛ وَإِنَّ الْمُؤْمِنَ لَيَهُمُّ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا، فَلَا يَعْمَلُهَا، فَلَا تُكْتَبُ عَلَيْهِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from usman Bin isa, from Sama’at Bin Mihran, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin intends the good deed and does not do it, so one good deed is Written for him; and if he were to do it, ten good deeds would be Written for him; but if the Momin intends the evil deed that he would be doing it, but he does not do it, so it would not be Written against him’.28

3. عَنْهُ، عَنْ عَلِيِّ بْنِ حَفْصٍ الْعَوْسِيِّ، عَنْ عَلِيِّ بْنِ السَّائِحِ، عَنْ عَبْدِ اللهِ بْنِ مُوسَى بْنِ جَعْفَرٍ: عَنْ أَبِيهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَلَكَيْنِ: هَلْ يَعْلَمَانِ بِالذَّنْبِ إِذَا أَرَادَ الْعَبْدُ أَنْ يَفْعَلَهُ، أَوِ الْحَسَنَةِ؟

فَقَالَ: « رِيحُ الْكَنِيفِ وَرِيحُ الطِّيبِ سَوَاءٌ؟ » قُلْتُ: لَا، قَالَ: « إِنَّ الْعَبْدَ إِذَا هَمَّ بِالْحَسَنَةِ، خَرَجَ نَفَسُهُ طَيِّبَ الرِّيحِ، فَقَالَ صَاحِبُ الْيَمِينِ لِصَاحِبِ الشِّمَالِ: قِفْ، فَإِنَّهُ‌ قَدْ هَمَّ بِالْحَسَنَةِ ؛ فَإِذَا فَعَلَهَا كَانَ لِسَانُهُ قَلَمَهُ، وَرِيقُهُ مِدَادَهُ، فَأَثْبَتَهَا لَهُ ؛ وَإِذَا هَمَّ بِالسَّيِّئَةِ، خَرَجَ نَفَسُهُ مُنْتِنَ الرِّيحِ، فَيَقُولُ صَاحِبُ الشِّمَالِ لِصَاحِبِ الْيَمِينِ: قِفْ، فَإِنَّهُ قَدْ هَمَّ بِالسَّيِّئَةِ ؛ فَإِذَا هُوَ فَعَلَهَا، كَانَ لِسَانُهُ قَلَمَهُ، وَرِيقُهُ مِدَادَهُ، وَأَثْبَتَهَا عَلَيْهِ ».

From him, from Ali Bin Hafs Al Aws, from Ali Bin Al Sai’h,

(It has been narrated) from Abdullah son of Musa Bin Ja’farasws, said, ‘I asked himasws about the two (Recording) Angels, ‘Do they know of the sin when the servants intends to do it, or the good deed?’ So heasws said: ‘Is the latrine smell and the perfume smell the same?’ I said, ‘No’. The servant, whenever he intends the good deed, his self-exudes the aromatic smell. So the companion of the right says to the companion of the left: ‘Arise, for he has intended the good deed’. So when he does it, his tongue would be his pen and his perspiration would be his ink, and it would be affirmed for him.

And whenever he intends the evil deed, his self would exude the rotten smell, so the companion of the left would be saying to the companion of the right: ‘Pause, for he has intended the evil deed’. So when he does it, his tongue would be his pen, and his perspiration would be his ink, and it would be affirmed for him’.29

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ فُضَيْلِ بْنِ عُثْمَانَ الْمُرَادِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَرْبَعٌ مَنْ كُنَّ فِيهِ لَمْ يَهْلِكْ عَلَى اللهِ بَعْدَهُنَّ إِلاَّ هَالِكٌ: يَهُمُّ الْعَبْدُ بِالْحَسَنَةِ أَنْ يَعْمَلَهَا، فَإِنْ هُوَ لَمْ يَعْمَلْهَا، كَتَبَ اللهُ لَهُ حَسَنَةً بِحُسْنِ نِيَّتِهِ ؛ وَإِنْ هُوَ عَمِلَهَا، كَتَبَ اللهُ لَهُ عَشْراً. وَيَهُمُّ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا، فَإِنْ لَمْ يَعْمَلْهَا، لَمْ يُكْتَبْ عَلَيْهِ شَيْ‌ءٌ ؛ وَإِنْ هُوَ عَمِلَهَا، أُجِّلَ سَبْعَ سَاعَاتٍ، وَقَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السَّيِّئَاتِ ـ وَهُوَ صَاحِبُ الشِّمَالِ ـ: لَا تَعْجَلْ، عَسى أَنْ يُتْبِعَهَا بِحَسَنَةٍ تَمْحُوهَا ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (إِنَّ الْحَسَناتِ يُذْهِبْنَ السَّيِّئاتِ) أَوِ الِاسْتِغْفَارِ ؛ فَإِنْ هُوَ قَالَ: أَسْتَغْفِرُ اللهَ الَّذِي لَاإِلهَ إِلاَّ هُوَ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، الْعَزِيزَ الْحَكِيمَ، الْغَفُورَ الرَّحِيمَ، ذَا الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ، لَمْ يُكْتَبْ عَلَيْهِ شَيْ‌ءٌ ؛ وَإِنْ مَضَتْ سَبْعُ سَاعَاتٍ وَلَمْ يُتْبِعْهَا بِحَسَنَةٍ وَاسْتِغْفَارٍ، قَالَ‌ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السَّيِّئَاتِ: اكْتُبْ عَلَى الشَّقِيِّ الْمَحْرُومِ ».

Muhammad Bin Yahya, from Ahmada Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fazeyl Bin Usman al Murady who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘Four (characteristics), the one who has these in him, his destruction would not be upon Allahazwj after these, except if he destroys himself. The servant intends to do the good deed, but if he does not do it, Allahazwj Writes a good deed for him for his good intention, and if he does do it, Allahazwj would write ten (good deeds) for him.

And he intends to do the evil deed, but if he does not do it, nothing is Written against him, and if he does it, there is a postponement of seven hours, and the companion of the good deeds says to the companion of the evils deeds, and he is the companion on the left, ‘Do not be hasty, perhaps he would follow it up with a good deed to delete it, for Allahazwj Mighty and Majestic is Saying [11: 114] surely good deeds take away evil deeds, or he would seek Forgiveness.

So if he were to say, ‘I seek Forgiveness of Allahazwj Who, there is no god except for himazwj, the Knower of the unseen and the seen, the Mighty, the Wise, the Forgiving, the Merciful, One with Majesty and the Benevolence, and I repent to Himazwj’, nothing would be Written against him; and if seven hours have passed and he has not followed it up with a good deed and the seeking of Forgiveness, the companion of the good deeds says to the companion of the evil deeds: ‘Write against the wretch, the deprived one’.30

191- بَابُ التَّوْبَةِ‌

Chapter 191 – The Repentance

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً أَحَبَّهُ اللهُ، فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ ».

فَقُلْتُ: وَكَيْفَ يَسْتُرُ عَلَيْهِ؟

قَالَ: « يُنْسِي مَلَكَيْهِ مَا كَتَبَا عَلَيْهِ مِنَ الذُّنُوبِ، وَيُوحِي إِلى جَوَارِحِهِ: اكْتُمِي عَلَيْهِ ذُنُوبَهُ، وَيُوحِي إِلى بِقَاعِ الْأَرْضِ: اكْتُمِي مَا كَانَ يَعْمَلُ عَلَيْكِ مِنَ الذُّنُوبِ، فَيَلْقَى اللهَ حِينَ يَلْقَاهُ وَلَيْسَ شَيْ‌ءٌ يَشْهَدُ عَلَيْهِ بِشَيْ‌ءٍ مِنَ الذُّنُوبِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullahasws saying: ‘When the servant repents sincerely, Allahazwj Loves him, so Heazwj Veils upon him in the world and the Hereafter’. So I said, ‘And how does Heazwj Veil upon him?’ Heasws said: ‘Heazwj Causes Hisazwj Angels to forget what they had written against him from the sins, and Heazwj Reveals unto his body parts: “Conceal his sins upon him”, and Heazwj Reveals unto the spot of the earth: “Conceal what was committed upon you from the sin”. Thus, he would meet Allahazwj when he does Meet Himazwj, and there would be nothing to testify against him with anything from the sins’.31

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَمَنْ جاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهى فَلَهُ ما سَلَفَ) قَالَ: « الْمَوْعِظَةُ: التَّوْبَةُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws) regarding the Words of Allahazwj Mighty and Majestic [2: 275] So to whomsoever then the Advice has come from his Lord, then he desists, he shall have what has already passed. Heasws said: ‘The advice is the repentance’.32

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (يا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللهِ تَوْبَةً نَصُوحاً) قَالَ: « يَتُوبُ الْعَبْدُ مِنَ الذَّنْبِ، ثُمَّ لَايَعُودُ فِيهِ ».

قَالَ مُحَمَّدُ بْنُ الْفُضَيْلِ: سَأَلْتُ عَنْهَا أَبَا الْحَسَنِ عليه‌السلام، فَقَالَ: « يَتُوبُ مِنَ الذَّنْبِ، ثُمَّ لَا يَعُودُ فِيهِ، وَأَحَبُّ الْعِبَادِ إِلَى اللهِ تَعَالَى الْمُفَتَّنُونَ التَّوَّابُونَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [66: 8] O you who believe! Turn to Allah with a sincere repentance. Heasws said: ‘The servant repents from the sin then he does not repeat it’.

Muhammad Bin Al-Fuzayl said, ‘I asked Abu Al-Hassanasws about it, so heasws said: ‘He repents from the sin, then he does not repeat it, and the most Beloved of servants to Allahazwj the Exalted are the Tried ones, the repentant’.33

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: (يا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللهِ تَوْبَةً نَصُوحاً)؟ قَالَ: « هُوَ الذَّنْبُ الَّذِي لَايَعُودُ فِيهِ أَبَداً ».

قُلْتُ: وَأَيُّنَا لَمْ يَعُدْ؟

فَقَالَ: « يَا أَبَا مُحَمَّدٍ، إِنَّ اللهَ يُحِبُّ مِنْ عِبَادِهِ الْمُفَتَّنَ التَّوَّابَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘(What about) [66: 8] O you who believe! Turn to Allah with a sincere repentance?’ Heasws said: ‘It is the sin which is not repeated, ever!’ I said, ‘Which of us do not repeat?’ So heasws said: ‘O Abu Muhammad! Allahazwj Loves from Hisazwj servant, the Tried one, the repentant’.34

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَعْطَى التَّائِبِينَ ثَلَاثَ خِصَالٍ لَوْ أَعْطى خَصْلَةً مِنْهَا جَمِيعَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ لَنَجَوْا بِهَا: قَوْلُهُ عَزَّ وَجَلَّ: (إِنَّ اللهَ يُحِبُّ التَّوّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ) فَمَنْ أَحَبَّهُ اللهُ لَمْ يُعَذِّبْهُ. وَقَوْلُهُ: (الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ) (وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنا وَسِعْتَ كُلَّ شَيْ‌ءٍ رَحْمَةً وَعِلْماً فَاغْفِرْ لِلَّذِينَ تابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذابَ الْجَحِيمِ رَبَّنا وَأَدْخِلْهُمْ جَنّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبائِهِمْ وَأَزْواجِهِمْ وَذُرِّيّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَقِهِمُ السَّيِّئاتِ وَمَنْ تَقِ السَّيِّئاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ). وَقَوْلُهُ عَزَّ وَجَلَّ: (وَالَّذِينَ لا يَدْعُونَ مَعَ اللهِ إِلهاً آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلاّ بِالْحَقِّ وَلا يَزْنُونَ وَمَنْ يَفْعَلْ ذلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَةِ وَيَخْلُدْ فِيهِ مُهاناً إِلاّ مَنْ تابَ وَآمَنَ وَعَمِلَ عَمَلاً صالِحاً فَأُوْلئِكَ يُبَدِّلُ اللهُ سَيِّئاتِهِمْ حَسَناتٍ وَكانَ اللهُ غَفُوراً رَحِيماً) ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, raising it, said,

‘Allahazwj Mighty and Majestic Gave three characteristics to the repenting ones. Had Heazwj Given one characteristic from it to the inhabitants of the skies and the earth, they would have attained salvation by it. The Words of the Mighty and Majestic [2: 222] surely Allah Loves the repentant, and He Loves those who purify themselves. So the one whom Allahazwj Loves, would not Punish him.

And Hisazwj Words [40: 7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe: Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire: [40: 8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise. [40: 9] And Save them from evil deeds, and whom You are Saving from evil deeds on this Day, indeed You hast Mercy on him, and that is the mighty achievement.

[25: 68] And they who do not call upon another god with Allah and do not slay the soul, which Allah has Forbidden except with the right, nor are they adulterous, and the one who does that would be in sin [25: 69] The Punishment shall be doubled to him on the Day of Resurrection, and he shall abide therein eternally in disgrace [25: 70] Except for the one who repents and believes and does righteous deeds; so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful’.35

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَا مُحَمَّدَ بْنَ مُسْلِمٍ، ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ ؛ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَالْمَغْفِرَةِ ؛ أَمَا وَاللهِ، إِنَّهَا لَيْسَتْ إِلاَّ لِأَهْلِ الْإِيمَانِ ».

قُلْتُ: فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَالِاسْتِغْفَارِ مِنَ الذُّنُوبِ، وَعَادَ فِي التَّوْبَةِ ؟

فَقَالَ: « يَا مُحَمَّدَ بْنَ مُسْلِمٍ، أَتَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدَمُ عَلى ذَنْبِهِ وَيَسْتَغْفِرُ مِنْهُ وَيَتُوبُ، ثُمَّ لَايَقْبَلُ اللهُ تَوْبَتَهُ؟! ».

قُلْتُ: فَإِنَّهُ فَعَلَ ذلِكَ مِرَاراً، يُذْنِبُ ثُمَّ يَتُوبُ وَيَسْتَغْفِرُ ؟

فَقَالَ: « كُلَّمَا عَادَ الْمُؤْمِنُ بِالِاسْتِغْفَارِ وَالتَّوْبَةِ، عَادَ اللهُ عَلَيْهِ بِالْمَغْفِرَةِ، وَإِنَّ اللهَ غَفُورٌ رَحِيمٌ، يَقْبَلُ التَّوْبَةَ، وَيَعْفُو عَنِ السَّيِّئَاتِ ؛ فَإِيَّاكَ أَنْ تُقَنِّطَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللهِ ».

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Mahboub, Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘O Muhammad Bin Muslim! The sins of the Momin when he repents from these, are Forgiven for him, so let the Momin do (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allahazwj! It is not for anyone except for the people of Emān’.

I said, ‘Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?’ So heasws said: ‘O Muhammad Bin Muslim! Do you see that Momin servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allahazwj does not Accept his repentance?’

I said, ‘Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allahazwj?’ So heasws said: ‘Every time the Momin repeats with the seeking of the Forgiveness and the repentance, Allahazwj Repeats upon him with the Forgiveness, and that Allahazwj is Most-Forgiving, the Merciful. Heazwj Accepts the repentance and Forgives the evil deeds. So the Momineen should beware from despairing from the Mercy of Allahazwj’.36

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِذا مَسَّهُمْ طائِفٌ مِنَ الشَّيْطانِ تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ)

قَالَ: « هُوَ الْعَبْدُ يَهُمُّ بِالذَّنْبِ، ثُمَّ‌ يَتَذَكَّرُ فَيُمْسِكُ، فَذلِكَ قَوْلُهُ: (تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ) ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [7: 201] Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see. Heasws said: ‘He is the servant intending the sin, then he is mindful, then he withholds, so these are Hisazwj Words they become mindful, then they see’.37

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ اللهَ تَعَالى أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ وَزَادَهُ فِي لَيْلَةٍ ظَلْمَاءَ، فَوَجَدَهَا ؛ فَاللهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ ذلِكَ الرَّجُلِ بِرَاحِلَتِهِ حِينَ وَجَدَهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Abu Ubeyda Al Haza’a who said,

‘I heard Abu Ja’farasws saying: ‘Allahazwj the Exalted is more Intensely Happier with the repentance of Hisazwj servant than a man would be whose ride and his provision has strayed during a dark night, and he finds it. Allahazwj is more intensely Happy with the repentance of Hisazwj servant than that man would be when he finds his ride’.38

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ، عَنْ أَبِي جَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ اللهَ يُحِبُّ الْعَبْدَ الْمُفَتَّنَ التَّوَّابَ، وَمَنْ‌ لَا يَكُونُ ذلِكَ مِنْهُ كَانَ أَفْضَلَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abdullah Bin Usman, from Abu Jameela who said,

‘Abu Abdullahasws said: ‘Allahazwj Loves the Tried servant, the repentant; and the one from whom that does not happen, would be superior’.39

10. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ يُوسُفَ أَبِي يَعْقُوبَ بَيَّاعِ الْأَرُزِّ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَاذَنْبَ لَهُ، وَالْمُقِيمُ عَلَى الذَّنْبِ وَهُوَ مُسْتَغْفِرٌ مِنْهُ كَالْمُسْتَهْزِىِ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Nu’man, from Muhammad Bin Sinan, from Yusuf Bin Abu Yaqoub Baya’a Al Aruz, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘The repentant from the sins is like the one who has not sins to him, and the one established upon the sins while he has been Forgiven from it is like the mocking one’.40

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَوْحى إِلى دَاوُدَ عليه‌السلام: أَنِ ائْتِ عَبْدِي دَانِيَالَ، فَقُلْ لَهُ: إِنَّكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ، وَعَصَيْتَنِي فَغَفَرْتُ لَكَ، وَعَصَيْتَنِي فَغَفَرْتُ‌ لَكَ، فَإِنْ أَنْتَ عَصَيْتَنِيَ الرَّابِعَةَ لَمْ أَغْفِرْ لَكَ.

فَأَتَاهُ دَاوُدُ عليه‌السلام، فَقَالَ: يَا دَانِيَالُ، إِنَّنِي رَسُولُ اللهِ إِلَيْكَ وَهُوَ يَقُولُ لَكَ إِنَّكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ، وَعَصَيْتَنِي فَغَفَرْتُ لَكَ، وَعَصَيْتَنِي فَغَفَرْتُ لَكَ، فَإِنْ أَنْتَ عَصَيْتَنِيَ الرَّابِعَةَ لَمْ أَغْفِرْ لَكَ.

فَقَالَ لَهُ دَانِيَالُ: قَدْ أَبْلَغْتَ يَا نَبِيَّ اللهِ، فَلَمَّا كَانَ فِي السَّحَرِ قَامَ دَانِيَالُ، فَنَاجى رَبَّهُ، فَقَالَ: يَا رَبِّ، إِنَّ دَاوُدَ نَبِيَّكَ أَخْبَرَنِي عَنْكَ أَنَّنِي قَدْ عَصَيْتُكَ فَغَفَرْتَ لِي، وَعَصَيْتُكَ فَغَفَرْتَ لِي، وَعَصَيْتُكَ فَغَفَرْتَ لِي، وَأَخْبَرَنِي عَنْكَ أَنِّي إِنْ عَصَيْتُكَ الرَّابِعَةَ لَمْ تَغْفِرْ لِي، فَوَعِزَّتِكَ لَئِنْ لَمْ تَعْصِمْنِي لَأَعْصِيَنَّكَ، ثُمَّ لَأَعْصِيَنَّكَ، ثُمَّ لَأَعْصِيَنَّكَ ».

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Revealed unto Dawood: “Go to Myazwj servant Daniel and say to him, “You disobeyed Meazwj and Iazwj Forgave you, so you disobeyed Meazwj and Iazwj Forgave you, so you disobeyed Meazwj and Iazwj Forgave you. But if you were to disobey Meazwj fourthly, Iazwj will not Forgive you”.

So Dawoodas went over and said: ‘O Daniel! Ias am a Rasoolas of Allahazwj to you and Heazwj is Saying to you”You disobeyed Meazwj and Iazwj Forgave you, so you disobeyed Meazwj and Iazwj Forgave you, so you disobeyed Meazwj and Iazwj Forgave you. But if you were to disobey Meazwj fourthly, Iazwj will not Forgive you”. So Daniel said to himas, ‘Youas have delivered (the Message), O Prophetas of Allahazwj!’.

So when it was the next morning, Daniel stood and whispered to his Lordazwj and he said, ‘O Lordazwj! Dawoodas, Yourazwj Prophetsaww informed me that I disobeyed Youazwj so Youazwj Forgave me, and I disobeyed Youazwj, so Youazwj Forgave me, and I disobeyed Youazwj, so Youazwj Forgave me, and heas informed me from Youazwj that if I were to disobey Youazwj for the fourth time, Youazwj will not be Forgiving me. So,

by Yourazwj Might, if Youazwj will not Defend me, I will (end up) disobeying Youazwj, then I will (end up) disobeying Youazwj, and I (end up) will disobeying Youazwj’’.41

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً، أَحَبَّهُ اللهُ، فَسَتَرَ عَلَيْهِ ». فَقُلْتُ: وَكَيْفَ يَسْتُرُ عَلَيْهِ؟

قَالَ: « يُنْسِي مَلَكَيْهِ مَا كَانَا يَكْتُبَانِ عَلَيْهِ، وَيُوحِي اللهُ إِلى جَوَارِحِهِ وَإِلى بِقَاعِ الْأَرْضِ: أَنِ اكْتُمِي عَلَيْهِ ذُنُوبَهُ، فَيَلْقَى اللهَ ـ عَزَّ وَجَلَّ ـ حِينَ يَلْقَاهُ وَلَيْسَ شَيْ‌ءٌ يَشْهَدُ عَلَيْهِ بِشَيْ‌ءٍ مِنَ الذُّنُوبِ ».

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim, from his grandfather Al Hassan Bin Rashid, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullahasws saying: ‘When the servant repents with a sincere repentance, Allahazwj Loves him, so Heazwj Veils upon him’. So I said, ‘And how does Heazwj Veil upon him?’ Heasws said: ‘Heazwj Causes Hisazwj Angels who used to Record upon him to forget, and Heazwj Reveals unto his body parts and unto the spot of the earth that they conceal his sins upon him. Thus, he would meet Allahazwj Mighty and Majestic when he does Meet him, and there would be nothing to testify against him for anything from the sins’.42

13. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ إِذَا تَابَ، كَمَا يَفْرَحُ أَحَدُكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj is as Happy with the repentance of his Momin servant when he repents, just as one of you is happy with his lost property when he finds it’.43

192- بَابُ الِاسْتِغْفَارِ مِنَ الذَّنْبِ

Chapter 192 – The seeking of Forgiveness from the sins

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ، عَنْ زُرَارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْباً أُجِّلَ مِنْ غُدْوَةٍ إِلَى اللَّيْلِ، فَإِنِ اسْتَغْفَرَ اللهَ لَمْ يُكْتَبْ عَلَيْهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Zurara who said,

‘I heard Abu Abdullahasws saying: ‘The servant, when he sins, is given respite from the morning till the night. So if he seeks Forgiveness of Allahazwj, it would not be Written against him’.44

2. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ ؛ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ عَمِلَ سَيِّئَةً أُجِّلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ، فَإِنْ قَالَ: أَسْتَغْفِرُ اللهَ الَّذِي لَاإِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ ـ ثَلَاثَ مَرَّاتٍ ـ لَمْ تُكْتَبْ عَلَيْهِ ».

From him, from his father, from Ibn Abu Umeyr, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who does an evil deed would be respited regarding it for seven hours from the day. So if he were to say, ‘أَسْتَغْفِرُ ه اللََّ الهذِف لََ إِلَهَ إِ ه لَ هُوَ الْحَيُّ الْقَيُّومُ’’I seek Forgiveness of Allahazwj, Who, there is no god except for Himazwj, the Living, the Eternal’, three times, it would not be Written against him’.45

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، وَمُحَمَّدُ بْنُ يَحْيى جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْعَبْدُ الْمُؤْمِنُ إِذَا أَذْنَبَ ذَنْباً أَجَّلَهُ اللهُ سَبْعَ سَاعَاتٍ، فَإِنِ اسْتَغْفَرَ اللهَ لَمْ يُكْتَبْ عَلَيْهِ شَيْ‌ءٌ ؛ وَإِنْ مَضَتِ السَّاعَاتُ وَلَمْ يَسْتَغْفِرْ، كُتِبَتْ عَلَيْهِ سَيِّئَةٌ، وَإِنَّ الْمُؤْمِنَ لَيَذْكُرُ ذَنْبَهُ بَعْدَ عِشْرِينَ سَنَةً حَتّى يَسْتَغْفِرَ رَبَّهُ، فَيَغْفِرَ لَهُ، وَإِنَّ الْكَافِرَ لَيَنْسَاهُ مِنْ سَاعَتِهِ ».

Ali Bin Ibrahim, from his father and Abu Ali Al Ashary and Muhammad Bin Yahya, altogether from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Fazal Bin Ayoub, from Abdul Samad Bin Bashir,

(It has been narrated) from Abu Abdullahasws having said: ‘A Momin servant, when he commits a sin, Allahazwj would Respite him for seven hours. So if he were to seek Forgiveness of Allahazwj, nothing would be Written against him; and if the seven hours pass by and he does not seek Forgiveness, one evil deed would be Written against him; and if the Momin remembers his sin after twenty year and he seeks Forgiveness of his Lordazwj, so Heazwj would Forgive him; but the Kafir (unbeliever) would forget it from its time’.46

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَتُوبُ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً ».

فَقُلْتُ: أَكَانَ يَقُولُ: أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ؟

قَالَ: « لَا، وَلكِنْ كَانَ يَقُولُ: أَتُوبُ إِلَى اللهِ ».

قُلْتُ: إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَتُوبُ وَلَايَعُودُ، وَنَحْنُ نَتُوبُ وَنَعُودُ.

فَقَالَ: « اللهُ الْمُسْتَعَانُ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww used to turn to Allahazwj Mighty and Majestic seventy times during every day’. So I said, ‘Was hesaww saying: ‘Isaww seek Forgiveness of Allahazwj and Isaww turn to Himazwj’?’ Heasws said: ‘But hesaww was saying, ‘Isaww turn to Allahazwj’. I said, ‘Rasool-Allahsaww was turning and hesawwwas not repeating, and we are repenting and we are repeating’. So heasws said: ‘Allahazwj is the Aider’.47

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ عَمِلَ سَيِّئَةً أُجِّلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ، فَإِنْ قَالَ: أَسْتَغْفِرُ اللهَ الَّذِي لَاإِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ـ ثَلَاثَ مَرَّاتٍ ـ لَمْ تُكْتَبْ عَلَيْهِ ».

Muhammad Bin Yahya, from Ahmad in Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who does an evil deed is respited regarding it for seven hours from the day. So if he were to say, ‘أَسْتَغْفِرُ اللهَ الَّذِي لَاإِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ’ ‘I seek Forgiveness of Allahazwj Who, there is no god except for Himazwj, the Living, the Eternal, and I repent to Himazwj’, three times, it would not be Written against him’.48

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ بَيَّاعِ الْأَكْسِيَةِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَيُذْنِبُ الذَّنْبَ، فَيَذْكُرُ بَعْدَ عِشْرِينَ سَنَةً، فَيَسْتَغْفِرُ اللهَ مِنْهُ، فَيَغْفِرُ لَهُ، وَإِنَّمَا يُذَكِّرُهُ لِيَغْفِرَ لَهُ، وَإِنَّ الْكَافِرَ لَيُذْنِبُ الذَّنْبَ، فَيَنْسَاهُ مِنْ سَاعَتِهِ ».

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba Baya’a Al Aksiya,

(It has been narrated) from Abu Abdullahasws having said: ‘A Momin commits the sin, then he remembers after twenty years, so he seeks Forgiveness of Allahazwj from it, and Heazwj Forgives him, and rather Heazwj Reminds him in order to Forgive him for it; and that the Kafir (unbeliever) commits the sin, so he forgets it from its time (of committing it)’.49

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مُؤْمِنٍ يُقَارِفُ فِي يَوْمِهِ وَلَيْلَتِهِ أَرْبَعِينَ كَبِيرَةً، فَيَقُولُ ـ وَهُوَ نَادِمٌ ـ: “أَسْتَغْفِرُ اللهَ الَّذِي لَاإِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ، بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، ذُو الْجَلَالِ وَالْإِكْرَامِ، وَأَسْأَلُهُ أَنْ يُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ يَتُوبَ عَلَيَّ” إِلاَّ غَفَرَهَا اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ، وَلَاخَيْرَ فِيمَنْ يُقَارِفُ فِي يَوْمٍ أَكْثَرَ مِنْ أَرْبَعِينَ كَبِيرَةً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from hisham Bin Salim, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a Momin who commits forty major sins during his day and his night, so he is saying while he is regretful,

‘I seek Forgiveness of Allahazwj Who, there is no god except for Himazwj, the Living, the Eternal, Initiator of the skies and the earth, One with the Majesty and the Benevolence, and I ask Himazwj that Heazwj Sends Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Heazwj should Turned to me (with Mercy)’,

Except that Allahazwj Mighty and Majestic would Forgive these for him; and there is no good in the one who commits during a day more than forty major sins’.50

8. عَنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ، قَالُوا: قَالَ: « لِكُلِّ شَيْ‌ءٍ دَوَاءٌ، وَدَوَاءُ الذُّنُوبِ الِاسْتِغْفَارُ ».

From him, from a number of our companions, raising it, saying,

‘Heasws said: ‘For everything there is a cure, and a cure for the sins is the seeking of Forgiveness’.51

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيى جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ حَفْصٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا مِنْ مُؤْمِنٍ يُذْنِبُ ذَنْباً إِلاَّ أَجَّلَهُ اللهُ ـ عَزَّ وَجَلَّ ـ سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ ؛ فَإِنْ هُوَ تَابَ لَمْ يُكْتَبْ عَلَيْهِ شَيْ‌ءٌ، وَإِنْ هُوَ لَمْ يَفْعَلْ كَتَبَ اللهُ عَلَيْهِ سَيِّئَةً ».

فَأَتَاهُ عَبَّادٌ الْبَصْرِيُّ، فَقَالَ لَهُ: بَلَغَنَا أَنَّكَ قُلْتَ: مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْباً إِلاَّ أَجَّلَهُ اللهُ ـ عَزَّ وَجَلَّ ـ سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ؟

فَقَالَ: « لَيْسَ هكَذَا قُلْتُ، وَلكِنِّي قُلْتُ: مَا مِنْ مُؤْمِنٍ، وَكَذلِكَ كَانَ قَوْلِي ».

Abu Ali Al Ashary and Muhammad Bin Yahya, altogether from Al Husayn Bin Is’haq and Ali Bin Ibrahim, from his father, altogether from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Hafs who said,

‘I heard Abu Abdullahasws saying: ‘There is none from a Momin who commits a sin except that Allahazwj Mighty and Majestic Respites him for seven hours from the day. So if he repents, nothing is Written against him, and if he does not (repent), Allahazwj would Write one evil deed against him’.

So Abbad Al-Basry came over and said to himasws, ‘It has reached us that youasws said: ‘There is none from a servant who commits a sin except Allahazwj Mighty and Majestic Respites him for seven hours from the day’. So heasws said: ‘Iasws did not say it like this. But, Iasws said: ‘There is none from a Momin’, and that was how myasws words were’.52

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ قَالَ: “أَسْتَغْفِرُ اللهَ” مِائَةَ مَرَّةٍ فِي كُلِّ يَوْمٍ، غَفَرَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ سَبْعَمِائَةِ ذَنْبٍ، وَلَاخَيْرَ فِي عَبْدٍ يُذْنِبُ فِي كُلِّ يَوْمٍ سَبْعَمِائَةِ ذَنْبٍ ».

Mhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

‘Abu Abdullahasws said: ‘The one who says, ‘I seek Forgiveness of Allahazwj’, one hundred times during every day, Allahazwj Mighty and Majestic would Forgive seven hundred sins for him, and there is no good in a servant who sins during every day, seven hundred times’.53

193- بَابٌ فِيمَا أَعْطَى اللهُ ـ عَزَّ وَجَلَّ ـ آدَمَ عليه‌السلام وَقْتَ التَّوْبَةِ‌

Chapter 193 – Regarding what Allahazwj Mighty and Majestic Gave Adamas time for repentance

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ أَوْ عَنْ أَبِي جَعْفَرٍ عليهما‌السلام، قَالَ: « إِنَّ آدَمَ عليه‌السلام قَالَ: يَا رَبِّ، سَلَّطْتَ عَلَيَّ الشَّيْطَانَ، وَأَجْرَيْتَهُ مِنِّي مَجْرَى الدَّمِ، فَاجْعَلْ لِي شَيْئاً، فَقَالَ: يَا آدَمُ، جَعَلْتُ لَكَ أَنَّ مَنْ هَمَّ مِنْ ذُرِّيَّتِكَ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ، فَإِنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ ؛ وَمَنْ هَمَّ مِنْهُمْ بِحَسَنَةٍ، فَإِنْ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ، فَإِنْ هُوَ عَمِلَهَا كُتِبَتْ لَهُ عَشْراً ؛ قَالَ: يَا رَبِّ، زِدْنِي، قَالَ: جَعَلْتُ لَكَ أَنَّ مَنْ عَمِلَ مِنْهُمْ سَيِّئَةً، ثُمَّ اسْتَغْفَرَ لَهُ غَفَرْتُ لَهُ ؛ قَالَ: يَا رَبِّ، زِدْنِي، قَالَ: جَعَلْتُ لَهُمُ التَّوْبَةَ ـ أَوْ قَالَ: بَسَطْتُ لَهُمُ التَّوْبَةَ ـ حَتّى تَبْلُغَ النَّفْسُ هذِهِ ؛ قَالَ: يَا رَبِّ، حَسْبِي ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws or from Abu Ja’farasws having said: ‘Adamas said: ‘O Lordazwj! Youazwj (Allowed) the Satanla to overcome upon meas and flow from meas the flowing of the blood, therefore Make something to be for me (as well)’. So Heazwj Said: “O Adamas! Iazwj Make it to be for youas that the one from youras offspring who intends an evil deed, it would not be Written against him, but if he does do it, one evil deed would be Written against him. The one from them who intends a good deed but he does not do it, one good deed would be Written for him, but if he does do it, ten would be Written for him”.

Heas said: ‘O Lordazwj! Increase for meas’. Heazwj Said: “Iazwj have Made it to be for youas that the one from them who does an evil deed, then seeks Forgiveness for it, Iazwj would Forgive it for him”. Heas said: ‘O Lordazwj! Increase for meas! Heazwj Said: “Iazwj have Made the repentance to be for them”, or said: “Extended the repentance for them until the soul reaches this (throat)’. Heas said: ‘O Lordazwj! It is sufficient for meas’.54

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ قَبِلَ اللهُ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ السَّنَةَ لَكَثِيرَةٌ ؛ مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ قَبِلَ اللهُ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ الشَّهْرَ لَكَثِيرٌ ؛ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمْعَةٍ قَبِلَ اللهُ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ الْجُمْعَةَ لَكَثِيرٌ ؛ مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبِلَ اللهُ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ يَوْماً لَكَثِيرٌ، مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبِلَ اللهُ تَوْبَتَهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who repents one year before his death, Allahazwj would Accept his repentance’. Then heasws said: ‘A year is a lot. The one who repents by a month before his death, Allahazwj would Accept his repentance’. Then heasws said: ‘A month is a lot. The one who repents one Friday (week) before his death, Allahazwj would Accept his repentance’. Then heasws said: ‘A Friday (week) is a lot. The one who repents one day before his death, Allahazwj would Accept his repentance’. Then heasws said: ‘A day is a lot. The one who repents before he sees (the death), Allahazwj would Accept his repentance’.55

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا بَلَغَتِ النَّفْسُ هذِهِ ـ وَأَهْوى بِيَدِهِ إِلى حَلْقِهِ ـ لَمْ يَكُنْ‌ لِلْعَالِمِ تَوْبَةٌ، وَكَانَتْ لِلْجَاهِلِ تَوْبَةٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When the soul reaches this’, and dropped hisasws hand to hisasws throat, ‘there would be no repentance for the knower, and for the ignorant there would (still) be repentance’.56

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: خَرَجْنَا إِلى مَكَّةَ، وَمَعَنَا شَيْخٌ مُتَأَلِّهٌ مُتَعَبِّدٌ، لَايَعْرِفُ هذَا الْأَمْرَ، يُتِمُّ الصَّلَاةَ فِي الطَّرِيقِ، وَمَعَهُ ابْنُ أَخٍ لَهُ مُسْلِمٌ، فَمَرِضَ الشَّيْخُ، فَقُلْتُ لِابْنِ أَخِيهِ: لَوْ عَرَضْتَ هذَا الْأَمْرَ عَلى عَمِّكَ لَعَلَّ اللهَ أَنْ يُخَلِّصَهُ، فَقَالَ كُلُّهُمْ: دَعُوا الشَّيْخَ حَتّى يَمُوتَ عَلى حَالِهِ ؛ فَإِنَّهُ حَسَنُ الْهَيْئَةِ، فَلَمْ يَصْبِرْ ابْنُ أَخِيهِ حَتّى قَالَ لَهُ: يَا عَمِّ، إِنَّ النَّاسَ ارْتَدُّوا بَعْدَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِلاَّ نَفَراً يَسِيراً، وَكَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عليه‌السلام مِنَ الطَّاعَةِ مَا كَانَ لِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَكَانَ بَعْدَ رَسُولِ اللهِ الْحَقُّ وَالطَّاعَةُ لَهُ، قَالَ: فَتَنَفَّسَ الشَّيْخُ وَشَهَقَ، وَقَالَ: أَنَا عَلى هذَا، وَخَرَجَتْ نَفْسُهُ.

فَدَخَلْنَا عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَعَرَضَ عَلِيُّ بْنُ السَّرِيِّ هذَا الْكَلَامَ عَلى‌ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « هُوَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ ». قَالَ لَهُ عَلِيُّ بْنُ السَّرِيِّ: إِنَّهُ لَمْ يَعْرِفْ شَيْئاً مِنْ هذَا غَيْرَ سَاعَتِهِ تِلْكَ؟! قَالَ: « فَتُرِيدُونَ مِنْهُ مَا ذَا؟ قَدْ دَخَلَ وَاللهِ الْجَنَّةَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Muawiya Bin Wahab who said, ‘Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin sinan, from Muawiya Bin Wahab who said,

‘We went out to Makkah and with us was an old man, a devout worshipper, not recognizing this matter (Al-Wilayah). He completed the Salāt in the road and with him was a son of a brother of his, a Muslim. The old man fell ill, so I said to the son of his brother, ‘If you were to present this matter (Al-Wilayah) upon your uncle, perhaps Allahazwj would Rescue him’. But, all of them said, ‘leave the old man until he dies upon his state for he is in a good condition’.

But the son of his brother was not patient until he said to him, ‘O uncle! The people turned apostate after Rasool-Allahsaww except for a small number, and there is obedience for Aliasws Bin Abu Talibasws what was for Rasool-Allahsaww; and it was so that after Rasool-Allahsaww, the truth and the obedience was for himasws’. He (the narrator) said, ‘So the old man sighed and sobbed, and said, ‘I am upon this’, and his soul exited’.

So we went over to Abu Abdullahasws and Ali Bin Al-Sariy presented this speech to Abu Abdullahasws. So heasws said: ‘He is a man from the inhabitants of Paradise’. Ali Bin Al-Sariy said to himasws, ‘He did not recognize anything from this apart from that time of his’. Heasws said: ‘So what is that which you are wanting from him. By Allahazwj, he has entered the Paradise’.57

194- بَابُ اللَّمَمِ‌

Chapter 194 – Al-Lamam (Persistence sinning)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ قَوْلَ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَالْفَواحِشَ إِلاَّ اللَّمَمَ) ؟

قَالَ: « هُوَ الذَّنْبُ يُلِمُّ بِهِ الرَّجُلُ، فَيَمْكُثُ مَا شَاءَ اللهُ، ثُمَّ يُلِمُّ بِهِ بَعْدُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘What is yourasws view of the Words of Allahazwj Mighty and Majestic [53: 32] Those who keep aloof from the great sins and the immoralities except for the’Lamam’. Heasws said: ‘It is the sin committed by the man, and he remains (not committing it again) for as long as Allahazwj so Desires, then he commits it (again) afterwards’.58

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: قُلْتُ لَهُ: (الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَالْفَواحِشَ إِلاَّ اللَّمَمَ)؟

قَالَ: « الْهَنَةُ بَعْدَ‌ الْهَنَةِ، أَيِ الذَّنْبُ بَعْدَ الذَّنْبِ يُلِمُّ بِهِ الْعَبْدُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I said to himasws, ‘(What about) [53: 32] Those who keep aloof from the great sins and the immoralities except for the’Lamam’?’ Heasws said: ‘The defiance after the defiance i. e. , the sin after the sin committed by the man’.59

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ مُؤْمِنٍ إِلاَّ وَ لَهُ ذَنْبٌ يَهْجُرُهُ زَمَاناً، ثُمَّ يُلِمُّ بِهِ، وَذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (إِلاَّ اللَّمَمَ) ».

وَسَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَالْفَواحِشَ إِلاَّ اللَّمَمَ) قَالَ: « الْفَوَاحِشُ: الزِّنى، وَالسَّرِقَةُ ؛ وَاللَّمَمُ: الرَّجُلُ يُلِمُّ بِالذَّنْبِ، فَيَسْتَغْفِرُ اللهَ مِنْهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said: ‘There is none from a Momin except for him is a sin he has fled from it for a time, then he commits it, and these are the Words of Allahazwj Mighty and Majestic [53: 32] except for the’Lamam’.

And I asked himasws about the Words of Allahazwj Mighty and Majestic [53: 32] Those who keep aloof from the great sins and the immoralities except for the’Lamam’. Heasws said: ‘The immoralities are the adultery, and the theft, and’al-

Lamam’ – the man commits the sin, so he seeks Forgiveness from it (then commits it again after a time)’.60

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ بَهْرَامَ، عَنْ عَمْرِو بْنِ جُمَيْعٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ جَاءَنَا يَلْتَمِسُ الْفِقْهَ وَالْقُرْآنَ وَتَفْسِيرَهُ، فَدَعُوهُ ؛ وَمَنْ جَاءَنَا يُبْدِي عَوْرَةً قَدْ سَتَرَهَا اللهُ، فَنَحُّوهُ ».

فَقَالَ لَهُ: « إِنْ كُنْتَ صَادِقاً، فَإِنَّ اللهَ يُحِبُّكَ، وَمَا يَمْنَعُهُ أَنْ يَنْقُلَكَ مِنْهُ إِلى غَيْرِهِ إِلاَّ لِكَيْ تَخَافَهُ ».

Ali bin Ibrahim, from his father, form Ibn Abu Umeyr, from Al Haris Bin Bahran, from Amro Bin Jumi’e who said,

‘Abu Abdullahasws said: ‘The one who comes to usasws seeking the jurisprudence, and the Quran and its interpretation, so invite him; and the one who comes to usasws showing openly what Allahazwj has Veiled, so prevent him’. So a man from the group said to himasws: ‘May I be sacrificed for youasws! By Allahazwj! I have been staying upon a sin since forever (since a long time). I intend to transfer away from it to other than it, but I am not able upon it’. So heasws said to him: ‘If you were truthful, so Allahazwj Loves you, and nothing is preventing you from transferring from it to other than it except you are fearing Himazwj (which is why you are intending as such)’.61

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ ذَنْبٍ إِلاَّ وَقَدْ طُبِعَ عَلَيْهِ عَبْدٌ مُؤْمِنٌ يَهْجُرُهُ‌ الزَّمَانَ، ثُمَّ يُلِمُّ بِهِ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَالْفَواحِشَ إِلاَّ اللَّمَمَ) ».

قَالَ: « اللَّمَّامُ: الْعَبْدُ الَّذِي يُلِمُّ الذَّنْبَ بَعْدَ الذَّنْبِ لَيْسَ مِنْ سَلِيقَتِهِ، أَيْ مِنْ طَبِيعَتِهِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin isa, from Hareyz, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a sin except that it gets imprinted upon a Momin servant, fleeing from it for a time, then committing it, and these are the Words of Allahazwj Mighty and Majestic [53: 32] Those who keep aloof from the great sins and the immoralities except for the’Lamam’. Heasws said: ‘Al-Lamam is the servant who commits the sin after the sin, it not being from his normal tendency, i. e. , from his nature’.62

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْمُؤْمِنَ لَايَكُونُ سَجِيَّتُهُ الْكَذِبَ وَالْبُخْلَ وَالْفُجُورَ، وَرُبَّمَا أَلَمَّ مِنْ ذلِكَ شَيْئاً لَايَدُومُ عَلَيْهِ ». قِيلَ: فَيَزْنِي؟ قَالَ: « نَعَمْ، وَلكِنْ لَا يُولَدُ لَهُ مِنْ تِلْكَ النُّطْفَةِ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Ibn Raib who said,

‘I heard Abu Abdullahasws saying: ‘The Momin, his disposition cannot happen to be the lies, and the stinginess, and the immoralities; and sometimes he commits something from that, not being persistent upon it’. It was said, ‘So he would commit adultery?’ Heasws said: ‘Yes, but there would not be born a child for him from that seed’.63

195- بَابٌ فِي أَنَّ الذُّنُوبَ ثَلَاثَةٌ‌

Chapter 195 – Regarding that the sins are three (types)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ حَمَّادٍ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: صَعِدَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام بِالْكُوفَةِ الْمِنْبَرَ، فَحَمِدَ اللهَ وَأَثْنى عَلَيْهِ، ثُمَّ قَالَ: « أَيُّهَا النَّاسُ، إِنَّ الذُّنُوبَ ثَلَاثَةٌ ». ثُمَّ أَمْسَكَ، فَقَالَ لَهُ حَبَّةُ الْعُرَنِيُّ ؛ يَا أَمِيرَ الْمُؤْمِنِينَ، قُلْتَ: « الذُّنُوبُ ثَلَاثَةٌ » ثُمَّ أَمْسَكْتَ؟ فَقَالَ: « مَا ذَكَرْتُهَا إِلاَّ وَأَنَا أُرِيدُ أَنْ أُفَسِّرَهَا، وَلكِنْ عَرَضَ لِي بُهْرٌ حَالَ بَيْنِي وَبَيْنَ الْكَلَامِ ؛ نَعَمْ، الذُّنُوبُ ثَلَاثَةٌ: فَذَنْبٌ مَغْفُورٌ، وَذَنْبٌ غَيْرُ مَغْفُورٍ، وَذَنْبٌ نَرْجُو لِصَاحِبِهِ وَنَخَافُ عَلَيْهِ ».

قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَبَيِّنْهَا لَنَا.

قَالَ: « نَعَمْ، أَمَّا الذَّنْبُ الْمَغْفُورُ، فَعَبْدٌ عَاقَبَهُ اللهُ عَلى ذَنْبِهِ فِي الدُّنْيَا، فَاللهُ أَحْلَمُ وَأَكْرَمُ مِنْ أَنْ يُعَاقِبَ عَبْدَهُ مَرَّتَيْنِ.

وَأَمَّا الذَّنْبُ الَّذِي لَايُغْفَرُ، فَمَظَالِمُ الْعِبَادِ بَعْضِهِمْ لِبَعْضٍ ؛ إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ إِذَا بَرَزَ لِخَلْقِهِ أَقْسَمَ قَسَماً عَلى نَفْسِهِ، فَقَالَ: وَعِزَّتِي وَجَلَالِي، لَا يَجُوزُنِي ظُلْمُ ظَالِمٍ وَلَوْ كَفٌّ بِكَفٍّ، وَلَوْ مَسْحَةٌ بِكَفٍّ، وَلَوْ نَطْحَةٌ مَا بَيْنَ الْقَرْنَاءِ إِلَى الْجَمَّاءِ، فَيَقْتَصُّ لِلْعِبَادِ بَعْضِهِمْ مِنْ بَعْضٍ حَتّى لَايَبْقى لِأَحَدٍ عَلى أَحَدٍ مَظْلِمَةٌ، ثُمَّ يَبْعَثُهُمْ لِلْحِسَابِ

وَ أَمَّا الذَّنْبُ الثَّالِثُ، فَذَنْبٌ سَتَرَهُ اللهُ عَلى خَلْقِهِ، وَرَزَقَهُ التَّوْبَةَ مِنْهُ، فَأَصْبَحَ خَائِفاً مِنْ ذَنْبِهِ، رَاجِياً لِرَبِّهِ ؛ فَنَحْنُ لَهُ كَمَا هُوَ لِنَفْسِهِ، نَرْجُو لَهُ الرَّحْمَةَ، وَنَخَافُ عَلَيْهِ الْعَذَابَ ».

Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Hammad, from one of his companions, raising it, said,

‘Amir Al-Momineenasws ascended the Pulpit at Al-kufa, so heasws Praised Allahazwj and Extolled upon Himazwj, then said: ‘O you people! The sins are three (types)!’ Then heasws withheld. So Habbat Al-Urany said to himasws, ‘O Amir Al-Momineenasws! Youasws said: ‘The sins as three (types)’, then youasws withheld?’ So heasws said: ‘Iasws did not mention it except that Iasws intended to explain it, but breathlesness presented itself to me hindering between measws and the speech. Yes, the sins are three – a Forgiven sin, and sin not Forgiven, and a sin its perpetrator hopes and fears upon’.

He said, ‘O Amir Al-Momineenasws! Explain these to us’. Heasws said: ‘Yes. As for the Forgiven sin, so a servant is Punished upon his sin by Allahazwj in the world, and Allahazwj is more Lenient and more Benevolent than Heazwj would be Punishing Hisazwj servant twice.

And as for the sin which is not Forgiven, so it is the injustices of the servants with each other. Allahazwj Blessed and High, when Heazwj Emerges to Hisazwj creatures, would Vow with a Vow upon Himselfazwj and Heazwj would Say: “And by Myazwj Honour and My Majesty! No injustice of an unjust one would bypass Meazwj, and even if is it a slap by a slap, and even if it is touching by a palm, and even if it is a butting between the horned ones to the hornless ones”.

Thus, Heazwj will Retaliate for the servants from each other until there would not remain a single injusice for anyone upon anyone. Then Heazwj would Send them for the reckoning.

And as for the third (type of) sin, so it is a sin Veiled by Allahazwj upon Hisazwj creature, and Graces him the Turning (with Mercy) from Himazwj. Thus, he would wake up in the morning fearful from his sin, hoping to his Lordazwj. So weasws are to him just as he is to himself. Weasws are hoping for the Mercy for him, and weasws are fearing for the Punishment upon him’.64

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ، عَنْ حُمْرَانَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ رَجُلٍ أُقِيمَ عَلَيْهِ الْحَدُّ فِي الرَّجْمِ: أَيُعَاقَبُ عَلَيْهِ فِي‌ الْآخِرَةِ؟ قَالَ: « إِنَّ اللهَ أَكْرَمُ مِنْ ذلِكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zurara, from Humran who said,

‘I asked Abu Ja’farasws about a man upon whom the Legal Punishment (Hadd) is established regarding the stoning. Would there be Punishment upon him in the Hereafter?’ Heasws said: ‘Allahazwj is more Benevolent than that’ (to Punish him twice).65

196- بَابُ تَعْجِيلِ عُقُوبَةِ الذَّنْبِ‌

Chapter 196 – Hastening of the Punishment for the sins

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُكْرِمَ عَبْداً وَلَهُ ذَنْبٌ، ابْتَلَاهُ بِالسُّقْمِ، فَإِنْ لَمْ يَفْعَلْ ذلِكَ بِهِ، ابْتَلَاهُ بِالْحَاجَةِ، فَإِنْ لَمْ يَفْعَلْ ذلِكَ بِهِ، شَدَّدَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِذلِكَ الذَّنْبِ ».

قَالَ: « وَإِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُهِينَ عَبْداً وَلَهُ عِنْدَهُ حَسَنَةٌ، صَحَّحَ بَدَنَهُ، فَإِنْ لَمْ يَفْعَلْ بِهِ ذلِكَ، وَسَّعَ عَلَيْهِ فِي رِزْقِهِ، فَإِنْ هُوَ لَمْ يَفْعَلْ ذلِكَ بِهِ، هَوَّنَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِتِلْكَ الْحَسَنَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdulah Bin Sinan, from Hamza Bin Humran, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Says: “When it was from Hisazwj Command that Heazwj Honours a servant and there is a sin for him, Heazwj would Try him with the sickness. So if Heazwj does not Do that to him, Heazwj would Try him with the need. So if Heazwj does not Do that with him, Heazwj would Make the death to be more difficult upon him in order to Make it expiation for the sin with that’.

Heasws said: ‘And when it was from Hisazwj Command that Heazwj Humiliates a servant and there is a sin for him, would Grant health to his body. So if Heazwj does not Do that with him, Heazwj would Expand his sustenance upon him. So if he does not Do that with him, Heazwj would Ease the death upon him for the compensation of his good deed’.66

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَلَمْ يَكُنْ عِنْدَهُ مِنَ الْعَمَلِ مَا يُكَفِّرُهَا، ابْتَلَاهُ بِالْحُزْنِ لِيُكَفِّرَهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Ibrahim, from Al Hakam Bin Uteyba who said,

‘Abu Abdullahasws said: ‘When the sins of the servant are numerous and there does not happen to be with him from the deeds what would expiate these, Heazwj would Try him by the grief in order to expiate those (sins)’.67

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي، لَاأُخْرِجُ عَبْداً مِنَ الدُّنْيَا وَأَنَا أُرِيدُ أَنْ أَرْحَمَهُ حَتّى أَسْتَوْفِيَ مِنْهُ كُلَّ خَطِيئَةٍ عَمِلَهَا: إِمَّا بِسُقْمٍ فِي جَسَدِهِ، وَإِمَّا بِضِيقٍ فِي رِزْقِهِ، وَإِمَّا بِخَوْفٍ فِي دُنْيَاهُ ؛ فَإِنْ بَقِيَتْ عَلَيْهِ بَقِيَّةٌ، شَدَّدْتُ عَلَيْهِ عِنْدَ الْمَوْتِ. وَعِزَّتِي وَجَلَالِي، لَاأُخْرِجُ عَبْداً مِنَ الدُّنْيَا وَأَنَا أُرِيدُ أَنْ أُعَذِّبَهُ حَتّى أُوَفِّيَهُ كُلَّ حَسَنَةٍ عَمِلَهَا: إِمَّا بِسَعَةٍ فِي رِزْقِهِ، وَإِمَّا بِصِحَّةٍ فِي جِسْمِهِ، وَإِمَّا بِأَمْنٍ فِي دُنْيَاهُ ؛ فَإِنْ بَقِيَتْ عَلَيْهِ بَقِيَّةٌ، هَوَّنْتُ عَلَيْهِ بِهَا الْمَوْتَ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Said: “By Myazwj Honour and Myazwj Majesty! Iazwj will not Exit a servant from the world and Iazwj want to be Merciful to him until Iazwj Fulfil every mistake (sin) from him which he has done, either by a sickness in his body, and either by constriction in his sustenance, and either by fear in his world. So if there remains upon him a remainder, Iazwj would Intensify upon him (pangs) during the death.

And by Myazwj Honour and Myazwj Majesty! Iazwj will not Exit a servant from the world and Iazwj Want to Punish him until Iazwj Fulfill for him every good deed that he has done, either by Expansion in his sustenance, and either by good healthy body, and either by security in this world. So if there remains upon him a remainder, Iazwj shall Ease the death upon him due to it”‘‘.68

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الْمُؤْمِنَ لَيُهَوَّلُ عَلَيْهِ فِي نَوْمِهِ، فَيُغْفَرُ لَهُ‌ ذُنُوبُهُ، وَإِنَّهُ لَيُمْتَهَنُ فِي بَدَنِهِ، فَيُغْفَرُ لَهُ ذُنُوبُهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Hisham Bin Salim, from Aban Bin Taghlub who said,

‘Abu Abdullahasws said: ‘The Momin would be terrified upon (by a nightmare) in his sleep, so his sins would be Forgiven for him, and he would be Tested regarding his body (by an illness) so his sins would be Forgiven for him’.69

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ السَّرِيِّ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَرَادَ اللهُ ـ عَزَّ وَجَلَّ ـ بِعَبْدٍ خَيْراً، عَجَّلَ لَهُ عُقُوبَتَهُ فِي الدُّنْيَا ؛ وَإِذَا أَرَادَ بِعَبْدٍ سُوءاً، أَمْسَكَ عَلَيْهِ ذُنُوبَهُ حَتّى يُوَافِيَ بِهَا يَوْمَ الْقِيَامَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Sary Bin Khalid,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever Allahazwj Mighty and Majestic Wants good with a servant, would Hasten his Punishment to him in the world; and whenever Heazwj Wants Wrath upon a servant, would Withhold (Punishment) from him for his sins until Heazwj gets these to be fulfilled with on the Day of Judgment’.70

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ): لَيْسَ مِنِ الْتِوَاءِ عِرْقٍ، وَلَانَكْبَةِ حَجَرٍ، وَلَاعَثْرَةِ قَدَمٍ، وَلَاخَدْشِ عُودٍ إِلاَّ بِذَنْبٍ، وَلَمَا يَعْفُو اللهُ أَكْثَرُ ؛ فَمَنْ عَجَّلَ اللهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا، فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَجَلُّ وَأَكْرَمُ وَأَعْظَمُ مِنْ أَنْ يَعُودَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma’a Bin Abdul Malik,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said regarding the Words of Allahazwj Mighty and Majestic [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought, and what He Pardons is more: ‘There is none from the twisting of a vein (muscle), nor a stumbling over a stone, nor a slip of a foot, nor a scratch by wood, except it is due to a sin, and what Heazwj Pardons is more.

So for the one for whom Allahazwj Hastens the Punishment for his sin in the world, so Allahazwj Mighty and Majestic is more Majestic and more Benevolent and more Magnificent than for Himazwj to Repeat Punishing him in the Hereafter’.71

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ، عَنْ عَلِيٍّ الْأَحْمَسِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا يَزَالُ الْهَمُّ وَالْغَمُّ بِالْمُؤْمِنِ حَتّى مَا يَدَعَ لَهُ ذَنْباً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abbas Bin Musa Al Warraq, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The worries and the grief do not cease to be with the Momin until no sin is left for him’.72

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ بَهْرَامَ، عَنْ عَمْرِو بْنِ جُمَيْعٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام، يَقُولُ: « إِنَّ الْعَبْدَ الْمُؤْمِنَ لَيَهْتَمُّ فِي الدُّنْيَا حَتّى يَخْرُجَ مِنْهَا وَلَاذَنْبَ عَلَيْهِ ».

From him, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Al Haris Bin Bihran, from Amro Bin Jumi’e who said,

‘I heard Abu Abdullahasws saying: ‘The Momin servant continues to be worried in the world until he exits from it, and there is no sin upon him’.73

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيٍّ الْأَحْمَسِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا يَزَالُ الْهَمُّ وَالْغَمُّ بِالْمُؤْمِنِ حَتّى مَا يَدَعَ لَهُ مِنْ‌ ذَنْبٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘The worries and the grief do not cease to be with the Momin until there is nothing left for him, from a sin’.74

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: مَا مِنْ عَبْدٍ أُرِيدُ أَنْ أُدْخِلَهُ الْجَنَّةَ إِلاَّ ابْتَلَيْتُهُ فِي جَسَدِهِ، فَإِنْ كَانَ ذلِكَ كَفَّارَةً لِذُنُوبِهِ، وَإِلاَّ شَدَّدْتُ عَلَيْهِ عِنْدَ مَوْتِهِ حَتّى يَأْتِيَنِي وَلَاذَنْبَ لَهُ، ثُمَّ أُدْخِلُهُ الْجَنَّةَ. وَمَا مِنْ عَبْدٍ أُرِيدُ أَنْ أُدْخِلَهُ النَّارَ، إِلاَّ صَحَّحْتُ لَهُ جِسْمَهُ، فَإِنْ كَانَ ذلِكَ تَمَاماً لِطَلِبَتِهِ عِنْدِي، وَإِلاَّ آمَنْتُ خَوْفَهُ مِنْ سُلْطَانِهِ، فَإِنْ كَانَ ذلِكَ تَمَاماً لِطَلِبَتِهِ عِنْدِي، وَإِلاَّ وَسَّعْتُ عَلَيْهِ فِي رِزْقِهِ، فَإِنْ كَانَ ذلِكَ تَمَاماً لِطَلِبَتِهِ عِنْدِي، وَإِلاَّ هَوَّنْتُ عَلَيْهِ مَوْتَهُ حَتّى يَأْتِيَنِي وَلَاحَسَنَةَ لَهُ عِنْدِي، ثُمَّ أُدْخِلُهُ النَّارَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Said: “There is none from a servant that Iazwj Intend to Enter him into the Paradise except that Iazwj Afflict him (by an illness) in his body. So if it was that, it would be an expiation for his sins, or else Iazwj would Intensify (the pangs) upon him during his death until he comes to Meazwj and there would be no sin for him, then Iazwj would Enter him into the Paradise.

And there is none from a servant that Iazwj Intend to Enter him into the Fire except that Iazwj would Grant good health for him in his body. So if it was that, it would complete what he is seeking for in Myazwj Presence, or else Iazwj would Grant security for his fear from his ruling authority. So if it was that, it would complete what his is seeking for in Myazwj Presence, or else Iazwj would Expand his sustenance upon him. So if it was that, it would complete what he is seeking for in Myazwj Presence, or else Iazwj would Ease his death upon him until he comes to me and there would be not good deed for him in Myazwj Prsence, then Iazwj would Enter him into the Hell’.75

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَرَّ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ بِرَجُلٍ بَعْضُهُ تَحْتَ‌ حَائِطٍ وَبَعْضُهُ خَارِجٌ مِنْهُ، قَدْ شَعَّثَتْهُ الطَّيْرُ، وَمَزَّقَتْهُ الْكِلَابُ، ثُمَّ مَضى، فَرُفِعَتْ لَهُ مَدِينَةٌ، فَدَخَلَهَا، فَإِذَا هُوَ بِعَظِيمٍ مِنْ عُظَمَائِهَا مَيِّتٍ عَلى سَرِيرٍ، مُسَجًّى بِالدِّيبَاجِ حَوْلَهُ الْمِجْمَرُ، فَقَالَ: يَا رَبِّ، أَشْهَدُ أَنَّكَ حَكَمٌ عَدْلٌ لَاتَجُورُ، هذَا عَبْدُكَ لَمْ يُشْرِكْ بِكَ طَرْفَةَ عَيْنٍ أَمَتَّهُ بِتِلْكَ الْمِيتَةِ، وَهذَا عَبْدُكَ لَمْ يُؤْمِنْ بِكَ طَرْفَةَ عَيْنٍ أَمَتَّهُ بِهذِهِ الْمِيتَةِ؟ فَقَالَ: عَبْدِي، أَنَا ـ كَمَا قُلْتَ ـ حَكَمٌ عَدْلٌ لَاأَجُورُ، ذلِكَ عَبْدِي كَانَتْ لَهُ عِنْدِي سَيِّئَةٌ ـ أَوْ ذَنْبٌ ـ أَمَتُّهُ بِتِلْكَ الْمِيتَةِ لِكَيْ يَلْقَانِي وَلَمْ يَبْقَ عَلَيْهِ شَيْ‌ءٌ، وَهذَا عَبْدِي كَانَتْ لَهُ عِنْدِي حَسَنَةٌ، فَأَمَتُّهُ بِهذِهِ الْمِيتَةِ لِكَيْ يَلْقَانِي وَلَيْسَ لَهُ عِنْدِي حَسَنَةٌ ».

A number of our companions, from Sahl Bi Ziyad, from Muhammad Bin Awrama, from Al Nazar Bin Suweyd, from Dorost Bin Abu Mansour, from Ibn Muskan, from one of our companions,

(It has been narrated) from Abu Ja’farasws having said: ‘A Prophetas from the Prophetsas of the Children of Israel passed by a man, part of him was (crushed) under a wall and part of him was outside from it, the birds having had dishevelled him and the dogs having had ripped him apart. Then heas continued and came up to a city. So he entered it and there he was with a great one from its great ones (a VIP) having died upon a bed decorated with the brocade and incence was being burnt around him.

So heas said: ‘O Lordazwj! I testify that Youazwj are a Just Judge, not a tyrant. This servant of Yoursazwj did not associate with Youazwj even for the blink of an eye, (yet) Youazwj Caused him to die with that death (crushed under the wall), and this is Yourazwj servant who did not believe in Youazwj even for the blink of an eye, (yet) Youazwj Caused him to die with this death (on a decorated bed)’.

So Heazwj Said: ‘Myazwj servant! Iazwj am like what youas said, a Just Judge not being tyrannous. That servant of Mineazwj had (committed) an evil deed in Myazwj Presence, or a sin, (so) Iazwj Caused him to die with that death (crushed under the wall) so that he would meet Meazwj and there would not remain anything upon him (to be Punished for); and this servant had a good deed for him in Myazwj Presence, so Iazwj Caused him to dies by this death (on a decorated bed) so that he would meet Meazwj and there would not be a single good deed for him in Myazwj Presence’.76

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَدَخَلَ عَلَيْهِ شَيْخٌ، فَقَالَ: يَا أَبَا عَبْدِ اللهِ، أَشْكُو إِلَيْكَ‌ وُلْدِي وَعُقُوقَهُمْ، وَإِخْوَانِي وَجَفَاهُمْ عِنْدَ كِبَرِ سِنِّي، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا هذَا، إِنَّ لِلْحَقِّ دَوْلَةً، وَلِلْبَاطِلِ دَوْلَةً، وَكُلُّ وَاحِدٍ مِنْهُمَا فِي دَوْلَةِ صَاحِبِهِ ذَلِيلٌ، وَإِنَّ أَدْنى مَا يُصِيبُ الْمُؤْمِنَ فِي دَوْلَةِ الْبَاطِلِ الْعُقُوقُ مِنْ وُلْدِهِ، وَالْجَفَاءُ مِنْ إِخْوَانِهِ ؛ وَمَا مِنْ مُؤْمِنٍ يُصِيبُهُ شَيْ‌ءٌ مِنَ الرَّفَاهِيَةِ فِي دَوْلَةِ الْبَاطِلِ إِلاَّ ابْتُلِيَ قَبْلَ مَوْتِهِ: إِمَّا فِي بَدَنِهِ، وَإِمَّا فِي وُلْدِهِ، وَإِمَّا فِي مَالِهِ حَتّى يُخَلِّصَهُ اللهُ مِمَّا اكْتَسَبَ فِي دَوْلَةِ الْبَاطِلِ، وَيُوَفِّرَ لَهُ حَظَّهُ فِي دَوْلَةِ الْحَقِّ، فَاصْبِرْ وَأَبْشِرْ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Al Sabbah Al Kinany who said,

‘I was in the Presence of Abu Abdullahasws when an old man came over to himasws and he said, ‘O Abu Abdullahasws! I complain to youasws of my children and their ingratitude, and of my brothers and their disloyalty during my old age’. So Abu Abdullahasws said: ‘O you! For the truth there is a nation and for the falsehood there is a nation, and every one of these two is disgraced in the nation of its counterpart.

And that the least of what the Momin would attain in the nation of the falsehood is the ingratitude of his children and the disloyalty from his brothers; and there is none from a Momin attaining anything from the prosperity in the nation of the falsehood except that he would be Tried, before his death, either (by an illness) in his body, and either regarding his child, and either regarding his wealth (losses) until Allahazwj Purifies him from what he had earned in the nation of the falsehood, and Set aside his share for him in the nation of the truth. Therefore be patient and receive glad tidings’.77

197- بَابٌ فِي تَفْسِيرِ الذُّنُوبِ‌

Chapter 197 – Regarding the interpretation of the sins

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ، عَنْ مُجَاهِدٍ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الذُّنُوبُ الَّتِي تُغَيِّرُ النِّعَمَ الْبَغْيُ، وَالذُّنُوبُ الَّتِي تُورِثُ‌ النَّدَمَ الْقَتْلُ، وَالذُّنُوبُ الَّتِي تُنْزِلُ النِّقَمَ الظُّلْمُ، وَ الَّتِي تَهْتِكُ السِّتْرَ شُرْبُ الْخَمْرِ، وَ الَّتِي تَحْبِسُ الرِّزْقَ الزِّنى، وَالَّتِي تُعَجِّلُ الْفَنَاءَ قَطِيعَةُ الرَّحِمِ، وَالَّتِي تَرُدُّ الدُّعَاءَ وَتُظْلِمُ الْهَوَاءَ عُقُوقُ الْوَالِدَيْنِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Abbas Bin Al A’ala, from Mujahid, from his father,

(It has been narrated) from Abu Abdullahasws having said: ‘The sins which change the Bounties is the transgression, and the sins which inherit the regret is the murder, and that which brings down the Curses is the injustice, and that which tear apart the Veil is drinking of the wine, and that which withholds the sustenance is the adultery, and that which hastens the annihilation is cutting off of the relationships, and that which repels the supplication and darkens the personal desires is the ingratitude to the parents’.78

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « كَانَ أَبِي عليه‌السلام يَقُولُ: نَعُوذُ بِاللهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ، وَتُقَرِّبُ الْآجَالَ، وَتُخْلِي الدِّيَارَ، وَهِيَ: قَطِيعَةُ الرَّحِمِ، وَالْعُقُوقُ، وَتَرْكُ الْبِرِّ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullahasws saying: ‘Myasws fatherasws was saying: ‘Weasws see Refuge with Allahazwj from the sins which hastens the annihilation brings the death closer, and vacates the households are the cutting off of relationships and the ingratitude (to the parents), and the neglect of the righteousness’.79

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ بْنِ نُوحٍ ـ أَوْ بَعْضِ أَصْحَابِهِ ـ عَنْ أَيُّوبَ، عَنْ صَفْوَانَ بْنِ يَحْيى، قَالَ: حَدَّثَنِي بَعْضُ أَصْحَابِنَا، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا فَشَا أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ: إِذَا فَشَا الزِّنى ظَهَرَتِ الزَّلْزَلَةُ، وَإِذَا فَشَا الْجَوْرُ فِي الْحُكْمِ احْتُبِسَ الْقَطْرُ، وَإِذَا خُفِرَتِ الذِّمَّةُ أُدِيلَ لِأَهْلِ الشِّرْكِ مِنْ أَهْلِ الْإِسْلَامِ، وَإِذَا مُنِعَتِ الزَّكَاةُ ظَهَرَتِ الْحَاجَةُ ».

Ali Bin Ibrahim, from Ayoub Bin Nuh, or one of his companions, from Ayoub, from Safwan Bin Yahya who said, ‘One of our companions narrated to me saying,

‘Abu Abdullahasws said: ‘When four (things) become prevalent, four (things) would appear. When the adultery is prevalent the earthquakes would appear, and when the tyranny is prevalent in the judgments, the drops (of rain) would be Withheld, and when the non-Muslim taxpayers (Zimmy) are unprotected, the people of Polytheism would be more just than the people of Al-Islam, and when the Zakāt is prevented, the need would appear’.80

198- بَابٌ نَادِرٌ

Chapter 198 - Miscellaneous

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ اللهُ عَزَّ وَجَلَّ: إِنَّ الْعَبْدَ مِنْ عَبِيدِيَ الْمُؤْمِنِينَ لَيُذْنِبُ الذَّنْبَ الْعَظِيمَ مِمَّا يَسْتَوْجِبُ بِهِ عُقُوبَتِي فِي الدُّنْيَا وَالْآخِرَةِ، فَأَنْظُرُ لَهُ فِيمَا فِيهِ صَلَاحُهُ فِي آخِرَتِهِ، فَأُعَجِّلُ لَهُ الْعُقُوبَةَ عَلَيْهِ فِي الدُّنْيَا لِأُجَازِيَهُ بِذلِكَ الذَّنْبِ، وَأُقَدِّرُ عُقُوبَةَ ذلِكَ الذَّنْبِ وَأَقْضِيهِ، وَأَتْرُكُهُ عَلَيْهِ مَوْقُوفاً غَيْرَ مُمْضًى، وَلِي فِي إِمْضَائِهِ الْمَشِيئَةُ وَمَا يَعْلَمُ عَبْدِي بِهِ، فَأَتَرَدَّدُ فِي ذلِكَ مِرَاراً عَلى‌ إِمْضَائِهِ، ثُمَّ أُمْسِكُ عَنْهُ، فَلَا أُمْضِيهِ ؛ كَرَاهَةً لِمَسَاءَتِهِ، وَحَيْداً عَنْ إِدْخَالِ الْمَكْرُوهِ عَلَيْهِ، فَأَتَطَوَّلُ عَلَيْهِ بِالْعَفْوِ عَنْهُ وَالصَّفْحِ ؛ مَحَبَّةً لِمُكَافَاتِهِ لِكَثِيرِ نَوَافِلِهِ الَّتِي يَتَقَرَّبُ بِهَا إِلَيَّ فِي لَيْلِهِ وَنَهَارِهِ، فَأَصْرِفُ ذلِكَ الْبَلَاءَ عَنْهُ، وَقَدْ قَدَّرْتُهُ وَقَضَيْتُهُ وَتَرَكْتُهُ مَوْقُوفاً، وَلِي فِي إِمْضَائِهِ الْمَشِيئَةُ، ثُمَّ أَكْتُبُ لَهُ عَظِيمَ أَجْرِ نُزُولِ ذلِكَ الْبَلَاءِ، وَأَدَّخِرُهُ وَأُوَفِّرُ لَهُ أَجْرَهُ، وَلَمْ يَشْعُرْ بِهِ، وَلَمْ يَصِلْ إِلَيْهِ أَذَاهُ ؛ وَأَنَا اللهُ الْكَرِيمُ الرَّءُوفُ الرَّحِيمُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdul Aziz Al Abady, from Ibn Abu Yafour who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic is Saying: “The servant from Myazwj Momin servants commits the grievous sin from what Obligates Myazwj Punishment by it in the world and in the Hereafter. So Iazwj Respite for him regarding what is correct for him in his Hereafter. So Iazwj Hasten the Punishment upon him in the world in order to suffice the sin with that, although Iazwj am Able upon that Punishment.

And Iazwj Ordain it and Leave it pending upon him without it coming to pass, and for Meazwj in its pending, is the Desire; and Myazwj servant does not know of it. So Iazwj Hesitate during that time and again upon its coming to pass. Then Iazwj Withhold it from him and Iazwj do not Make it come to pass, Disliking for it being for his lone evil deed (and) from causing the abhorrence to enter upon him. So Iazwj Prolong upon him with the Pardoning from him and the Forgiveness of Loving to Off-set it due to the abundance of his optional (Salāt) by which he comes closer to Meazwj with during his night and his day.

So Iazwj Exchange that affliction from him, although Iazwj had Ordained it, and Decided it, and left it pending, and for Meazwj in its pending is the Desire. Then Iazwj Write the great recompense for him for the descent of that affliction, and Iazwj Hoard it to be Given to him as his Recompense and he is not aware of it, and it (affliction) does not arrive to him to harm him, and Iazwj am Allahazwj, the Benevolent, the Kind, the Merciful’.81

199- بَابٌ نَادِرٌ أَيْضاً‌

Chapter 199 – Miscellaneous as well

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ)؟ فَقَالَ هُوَ: « (وَيَعْفُوا عَنْ كَثِيرٍ) » قَالَ: قُلْتُ: لَيْسَ هذَا أَرَدْتُ، أَرَأَيْتَ مَا أَصَابَ عَلِيّاً عليه‌السلام وَأَشْبَاهَهُ مِنْ أَهْلِ بَيْتِهِ عليهم‌السلام مِنْ ذلِكَ؟

فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَتُوبُ إِلَى اللهِ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

‘I asked Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought. So heasws said: ‘and (yet) He Pardons most (of your faults)’. I said, ‘Is it not this which I intended. What is yourasws view of what hit Aliasws and hisasws like from the Peopleasws of hisasws Household, from that?’ So heasws said: ‘Rasool-Allahsaww used to turn to Allahazwj during every day, seventy times, from without having sinned’.82

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ) أَرَأَيْتَ مَا أَصَابَ عَلِيّاً عليه‌السلام‌ وَأَهْلَ بَيْتِهِ عليهم‌السلام مِنْ بَعْدِهِ هُوَ بِمَا كَسَبَتْ أَيْدِيهِمْ وَهُمْ أَهْلُ بَيْتِ طَهَارَةٍ، مَعْصُومُونَ؟

فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَتُوبُ إِلَى اللهِ وَيَسْتَغْفِرُهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ مِائَةَ مَرَّةٍ مِنْ غَيْرِ ذَنْبٍ، إِنَّ اللهَ يَخُصُّ أَوْلِيَاءَهُ بِالْمَصَائِبِ لِيَأْجُرَهُمْ عَلَيْهَا مِنْ غَيْرِ ذَنْبٍ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali bin Ra’ib who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought. What is yourasws view of what hit Aliasws and the Peopleasws of hisasws Household from after himasws, is it due to that theirasws hands had wrought and theyasws are the Pure Peopleasws of the Household, the infallible?’

So heasws said: ‘Rasool-Allahsaww used to turn to Allahazwj and seek Hisazwj Forgiveness during every day and night, one hundred times, from without having had sinned. Allahazwj Particularised Hisazwj Guardiansasws with the difficulties in order to Recompense themasws from without thenasws having had sinned’.83

3. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ، قَالَ: لَمَّا حُمِلَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَّى اللهُ عَلَيْهِمَا إلى يَزِيدَ بْنِ مُعَاوِيَةَ، فَأُوقِفَ بَيْنَ يَدَيْهِ، قَالَ يَزِيدُ لَعَنَهُ اللهُ: (وَما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ) فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: « لَيْسَتْ هذِهِ الْآيَةُ فِينَا ؛ إِنَّ فِينَا قَوْلَ اللهِ عَزَّ وَجَلَّ: (ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلا فِي أَنْفُسِكُمْ إِلاّ فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها إِنَّ ذلِكَ عَلَى اللهِ يَسِيرٌ) ».

Ali Bin Ibrahim, raising it, said,

‘When Aliasws Bin Al-Husaynasws taken to Yazeed Bin Muawiyala, so heasws was paused in front of himla. Yazeedla, may Allahazwj Curse himla said, ‘[42: 30] And whatever affliction befalls you, it is on account of what your hands have wrought’. So Aliasws Bin Al-Husaynasws said: ‘This Verse is not regarding usasws, (but it is) the Words of Allahazwj Mighty and Majestic [57: 22] No difficulty befalls upon the earth nor upon your own souls, but it is in a Book before We Bring it into existence; surely that is easy for Allah’.84

200- بَابُ الدَّفْعِ عَنِ الشِّيعَةِ

Chapter 200 – Allahazwj Defends the workers (of good deeds) from other than the workers (of good deeds)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ يُونُسَ بْنِ ظَبْيَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ لَيَدْفَعُ بِمَنْ يُصَلِّي مِنْ شِيعَتِنَا عَمَّنْ لَايُصَلِّي مِنْ شِيعَتِنَا، وَلَوْ أَجْمَعُوا عَلى تَرْكِ الصَّلَاةِ لَهَلَكُوا ؛ وَإِنَّ اللهَ لَيَدْفَعُ بِمَنْ يُزَكِّي مِنْ شِيعَتِنَا عَمَّنْ لَايُزَكِّي، وَلَوْ أَجْمَعُوا عَلى تَرْكِ الزَّكَاةِ لَهَلَكُوا ؛ وَإِنَّ اللهَ لَيَدْفَعُ بِمَنْ يَحُجُّ مِنْ شِيعَتِنَا عَمَّنْ لَايَحُجُّ، وَلَوْ أَجْمَعُوا عَلى تَرْكِ الْحَجِّ لَهَلَكُوا، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (وَلَوْ لا دَفْعُ اللهِ النّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلكِنَّ اللهَ ذُو فَضْلٍ عَلَى الْعالَمِينَ) فَوَ اللهِ، مَا نَزَلَتْ إِلاَّ فِيكُمْ، وَلَاعَنى بِهَا غَيْرَكُمْ ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Defends by the ones from ourasws Shias who do pray Salāt, from the ones from ourasws Shias who do not pray Salāt; and were they (all) to gather upon the neglect of the Salāt, they would (all) be destroyed.

And that Allahazwj Defends by the ones from ourasws Shias who do pay Zakāt from the ones who do not pay the Zakāt, and were they (all) to gather upon neglecting the Zakāt, they would (all) be destroyed.

And that Allahazwj Defends by the ones from ourasws Shias who do perform Hajj from the ones who do not perform Hajj, and were they (all) to gather upon neglecting the Hajj, they would (all) be destroyed; and these are the Words of Allahazwj Mighty and Majestic [2: 251] And were it not for Allah’s Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds. So, by Allahazwj! It was not Revealed except regarding you all (Shias), and it does not Mean by it except for you all (Shias)’.85

201- بَابُ أَنَّ تَرْكَ الْخَطِيئَةِ أَيْسَرُ مِنْ التَّوْبَةِ‌

Chapter 201 – The neglecting of the sins is easier than seeking the Forgiveness

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي الْعَبَّاسِ الْبَقْبَاقِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: تَرْكُ الْخَطِيئَةِ أَيْسَرُ مِنْ طَلَبِ التَّوْبَةِ، وَكَمْ مِنْ شَهْوَةِ سَاعَةٍ أَوْرَثَتْ حُزْناً طَوِيلاً، وَالْمَوْتُ فَضَحَ الدُّنْيَا، فَلَمْ يَتْرُكْ لِذِي لُبٍّ فَرَحاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from one of his companions, from Abu Al Abbas Al Baqbaaq who said,

‘Abu Abdullahasws said: ‘Amir Al-Momineenasws said: ‘Neglecting the sins is easier than seeking the Forgiveness, and how may lustful desires of a moment inherit the prolonged grief; and the death exposes the world so it does not leave the one with understanding, any happiness’.86

202- بَابُ الِاسْتِدْرَاجِ

Chapter 202 – The gradual allurement

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ جُنْدَبٍ، عَنْ سُفْيَانَ بْنِ السِّمْطِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً فَأَذْنَبَ ذَنْباً، أَتْبَعَهُ بِنَقِمَةٍ وَيُذَكِّرُهُ الِاسْتِغْفَارَ، وَإِذَا أَرَادَ بِعَبْدٍ شَرّاً فَأَذْنَبَ ذَنْباً، أَتْبَعَهُ بِنِعْمَةٍ لِيُنْسِيَهُ الِاسْتِغْفَارَ وَيَتَمَادى بِهَا، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ) بِالنِّعَمِ عِنْدَالْمَعَاصِي ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

‘Abu Abdullahasws said: ‘Whenever Allahazwj Intends good with a servant, so (when) he commits a sin, he is followed up with by an affliction and Heazwj Reminds him of the seeking of Forgiveness; and whenever Heazwj is antagonised by a servant, so (when) he commits a sin he is followed up with a Bounty and Heazwj Lets him forget the seeking of the Forgiveness and he keeps on indulging in it; and these are the Words of Allahazwj Mighty and Majestic [7: 182] And the ones who reject Our Signs, We Let them be gradually enticed from whence they know not – with the Bounty during the disobedience’.87

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الِاسْتِدْرَاجِ، فَقَالَ: « هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ، فَيُمْلى لَهُ، وَيُجَدَّدُ لَهُ عِنْدَهَا النِّعَمُ، فَتُلْهِيهِ عَنِ الِاسْتِغْفَارِ مِنَ الذُّنُوبِ، فَهُوَ مُسْتَدْرَجٌ مِنْ حَيْثُ لَايَعْلَمُ ».

A number of our companions, from Sahl Bin Ziya and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Ra’ib, from one of his companions who said,

‘Abu Abdullahasws was asked about the gradual allurement, so heasws said: ‘He is the servant who commits the sin, so he is Respited for it and the Bounty is renewed for him during it, and it distracts him from the seeking of Forgiveness from the sins. So this is the gradual allurement from where he does not know’.88

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ) قَالَ: « هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ، فَتُجَدَّدُ لَهُ النِّعْمَةُ مَعَهُ، تُلْهِيهِ تِلْكَ النِّعْمَةُ عَنِ الِاسْتِغْفَارِ مِنْ ذلِكَ الذَّنْبِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Mrwan, from Sama’at Bin Mihran who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [7: 182] We Let them be gradually enticed from whence they know not. Heasws said: ‘He is the servant who commits the sin and the Bounty is renewed for him along with it. That Bounty distracts him from seeking the Forgiveness from that sin’.89

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَمْ مِنْ مَغْرُورٍ بِمَا قَدْ أَنْعَمَ اللهُ عَلَيْهِ، وَكَمْ مِنْ مُسْتَدْرَجٍ بِسَتْرِ اللهِ عَلَيْهِ، وَكَمْ مِنْ مَفْتُونٍ بِثَنَاءِ النَّاسِ عَلَيْهِ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullahasws having said: ‘How many are proud due to what Allahazwj Favoured upon him, and how many are gradually allured by the Veiling of Allahazwj upon him, and how many are infatuated by the praises of the people upon him’.90

203- بَابُ مُحَاسَبَةِ الْعَمَلِ

Chapter 203 – Counting the deeds

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: إِنَّمَا الدَّهْرُ ثَلَاثَةُ أَيَّامٍ أَنْتَ فِيمَا بَيْنَهُنَّ: مَضى أَمْسِ بِمَا فِيهِ، فَلَا يَرْجِعُ أَبَداً، فَإِنْ كُنْتَ عَمِلْتَ فِيهِ خَيْراً، لَمْ تَحْزَنْ لِذَهَابِهِ، وَفَرِحْتَ بِمَا اسْتَقْبَلْتَهُ مِنْهُ، وَإِنْ كُنْتَ قَدْ فَرَّطْتَ فِيهِ، فَحَسْرَتُكَ شَدِيدَةٌ لِذَهَابِهِ وَتَفْرِيطِكَ فِيهِ، وَأَنْتَ فِي يَوْمِكَ الَّذِي أَصْبَحْتَ فِيهِ مِنْ غَدٍ فِي غِرَّةٍ، وَ لَاتَدْرِي لَعَلَّكَ لَاتَبْلُغُهُ، وَإِنْ بَلَغْتَهُ لَعَلَّ حَظَّكَ فِيهِ فِي التَّفْرِيطِ مِثْلُ حَظِّكَ فِي الْأَمْسِ الْمَاضِي عَنْكَ. فَيَوْمٌ مِنَ الثَّلَاثَةِ قَدْ مَضى أَنْتَ فِيهِ مُفَرِّطٌ، وَيَوْمٌ تَنْتَظِرُهُ لَسْتَ أَنْتَ مِنْهُ‌ عَلى يَقِينٍ مِنْ تَرْكِ التَّفْرِيطِ، وَإِنَّمَا هُوَ يَوْمُكَ الَّذِي أَصْبَحْتَ فِيهِ، وَقَدْ يَنْبَغِي لَكَ أَنْ عَقَلْتَ وَفَكَّرْتَ فِيمَا فَرَّطْتَ فِي الْأَمْسِ الْمَاضِي مِمَّا فَاتَكَ فِيهِ مِنْ حَسَنَاتٍ أَلاَّ تَكُونَ اكْتَسَبْتَهَا، وَمِنْ سَيِّئَاتٍ أَلاَّ تَكُونَ أَقْصَرْتَ عَنْهَا، وَأَنْتَ مَعَ هذَا مَعَ اسْتِقْبَالِ غَدٍ عَلى غَيْرِ ثِقَةٍ مِنْ أَنْ تَبْلُغَهُ، وَعَلى غَيْرِ يَقِينٍ مِنِ اكْتِسَابِ حَسَنَةٍ، أَوْ مُرْتَدَعٍ عَنْ سَيِّئَةٍ مُحْبِطَةٍ ؛ فَأَنْتَ مِنْ يَوْمِكَ الَّذِي تَسْتَقْبِلُ عَلى مِثْلِ يَوْمِكَ الَّذِي اسْتَدْبَرْتَ. فَاعْمَلْ عَمَلَ رَجُلٍ لَيْسَ يَأْمُلُ مِنَ الْأَيَّامِ إِلاَّ يَوْمَهُ الَّذِي أَصْبَحَ فِيهِ وَلَيْلَتَهُ، فَاعْمَلْ أَوْ دَعْ، وَ اللهُ الْمُعِينُ عَلى ذلِكَ ».

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Amir Al-Momineenasws was saying: ‘But rather the eras are three – (Past, present and future) – days you are (living in). Yesterday passed away with whatever was in it and it will not be returning, ever! So if you had worked good during it, you will not grieve of its going away and you will be happy with what is coming in the future of it. But if you had wasted (your time) during it, your regret of its going away would be intense due to your wasting (your time) during it.

And you are (now) in your day in which you have come to be in a surprise from the coming morning and you do not know, perhaps you may not reach it, and if you do reach it, perhaps your share in it regarding the wastage would be similar to your share (of wastage) during yesterday, the past from you.

So one day from the three has passed (yesterday) and you wasted in it, and a day you are awaiting for (tomorrow), with you not being upon a certainty from it from leaving the wasting, and rather it is your day which you have come to be in (today), and it is befitting for you that you use your intellect and think regarding what you wasted during the yesterday past from what was lost from you during it, from the performance of the good deeds you did not happen to earn and from the evil deeds you did not happen to be deficient from.

And you are with this with the welcoming of the future of tomorrow upon without a certainty that you will reach it, and upon without a certainty from earning good eeds or turning away from the evil deeds, frustrated. Thus you are from your day which you are welcoming (tomorrow) upon a similar (state) of your day which has gone behind you (yesterday). Therefore perform the work of a man who does not hope from the days except for his day which he has come to be in (today) and his night. So, either work or let it be, and Allahazwj is the Aider upon that’.91

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي الْحَسَنِ الْمَاضِي صَلَوَاتُ اللهِ عَلَيْهِ، قَالَ: « لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ، فَإِنْ عَمِلَ حَسَناً اسْتَزَادَ اللهَ ؛ وَإِنْ عَمِلَ سَيِّئاً اسْتَغْفَرَ اللهَ مِنْهُ، وَ تَابَ إِلَيْهِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Al-Hassan Al-Maazyasws (7th Imamasws) having said: ‘He is not from usasws, the one who does not account himself during every day. So if he has done good deeds, he would ask Allahazwj for an increase, and if he has done evil deeds, he would seek Forgiveness of Allahazwj from it and repent to Himazwj’.92

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي النُّعْمَانِ الْعِجْلِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَا أَبَا النُّعْمَانِ، لَايَغُرَّنَّكَ النَّاسُ مِنْ نَفْسِكَ، فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ ؛ وَلَاتَقْطَعْ نَهَارَكَ بِكَذَا وَكَذَا، فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ عَمَلَكَ ؛ وَأَحْسِنْ، فَإِنِّي لَمْ أَرَ شَيْئاً أَحْسَنَ دَرَكاً وَلَاأَسْرَعَ طَلَباً مِنْ حَسَنَةٍ مُحْدَثَةٍ لِذَنْبٍ قَدِيمٍ ».

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي النُّعْمَانِ، مِثْلَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu’man, from Is’haq Bin Ammar, from Abu Al Nu’man Al Ijaly,

(It has been narrated) from Abu Ja’farasws having said: ‘O Abu Al Nu’man! Do not let the people deceive you from yourself, for the matter will arrive to you besides them, and do not pass your day with such and such, as your are one who is preserving your deeds upon you. And perform good deeds, for Iasws cannot see anything producing better results, nor anything easier as a remedy, than a new good deed for an old sin’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from one of our companions, from Abu Al Nu’man – similar to it.93

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « اصْبِرُوا عَلَى الدُّنْيَا ؛ فَإِنَّمَا هِيَ سَاعَةٌ، فَمَا مَضى مِنْهُ فَلَا تَجِدُ لَهُ أَلَماً وَلَاسُرُوراً، وَمَا لَمْ يَجِئْ فَلَا تَدْرِي مَا هُوَ، وَإِنَّمَا هِيَ سَاعَتُكَ الَّتِي أَنْتَ فِيهَا، فَاصْبِرْ فِيهَا عَلى طَاعَةِ اللهِ، وَاصْبِرْ فِيهَا عَنْ مَعْصِيَةِ اللهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from one our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Be patient upon the world, for rather it is a moment. So whatever is past from it, neither renew a pain nor a joy for it; and whatever has not come yet, so you do not know what it is; and rather it is your time which you are in (at the moment), so observe patience during it upon the obedience of Allahazwj, and be patient during it from disobeying Allahazwj’.94

5. عَنْهُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « احْمِلْ نَفْسَكَ لِنَفْسِكَ، فَإِنْ لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ ».

From him, from one of our companions, raising it, said,

‘Abu Abdullahasws said: ‘Carry yourself (your burden) by yourself, for it you do not do so, others will not carry you’.95

6. عَنْهُ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام لِرَجُلٍ: « إِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ، وَبُيِّنَ لَكَ الدَّاءُ، وَعُرِّفْتَ آيَةَ الصِّحَّةِ، وَدُلِلْتَ عَلَى الدَّوَاءِ ؛ فَانْظُرْ كَيْفَ قِيَامُكَ عَلى نَفْسِكَ ».

From him, raising it, said,

‘Abu Abdullahasws said to a man: ‘You have been made to be a physician yourself, and the illnesses have been clarified to you, and you have recognises the signs of good health, and you have been indicated upon the medication, therefore look how you are standing (burden) upon yourself’.96

7. عَنْهُ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام لِرَجُلٍ: « اجْعَلْ قَلْبَكَ قَرِيناً بَرّاً، أَوْ وَلَداً وَاصِلاً، وَاجْعَلْ عَمَلَكَ وَالِداً تَتَّبِعُهُ، وَاجْعَلْ نَفْسَكَ عَدُوّاً تُجَاهِدُهَا، وَاجْعَلْ مَالَكَ عَارِيَةً تَرُدُّهَا ».

From him, raising it, said:

‘Abu Abdullahasws said to a man: ‘Make your heart to be a righteous companion as a child would be grateful to its parents, and make your deed to be a father which you follow (cheerfully), and make your’Nafs’ (yourself) to be an enemy against which you wage a war, and make your wealth as a lease you will be returning’.97

8. وَ عَنْهُ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اقْصُرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ، وَاسْعَ فِي فَكَاكِهَا كَمَا تَسْعى فِي طَلَبِ مَعِيشَتِكَ ؛ فَإِنَّ نَفْسَكَ رَهِينَةٌ بِعَمَلِكَ ».

And from him, raising it, said,

‘Abu Abdullahasws said: ‘And from him, raising it, said, ‘Abu Abdullahasws said: ‘Limit your’Nafs’ (soul) from what harms it before it departs from you and strive in its liberation just as you strive in seeking your livelihood, for your’Nafs’ is pledged with your deeds ([74: 38] Every soul is held in pledge for what it earns)’.98

9. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَمْ مِنْ طَالِبٍ لِلدُّنْيَا لَمْ يُدْرِكْهَا، وَمُدْرِكٍ لَهَا قَدْ فَارَقَهَا ؛ فَلَا يَشْغَلَنَّكَ طَلَبُهَا عَنْ عَمَلِكَ، وَالْتَمِسْهَا مِنْ مُعْطِيهَا وَمَالِكِهَا، فَكَمْ مِنْ حَرِيصٍ عَلَى الدُّنْيَا قَدْ صَرَعَتْهُ، وَاشْتَغَلَ بِمَا أَدْرَكَ مِنْهَا عَنْ طَلَبِ آخِرَتِهِ حَتّى فَنِيَ عُمُرُهُ، وَأَدْرَكَهُ أَجَلُهُ ».

وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْمَسْجُونُ مَنْ سَجَنَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ ».

From him, from one of our companions, raising it, said,

‘Abu Abdullahasws said: ‘How many are the ones who seek for the world and do not achieve it, and its achievers have separated from it (have died). So do not pre-occupy’Nafs’ (yourselves) in seeking it (too much) from performing your deed, and beseech it from its Giver and its Owner. So how many are the greedy ones upon the world were cut down and pre-occupied themselves with whatever they achieved from it, (while keep themselves away) from seeking the Hereafter - until one’s life-time perished and he realised his death’.

And Abu Abdullahasws said: ‘The (real) prisoner is that one whose world has imprisoned him from his Hereafter’.99

10. وَعَنْهُ رَفَعَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ: « إِذَا أَتَتْ عَلَى الرَّجُلِ أَرْبَعُونَ سَنَةً، قِيلَ لَهُ: خُذْ حِذْرَكَ، فَإِنَّكَ غَيْرُ مَعْذُورٍ، وَلَيْسَ ابْنُ الْأَرْبَعِينَ بِأَحَقَّ بِالْحِذْرِ مِنِ ابْنِ الْعِشْرِينَ، فَإِنَّ الَّذِي يَطْلُبُهُمَا وَاحِدٌ وَلَيْسَ بِرَاقِدٍ، فَاعْمَلْ لِمَا أَمَامَكَ مِنَ الْهَوْلِ، وَدَعْ عَنْكَ فُضُولَ الْقَوْلِ ».

And from him, raising it,

(It has been narrated) from Abu Ja’farasws having said: ‘When a man comes to the age of forty it is said to him: ‘Take a caution, for you are without an excuse’, and there is no person of forty (years of age) more rightful with the caution than a person of twenty, for what is seeking them both, is the one (death) and it is not sleeping. Therefore, work for what is in front of you from the horrors and stay away from the useless speech’.100

11. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ حَسَّانَ، عَنْ زَيْدٍ الشَّحَّامِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « خُذْ لِنَفْسِكَ مِنْ نَفْسِكَ، خُذْ مِنْهَا فِي الصِّحَّةِ قَبْلَ السُّقْمِ، وَفِي الْقُوَّةِ قَبْلَ الضَّعْفِ، وَفِي الْحَيَاةِ قَبْلَ الْمَمَاتِ ».

From him, from Ali Bin Al Hakam, from Hassan, from Zayd Al Shahham who said,

‘Abu Abdullahasws said: ‘Work (on behalf of)’Nafs’ (yourself) for (the sake of) your’Nafs’ (yourself). Take from it during the good health before the sickness, and during the strength before the weakness, and during the life before the death’.101

12. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ النَّهَارَ إِذَا جَاءَ قَالَ: يَا ابْنَ آدَمَ، اعْمَلْ فِي يَوْمِكَ هذَا خَيْراً ؛ أَشْهَدْ لَكَ بِهِ عِنْدَ رَبِّكَ يَوْمَ الْقِيَامَةِ ؛ فَإِنِّي لَمْ آتِكَ فِيمَا مَضى، وَلَاآتِيكَ فِيمَا بَقِيَ، وَإِذَا جَاءَ اللَّيْلُ قَالَ مِثْلَ ذلِكَ ».

From him, from Ali Bin Al Hakam, from Hisham Bin Salim, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The day, when it comes, says, ‘O son of Adamas work good in this day of yours, I will testify for you with it in the Presence of your Lordazwj on the Day of Judgment, for I did not come to you in what is lost (gone) nor will I come to you in what remains (future - as you may not be alive)’. And when the night comes, it says similar to that’.102

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ‌ شُعَيْبِ بْنِ عَبْدِ اللهِ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: جَاءَ رَجُلٌ إِلى أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَوْصِنِي بِوَجْهٍ مِنْ وُجُوهِ الْبِرِّ أَنْجُو بِهِ

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « أَيُّهَا السَّائِلُ، اسْتَمِعْ، ثُمَّ اسْتَفْهِمْ، ثُمَّ اسْتَيْقِنْ، ثُمَّ اسْتَعْمِلْ ؛ وَاعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ: زَاهِدٌ، وَصَابِرٌ، وَرَاغِبٌ.

فَأَمَّا الزَّاهِدُ، فَقَدْ خَرَجَتِ الْأَحْزَانُ وَالْأَفْرَاحُ مِنْ قَلْبِهِ، فَلَا يَفْرَحُ بِشَيْ‌ءٍ مِنَ الدُّنْيَا، وَلَايَأْسى عَلى شَيْ‌ءٍ مِنْهَا فَاتَهُ ؛ فَهُوَ مُسْتَرِيحٌ.

وَأَمَّا الصَّابِرُ، فَإِنَّهُ يَتَمَنَّاهَا بِقَلْبِهِ، فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَشَنَآنِهَا، لَوِ اطَّلَعْتَ عَلى قَلْبِهِ، عَجِبْتَ مِنْ عِفَّتِهِ وَتَوَاضُعِهِ‌ وَحَزْمِهِ

وَأَمَّا الرَّاغِبُ، فَلَا يُبَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا، مِنْ حِلِّهَا أَوْ مِنْ حَرَامِهَا، وَلَايُبَالِي مَا دَنَّسَ فِيهَا عِرْضَهُ، وَأَهْلَكَ نَفْسَهُ، وَأَذْهَبَ مُرُوءَتَهُ ؛ فَهُمْ فِي غَمْرَةٍ يَضْطَرِبُونَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Shuayb Bin Abdullah, from one of his companions, raising it, said,

‘A man came over to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws! Advise me of an aspect from the aspects of the righteousness I can attain salvation with it’. Amir Al-Momineenasws said: ‘O you questioner! Listen intently, then understand, then be convinced, and perform; and know that the people are three (types) – an ascetic, and a patient, and a coveting one (having cravings).

So as for the ascetic one, so the grief and the happiness has exited from his heart, so he does not get happy with anything from the world nor does he despair upon anything that is lost from him. Thus he is in peace (of mind).

And as for the patient one, so he wishes for it in his heart. So when he does attain from it, reins (restraints) his self from it due to the evil consequences of it and its seduction. Were you to be notified upon (the contents of) his heart it would astonish you from its chastity, and its humbleness, and its resoluteness.

And as for the covetous one, so he does not care from when the world comes to him, from its Permissible (means) or from its Prohibited (means), and he does not care what filth there is in its display, and it destroys his soul, and removes his honour. Thus, these (covetous ones) are in the midst of disturbances’.103

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: لَايَصْغَرُ مَا يَنْفَعُ يَوْمَ الْقِيَامَةِ، وَلَايَصْغَرُ مَا يَضُرُّ يَوْمَ الْقِيَامَةِ، فَكُونُوا فِيمَا أَخْبَرَكُمُ اللهُ ـ عَزَّ وَجَلَّ ـ كَمَنْ عَايَنَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muhammad Bin Hakeyn, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Do not belittle what would benefit on the Day of Judgment, nor belittle what would harm on the Day of Judgment. Thus, you should become, regarding whatever Allahazwj Mighty and Majestic Informed you all, like the one who can visualise it’.104

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ‌ مُحَمَّدٍ، عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنْ قَدَرْتَ أَنْ لَاتُعْرَفَ فَافْعَلْ، وَمَا عَلَيْكَ أَلاَّ يُثْنِيَ عَلَيْكَ النَّاسُ، وَمَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللهِ ».

ثُمَّ قَالَ: « قَالَ أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ عليه‌السلام: لَاخَيْرَ فِي الْعَيْشِ إِلاَّ لِرَجُلَيْنِ: رَجُلٍ يَزْدَادُ كُلَّ يَوْمٍ خَيْراً، وَرَجُلٍ يَتَدَارَكُ سَيِّئَتَهُ بِالتَّوْبَةِ، وَأَنّى لَهُ بِالتَّوْبَةِ! وَاللهِ، لَوْ سَجَدَ حَتّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللهُ ـ تَبَارَكَ وَتَعَالى ـ مِنْهُ إِلاَّ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ عليهم‌السلام. أَلَا وَ مَنْ عَرَفَ حَقَّنَا، وَرَجَا الثَّوَابَ فِينَا، وَرَضِيَ بِقُوتِهِ ـ نِصْفِ مُدٍّ فِي كُلِّ يَوْمٍ ـ وَمَا سَتَرَ عَوْرَتَهُ، وَمَا أَكَنَّ رَأْسَهُ، وَهُمْ وَاللهِ فِي ذلِكَ خَائِفُونَ وَجِلُونَ، وَدُّوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا، وَكَذلِكَ وَصَفَهُمُ اللهُ ـ عَزَّ وَجَلَّ ـ فَقَالَ: (وَالَّذِينَ يُؤْتُونَ ما آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلى رَبِّهِمْ راجِعُونَ) ».

ثُمَّ قَالَ: « مَا الَّذِي آتَوْا؟ آتَوْا وَاللهِ مَعَ الطَّاعَةِ الْمَحَبَّةَ وَالْوَلَايَةَ، وَهُمْ‌ فِي ذلِكَ خَائِفُونَ، لَيْسَ خَوْفُهُمْ خَوْفَ شَكٍّ، وَلكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقَصِّرِينَ فِي مَحَبَّتِنَا وَطَاعَتِنَا ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Hafs Bin Giyas who said,

‘I heard Abu Abdullahasws saying: ‘If you are able upon that you are not recognised, then do so, so what would be upon you if the people do not mention you in praise, and what is upon you if you become condemned in the presence of the people while you are a Praised one in the Presence of Allahazwj?’

Then heasws said: ‘Aliasws Bin Abu Talibasws said: ‘There is no goodness in the life except for two (types of) men – a man who increases goodness every day and a man who rectifies his evil deeds with the repentance, and (unless) there is an obstruction for him with the repentance.

By Allahazwj! Even if one were to perform Sajdah (prostration) until his neck gets cut off, Allahazwj Blessed and High will not Accept it from him except by ourasws Wilayah - the Peopleasws of the Household.

Indeed! And the one who recognises ourasws rights and hopes for the Rewards regarding usasws, and he would be pleased with his subsistence of half a Mudd (1 Mudd = 750 gms.) during every day, and with what can conceal his bareness, and with what can cover his head, and they, by Allahazwj are fearful during that, and are agreeing lovingly that it is their share from the world, and that is how Allahazwj Mighty and Majestic Described them, so Heazwj Said [23: 60] And the ones who give what they give whilst their hearts are full of fear that to their Lord they would be returning.

Then heasws said: ‘What is that which they would be bringing? By Allahazwj! They would be bringing with them the obedience, the love and the Wilayah, and they would be fearful during that. Their fear would not be the fear of doubt, but they would be fearing that perhaps they have been deficient (Mukassireen) in ourasws love and ourasws obedience’.105

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَنِ الْحَكَمِ بْنِ سَالِمٍ، قَالَ: دَخَلَ قَوْمٌ فَوَعَظَهُمْ، ثُمَّ قَالَ: « مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ عَايَنَ الْجَنَّةَ وَمَا فِيهَا، وَعَايَنَ النَّارَ وَمَا فِيهَا إِنْ كُنْتُمْ تُصَدِّقُونَ بِالْكِتَابِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibrahim Bin Mihzam, from Al hakam Bin Salim who said,

‘A group came over, so heasws advised them, then said: ‘There is not one of you except that he has visualised the Paradise and whatever is in it, and visualised the Fire and whatever there is in it, if you are ratifying by the Book’.106

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « لَا تَسْتَكْثِرُوا كَثِيرَ الْخَيْرِ وَتَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ، فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتّى يَصِيرَ كَثِيراً ؛ وَخَافُوا اللهَ فِي السِّرِّ حَتّى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصَفَ، وَسَارِعُوا إِلى طَاعَةِ اللهِ، وَاصْدُقُوا الْحَدِيثَ، وَأَدُّوا الْأَمَانَةَ، فَإِنَّمَا ذلِكَ لَكُمْ ؛ وَلَاتَدْخُلُوا فِيمَا لَايَحِلُّ لَكُمْ، فَإِنَّمَا ذلِكَ عَلَيْكُمْ ».

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at who said,

‘I heard Abu Al-Hassanasws saying: ‘Do not consider it a lot, a lot of goodness, and do not consider it as few, the few sins, for the few sins would be gathering until they become a lot; and be fearful of Allahazwj in the secret until you are obeying the fairness from yourselves; and hasten to the obedience of Allahazwj and ratify the Ahadeeth, and pay the entrustment, so rather that is for you; and do not indulge in what is not Permissible for you, for rather that is upon you (the burden of the sins)’.107

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَا أَحْسَنَ الْحَسَنَاتِ بَعْدَ السَّيِّئَاتِ! وَمَا أَقْبَحَ السَّيِّئَاتِ بَعْدَ الْحَسَنَاتِ! ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoubm from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘How good are the good deeds after the evil deeds, and how ugly are the evil deeds after the good deeds’.108

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنِ ابْنِ فَضَّالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّكُمْ فِي آجَالٍ مَقْبُوضَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَالْمَوْتُ يَأْتِي بَغْتَةً ؛ مَنْ يَزْرَعْ خَيْراً يَحْصُدْ غِبْطَةً، وَمَنْ يَزْرَعْ شَرّاً يَحْصِدْ نَدَامَةً، وَلِكُلِّ زَارِعٍ مَا زَرَعَ، وَ لَايَسْبِقُ الْبَطِي‌ءَ مِنْكُمْ حَظُّهُ، وَلَايُدْرِكُ حَرِيصٌ مَا لَمْ يُقَدَّرْ لَهُ، مَنْ أُعْطِيَ خَيْراً فَاللهُ أَعْطَاهُ، وَمَنْ وُقِيَ شَرّاً فَاللهُ وَقَاهُ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘You are all (living) in a term which is being marked (allotted) and days which are numbered, and the death comes unexpectedly. The one who cultivates goodness would harvest (eternal) Bliss, but the one who cultivates evil would harvest regret; and for every farmer is what he farms; and the slow moving one from you will not be preceded by his share, nor would the greedy one comes across what is not Ordained for him. The one who does good, Allahazwj will Grant him good, but the one who saves (himself from) evil, So Allahazwj will Save evil for him’.109

20. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدٍ بنِ أحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ، عَنْ وَاصِلٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلى أَبِي ذَرٍّ، فَقَالَ: يَا أَبَا ذَرٍّ، مَا لَنَا نَكْرَهُ الْمَوْتَ؟

فَقَالَ: لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا، وَأَخْرَبْتُمُ الْآخِرَةَ، فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمْرَانٍ إِلى خَرَابٍ.

فَقَالَ لَهُ: فَكَيْفَ تَرى قُدُومَنَا عَلَى اللهِ؟

فَقَالَ: أَمَّا الْمُحْسِنُ مِنْكُمْ، فَكَالْغَائِبِ يَقْدَمُ عَلى أَهْلِهِ ؛ وَأَمَّا الْمُسِي‌ءُ مِنْكُمْ، فَكَالْآبِقِ يُرَدُّ عَلى مَوْلَاهُ.

قَالَ: فَكَيْفَ تَرى حَالَنَا عِنْدَ اللهِ؟

قَالَ: اعْرِضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ ؛ إِنَّ اللهَ يَقُولُ: (إِنَّ الْأَبْرارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجّارَ لَفِي جَحِيمٍ) ».

قَالَ: « فَقَالَ الرَّجُلُ: فَأَيْنَ رَحْمَةُ اللهِ؟

قَالَ: رَحْمَةُ اللهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ».

قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَكَتَبَ رَجُلٌ إِلى أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ: يَا أَبَا ذَرٍّ، أَطْرِفْنِي بِشَيْ‌ءٍ مِنَ الْعِلْمِ، فَكَتَبَ إِلَيْهِ: أَنَّ الْعِلْمَ كَثِيرٌ، وَلكِنْ إِنْ قَدَرْتَ أَنْ لَاتُسِي‌ءَ‌ إِلى مَنْ تُحِبُّهُ، فَافْعَلْ ».

قَالَ: « فَقَالَ لَهُ الرَّجُلُ: وَهَلْ رَأَيْتَ أَحَداً يُسِي‌ءُ إِلى مَنْ يُحِبُّهُ؟ فَقَالَ لَهُ: نَعَمْ، نَفْسُكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ، فَإِذَا أَنْتَ عَصَيْتَ اللهَ فَقَدْ أَسَأْتَ إِلَيْهَا ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Wasil, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to Abu Zarrar and he said, ‘O Abu Zarrar! What is the matter with us that we dislike the death?’ So hear said: ‘Because you are all building the world and ruining the Hereafter, therefore you are disliking to be transferred from buildings to the ruins’.

So he said to himar, ‘So how do youar see our proceeding to Allahazwj?’ So hear said: ‘As for the good ones from you, so he is like the absentee proceeding to his family, and as for the disobedient ones from you, so he is like the absconder (slave) returning to his master’.

So he said: ‘So how do youar see our state in the Presence of Allahazwj?’ Hear said: ‘Your deeds would be presented upon the Book. Allahazwj is Saying [82: 13] Most surely the righteous are in Bliss, [82: 14] And most surely the wicked are in Blazing Fire’.

Heasws said: ‘So the man said, ‘So where is the Mercy of Allahazwj?’ Hear said: ‘The Mercy of Allahazwj is nearby to the good doers’.

Abu Abdullahasws said: ‘And a man wrote to Abu Zarrar, may Allahazwj be Pleased with himas, ‘O Abu Zarrar! Present to me something from the knowledge’. So hear wrote to him: ‘The knowledge is a lot, but if you are able that you do not disappoint the one whom you love, then do so’. So the man said to himar, ‘And have youar seen anyone who disappoint the one whom he loves?’ So hear said to him: ‘Yes, your soul is the most beloved of the selves to you. So when you disobey Allahazwj, so you would have disappointed it’.110

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « اصْبِرُوا عَلى طَاعَةِ اللهِ، وَتَصَبَّرُوا عَنْ مَعْصِيَةِ اللهِ، فَإِنَّمَا الدُّنْيَا سَاعَةٌ، فَمَا مَضى فَلَسْتَ تَجِدُ لَهُ سُرُوراً وَلَاحُزْناً، وَمَا لَمْ يَأْتِ فَلَسْتَ تَعْرِفُهُ، فَاصْبِرْ عَلى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا، فَكَأَنَّكَ قَدِ اغْتَبَطْتَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Be patient upon the obedience of Allahazwj and observe patience from the disobedience of Allahazwj, for rather, the world is for a moment. So what is past, you will neither find joy for it nor a grief, and what has not come yet, so you do not recognise it. Therefore, be patient upon that time which you are in (now), so it would be as if you have been backbit’.111

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ الْخَضِرُ لِمُوسى عليه‌السلام: يَا مُوسى، إِنَّ أَصْلَحَ يَوْمَيْكَ الَّذِي هُوَ أَمَامَكَ، فَانْظُرْ أَيُّ يَوْمٍ هُوَ، وَأَعِدَّ لَهُ الْجَوَابَ، فَإِنَّكَ مَوْقُوفٌ وَمَسْؤُولٌ، وَخُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ ؛ فَإِنَّ الدَّهْرَ طَوِيلٌ قَصِيرٌ، فَاعْمَلْ كَأَنَّكَ تَرى ثَوَابَ عَمَلِكَ لِيَكُونَ أَطْمَعَ لَكَ فِي الْآخِرَةِ ؛ فَإِنَّ مَا هُوَ آتٍ مِنَ الدُّنْيَا كَمَا هُوَ قَدْ وَلّى مِنْهَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘Al-Khizras said to Musaas: ‘O Musaas! Rectify the day which is in front of youas, so look which day it is and prepare the answer for it, for youas would be Paused and Questioned; and take youras advice from the time, for the long time is short, therefore work as if youas can see the Rewards for your deed so that youas in order for it to be a greed for youas regarding the Hereafter, for whatever comes from the word is like what has turned away from it’.112

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عليه‌السلام: عِظْنَا، وَأَوْجِزْ، فَقَالَ: الدُّنْيَا حَلَالُهَا حِسَابٌ، وَحَرَامُهَا عِقَابٌ، وَأَنّى لَكُمْ بِالرَّوْحِ وَلَمَّا تَأَسَّوْا بِسُنَّةِ نَبِيِّكُمْ؟ تَطْلُبُونَ مَا يُطْغِيكُمْ، وَلَاتَرْضَوْنَ مَا يَكْفِيكُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘It was said to Amir Al-Momineenasws, ‘Advise us and be brief’. So heasws said: ‘The world, its Permissible would be accounted for, and its Prohibition would be Punished for, and Iasws am cautioning you of the comfort, and for what are you not following the Sunnah of your Prophetsaww, seeking what would make you transgress, and you are not being pleased with what is sufficing you?’.113

204- بَابُ مَنْ يَعِيبُ النَّاسَ

Chapter 204 – The one who faults the people

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ، وَإِنَّ أَسْرَعَ الشَّرِّ عُقُوبَةً الْبَغْيُ، وَكَفى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمى عَنْهُ مِنْ نَفْسِهِ، أَوْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكَهُ، أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَايَعْنِيهِ ».

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najra, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘The quickest Reward for the goodness is for righteousness and the quickest Punishment for an evil is for the transgression, and it suffices with the person as a fault that he sees from the people what he does not see from his own self, or he faults the people with what he himself has no capacity to leave, or he hurts his associate with what there is no meaning’.114

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كَفى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمى عَلَيْهِ مِنْ نَفْسِهِ، وَأَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَايَعْنِيهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu’man, from Ibn Muskan, from Abu Hamza who said,

‘I heard Aliasws Bin Al-Husaynasws saying: ‘Rasool-Allahsaww said: ‘It suffices with the person as a fault that he sees from the people what he is blind upon from his own self, and that he hurts his associate with that which is meaningless/worthless’.115

3. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَفى بِالْمَرْءِ عَيْباً أَنْ يَتَعَرَّفَ مِنْ عُيُوبِ النَّاسِ مَا يَعْمى عَلَيْهِ مِنْ أَمْرِ نَفْسِهِ، أَوْ يَعِيبَ عَلَى النَّاسِ أَمْراً هُوَ فِيهِ لَايَسْتَطِيعُ التَّحَوُّلَ عَنْهُ إِلى غَيْرِهِ، أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَايَعْنِيهِ ».

Muhammad Bin Yahya, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from one of his companions,

(It has been narrated) from Abu Ja’farasws having said: ‘It suffices with the person as a fault that he introduces from the faults of the people what he is blind to upon from the matter of his own self, or he faults upon the people of a matter which he himself does not have the capacity to leave and move to other than that, or he hurts his associate with that which is worthless’.116

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي عَبْدِ الرَّحْمنِ الْأَعْرَجِ وَعُمَرَ بْنِ أَبَانٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ وَعَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمْ، قَالَا: « إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ، وَأَسْرَعَ الشَّرِّ عُقُوبَةً الْبَغْيُ، وَكَفى بِالْمَرْءِ عَيْباً أَنْ يَنْظُرَ فِي عُيُوبِ غَيْرِهِ‌ مَا يَعْمى عَلَيْهِ مِنْ عَيْبِ نَفْسِهِ، أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَايَعْنِيهِ، أَوْ يَنْهَى النَّاسَ عَمَّا لَا يَسْتَطِيعُ تَرْكَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Abdul Rahman Al A’raj and Umar Bin Aban, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws and Aliasws Bin Al-Husaynasws bothasws having said: ‘The quickest Reward for a goodness is for the righteousness, and the quickest Punishment for an evil is for the transgression; and it suffices with the person as a fault that he looks into the faults of others from what he is blind upon from the faults of his own self, or he hurts his associate with that which is meaningless, or he forbids the people from that what he himself has not capacity to leave’.117

205- بَابُ أَنَّهُ لَايُؤَاخَذُ الْمُسْلِمُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ

Chapter 205 – It is such that the Muslim would not be seized for what he did during the pre-Islamic period

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ نَاساً أَتَوْا رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بَعْدَ مَا أَسْلَمُوا، فَقَالُوا: يَا رَسُولَ اللهِ، أَيُؤْخَذُ الرَّجُلُ مِنَّا بِمَا كَانَ عَمِلَ فِي الْجَاهِلِيَّةِ بَعْدَ إِسْلَامِهِ؟ فَقَالَ لَهُمْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ حَسُنَ إِسْلَامُهُ، وَصَحَّ يَقِينُ إِيمَانِهِ، لَمْ يَأْخُذْهُ اللهُ ـ تَبَارَكَ وَتَعَالى ـ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ ؛ وَمَنْ سَخُفَ إِسْلَامُهُ، وَلَمْ يَصِحَّ يَقِينُ إِيمَانِهِ، أَخَذَهُ اللهُ ـ تَبَارَكَ وَتَعَالى ـ بِالْأَوَّلِ وَالْآخِرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda,

(It has been narrated) from Abu Ja’farasws having said: ‘Some people came to Rasool-Allahsaww after having become Muslims, and they said, ‘O Rasool-Allahsaww! Would the man from us be seized with what he had done during the pre-Islamic period, after his professing to Islam?’ So Rasool-Allahsaww said to them: ‘The one who makes his Islam to be good and corrects the certainty of his Emān, Allahazwj Blessed and High will not Seize him for what he had done during the pre-Islamic period; and the one whose Islam is absurd and he does not correct the certainty of his Emān, Allahazwj Blessed and High will Seize him for the former and the latter’.118

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ فُضَيْلِ بْنِ عِيَاضٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُحْسِنُ فِي الْإِسْلَامِ: أَيُؤَاخَذُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ؟

فَقَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَحْسَنَ فِي الْإِسْلَامِ، لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ ؛ وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أُخِذَ بِالْأَوَّلِ وَالْآخِرِ ».

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Al Minqary, from Fuzayl Bin Ayaz who said,

‘I asked Abu Abdullahasws about the man is good during Al-Islam, would he be seized for what he had done during the pre-Islamic period?’ So heasws said: ‘The Prophetsaww said: ‘The one who is good during Al-Islam would not be Seized for what he had done during the pre-Islamic period; but the one who is evil during Al-Islam would be Seized for the former and the latter’.119

206- بَابُ أَنَّ الْكُفْرَ مَعَ التَّوْبَةِ لَايُبْطِلُ الْعَمَلَ

Chapter 206 – The Kufr (disbelief) along with the repentance does not invalidate the deed

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ وَغَيْرِهِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ كَانَ مُؤْمِناً فَعَمِلَ خَيْراً فِي إِيمَانِهِ، ثُمَّ أَصَابَتْهُ فِتْنَةٌ‌ فَكَفَرَ، ثُمَّ تَابَ بَعْدَ كُفْرِهِ، كُتِبَ لَهُ وَحُوسِبَ بِكُلِّ شَيْ‌ءٍ كَانَ عَمِلَهُ فِي إِيمَانِهِ، وَلَا يُبْطِلُهُ الْكُفْرُ إِذَا تَابَ بَعْدَ كُفْرِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub and someone else, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who was a Momin and he does good during his Emān, then strife hits him, so he disbelieves, then repents after his disbelief (Kufr), it would be Written for him, and he would be Reckoned with everything which he had done during his Emān, and the Kufr (disbelief) would not invalidate it, when he did repent after his Kufr (disbelief)’.120

207- بَابُ الْمُعَافَيْنَ مِنَ الْبَلَاءِ

Chapter 207 – The ones Protected from the afflictions

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ وَغَيْرِهِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ لِلّهِ ـ عَزَّ وَجَلَّ ـ ضَنَائِنَ يَضَنُّ بِهِمْ عَنِ الْبَلَاءِ، فَيُحْيِيهِمْ فِي عَافِيَةٍ، وَيَرْزُقُهُمْ فِي عَافِيَةٍ، وَيُمِيتُهُمْ فِي عَافِيَةٍ، وَيَبْعَثُهُمْ فِي عَافِيَةٍ، وَيُسْكِنُهُمُ الْجَنَّةَ فِي عَافِيَةٍ ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, form his father, altogether from Ibn Mahboub and someone else, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘For Allahazwj Mighty and Majestic there are’Protected ones’, the afflictions being Withheld from them. So Heazwj Gives them life in good health, and Sustaining them in good health, and Causing them to die in good health, and Resurrecting them in good health, and Making them to dwell in the Paradise in good health’.121

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ‌ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ خَلْقاً ضَنَّ بِهِمْ عَنِ الْبَلَاءِ: خَلَقَهُمْ فِي عَافِيَةٍ، وَأَحْيَاهُمْ فِي عَافِيَةٍ، وَأَمَاتَهُمْ فِي عَافِيَةٍ، وَأَدْخَلَهُمُ الْجَنَّةَ فِي عَافِيَةٍ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying that Allahazwj Mighty and Majestic Created a people, Protecting them from the afflictions. Creating them in good health, and Letting them to live in good health, and Causing them to die in good health, and Entering them into the Paradise in good health’.122

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ لِلّهِ ـ عَزَّ وَجَلَّ ـ ضَنَائِنَ مِنْ خَلْقِهِ: يَغْذُوهُمْ بِنِعْمَتِهِ، وَيَحْبُوهُمْ بِعَافِيَتِهِ، وَيُدْخِلُهُمُ الْجَنَّةَ بِرَحْمَتِهِ، تَمُرُّ بِهِمُ الْبَلَايَا وَالْفِتَنُ لَا تَضُرُّهُمْ شَيْئاً ».

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Ja’far Bin Muhammad, from Ibn Al Qaddah,

(It has been narrated) from Abu Abullahasws having said: ‘For Allahazwj Mighty and Majestic there are’Protected ones’ from Hisazwj creatures, Providing them with Hisazwj Bounties, and Endowing them by His good health, and Entering them into the Paradise by Hisazwj Mercy, the affliction and the strife passes them but without harming them by anything’.123

208- بَابُ مَا رُفِعَ عَنِ الْأُمَّةِ

Chapter 208 – What the community is exepmted from

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: رُفِعَ عَنْ أُمَّتِي أَرْبَعُ خِصَالٍ: خَطَؤُهَا، وَنِسْيَانُهَا، وَمَا أُكْرِهُوا عَلَيْهِ، وَمَا لَمْ يُطِيقُوا ؛ وَذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (رَبَّنا لا تُؤاخِذْنا إِنْ نَسِينا أَوْ أَخْطَأْنا رَبَّنا وَلا تَحْمِلْ عَلَيْنا إِصْراً كَما حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنا رَبَّنا وَلا تُحَمِّلْنا ما لا طاقَةَ لَنا بِهِ) وَقَوْلُهُ: (إِلاّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ) ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, ‘Amro Bin Marwan narrated to me saying,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘Four characteristics have been Raised from mysaww community (exempted from) – its mistakes, and its forgetfulness, and whatever is compelled upon one, and what one cannot endure, and these are the Words of Allahazwj Mighty and Majesic [2: 286] Our Lord! Do not Seize us if we forget or make a mistake; Our Lord! Do not lay on us a burden as You did Lay on those before us, Our Lord do not Impose upon us that which we have not the strength to bear. And Hisazwj Words [16: 106] except the one who is compelled while his heart is at rest on account of faith’.124

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: وُضِعَ عَنْ أُمَّتِي تِسْعُ خِصَالٍ: الْخَطَأُ، وَالنِّسْيَانُ، وَمَا لَايَعْلَمُونَ، وَمَا لَايُطِيقُونَ، وَمَا اضْطُرُّوا إِلَيْهِ، وَمَا اسْتُكْرِهُوا عَلَيْهِ، وَالطِّيَرَةُ، وَالْوَسْوَسَةُ فِي التَّفَكُّرِ فِي الْخَلْقِ، وَالْحَسَدُ مَا لَمْ يُظْهِرْ بِلِسَانٍ أَوْ يَدٍ ».

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Nine characteristics have been Dropped from mysaww community – the mistake, and the forgetfulness, and what they are not knowing, and what they are not enduring, and what they are desperate to, and what they are compelled upon, and the evil omen, and the uncertainty in the pondering in the creation, and the envy what is not made apparent either by the tongue or the hand’.125

209- بَابُ أَنَّ الْإِيمَانَ لَايَضُرُّ مَعَهُ سَيِّئَةٌ، وَالْكُفْرَ لَايَنْفَعُ مَعَهُ حَسَنَةٌ

Chapter 209 – The Emān is such that along with it an evil deed will not harm, and the Kufr (disbelief) is such that along with it a good deed will not benefit

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: هَلْ لِأَحَدٍ عَلى مَا عَمِلَ ثَوَابٌ عَلَى اللهِ مَوْجُوبٌ إِلاَّ الْمُؤْمِنِينَ؟

قَالَ: « لَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yaqoub Bin Shuayb who said,

‘I said to Abu Abdullahasws, ‘Is there for anyone an Obligated Reward for what he does except for the Momineen?’ Heasws said: ‘No’.126

2. عَنْهُ، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ مُوسى لِلْخَضِرِ عليهما‌السلام: قَدْ تَحَرَّمْتُ بِصُحْبَتِكَ، فَأَوْصِنِي، قَالَ لَهُ: الْزَمْ مَا لَايَضُرُّكَ مَعَهُ شَيْ‌ءٌ، كَمَا لَايَنْفَعُكَ مَعَ غَيْرِهِ شَيْ‌ءٌ ».

From him, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Musaas said to Al-Khizras: ‘You have sanctified meas by youras company, therefore advise meas’. Heas said to himas: ‘Necessitate (Emān) what would not harm youas anything along with it, just as it would not benefit youas anything along with other than it’.127

3. عَنْهُ، عَنْ يُونُسَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا يَضُرُّ مَعَ الْإِيمَانِ عَمَلٌ، وَلَايَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ، أَلَاتَرى أَنَّهُ قَالَ: (وَما مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقاتُهُمْ إِلاّ أَنَّهُمْ كَفَرُوا بِاللهِ وَبِرَسُولِهِ)، (وَماتُوا وَهُمْ كافِرُونَ) ».

From him, from Yunus, from Ibn Bukeyr, from Abu Ameyt Yusuf Bin Sabit who said,

‘I heard Abu Abdullahasws saying: ‘Along with Emān, no deed would harm you, nor would a deed benefit you along with Kufr (disbelief). Do you not see that Heazwj Said [9: 54] And nothing hinders their spending being Accepted from them, except that they disbelieve in Allah and in His Rasool, and they are dying while they are disbelievers (Kafiroun)’.128

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ، عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتِ بْنِ أَبِي سَعْدَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « الْإِيمَانُ لَايَضُرُّ مَعَهُ عَمَلٌ، وَكَذلِكَ الْكُفْرُ لَايَنْفَعُ مَعَهُ عَمَلٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Sa’alba, from Abu Ameyt Yusuf Bin Sabi Bin Abu Sa’da,

(It has been narrated) from Abu Abdullahasws having said: ‘The Emān is such that no deed would harm along with it, and similar to that is the Kufr (disbelief), no deed would benefit along with it’.129

5. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَمَّنْ ذَكَرَهُ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، عَنْ مُحَمَّدِ بْنِ مَارِدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: حَدِيثٌ رُوِيَ لَنَا أَنَّكَ قُلْتَ: إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ؟

فَقَالَ: « قَدْ قُلْتُ ذلِكَ ».

قَالَ: قُلْتُ: وَإِنْ زَنَوْا، أَوْ سَرَقُوا، أَوْ شَرِبُوا الْخَمْرَ؟

فَقَالَ لِي: « (إِنّا لِلّهِ وَإِنّا إِلَيْهِ راجِعُونَ)، وَاللهِ مَا أَنْصَفُونَا أَنْ نَكُونَ أُخِذْنَا بِالْعَمَلِ وَوُضِعَ عَنْهُمْ، إِنَّمَا قُلْتُ: إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ مِنْ قَلِيلِ الْخَيْرِ وَ كَثِيرِهِ ؛ فَإِنَّهُ يُقْبَلُ مِنْكَ ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from the one who mentioned it, from Ubed Bin Zurara, from Muhammad Bin Marid who said,

‘I said to Abu Abdullahasws, ‘A Hadeeth has been reported to us that youasws said: ‘When you recognise (Al-Wilaya) so you can do whatever you so desire to’. So heasws said: ‘Iasws have said that’. I said, ‘And even if they commit adultery, or are stealing, or drinking the wine?’ So heasws said to me: ‘We are from Allahazwj and to Himazwj we are returning. By Allahazwj! They have not been fair to usasws, that weasws would be Seized with the deed and it has been Dropped from them? But rather, Iasws said, ‘When you recognise (Al-Wilayah), so do whatever you so desire to, be it from the little goodness and more, for it would be Accepted from you’.130

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام كَثِيراً مَا يَقُولُ فِي خُطْبَتِهِ: يَا أَيُّهَا النَّاسُ، دِينَكُمْ دِينَكُمْ ؛ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ، وَالسَّيِّئَةُ فِيهِ تُغْفَرُ، وَالْحَسَنَةُ فِي غَيْرِهِ لَاتُقْبَلُ ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Al Rayyan Bin Al Salt, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Amir Al-Momineenasws was frequently saying in hisasws sermons: ‘O you people! Your Religion is your Religion, So the evil deed in it is better than the good deed in other (Religions), and the evil deed in it would be Forgiven, and the good deed in the other (Religions) would not be Accepted’.131

هذَا آخِرُ كِتَابِ الْإِيمَانِ وَالْكُفْرِ، وَالطَّاعَاتِ وَالْمَعَاصِي مِنْ كِتَابِ الْكَافِي ؛

وَالْحَمْدُ لِلّهِ وَحْدَهُ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ

This is the end of the Book of Belief (Emān) and Disbelief (Kufr), and the obedience and the disobedience, from the Book Al Kafi; and the Praise is for Allahazwj, Alone, and Blessings be upon Muhammadsaww and hissaww Progenyasws.

Notes

1 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 1

2 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 2

3 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 3

4 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 4

5 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 5

6 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 6

7 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 7

8 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 185 H 1

9 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 185 H 2

10 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 185 H 3

11 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 186 H 1

12 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 1

13 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 2

14 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 3

15 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 4

16 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 5

17 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 1

18 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 2

19 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 3

20 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 4

21 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 5

22 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 6

23 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 7

24 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 8

25 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 189 H 1

26 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 189 H 2

27 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 1

28 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 2

29 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 3

30 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 4

31 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 1

32 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 2

33 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 3

34 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 4

35 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 5

36 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 6

37 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 7

38 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 8

39 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 9

40 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 10

41 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 11

42 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 12

43 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 13

44 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 1

45 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 2

46 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 3

47 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 4

48 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 5

49 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 6

50 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 7

51 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 8

52 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 9

53 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 10

54 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 1

55 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 2

56 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 3

57 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 4

58 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 1

59 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 2

60 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 3

61 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 4

62 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 5

63 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 6

64 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 1

65 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 2

66 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 1

67 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 2

68 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 3

69 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 4

70 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 5

71 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 6

72 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 7

73 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 8

74 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 9

75 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 10

76 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 11

77 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 12

78 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 196 H 1

79 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 196 H 2

80 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 196 H 3

81 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 197 H 1

82 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 198 H 1

83 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 198 H 2

84 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 198 H 3

85 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 199 H 1

86 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 200 H 1

87 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 1

88 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 2

89 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 3

90 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 4

91 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 1

92 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 2

93 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 3

94 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 4

95 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 5

96 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 6

97 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 7

98 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 8

99 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 9

100 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 10

101 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 11

102 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 12

103 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 13

104 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 14

105 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 15

106 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 16

107 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 17

108 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 18

109 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 19

110 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 20

111 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 21

112 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 22

113 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 23

114 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 1

115 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 2

116 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 3

117 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 4

118 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 204 H 1

119 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 204 H 2

120 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 205 H 1

121 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 1

122 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 2

123 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 3

124 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 1

125 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 2

126 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 1

127 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 2

128 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 3

129 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 4

130 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 5

131 Al-Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 6

[6]

كِتَابُ الدُّعَاءِ‌

THE BOOK OF SUPPLICATION (1)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1- بَابُ فَضْلِ الدُّعَاءِ وَالْحَثِّ عَلَيْهِ‌

Chapter 1 – The merits of the supplication and the urging upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ) » قَالَ: « هُوَ الدُّعَاءُ، وَأَفْضَلُ الْعِبَادَةِ الدُّعَاءُ ».

قُلْتُ: (إِنَّ إِبْراهِيمَ لَأَوّاهٌ حَلِيمٌ) ؟ قَالَ: « الْأَوَّاهُ هُوَ الدَّعَّاءُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic is Saying [40: 60] surely those who are too proud to worship Me shall soon enter Hell abased. It (worship) is the supplication, and the most superior of the (acts of) worship, is the supplication’. I said, ‘[9: 114] most surely Ibrahim was very tender-hearted, forbearing’. Heasws said: ‘His tender-heartedness, it is (a reference to) the supplication’.1

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَابْنِ مَحْبُوبٍ جَمِيعاً، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَيُّ الْعِبَادَةِ أَفْضَلُ؟

فَقَالَ: « مَا مِنْ شَيْ‌ءٍ أَفْضَلَ عِنْدَ اللهِ ـ عَزَّ وَجَلَّ ـ مِنْ أَنْ يُسْأَلَ وَيُطْلَبَ مِمَّا عِنْدَهُ، وَمَا أَحَدٌ أَبْغَضَ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مِمَّنْ يَسْتَكْبِرُ عَنْ عِبَادَتِهِ، وَلَايَسْأَلُ مَا عِنْدَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail and Ibn Mahboub, altogether from Hanan Bin Sadeyr, from his father who said,

‘I said to Abu Ja’farasws, ‘Which of the (acts of) worship is most superior?’ So heasws said: ‘There is none from the things more superior in the Presence of Allahazwj Mighty and Majestic that Heazwj should be asked and sought from for what is with Himazwj. There is no one more Hateful to Allahazwj Mighty and Majestic than the one who is too arrogant from worshipping Himazwj and he does not ask for what is with Himazwj’.2

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ مُيَسِّرِ بْنِ عَبْدِ الْعَزِيزِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « يَا مُيَسِّرُ، ادْعُ، وَلَاتَقُلْ: إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ ؛ إِنَّ عِنْدَ اللهِ ـ عَزَّ وَجَلَّ ـ مَنْزِلَةً لَاتُنَالُ إِلاَّ بِمَسْأَلَةٍ، وَلَوْ أَنَّ عَبْداً سَدَّ فَاهُ وَلَمْ يَسْأَلْ، لَمْ يُعْطَ شَيْئاً ؛ فَسَلْ تُعْطَ. يَا مُيَسِّرُ، إِنَّهُ لَيْسَ مِنْ بَابٍ يُقْرَعُ إِلاَّ يُوشِكُ أَنْ يُفْتَحَ‌ لِصَاحِبِهِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Muyassir Bin Abdul Aziz,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws said to me: ‘O Muyassir! Supplicate and do not say that the matter has already been decided. In the Presence of Allahazwj Might and Majestic there is a status which cannot be achieved except by asking (for it), and if a servant was to close his mouth and not ask, he would not be Given a thing. Therefore ask, you will be Given. O Muyassir! There is no door which is knocked upon except it is imminent that it would be opened for its comer’.3

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ لَمْ يَسْأَلِ اللهَ ـ عَزَّ وَجَلَّ ـ مِنْ فَضْلِهِ، افْتَقَرَ ».

Humeyd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who does not ask Allahazwj Mighty and Majestic of Hisazwj Grace, so he would become poor’.4

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « ادْعُ، وَلَاتَقُلْ: قَدْ فُرِغَ مِنَ الْأَمْرِ ؛ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ) وَقَالَ: (ادْعُونِي أَسْتَجِبْ لَكُمْ) ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Supplicate and do not say that the matter has already been decided, for the supplication, it is the worship. Allahazwj Mighty and Majestic is Saying [40: 60] surely those who are too proud to worship Me shall soon enter Hell abased. And Said [40: 60] Call upon Me, I will Answer you’.5

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ سَيْفٍ التَّمَّارِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « عَلَيْكُمْ بِالدُّعَاءِ ؛ فَإِنَّكُمْ لَاتَقَرَّبُونَ بِمِثْلِهِ، وَلَاتَتْرُكُوا‌ صَغِيرَةً لِصِغَرِهَا أَنْ تَدْعُوا بِهَا ؛ إِنَّ صَاحِبَ الصِّغَارِ هُوَ صَاحِبُ الْكِبَارِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Sayf Al Tammar who said,

‘I heard Abu Abdullahasws saying: ‘It is upon you to supplicate as you will not get closer (to Allahazwj) with anything similar to it, nor should you neglect supplicating for a small (thing) due to its smallness. Heazwj is the Owner of the small as well as the big (things)’.6

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الدُّعَاءُ هُوَ الْعِبَادَةُ الَّتِي قَالَ اللهُ عَزَّ وَجَلَّ: (إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي) الْآيَةَ، ادْعُ اللهَ ـ عَزَّ وَجَلَّ ـ وَلَاتَقُلْ: إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ ».

قَالَ زُرَارَةُ: إِنَّمَا يَعْنِي لَايَمْنَعْكَ إِيمَانُكَ بِالْقَضَاءِ وَالْقَدَرِ أَنْ تُبَالِغَ بِالدُّعَاءِ وَتَجْتَهِدَ فِيهِ، أَوْ كَمَا قَالَ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Ubeyd Bin Zurara, from his father, from a man who said,

‘Abu Abdullahasws said: ‘The supplication, it is the worship which Allahazwj Mighty and Majestic Spoke of [40: 60] surely those who are too proud to worship Me – the Verse. Supplicate to Allahazwj Mighty and Majestic and do not say that the matter has already been decided’.

Zurara (the narrator) said, ‘But rather, it means that your belief in the Ordainment and the Pre-determination whould not prevent you that you should speak with the supplication and strive in his, or just as heasws said’.7

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: أَحَبُّ الْأَعْمَالِ إِلَى اللهِ ـ عَزَّوَجَلَّ ـ فِي الْأَرْضِ الدُّعَاءُ، وَأَفْضَلُ الْعِبَادَةِ الْعَفَافُ ».

قَالَ: « وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام رَجُلاً دَعَّاءً ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The most Beloved of the deeds to Allahazwj Mighty and Majestic in the earth, is the supplication, and the most superior of the (acts of) worship is the chastity’. Heasws said: ‘And Amir Al-Momineenasws was a (frequently) supplicating person’.8

2- بَابُ أَنَّ الدُّعَاءَ سِلَاحُ الْمُؤْمِنِ‌

Chapter 2 – The supplication is a weapon of the Momin

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعَمُودُ الدِّينِ، وَنُورُ السَّمَاوَاتِ وَالْأَرْضِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The supplication is a weapon of the Momin and a pillar of the Religion, and a Light of the skies and the earth’.9

2. وَبِهذَا الْإِسْنَادِ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: الدُّعَاءُ مَفَاتِيحُ النَّجَاحِ وَمَقَالِيدُ الْفَلَاحِ، وَخَيْرُ الدُّعَاءِ مَا صَدَرَ عَنْ صَدْرٍ نَقِيٍّ وَقَلْبٍ تَقِيٍّ، وَفِي الْمُنَاجَاةِ سَبَبُ النَّجَاةِ، وَبِالْإِخْلَاصِ يَكُونُ الْخَلَاصُ، فَإِذَا اشْتَدَّ الْفَزَعُ فَإِلَى اللهِ الْمَفْزَعُ ».

And by this chain,

‘Heasws said: ‘The supplications are the keys to achievement and collars of the success, and the best of the supplication is what is generated by a clean chest and a fearful heart’.10

3. وَبِإِسْنَادِهِ، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَلَاأَدُلُّكُمْ عَلى سِلَاحٍ يُنْجِيكُمْ مِنْ أَعْدَائِكُمْ، وَيُدِرُّ أَرْزَاقَكُمْ؟ قَالُوا: بَلى، قَالَ: تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَالنَّهَارِ ؛ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ ».

And by his chain,

‘Heasws said: ‘The Prophetsaww said: ‘Indeed! Shall Isaww point you all to a weapon to save you from your enemies and generate your sustenance?’ So they said, ‘Yes’. Hesaww said: ‘You should be supplicating to your Lordazwj by the night and the day, for a weapon of the Believers, it is the supplication’.11

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: الدُّعَاءُ تُرْسُ الْمُؤْمِنِ، وَمَتى تُكْثِرْ قَرْعَ الْبَابِ يُفْتَحْ لَكَ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The supplication is a shield of the Momin, and when the door is knocked upon frequently, it would be opened for you’.12

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنِ الرِّضَا عليه‌السلام، أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ: « عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ » فَقِيلَ: وَ مَا سِلَاحُ الْأَنْبِيَاءِ؟ قَالَ: « الدُّعَاءُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibm Fazzal, from one of our companions,

(It has been narrated) from Al-Rezaasws having frequently said to hisasws companions: ‘It is upon you to be with a weapon of the Prophetsas’. So it was said, ‘What is a weapon of the Prophetsas?’ Heasws said: ‘The supplication’.13

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ أَبِي سَعِيدٍ الْبَجَلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الدُّعَاءَ أَنْفَذُ مِنَ السِّنَانِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abu Saeed Al Bajaly who said,

‘Abu Abdullahasws said: ‘The supplication is more piercing than the spear-heads’.14

7. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الدُّعَاءُ أَنْفَذُ مِنَ السِّنَانِ الْحَدِيدِ ».

From him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The supplication is more piercing than the spear-heads of the iron’.15

3- بَابُ أَنَّ الدُّعَاءَ يَرُدُّ الْبَلَاءَ وَالْقَضَاءَ‌

Chapter 3 – The supplication can repel the affliction and the Ordainment

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ، يَنْقُضُهُ كَمَا يُنْقَضُ السِّلْكُ وَقَدْ أُبْرِمَ إِبْرَاماً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman who said,

‘I heard himasws saying: ‘The supplication repels the Ordainment and breaks it just as the rope does, and although it has been twirled and twisted (strong)’.16

2. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « إِنَّ الدُّعَاءَ يَرُدُّ مَا قَدْ قُدِّرَ وَمَا لَمْ يُقَدَّرْ » قُلْتُ: وَ مَا قَدْ‌ قُدِّرَ عَرَفْتُهُ، فَمَا لَمْ يُقَدَّرْ؟ قَالَ: « حَتّى لَايَكُونَ ».

From him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Umar Bin Yazeed who said,

‘I heard Abu Al-Hassanasws saying: ‘The supplication repels what has been Pre-determined and what has not been Pre-determined’. I said, ‘And what has been Pre-determined, I recognise it, so what has not been Pre-determined?’ Heasws said: ‘Until it does not happen’.17

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ بِسْطَامَ الزَّيَّاتِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ وَقَدْ نَزَلَ مِنَ السَّمَاءِ وَقَدْ أُبْرِمَ إِبْرَاماً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Bistam Al Zayyat,

(It has been narrated) from Abu Abdullahasws having said: ‘A supplication repels the Pre-determined (matters) and although it has descended from the sky and has been strengthened with a strengthening’.18

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: إِنَّ الدُّعَاءَ وَالْبَلَاءَ لَيَتَرَافَقَانِ إِلى‌ يَوْمِ الْقِيَامَةِ ؛ إِنَّ الدُّعَاءَ لَيَرُدُّ الْبَلَاءَ وَقَدْ أُبْرِمَ إِبْرَاماً ».

Muhammad Bin Yahya, from Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammad,

(It has been narrated) from Al-Rezaasws having said: ‘Aliasws Bin Al Husaynasws said: ‘The supplication and the affliction would both be together up to the Day of Judgment. The supplication repels the affliction and although it has been strengthened with a strengthening’.19

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَقُولُ: الدُّعَاءُ يَدْفَعُ الْبَلَاءَ النَّازِلَ وَ مَا لَمْ يَنْزِلْ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘The supplication repels the affliction, the descended one and what has not descended yet’.20

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ لِي: « أَلَاأَدُلُّكَ عَلى شَيْ‌ءٍ لَمْ يَسْتَثْنِ فِيهِ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ » قُلْتُ: بَلى، قَالَ: « الدُّعَاءُ يَرُدُّ الْقَضَاءَ وَقَدْ أُبْرِمَ إِبْرَاماً » وَضَمَّ أَصَابِعَهُ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Heasws said to me: ‘Shall Iasws point you to something which Rasool-Allahazwj did not make an exclusion in it?’ I said, ‘Yes’. Heasws said: ‘A supplication repels the Ordainment and although it has been strengthened with a strengthening’, and heasws clasped hisasws fingers’ (to demonstrate it).21

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الدُّعَاءُ يَرُدُّ الْقَضَاءَ بَعْدَ مَا أُبْرِمَ إِبْرَاماً، فَأَكْثِرْ مِنَ الدُّعَاءِ، فَإِنَّهُ مِفْتَاحُ كُلِّ رَحْمَةٍ، وَنَجَاحُ كُلِّ حَاجَةٍ، وَلَايُنَالُ مَا عِنْدَ اللهِ ـ عَزَّ وَجَلَّ ـ إِلاَّ بِالدُّعَاءِ ؛ وَإِنَّهُ لَيْسَ بَابٌ يُكْثَرُ قَرْعُهُ إِلاَّ يُوشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullahasws saying: ‘A supplication repels the Ordained matter what has been strengthened with a strengthening, therefore frequent from the supplications for these are the keys to every Mercy and an achievement for every need, and whatever is with Allahazwj cannot be attained except by the supplication; and there is no door which is frequently knocked upon except that it is imminent that it would be opened for its comer’.22

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ، قَالَ: قَالَ أَبُو الْحَسَنِ مُوسى عليه‌السلام: « عَلَيْكُمْ بِالدُّعَاءِ ؛ فَإِنَّ الدُّعَاءَ لِلّهِ وَالطَّلَبَ إِلَى اللهِ يَرُدُّ الْبَلَاءَ وَقَدْ قُدِّرَ وَقُضِيَ وَلَمْ يَبْقَ إِلاَّ إِمْضَاؤُهُ، فَإِذَا دُعِيَ اللهُ ـ عَزَّ وَجَلَّ ـ وَسُئِلَ صَرْفَ الْبَلَاءِ صَرَفَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Wallad who said,

‘Abu Al-Hassan Musaasws said: ‘Upon you is with the supplication, for the supplicating to Allahazwj and seeking to Allahazwj repels the affliction and although it has been Pre-determined and there does not remain except for its coming to pass. So when Allahazwj Mighty and Majestic is supplicated (to) and asked (from), Heazwj Dismisses the affliction with a Dismissal’.23

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ رَفَعَهُ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِاللهِ عليه‌السلام: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَيَدْفَعُ بِالدُّعَاءِ الْأَمْرَ الَّذِي عَلِمَهُ أَنْ يُدْعى لَهُ فَيَسْتَجِيبُ، وَلَوْ لَامَا وُفِّقَ الْعَبْدُ مِنْ ذلِكَ الدُّعَاءِ، لَأَصَابَهُ مِنْهُ مَا يَجُثُّهُ مِنْ جَدِيدِ الْأَرْضِ ».

Al Husayn Bin Muhammad, raising it, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said: ‘Allahazwj Mighty and Majestic Repels due to the supplication, the matter which Heazwj Knows that it would be supplicated for, so Heazwj would Answer; and if the servant does not supplicate in accordance to that, he would be hit from it (the affliction) what would bend his face to the earth’ (to humiliate him).24

4- بَابُ أَنَّ الدُّعَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ‌

Chapter 4 – The supplication is a healing from every illness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَسْبَاطِ بْنِ سَالِمٍ، عَنْ عَلَاءِ بْنِ كَامِلٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « عَلَيْكَ بِالدُّعَاءِ ؛ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Asbaat Bin Saalim, from Ala’a Bin Kaamil who said,

‘Abu Abdullahasws said to me: ‘It is upon you with the supplication, for it is a healing from every illness’.25

5- بَابُ أَنَّ مَنْ دَعَا اسْتُجِيبَ لَهُ‌

Chapter 5 – The one who supplicates, it would be Answered for him

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الدُّعَاءُ كَهْفُ الْإِجَابَةِ، كَمَا أَنَّ السَّحَابَ كَهْفُ الْمَطَرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin isa, from Al Hassan Bin Ali, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘The supplication and pleading before Allah for help is the means of its acceptance just as clouds are means of rain’.26

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا أَبْرَزَ عَبْدٌ يَدَهُ إِلَى اللهِ الْعَزِيزِ الْجَبَّارِ إِلاَّ اسْتَحْيَا اللهُ ـ عَزَّ وَجَلَّ ـ أَنْ يَرُدَّهَا صِفْراً حَتّى يَجْعَلَ فِيهَا مِنْ فَضْلِ رَحْمَتِهِ مَا يَشَاءُ، فَإِذَا دَعَا أَحَدُكُمْ فَلَا يَرُدَّ يَدَهُ حَتّى يَمْسَحَ عَلى وَجْهِهِ وَرَأْسِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘A servant would not bring out his hands to Allahazwj, the Strong, the Compeller, except that Allahazwj Mighty and Majestic would be too Embarrassed that Heazwj returns his hand empty until Heazwj Makes it to be in it from the Grace of Hisazwj Mercy, whatever Heazwj so Desires to. So whenever one of you supplicates, so he should not return his hand until he has wiped it upon his face and his head’.27

6- بَابُ إِلْهَامِ الدُّعَاءِ‌

Chapter 6 – Inspiration for the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « هَلْ تَعْرِفُونَ طُولَ الْبَلَاءِ مِنْ قِصَرِهِ؟ » قُلْنَا: لَا، قَالَ: « إِذَا أُلْهِمَ أَحَدُكُمُ الدُّعَاءَ عِنْدَ الْبَلَاءِ، فَاعْلَمُوا أَنَّ الْبَلَاءَ قَصِيرٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abu Abdullahasws said: ‘Are you recognising the lengthening of the affliction from its shortening?’ We said, ‘No’. Heasws said: ‘Whenever one of you is inspired for the supplication during the affliction, so he should know that the affliction is short (term)’.28

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ، قَالَ: قَالَ أَبُو الْحَسَنِ مُوسى عليه‌السلام: « مَا مِنْ بَلَاءٍ يَنْزِلُ عَلى عَبْدٍ مُؤْمِنٍ فَيُلْهِمُهُ اللهُ ـ عَزَّ وَجَلَّ ـ الدُّعَاءَ، إِلاَّ كَانَ كَشْفُ ذلِكَ الْبَلَاءِ وَشِيكاً ؛ وَمَا مِنْ بَلَاءٍ يَنْزِلُ عَلى عَبْدٍ مُؤْمِنٍ فَيُمْسِكُ عَنِ الدُّعَاءِ، إِلاَّ كَانَ ذلِكَ الْبَلَاءُ طَوِيلاً، فَإِذَا نَزَلَ الْبَلَاءُ فَعَلَيْكُمْ بِالدُّعَاءِ وَالتَّضَرُّعِ إِلَى اللهِ عَزَّ وَجَلَّ ».

Muhamad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Wallad who said,

‘Abu Al-Hassan Musaasws said: ‘There is none from an affliction descending upon a Momin servant, so Allahazwj Mighty and Majestic Inspires him for the supplication, except that, that affliction would be Removed imminently; and there is none from an affliction descending upon a Momin servant, so he withholds from the supplication, except that, that affliction would be prolonged. So whenever the affliction descends, it would be upon you with the supplication and the pleading to Allahazwj’.29

7- بَابُ التَّقَدُّمِ فِي الدُّعَاءِ‌

Chapter 7 – The preceding in the supplication

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ‌ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ تَقَدَّمَ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ، وَقِيلَ: صَوْتٌ مَعْرُوفٌ، وَلَمْ يُحْجَبْ عَنِ السَّمَاءِ ؛ وَمَنْ لَمْ يَتَقَدَّمْ فِي الدُّعَاءِ لَمْ يُسْتَجَبْ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ، وَقَالَتِ الْمَلَائِكَةُ: إِنَّ ذَا الصَّوْتَ لَانَعْرِفُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who precedes regarding the supplication, it would be Answered for him when the affliction does descends with him, and the Angels would say, ‘A well-known voice not Veiled from the sky’; and the one who does not precede regarding the supplication, it would not be Answered for him when the affliction does descend with him, and the Angels would said, ‘That is a voice we do not recognise’’.30

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ ابْنِ سِنَانٍ، عَنْ عَنْبَسَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ تَخَوَّفَ بَلَاءً يُصِيبُهُ فَتَقَدَّمَ فِيهِ بِالدُّعَاءِ، لَمْ يُرِهِ اللهُ ـ عَزَّ وَجَلَّ ـ ذلِكَ الْبَلَاءَ أَبَداً ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibn Sinan, from Anbasa,

(It has been narrated) from Abu Abdullahasws: ‘The one who is fearful from an affliction hitting him, so he should precede regarding it with the supplication. Allahazwj Mighty and Majestic would not Show him the affliction, ever!’31

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الدُّعَاءَ فِي الرَّخَاءِ يَسْتَخْرِجُ الْحَوَائِجَ فِي الْبَلَاءِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Mansour Bin Yunus, from Haroun Bin Kharija,

(It has been narrated) from Abu Abdullahasws having said: ‘The supplication during the prosperity are instrumental for what one needs in the time of afflictions’.32

4. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ فِي الشِّدَّةِ، فَلْيُكْثِرِ الدُّعَاءَ فِي‌الرَّخَاءِ ».

From him, from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullahasws said: ‘The one who is cheerful that it (supplication) should be Answered for him during the difficulties, so let him frequent the supplication during the prosperity’.33

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ يَحْيى، عَنْ رَجُلٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَّاضٍ الطَّائِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ جَدِّي يَقُولُ: تَقَدَّمُوا فِي الدُّعَاءِ ؛ فَإِنَّ الْعَبْدَ إِذَا كَانَ دَعَّاءً فَنَزَلَ بِهِ الْبَلَاءُ فَدَعَا، قِيلَ: صَوْتٌ مَعْرُوفٌ ؛ وَإِذَا لَمْ يَكُنْ دَعَّاءً فَنَزَلَ بِهِ بَلَاءٌ فَدَعَا، قِيلَ: أَيْنَ كُنْتَ قَبْلَ الْيَوْمِ؟ ».

From him, from his father, from Ubeydullah Bin Yahya, from a man, from Abdul Hameed Bin Gawwas Al Tai’y, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws grandfatherasws was saying: ‘Precede in the supplication, for the servant, when he was supplicating, and the affliction descends with him, so he supplicates, it is said (by the Angels), ‘A well-known voice’; and when he does not happen to supplicate, and the affliction descends with him, so he does supplicate, it is said (by the Angels), ‘Where were you before today?’.34

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَقُولُ: الدُّعَاءُ بَعْدَ مَا يَنْزِلُ الْبَلَاءُ لَايُنْتَفَعُ بِهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from the one who narrated it,

(It has been narrated) from Abu Al Hassanasws the 1st having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘One cannot benefit from a supplication after the descent of the affliction’.35

8- بَابُ الْيَقِينِ فِي الدُّعَاءِ‌

Chapter 8 – The conviction (regaring the Answering) in the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سُلَيْمٍ الْفَرَّاءِ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا دَعَوْتَ، فَظُنَّ أَنَّ حَاجَتَكَ بِالْبَابِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym Al Fara’a, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘When you supplicate, so think that (the fulfilment of) your need is at the door (imminent)’.36

9- بَابُ الْإِقْبَالِ عَلَى الدُّعَاءِ‌

Cahpter 9 – The devotion upon the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَايَسْتَجِيبُ دُعَاءً بِظَهْرِ قَلْبٍ سَاهٍ، فَإِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ، ثُمَّ اسْتَيْقِنْ بِالْإِجَابَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Suleyman Bin Amro who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic does not Answer a supplication manifested by an inattentive heart. So whenever you do supplicate, be attentive with your heart, then be convinced of it being Answered’.37

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: لَايَقْبَلُ اللهُ ـ عَزَّوَ جَلَّ ـ دُعَاءَ قَلْبٍ لَاهٍ، وَكَانَ عَلِيٌّ عليه‌السلام يَقُولُ: إِذَا دَعَا أَحَدُكُمْ لِلْمَيِّتِ، فَلَا يَدْعُو لَهُ وَقَلْبُهُ‌ لَاهٍ عَنْهُ، وَلكِنْ لِيَجْتَهِدْ لَهُ فِي الدُّعَاءِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Allahazwj Mighty and Majestic does not Accept a supplication of an unmindful heart’; and it was so that Aliasws was saying: ‘Whenever one of you supplicates for the deceased, so he should no supplicate for him while his heart is unmindful from him, but let him strive for him in the supplication’.38

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سُلَيْمٍ الْفَرَّاءِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ، وَظُنَّ حَاجَتَكَ بِالْبَابِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions, from Sayf Bin Ameyra, from Suleym Al Farra’a, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you supplicate, so be attentive with your heart and thinking that (the fulfilment of) your need is at the door (imminent)’.39

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَايَسْتَجِيبُ دُعَاءً بِظَهْرِ قَلْبٍ قَاسٍ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic does not Answer a supplication manifested by a cruel heart’.40

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا اسْتَسْقى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَسُقِيَ النَّاسُ حَتّى قَالُوا: إِنَّهُ الْغَرَقُ، وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِيَدِهِ وَرَدَّهَا: اللهُمَّ حَوَالَيْنَا، وَلَاعَلَيْنَا ».

قَالَ: « فَتَفَرَّقَ السَّحَابُ، فَقَالُوا: يَا رَسُولَ اللهِ، اسْتَسْقَيْتَ‌ لَنَا فَلَمْ نُسْقَ، ثُمَّ اسْتَسْقَيْتَ لَنَا فَسُقِينَا؟ قَالَ: إِنِّي دَعَوْتُ وَلَيْسَ لِي فِي ذلِكَ نِيَّةٌ، ثُمَّ دَعَوْتُ وَلِيَ فِي ذلِكَ نِيَّةٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws having said: ‘When Rasool-Allahsaww supplicated for the rain and the people were drenched to the extent that they said, ‘It’s drowning (us)’, and Rasool-Allahsaww said (gestured) by hissaww hand and returned it: ‘O Allahazwj! Around us and not upon us!”

Heasws said: ‘So the clouds dispersed, and they said, ‘O Rasool-Allahsaww! Yousaww supplicated for the rain for us but we were not quenched, then yousaww supplicated for the rain for us, so we were quenched’. Hesaww said: ‘Isaww supplicated and there was no intention for mesaww during that, then Isaww supplicated, and for mesaww there was an intention regarding that’.41

10- بَابُ الْإِلْحَاحِ فِي الدُّعَاءِ وَالتَّلَبُّثِ

Chapter 10 – Insistence during the supplication and the awaiting (for the Answering)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عَطِيَّةَ، عَنْ عَبْدِ الْعَزِيزِ الطَّوِيلِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الْعَبْدَ إِذَا دَعَا لَمْ يَزَلِ اللهُ ـ تَبَارَكَ وَتَعَالى ـ فِي حَاجَتِهِ مَا لَمْ يَسْتَعْجِلْ ».

مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنِ بْنِ عَطِيَّةَ، عَنْ عَبْدِ الْعَزِيزِ الطَّوِيلِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Atiyya, from Abdul Aziz Al Taweel who said,

‘Abu Abdullahasws said: ‘A servant (of Allahazwj), when he supplicates, Allahazwj Blessed and High does not Cease to be in (the fulfilment) of his need for as long as he does not haste (in getting it Answered)’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Husayn Bin Atiyya, from Abdul Aziz Al Taweel, from Abu Abdullahasws – similar to it’.42

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَحَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِمَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ إِذَا عَجَّلَ فَقَامَ لِحَاجَتِهِ، يَقُولُ اللهُ تَبَارَكَ وَتَعَالى: أَمَا يَعْلَمُ عَبْدِي أَنِّي أَنَا اللهُ الَّذِي أَقْضِي الْحَوَائِجَ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Bin Al Bakhtary and others,

(It has been narrated) from Abu Abdullahasws having said: ‘A servant, when he makes haste (for its Answer), so he stands for his need, Allahazwj Blessed and High is Saying: “Does Myazwj servant not know that Iazwj am Allahazwj Who Fulfils the needs?”‘.43

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنِ الْوَلِيدِ بْنِ عُقْبَةَ الْهَجَرِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « وَاللهِ، لَايُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ فِي حَاجَتِهِ إِلاَّ قَضَاهَا لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Muhammad Bin Marwan, from Al Waleed Bin Uqba Al Hajariy who said,

‘I heard Abu Ja’farasws saying: ‘By Allahazwj! A Momin servant will not insist upon Allahazwj Mighty and Majestic regarding his needs except Heazwj would Fulfil it for him’.44

4. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَجَّالِ، عَنْ حَنَانٍ، عَنْ أَبِي الصَّبَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ كَرِهَ إِلْحَاحَ النَّاسِ بَعْضِهِمْ عَلى بَعْضٍ فِي الْمَسْأَلَةِ، وَأَحَبَّ ذلِكَ لِنَفْسِهِ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُحِبُّ أَنْ يُسْأَلَ وَيُطْلَبَ مَا عِنْدَهُ ».

From him, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Hassan, from Abu Al Sabbah,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Dislikes the people insisting before one another for help but Heazwj Loves that for Himselfazwj that Heazwj should be asked (from), and Heazwj be sought for what is with Himazwj’.45

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُسَيْنٍ الْأَحْمَسِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا وَاللهِ، لَايُلِحُّ عَبْدٌ عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ إِلاَّ اسْتَجَابَ لَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy, from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘No, by Allahazwj! No servant (of Allahazwj) would insist upon Allahazwj Mighty and Majestic except Allahazwj would Answer for him’.46

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: رَحِمَ اللهُ عَبْداً طَلَبَ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ حَاجَةً فَأَلَحَّ فِي الدُّعَاءِ، اسْتُجِيبَ لَهُ أَوْ لَمْ يُسْتَجَبْ لَهُ، وَتَلَا هذِهِ الْآيَةَ: (وَأَدْعُوا رَبِّي عَسى أَلاّ أَكُونَ بِدُعاءِ رَبِّي شَقِيًّا)

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘May Allahazwj be Merciful upon a servant who seeks a need from Allahazwj Mighty and Majestic, so he is insistent in the supplication, whether is it Answered for him or not Answered for him’; and heasws recited this Verse [19: 48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not remain unblessed in calling upon my Lord’.47

11- بَابُ تَسْمِيَةِ الْحَاجَةِ فِي الدُّعَاءِ‌

Chapter 11 – Specifying the need during the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَبْدِ اللهِ الْفَرَّاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَاهُ، وَلكِنَّهُ يُحِبُّ أَنْ تُبَثَّ إِلَيْهِ الْحَوَائِجُ، فَإِذَا دَعَوْتَ فَسَمِّ حَاجَتَكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Abdullah Al Fara’a,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High Knows what the servant wants when he supplicates to Himazwj, but Heazwj Loves it that the need be transmitted to Himazwj. Therefore, whenever you supplicate, so specify your need’.

وَفِي حَدِيثٍ آخَرَ، قَالَ: قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَعْلَمُ حَاجَتَكَ وَمَا تُرِيدُ، وَلكِنْ يُحِبُّ أَنْ تُبَثَّ إِلَيْهِ الْحَوَائِجُ ».

And in another Hadeeth, heasws said: ‘Allahazwj Mighty and Majestic Knows your need and what you want, but Heazwj Loves it that the need be transmitted to Himazwj’.48

12- بَابُ إِخْفَاءِ الدُّعَاءِ‌

Chapter 12 – Concealment of the supplication

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « دَعْوَةُ الْعَبْدِ سِرّاً ـ دَعْوَةً وَاحِدَةً ـ تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘One secretive supplication of the servant equates to seventy supplications publicly’.

وَفِي رِوَايَةٍ أُخْرى: « دَعْوَةٌ تُخْفِيهَا أَفْضَلُ عِنْدَ اللهِ مِنْ سَبْعِينَ دَعْوَةً تُظْهِرُهَا ».

And in another report, (Heasws said): ‘A concealed supplication is more superior in the Presence of Allahazwj than seventy apparent supplications’.49

13- بَابُ الْأَوْقَاتِ وَالْحَالَاتِ الَّتِي تُرْجى فِيهَا الْإِجَابَةُ‌

Chapter 13 – The timings and the situation in which the Answer is hoped for

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ أَبِيهِ، عَنْ زَيْدٍ الشَّحَّامِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اطْلُبُوا الدُّعَاءَ فِي أَرْبَعِ سَاعَاتٍ: عِنْدَ هُبُوبِ الرِّيَاحِ، وَ زَوَالِ الْأَفْيَاءِ، وَنُزُولِ الْقَطْرِ، وَأَوَّلِ قَطْرَةٍ مِنْ دَمِ الْقَتِيلِ الْمُؤْمِنِ ؛ فَإِنَّ أَبْوَابَ السَّمَاءِ تُفَتَّحُ عِنْدَ هذِهِ الْأَشْيَاءِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from Zayd Al Shahaam who said,

‘Abu Abdullahasws said: ‘Seek the supplication during four timings – during the gusts of the winds, and the decline of the shadows, and the descent of the (rain) drops, and the first drop of blood of the murdered Momin, for the doors of the sky are Opened during these things’.50

2. عَنْهُ، عَنْ أَبِيهِ، وَغَيْرِهِ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي الْعَبَّاسِ فَضْلٍ الْبَقْبَاقِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ: فِي الْوَتْرِ، وَبَعْدَ الْفَجْرِ، وَبَعْدَ الظُّهْرِ، وَبَعْدَ الْمَغْرِبِ ».

From him, from his father and someone else, from Al Qasim Bin Urwat, from Abu Al Abbas Fazl Al Baqbaaq who said,

‘Abu Abdullahasws said: ‘A supplication is Answered in four places – during Al-Witr, and after Al-Fajr, and after Al-Zohr and after Al-Maghrib (Salāts)’.51

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: اغْتَنِمُوا الدُّعَاءَ عِنْدَ أَرْبَعٍ: عِنْدَ قِرَاءَةِ الْقُرْآنِ، وَعِنْدَ الْأَذَانِ، وَعِنْدَ نُزُولِ الْغَيْثِ، وَعِنْدَ الْتِقَاءِ الصَّفَّيْنِ لِلشَّهَادَةِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Seize (the opportunity for) the supplication during four (timings) – during recitation of the Quran, and during the (recitation of) the Azaan, and during the descent of the rain, and during the meeting of the two rows (of armies), for the martyrdom’.52

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ أَبِي إِذَا كَانَتْ لَهُ إِلَى اللهِ حَاجَةٌ طَلَبَهَا فِي هذِهِ السَّاعَةِ » يَعْنِي زَوَالَ الشَّمْسِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Jameel Bin Darraj, from Abdullah Bin Ata’a,

(It has been narrated) from Abu Ja’farasws having said: ‘Whenever Myasws fatherasws had a need to Allahazwj, heasws would seek it during this time, meaning the decline of the sun (at midday)’.53

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا رَقَّ أَحَدُكُمْ فَلْيَدْعُ ؛ فَإِنَّ الْقَلْبَ لَايَرِقُّ حَتّى يَخْلُصَ ».

From him, from his father, from Hammad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever one of you feels soft-hearted, so let him supplicate, for the heart does not soften until it is sincere’.54

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: خَيْرُ وَقْتٍ دَعَوْتُمُ اللهَ ـ عَزَّ وَجَلَّ ـ فِيهِ الْأَسْحَارُ، وَتَلَا هذِهِ الْآيَةَ فِي قَوْلِ يَعْقُوبَ عليه‌السلام: (سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي) وَ قَالَ: أَخَّرَهُمْ إِلَى السَّحَرِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The best time for you to supplicate to Allahazwj Mighty and Majestic in is the pre-dawn’, and heasws recited this Verse regarding the words of Yaqoubas [12: 98] He said: Soon I will ask for your Forgiveness from my Lord, and heasws said: ‘Heas delayed them to the pre-dawn’.55

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي إِذَا طَلَبَ الْحَاجَةَ طَلَبَهَا عِنْدَ زَوَالِ الشَّمْسِ، فَإِذَا أَرَادَ ذلِكَ قَدَّمَ شَيْئاً فَتَصَدَّقَ بِهِ، وَشَمَّ شَيْئاً مِنْ طِيبٍ، وَرَاحَ إِلَى الْمَسْجِدِ، وَدَعَا فِي حَاجَتِهِ بِمَا شَاءَ اللهُ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever myasws fatherasws sought the need, sought it during the decline of the sun (at midday). So whenever heasws intended that, heasws preceded it with something and gave it in charity with it, and smelt something from the perfume, and went to the Masjid and supplicated regarding hisasws need with whatever heasws so desired to’.56

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ رَفَعَهُ: إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا اقْشَعَرَّ جِلْدُكَ وَدَمَعَتْ عَيْنَاكَ، فَدُونَكَ دُونَكَ، فَقَدْ قُصِدَ قَصْدُكَ».

قَالَ: وَرَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ سَعِيدٍ، مِثْلَهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hadeed,

(It has been narrated) raising it to Abu Abdullahasws having said: ‘Whenever the hairs on you skin stand up and your eyes are filled with tears, so supplicate, your supplication, for your purpose is on its way (to be fulfilled)’.

He (the narrator) said, ‘And Muhammad Bin Ismail reported it from Abu Ismail Al Sarraj, from Muhammad Bin Abu Hamza, from Saeed – smilar to it’.57

9. عَنْهُ، عَنِ الْجَامُورَانِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ صَنْدَلٍ، عَنْ‌ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ كُلَّ عَبْدٍ دَعَّاءٍ، فَعَلَيْكُمْ بِالدُّعَاءِ فِي السَّحَرِ إِلى طُلُوعِ الشَّمْسِ، فَإِنَّهَا سَاعَةٌ تُفَتَّحُ فِيهَا أَبْوَابُ السَّمَاءِ، وَتُقْسَمُ فِيهَا الْأَرْزَاقُ، وَتُقْضى فِيهَا الْحَوَائِجُ الْعِظَامُ ».

From him, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sandal, from Abu Al Sabbah,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Loves from the Momineen of Hisazwj servant, every servant who supplicates. Therefore, it is upon you with the supplication during the pre-dawn up to the emergence of the sun, for it is a time in which the doors of the skies are Opened up and the sustenance are distributed, and in which the great needs are Fulfilled’.58

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ فِي اللَّيْلِ لَسَاعَةً مَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، ثُمَّ يُصَلِّي وَيَدْعُو اللهَ ـ عَزَّ وَجَلَّ ـ فِيهَا إِلاَّ اسْتَجَابَ لَهُ فِي كُلِّ لَيْلَةٍ ».

قُلْتُ: أَصْلَحَكَ اللهُ، وَأَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ؟

قَالَ: « إِذَا مَضى نِصْفُ اللَّيْلِ وَهِيَ السُّدُسُ الْأَوَّلُ مِنْ أَوَّلِ النِّصْفِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

‘I heard Abu Abdullahasws saying: ‘During the night there is a particular time in which no Muslim servant would be harmonious with it, then prays Salāt and supplicates to Allahazwj Mighty and Majestic therein except that it would be Answered for him during every night’. I said, ‘May Allahazwj Keep youasws well! And which time it is from the night?’ Heasws said: ‘When half the night passes by, and it is the first sixth from the first half’.59

14- بَابُ الرَّغْبَةِ وَالرَّهْبَةِ وَالتَّضَرُّعِ وَالتَّبَتُّلِ وَالِابْتِهَالِ وَالِاسْتِعَاذَةِ وَالْمَسْأَلَةِ‌

Chapter 14 – The desire, and the awe, and the beseeching, and the devotion, and the invocation, and the seeking of Refuge, and the asking

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي إِسْحَاقَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الرَّغْبَةُ أَنْ تَسْتَقْبِلَ بِبَطْنِ كَفَّيْكَ إِلَى السَّمَاءِ ؛ وَالرَّهْبَةُ أَنْ تَجْعَلَ ظَهْرَ كَفَّيْكَ إِلَى السَّمَاءِ ؛ وَقَوْلُهُ: (وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً) ـ قَالَ ـ: الدُّعَاءُ‌ بِإِصْبَعٍ وَاحِدَةٍ تُشِيرُ بِهَا ؛ وَالتَّضَرُّعُ تُشِيرُ بِإِصْبَعَيْكَ وَتُحَرِّكُهُمَا ؛ وَالِابْتِهَالُ رَفْعُ الْيَدَيْنِ وَتَمُدُّهُمَا، وَذلِكَ عِنْدَ الدَّمْعَةِ، ثُمَّ ادْعُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Is’haq,

(It has been narrated) from Abu Abdullahasws having said: ‘The desire (الرَّغْبَةُ) is that you should face with the belly (front) of your palms towards the sky; and the awe (الرَّهْبَةُ) is that you make the back of your palms towards the sky’.

And (about) Hisazwj Words [73: 8] and devote yourself to Him with your devotion, heasws said: ‘The supplication with one finger gesturing with it; and the beseeching (التَّضَرُّعُ) is gesturing with your index finger and moving it around; and the invocation (الِابْتِهَالُ) is raising of the hands and extending them, and that is during the tears, then supplicating’.60

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَمَا اسْتَكانُوا لِرَبِّهِمْ وَما يَتَضَرَّعُونَ) فَقَالَ: « الاسْتِكَانَةُ هُوَ الْخُضُوعُ ؛ وَالتَّضَرُّعُ هُوَ رَفْعُ الْيَدَيْنِ وَالتَّضَرُّعُ بِهِمَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the Words of Allahazwj Mighty and Majestic [23: 76] but they were not submissive to their Lord, nor were they humbling themselves. So heasws said: ‘The submission, it is the yielding, and the humbleness, it is the raising of the hands and the beseeching with them both’.61

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ أَبِي خَالِدٍ، عَنْ‌ مَرْوَكٍ بَيَّاعِ اللُّؤْلُؤِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: ذَكَرَ الرَّغْبَةَ، وَأَبْرَزَ بَاطِنَ رَاحَتَيْهِ إِلَى السَّمَاءِ ؛ « وَهكَذَا الرَّهْبَةُ » وَجَعَلَ ظَهْرَ كَفَّيْهِ إِلَى السَّمَاءِ ؛ « وَهكَذَا التَّضَرُّعُ » وَحَرَّكَ أَصَابِعَهُ يَمِيناً وَشِمَالاً ؛ « وَهكَذَا التَّبَتُّلُ » وَيَرْفَعُ أَصَابِعَهُ مَرَّةً وَيَضَعُهَا مَرَّةً ؛ « وَهكَذَا الِابْتِهَالُ » وَمَدَّ يَدَهُ تِلْقَاءَ وَجْهِهِ إِلَى الْقِبْلَةِ، وَلَايَبْتَهِلُ حَتّى تَجْرِيَ الدَّمْعَةُ.

Muhammad BinYahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Khalid, from Marwak Baya’a Al Lulu, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, said, ‘The desire (الرَّغْبَةَ) was mentioned and heasws displayed the front of the two palms towards the sky; (and said): ‘The awe (الرَّهْبَةُ) is like this’, and heasws make the back of hisasws palm to be towards the sky; (and said): ‘And the beseeching (التَّضَرُّعُ) is like this’, and heasws moved hisasws index finger to the right and the left; (and said): ‘The devotion (التَّبَتُّلُ) is like this’, and heasws raised hisasws finger once and dropped it once; (and said): ‘The invocation (الِابْتِهَالُ) is like this’, and heasws extended hisasws hand and turned hisasws face towards the Qiblah, (and said): ‘And there is no invocation until the tears flow’.62

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ، عَنْ عَلَاءٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَرَّ بِي رَجُلٌ وَأَنَا أَدْعُو فِي صَلَاتِي بِيَسَارِي، فَقَالَ: يَا عَبْدَ اللهِ، بِيَمِينِكَ، فَقُلْتُ: يَا عَبْدَ اللهِ، إِنَّ لِلّهِ ـ تَبَارَكَ وَتَعَالى ـ حَقّاً عَلى هذِهِ كَحَقِّهِ عَلى هذِهِ ».

وَقَالَ: « الرَّغْبَةُ تَبْسُطُ يَدَيْكَ وَتُظْهِرُ بَاطِنَهُمَا ؛ وَالرَّهْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ ظَهْرَهُمَا ؛ وَالتَّضَرُّعُ تُحَرِّكُ السَّبَّابَةَ الْيُمْنى يَمِيناً وَشِمَالاً ؛ وَالتَّبَتُّلُ تُحَرِّكُ السَّبَّابَةَ الْيُسْرى تَرْفَعُهَا فِي السَّمَاءِ رِسْلاً وَتَضَعُهَا ؛ وَالِابْتِهَالُ تَبْسُطُ يَدَكَ وَذِرَاعَكَ إِلَى السَّمَاءِ، وَالِابْتِهَالُ حِينَ تَرى أَسْبَابَ الْبُكَاءِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat, from Al A’ala, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullahasws saying: ‘A man passed by measws and Iasws was supplicating in myasws Salāt with myasws left hand, so he said, ‘O Abu Abdullahasws! (Do it) with yourasws right hand’. So Iasws said: ‘O servant of Allahazwj! For Allahazwj Blessed and High there is a Right upon this like Hisazwj Right upon this’.

And heasws said: ‘The desire (الرَّغْبَةُ) is that you extend your hand and display its front parts; and the awe (الرَّهْبةُ) is that you extend your hand and displays its back parts; and the beseeching (التَّضَرُّعُ) is that you move the right index finger to the right and left; and the devotion (التَّبَتُّلُ) is that you move the left index finger raising it moderately and dropping it; and the invoking (الِابْتِهَالُ) is that you extend your hand and your forearm towards the sky; and the invoking is where you see the causes for the wailing’.63

5. عَنْهُ، عَنْ أَبِيهِ أَوْ غَيْرِهِ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الدُّعَاءِ وَرَفْعِ الْيَدَيْنِ، فَقَالَ: « عَلى أَرْبَعَةِ أَوْجُهٍ: أَمَّا التَّعَوُّذُ، فَتَسْتَقْبِلُ الْقِبْلَةَ بِبَاطِنِ كَفَّيْكَ ؛ وَأَمَّا الدُّعَاءُ فِي الرِّزْقِ، فَتَبْسُطُ كَفَّيْكَ وَتُفْضِي بِبَاطِنِهِمَا إِلَى السَّمَاءِ ؛ وَأَمَّا التَّبَتُّلُ، فَإِيمَاءٌ بِإِصْبَعِكَ السَّبَّابَةِ ؛ وَأَمَّا الِابْتِهَالُ، فَرَفْعُ يَدَيْكَ تُجَاوِزُ بِهِمَا رَأْسَكَ ؛ وَدُعَاءُ التَّضَرُّعِ أَنْ تُحَرِّكَ إِصْبَعَكَ السَّبَّابَةَ مِمَّا يَلِي‌ وَجْهَكَ، وَهُوَ دُعَاءُ الْخِيفَةِ ».

From him, from his father or someone else, from Haroun Bin Kharija, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the supplication and raising of the hands, so heasws said: ‘It is upon four aspects – As for the seeking of Refuge, so face the Qiblah with the front of your palms; and as for the supplication regarding the sustenance, so extend your palms and display their backs towards the sky; and as for the devotion, so gesture with your index finger; and as for the invocation, so raise your hands to exceed your head by them; and the beseeching supplication is that you move your index finger from what follows your face, and it is a supplication of the fearful one’.64

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَمَا اسْتَكانُوا لِرَبِّهِمْ وَما يَتَضَرَّعُونَ) قَالَ: « الِاسْتِكَانَةُ هِيَ الْخُضُوعُ ؛ وَالتَّضَرُّعُ رَفْعُ الْيَدَيْنِ وَالتَّضَرُّعُ بِهِمَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from In Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the Words of Allahazwj Mighty and Majestic [23: 76] but they were not submissive to their Lord, nor were they humbling themselves. Heasws said: ‘The submission, it is the yielding, and the humbling is the raising of the hands and the beseeching with them both’.65

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَارَةَ، قَالَا: قُلْنَا لِأَبِي عَبْدِ اللهِ عليه‌السلام: كَيْفَ الْمَسْأَلَةُ إِلَى اللهِ تَبَارَكَ وَتَعَالى؟ قَالَ: « تَبْسُطُ كَفَّيْكَ ». قُلْنَا: كَيْفَ الِاسْتِعَاذَةُ؟ قَالَ: « تُفْضِي بِكَفَّيْكَ ؛ وَالتَّبَتُّلُ الْإِيمَاءُ بِالْإِصْبَعِ ؛ وَالتَّضَرُّعُ تَحْرِيكُ الْإِصْبَعِ ؛ وَالِابْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعاً ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim and Zurara who both said,

‘We said to Abu Abdullahasws, ‘How is the asking to Allahazwj Blessed and High (supposed to be)?’ Heasws said: ‘Extending your palms’. We said, ‘How is the seeking of the Refuge (supposed to be)?’ Heasws said: ‘Displaying with your palms; and the devotion is the gesturing with the finger; and the beseeching is moving the finger; and the invoking is that you extend your hands together’.66

15- بَابُ الْبُكَاءِ‌

Chapter 15 – The Weeping

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ شَيْ‌ءٍ إِلاَّ وَلَهُ كَيْلٌ وَوَزْنٌ إِلاَّ الدُّمُوعُ ؛ فَإِنَّ الْقَطْرَةَ تُطْفِئُ بِحَاراً مِنْ نَارٍ، فَإِذَا اغْرَوْرَقَتِ الْعَيْنُ بِمَائِهَا، لَمْ يَرْهَقْ وَجْهاً قَتَرٌ وَلَاذِلَّةٌ، فَإِذَا فَاضَتْ حَرَّمَهُ اللهُ عَلَى النَّارِ، وَلَوْ أَنَّ بَاكِياً بَكى فِي أُمَّةٍ لَرُحِمُوا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from the things except that there is a measurement and a weight for it, except for the tears,

for the drop can extinguish an ocean of fire. So when the eyes are overflowing by its water, neither will its face wear out nor be disgraced. So when they overflow, Allahazwj Prohibits it upon the Fire, and if a weeper were to weep in a community, it would be Shown Mercy’.67

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ وَمَنْصُورِ بْنِ يُونُسَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ عَيْنٍ إِلاَّ وَهِيَ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ إِلاَّ عَيْناً بَكَتْ‌ مِنْ خَوْفِ اللهِ، وَمَا اغْرَوْرَقَتْ عَيْنٌ بِمَائِهَا مِنْ خَشْيَةِ اللهِ ـ عَزَّ وَجَلَّ ـ إِلاَّ حَرَّمَ اللهُ ـ عَزَّ وَجَلَّ ـ سَائِرَ جَسَدِهِ عَلَى النَّارِ، وَلَافَاضَتْ عَلى خَدِّهِ فَرَهِقَ ذلِكَ الْوَجْهَ قَتَرٌ وَلَاذِلَّةٌ، وَمَا مِنْ شَيْ‌ءٍ إِلاَّ وَلَهُ كَيْلٌ وَوَزْنٌ إِلاَّ الدَّمْعَةُ ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُطْفِئُ بِالْيَسِيرِ مِنْهَا الْبِحَارَ مِنَ النَّارِ، فَلَوْ أَنَّ عَبْداً بَكى فِي أُمَّةٍ لَرَحِمَ اللهُ ـ عَزَّ وَجَلَّ ـ تِلْكَ الْأُمَّةَ بِبُكَاءِ ذلِكَ الْعَبْدِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Abu Jameela and Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from an eye except that it would be weeping on the Day of Judgment except for the eye which wept from fear of Allahazwj; and there is no eye which overflows with its tears out of fear of Allahazwj Mighty and Majestic except that Allahazwj Mighty and Majestic would Prohibit the rest of his body upon the Fire; nor would it overflow upon his cheek, that face would neither wear out not be disgraced; and there is none from the things except for it is a measurement and a weight except for the tears, for Allahazwj Mighty and Majestic would Extinguish oceans of Fire by a little of it. So if a servant were to weep in a community, Allahazwj Mighty and Majestic would be Merciful to that community due to the weeping of that servant (from fear of Allahazwj)’.68

3. عَنْهُ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مِنْ قَطْرَةِ دُمُوعٍ فِي سَوَادِ اللَّيْلِ مَخَافَةً مِنَ اللهِ، لَايُرَادُ بِهَا غَيْرُهُ ».

From him, from Abdul Rahman Bin Abu Najran, from Musna Al Hannat, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘There is none from a drop more Beloved to Allahazwj Mighty and Majestic than a tear drop shed in the darkness of the night fearing from Allahazwj, not intending anything else by it’.69

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ صَالِحِ بْنِ رَزِينٍ وَمُحَمَّدِ بْنِ مَرْوَانَ وَغَيْرِهِمَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ إِلاَّ ثَلَاثَةً: عَيْنٌ غُضَّتْ عَنْ مَحَارِمِ اللهِ، وَعَيْنٌ سَهِرَتْ فِي طَاعَةِ اللهِ، وَعَيْنٌ بَكَتْ فِي جَوْفِ اللَّيْلِ مِنْ خَشْيَةِ اللهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Salih Bin Razeyn and Muhammad Bin Marwan and other,

(It has been narrated) from Abu Abdullahasws having said: ‘Every eye will be weeping on the Day of Judgment except for three – an eye closed from the Prohibitions of Allahazwj, and an eye kept open in obedience to Allahazwj, and an eye which wept in the middle of the night from fear of Allahazwj’.70

5. ابْنُ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَدُرُسْتَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا مِنْ شَيْ‌ءٍ إِلاَّ وَلَهُ كَيْلٌ وَوَزْنٌ إِلاَّ الدُّمُوعُ ؛ فَإِنَّ الْقَطْرَةَ مِنْهَا تُطْفِئُ بِحَاراً مِنَ النَّارِ، فَإِذَا اغْرَوْرَقَتِ الْعَيْنُ بِمَائِهَا، لَمْ يَرْهَقْ وَجْهَهُ قَتَرٌ وَلَاذِلَّةٌ، فَإِذَا فَاضَتْ حَرَّمَهُ اللهُ عَلَى النَّارِ، وَلَوْ أَنَّ بَاكِياً بَكى فِي أُمَّةٍ، لَرُحِمُوا ».

Ibn Abu Umeyr, from Jameel Bin Darraj and Dorost, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullahasws saying: ‘There is none from the things except that from it is a measurement and a weight except for the tears, for a drop of it can extinguish oceans of fire. So whenever the eyes overflow with its water, its face will neither wear out from be disgraced. So when they overflow, Allahazwj Prohibits it upon the Fire, and if a weeper in a community was to weep, Allahazwj would be Merciful upon it (the whole community)’.71

6. ابْنُ أَبِي عُمَيْرٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى مُوسى عليه‌السلام: أَنَّ عِبَادِي لَمْ يَتَقَرَّبُوا إِلَيَّ بِشَيْ‌ءٍ أَحَبَّ إِلَيَّ مِنْ ثَلَاثِ خِصَالٍ.

قَالَ مُوسى: يَا رَبِّ، وَمَا هُنَّ ؟

قَالَ: يَا مُوسى: الزُّهْدُ فِي الدُّنْيَا، وَالْوَرَعُ عَنِ الْمَعَاصِي، وَالْبُكَاءُ مِنْ خَشْيَتِي.

قَالَ مُوسى: يَا رَبِّ، فَمَا لِمَنْ صَنَعَ ذَا؟

فَأَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: يَا مُوسى أَمَّا الزَّاهِدُونَ فِي الدُّنْيَا فَفِي الْجَنَّةِ، وَأَمَّا الْبَكَّاؤُونَ مِنْ خَشْيَتِي فَفِي الرَّفِيعِ الْأَعْلى لَايُشَارِكُهُمْ أَحَدٌ، وَأَمَّا الْوَرِعُونَ عَنْ مَعَاصِيَّ فَإِنِّي أُفَتِّشُ النَّاسَ وَلَاأُفَتِّشُهُمْ ».

Ibn Abu Umeyr, from a man from our companions who said,

‘Abu Abdullahasws said: ‘Allahazwj Mighty and Majestic Revealed unto Musaas: “Myazwj servants would not (be able to) come closer to Meazwj with anything more Beloved to Meazwj than three characteritics”. Musaas said: ‘And what are these?’ Heazwj Said: “O Musaas! (These are) the asceticism (avoiding indulgence) in the world, and the piety from the disobedience, and the weeping from Myazwj fear”.

Musaas! O Lordazwj! So what is for the one who does that?’ So Allahazwj Mighty and Majestic Revealed unto himas: “O Musaas! As for the ascetic ones in the world, so they would be in the Paradise; and as for ones weeping from Myazwj fear, so they would be in the lofty positions, no one would be participating with them; and as for the ones pious from Myazwj disobedience, so Iazwj will be Examining the people and would not be Examining them”‘.72

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَكُونُ أَدْعُو فَأَشْتَهِي الْبُكَاءَ وَلَايَجِيئُنِي، وَرُبَّمَا ذَكَرْتُ بَعْضَ مَنْ مَاتَ مِنْ أَهْلِي فَأَرِقُّ وَأَبْكِي، فَهَلْ يَجُوزُ ذلِكَ؟

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘I tend to supplicate and am desirous for the weeping, be it does not come to me, and sometimes I remember someone from my family who had died, so I cannot sleep and I weep. So is that allowed for me?’ So heasws said:

‘Yes. When you remember them and cannot sleep and weep, so supplicate to Yourazwj Lordazwj Blessed and High’.73

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَنْبَسَةَ الْعَابِدِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنْ لَمْ يَكُنْ بِكَ بُكَاءٌ فَتَبَاكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Anbasa Al Aabid who said,

‘Abu Abdullahasws said: ‘If you cannot be with the weeping, so pretend (try) to weep’.74

9. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ سَعِيدِ بْنِ يَسَارٍ بَيَّاعِ السَّابِرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي أَتَبَاكى فِي الدُّعَاءِ وَلَيْسَ لِي بُكَاءٌ؟

قَالَ: « نَعَمْ، وَلَوْ مِثْلَ رَأْسِ الذُّبَابِ ».

From him, from Ibn Fazzal, from Yunus Bin Yaqoub, from Saeed Bin Yasaar Baya’a Al Sabiry who said,

‘I said to Abu Abdullahasws, ‘Can I pretend (try) to cry during the supplication and there is no weeping for me’. Heasws said: ‘Yes, and even if it (the tear drop) is like the head of the fly’.75

10. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام لِأَبِي بَصِيرٍ: « إِنْ خِفْتَ أَمْراً يَكُونُ، أَوْ حَاجَةً تُرِيدُهَا، فَابْدَأْ بِاللهِ، وَمَجِّدْهُ، وَأَثْنِ عَلَيْهِ كَمَا هُوَ أَهْلُهُ، وَصَلِّ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم وَسَلْ حَاجَتَكَ، وَتَبَاكَ وَلَوْ مِثْلَ رَأْسِ الذُّبَابِ ؛ إِنَّ أَبِي عليه‌السلام كَانَ يَقُولُ: إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنَ الرَّبِّ ـ عَزَّ وَجَلَّ ـ وَهُوَ سَاجِدٌ بَاكٍ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

‘Abu Abdullahasws said to Abu Baseer, ‘If you fear a matter taking place or a need which you require, so begin with Allahazwj and Glorify Himazwj and Extol upon Himazwj just as Heazwj is Rightful of it, and send Blessings upon the Prophetsaww and ask your need, and try to cry and even if it (the teardrop) is like the head of the fly. The Prophetsaww was saying: ‘The closest of what the servant can be from the Lordazwj Mighty and Majestic is when performing Sajdah and while he is weeping’.76

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ إِسْمَاعِيلَ الْبَجَلِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ لَمْ يَجِئْكَ الْبُكَاءُ فَتَبَاكَ، فَإِنْ خَرَجَ مِنْكَ مِثْلُ رَأْسِ الذُّبَابِ، فَبَخْ بَخْ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin al Mugheira, from Ismail Al Bajaly,

(It has been narrated) from Abu Abdullahasws having said: ‘It the weeping does not come to you, and if there comes out from you (a tear drop) like the head of the fly, so congratulations, congratulations!’77

16- بَابُ الثَّنَاءِ قَبْلَ الدُّعَاءِ‌

Chapter 16 – The Laudation before the supplication

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِيَّاكُمْ إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ مِنْ رَبِّهِ شَيْئاً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ حَتّى يَبْدَأَ بِالثَّنَاءِ عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ وَالْمَدْحِ لَهُ، وَالصَّلَاةِ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ يَسْأَلَ اللهَ حَوَائِجَهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira who said,

‘I heard Abu Abdullahasws saying: ‘You should all beware when one of you wants to ask from his Lordazwj anything from the needs of the world and the Hereafter (he should not do so) until he begins with the Laudation upon Allahazwj Mighty and Majestic and the eulogising to Himazwj and the Blessings upon the Prophetazwj. Then he should ask Allahazwj for his need’.78

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: أَنَّ الْمِدْحَةَ قَبْلَ الْمَسْأَلَةِ، فَإِذَا دَعَوْتَ اللهَ ـ عَزَّ وَجَلَّ ـ فَمَجِّدْهُ ».

قُلْتُ: كَيْفَ أُمَجِّدُهُ ؟

قَالَ: « تَقُولُ: يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ، يَا فَعَّالاً لِمَا يُرِيدُ، يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ، يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلى، يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

‘Abu Abdullahasws said: ‘In the Book of Amir Al-Momineenasws, the eulogising is before the asking. Therefore, whenever you supplicate to Allahazwj Mighty and Majestic, so Glorify Himazwj’. I said, ‘How shall I Glorfiy Himazwj?’ Heasws said:

‘O the One Who is closer to me than the jugular vein! O the One Who Does whatever Heazwj Wants to! O the One Who Turns around between the man and his heart! O the One Who is in the Exalted viewpoint! O the One Who, there is nothing like Himazwj!’’.79

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ سِنَانٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّمَا هِيَ: الْمِدْحَةُ، ثُمَّ الثَّنَاءُ، ثُمَّ الْإِقْرَارُ بِالذَّنْبِ، ثُمَّ الْمَسْأَلَةُ ؛ إِنَّهُ وَاللهِ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلاَّ بِالْإِقْرَارِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Sinan, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘But rather, it is the eulogising, then the laudation, then the acknowledgement with the sins, then the asking. It is so, by Allahazwj, a servant will not come out from a sin except by the acknowledgement’.80

4. وَعَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام مِثْلَهُ إِلاَّ أَنَّهُ قَالَ: « ثُمَّ الثَّنَاءُ، ثُمَّ الِاعْتِرَافُ بِالذَّنْبِ ».

And from him, from Ibn Fazzal, from Sa’alba, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws, similar to it except that heasws said: ‘Then the laudation, then the acknowledgement of the sin’.81

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا أَرَدْتَ أَنْ تَدْعُوَ فَمَجِّدِ اللهَ ـ عَزَّ وَجَلَّ ـ وَاحْمَدْهُ وَسَبِّحْهُ وَهَلِّلْهُ وَأَثْنِ عَلَيْهِ، وَصَلِّ عَلى مُحَمَّدٍ النَّبِيِّ وَآلِهِ، ثُمَّ‌ سَلْ تُعْطَ ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin usman, from Al Haris Bin Al Mugheira who said,

‘Abu Abdullahasws said: ‘Whenever you intend to supplicate, so Glorify Allahazwj Mighty and Majestic and Praise Himazwj, and Glorify Himazwj, and Extol Himazwj, and Laud upon Himazwj, and send Blessings upon Muhammadsaww the Prophetsaww and hissaww Progenyasws, then ask, you would be Given’.82

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عِيصِ بْنِ الْقَاسِمِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا طَلَبَ أَحَدُكُمُ الْحَاجَةَ فَلْيُثْنِ عَلى رَبِّهِ وَلْيَمْدَحْهُ ؛ فَإِنَّ الرَّجُلَ إِذَا طَلَبَ الْحَاجَةَ مِنَ السُّلْطَانِ هَيَّأَ لَهُ مِنَ الْكَلَامِ أَحْسَنَ مَا يَقْدِرُ عَلَيْهِ، فَإِذَا طَلَبْتُمُ الْحَاجَةَ فَمَجِّدُوا اللهَ الْعَزِيزَ الْجَبَّارَ وَامْدَحُوهُ وَأَثْنُوا عَلَيْهِ، تَقُولُ: يَا أَجْوَدَ مَنْ أَعْطى، وَيَا خَيْرَ مَنْ سُئِلَ، يَا أَرْحَمَ مَنِ اسْتُرْحِمَ، يَا أَحَدُ يَا صَمَدُ، يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ، يَا مَنْ لَمْ يَتَّخِذْ صَاحِبَةً وَلَاوَلَداً، يَا مَنْ يَفْعَلُ مَا يَشَاءُ، وَيَحْكُمُ مَا يُرِيدُ، وَيَقْضِي مَا أَحَبَّ، يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ، يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلى، يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْ‌ءٌ، يَا سَمِيعُ يَا بَصِيرُ.

وَأَكْثِرْ مِنْ أَسْمَاءِ اللهِ عَزَّ وَجَلَّ ؛ فَإِنَّ أَسْمَاءَ اللهِ كَثِيرَةٌ، وَصَلِّ عَلى مُحَمَّدٍ وَآلِهِ، وَقُلِ: اللهُمَّ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ مَا أَكُفُّ بِهِ وَجْهِي، وَأُؤَدِّي بِهِ عَنْ أَمَانَتِي، وَأَصِلُ بِهِ رَحِمِي، وَيَكُونُ عَوْناً لِي فِي الْحَجِّ وَالْعُمْرَةِ ».

وَقَالَ: « إِنَّ رَجُلاً دَخَلَ الْمَسْجِدَ، فَصَلّى رَكْعَتَيْنِ، ثُمَّ سَأَلَ اللهَ عَزَّ وَجَلَّ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: عَجَّلَ الْعَبْدُ رَبَّهُ، وَجَاءَ آخَرُ، فَصَلّى رَكْعَتَيْنِ، ثُمَّ أَثْنى عَلَى اللهِ عَزَّ وَجَلَّ، وَصَلّى عَلَى النَّبِيِّ وَآلِهِ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: سَلْ تُعْطَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ays Bin Al Qasim who said,

‘Abu Abdullahasws said: ‘Whenever one of you seek the need, so let him Laud upon Hisazwj Lordazwj, and let him Praise Himazwj, for whenever the man seeks the need from a ruling authority, he prepares the speech for him as best as he is able to.

So whenever you seek the need, so Glorify Allahazwj, the Mighty, the Compeller, and Praise Himazwj, and Laud upon Himazwj. You should be saying,

‘O the most Benevolent of the ones who give, and O the best of the ones asked from, O the most Merciful of the one who are merciful, O the One, O Last, O the One Who does not beget nor is begotten and there is no one a match for Himazwj, O the One who neither took a female companion nor a son, O the One who Does whatever Heazwj so Desires to and Decides whatever Heazwj so Wants to and Ordains whatever Heazwj Loves, O the One who Turns around between the man and his heart, O the One Who is at the Exalted viewpoint, O the One Who there is none like Himazwj, O the Hearer, O the Seer!’.

And frequent from the Names of Allahazwj Mighty and Majestic, for the Names of Allahazwj are a lot, and send Blessings upon Muhammadsaww and hissaww Progenyasws and say, ‘O Allahazwj! Expand upon me, from Yourazwj Grace, the Permissible, what I can suffice with, and can pay back from my entrustments, and help my relatives with it, and it can happen to be a assistance for me regarding the Hajj and the Umrah’’.

And heasws said: ‘A man entered the Masjid, so he prayed two Cycles of Salāt, then asked Allahazwj Mighty and Majestic. So Rasool-Allahsaww said: ‘The servant was hasty with his Lordazwj’. And another man came over, so he prayed two Cycles of Salāt, then Lauded upon Allahazwj Mighty and Majestic, and sent Blessings upon the Prophetsaww and hissaww Progenyasws. So Rasool-Allahsaww said: ‘Ask, you will be Given’’.83

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي كَهْمَسٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « دَخَلَ رَجُلٌ الْمَسْجِدَ، فَابْتَدَأَ قَبْلَ الثَّنَاءِ عَلَى اللهِ وَالصَّلَاةِ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: عَاجَلَ الْعَبْدُ رَبَّهُ ؛ ثُمَّ دَخَلَ آخَرُ، فَصَلّى وَأَثْنى عَلَى اللهِ عَزَّ وَجَلَّ، وَصَلّى عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: سَلْ تُعْطَهُ ».

ثُمَّ قَالَ: « إِنَّ فِي كِتَابِ عَلِيٍّ عليه‌السلام: أَنَّ الثَّنَاءَ عَلَى اللهِ وَالصَّلَاةَ عَلى رَسُولِهِ قَبْلَ‌ الْمَسْأَلَةِ، وَأَنَّ أَحَدَكُمْ لَيَأْتِي الرَّجُلَ يَطْلُبُ الْحَاجَةَ، فَيُحِبُّ أَنْ يَقُولَ لَهُ خَيْراً قَبْلَ أَنْ يَسْأَلَهُ حَاجَتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Kahmasy who said,

‘I heard Abu Abdullahasws saying: ‘A man entered the Masjid, so he began (asking) before the laudation upon Allahazwj and the Blessings upon the Prophetsaww. So Rasool-Allahsaww said: ‘The servant hastened with his Lordazwj’. Then another one entered, so he prayed Salāt and lauded upon Allahazwj Mighty and Majestic, and sent Blessings upon Rasool-Allahsaww. So Rasool-Allahsaww said: ‘Ask, you would be Given’.

Then heasws said: ‘In the Book of Aliasws is the laudation upon Allahazwj and the Salāt upon Hisazwj Rasoolsaww before the asking, and if one of you goes over to the man seeking the need, so he would love it if you were to be saying to him good (words) before you ask him for the need’.84

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: آيَتَانِ فِي كِتَابِ اللهِ ـ عَزَّ وَجَلَّ ـ أَطْلُبُهُمَا، فَلَا أَجِدُهُمَا؟

قَالَ: « وَمَا هُمَا؟ ».

قُلْتُ: قَوْلُ اللهِ عَزَّ وَجَلَّ: (ادْعُونِي أَسْتَجِبْ لَكُمْ) فَنَدْعُوهُ وَلَانَرى إِجَابَةً

قَالَ: « أَفَتَرَى اللهَ ـ عَزَّ وَجَلَّ ـ أَخْلَفَ وَعْدَهُ؟ » قُلْتُ: لَا، قَالَ: « فَمِمَّ ذلِكَ؟ » قُلْتُ: لَا أَدْرِي، قَالَ: « لكِنِّي أُخْبِرُكَ، مَنْ أَطَاعَ اللهَ ـ عَزَّ وَجَلَّ ـ فِيمَا أَمَرَهُ، ثُمَّ دَعَاهُ مِنْ جِهَةِ الدُّعَاءِ، أَجَابَهُ ».

قُلْتُ: وَمَا جِهَةُ الدُّعَاءِ؟

قَالَ: « تَبْدَأُ فَتَحْمَدُ اللهَ، وَتَذْكُرُ نِعَمَهُ عِنْدَكَ، ثُمَّ تَشْكُرُهُ، ثُمَّ تُصَلِّي عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ تَذْكُرُ ذُنُوبَكَ، فَتُقِرُّ بِهَا، ثُمَّ تَسْتَعِيذُ مِنْهَا، فَهذَا جِهَةُ الدُّعَاءِ ».

ثُمَّ قَالَ: « وَمَا الْآيَةُ الْأُخْرى؟ ».

قُلْتُ: قَوْلُ اللهِ عَزَّ وَجَلَّ: (وَما أَنْفَقْتُمْ مِنْ شَيْ‌ءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرّازِقِينَ) وَإِنِّي أُنْفِقُ وَلَاأَرى خَلَفاً.

قَالَ: « أَفَتَرَى اللهَ ـ عَزَّ وَجَلَّ ـ أَخْلَفَ وَعْدَهُ؟ » قُلْتُ: لَا، قَالَ: « فَمِمَّ ذلِكَ؟ » قُلْتُ: لَا أَدْرِي، قَالَ: « لَوْ أَنَّ أَحَدَكُمُ اكْتَسَبَ الْمَالَ مِنْ حِلِّهِ، وَأَنْفَقَهُ فِي حِلِّهِ، لَمْ يُنْفِقْ دِرْهَماً إِلاَّ أُخْلِفَ عَلَيْهِ ».

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘There are two Verses in the Book of Allahazwj Mighty and Majestic, I sought them but could not find (understand) them’. Heasws said: ‘And what are they?’ I said, ‘The Words of Allahazwj Mighty and Majestic [40: 60] Call upon Me, I will Answer you. So we are supplicating to Himazwj and do not see an Answer’. Heasws said: ‘Do you see Allahazwj Mighty and Majestic Breaking Hisazwj Promise?’ I said, ‘No’.

Heasws said: ‘So where is that (view of yours) from?’ I said, ‘I do not know’. Heasws said: ‘But Iasws will inform you. The one who obeys Allahazwj Mighty and Majestic in whatever Heazwj has Commanded him, then supplicates to him from the aspect of the supplication, Heazwj would Answer him’. I said, ‘And what is the aspect of the supplication?’ Heasws said: ‘You should begin by Praising Allahazwj and mention Hisazwj Bounties with you, then thank Himazwj, then send Blessings upon the Prophetsaww, then mention your sins and acknowledge with these, then seek Refuge from these. So this is the aspect of the supplication’.

Then heasws said: ‘And what is the other Verse?’ I said, ‘The Words of Allahazwj Mighty and Majestic [34: 39] and whatever thing you spend, He Replaces it, and He is the best of Sustainers, and I spend and I do not see a replacement’. Heasws said: ‘Do you see Allahazwj Mighty and Majestic Breaking Hisazwj Promise?’ I said, ‘No’. Heasws said: ‘So where is that (view of yours) from?’ I said, ‘I do not know’.

Heasws said: ‘If one of you earns the wealth from Hisazwj Permissible Means and spends in Hisazwj Permissible ways, he would not spend a Dirham except that Heazwj would Replace it upon him’.85

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ دَعْوَتُهُ، فَلْيُطِبْ مَكْسَبَهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who wants his supplication be Answered for him, so let him purify his earnings’.86

17- بَابُ الِاجْتِمَاعِ فِي الدُّعَاءِ‌

Chapter 17 – The gathering (of people) during the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ‌ الْوَاسِطِيِّ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنْ أَبِي خَالِدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ رَهْطٍ أَرْبَعِينَ رَجُلاً اجْتَمَعُوا فَدَعَوُا اللهَ ـ عَزَّ وَجَلَّ ـ فِي أَمْرٍ إِلاَّ اسْتَجَابَ اللهُ لَهُمْ، فَإِنْ لَمْ يَكُونُوا أَرْبَعِينَ، فَأَرْبَعَةٌ يَدْعُونَ اللهَ ـ عَزَّ وَجَلَّ ـ عَشْرَ مَرَّاتٍ إِلاَّ اسْتَجَابَ اللهُ لَهُمْ، فَإِنْ لَمْ يَكُونُوا أَرْبَعَةً، فَوَاحِدٌ يَدْعُو اللهَ أَرْبَعِينَ مَرَّةً، فَيَسْتَجِيبُ اللهُ الْعَزِيزُ الْجَبَّارُ لَهُ ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Ubeydullah Bin Abdullah Al Wasity, from Dorost Bin Abu Mansour, from Abu Khalid who said,

‘Abu Abdullahasws said: ‘There is none from a group of forty men gathering, supplicating to Allahazwj Mighty and Majestic regarding a (particular) matter, except that Allahazwj would Answer for them. So if there do not happen to be forty men, so (a group of) four supplicating to Allahazwj Mighty and Majestic ten times, except that Allahazwj would Answer for them. So if there do not happen to be four, so one individual supplicating to Allahazwj forty times, so Allahazwj the Mighty, the Compeller would Answer for him’.87

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الْأَعْلى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا اجْتَمَعَ أَرْبَعَةُ رَهْطٍ قَطُّ عَلى أَمْرٍ وَاحِدٍ، فَدَعَوُا اللهَ، إِلاَّ تَفَرَّقُوا عَنْ إِجَابَةٍ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A’ala,

(It has been narrated) from Abu Abdullahasws having said: ‘There would not gather a group of four upon one matter, so they are supplicating to Allahazwj, except they would be dispersing upon an Answer’.88

3. عَنْهُ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام إِذَا حَزَنَهُ أَمْرٌ جَمَعَ النِّسَاءَ وَالصِّبْيَانَ، ثُمَّ دَعَا وَأَمَّنُوا ».

From him, from Al Hajjal, from Sa’alba, from Ali Bin Uqba, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever a matter grieved myasws fatherasws, heasws would gather the womenfolk and the children, then supplicate, and they would be saying Ameen’.89

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الدَّاعِي وَالْمُؤَمِّنُ فِي الْأَجْرِ شَرِيكَانِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The supplicatory and the one saying’Ameen’ are both participants in the Recompense’.90

18- بَابُ الْعُمُومِ فِي الدُّعَاءِ‌

Chapter 18 – The Inclusiveness in the supplication

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا دَعَا أَحَدُكُمْ فَلْيَعُمَّ، فَإِنَّهُ‌ أَوْجَبُ لِلدُّعَاءِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Whenever one of you supplicates, so he should maintain inclusiveness, for it would Obligate (an Answer) for the supplication’.91

19- بَابُ مَنْ أَبْطَأَتْ عَلَيْهِ الْإِجَابَةُ‌

Chapter 19 – The one upon whom the Answering is delayed

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: جُعِلْتُ فِدَاكَ، إِنِّي قَدْ سَأَلْتُ اللهَ حَاجَةً مُنْذُ كَذَا وَكَذَا سَنَةً، وَقَدْ دَخَلَ قَلْبِي مِنْ إِبْطَائِهَا شَيْ‌ءٌ؟

فَقَالَ: « يَا أَحْمَدُ، إِيَّاكَ وَالشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتّى يُقَنِّطَكَ، إِنَّ أَبَا جَعْفَرٍ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ كَانَ يَقُولُ: إِنَّ الْمُؤْمِنَ يَسْأَلُ اللهَ ـ عَزَّ وَجَلَّ ـ حَاجَةً، فَيُؤَخِّرُ عَنْهُ تَعْجِيلَ إِجَابَتِهِ حُبّاً لِصَوْتِهِ وَاسْتِمَاعِ نَحِيبِهِ ».

ثُمَّ قَالَ: « وَاللهِ، مَا أَخَّرَ اللهُ ـ عَزَّ وَجَلَّ ـ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هذِهِ الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا، وَأَيُّ شَيْ‌ءٍ الدُّنْيَا؟! إِنَّ أَبَا جَعْفَرٍ عليه‌السلام كَانَ يَقُولُ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْواً مِنْ دُعَائِهِ فِي الشِّدَّةِ، لَيْسَ إِذَا أُعْطِيَ فَتَرَ ؛ فَلَا تَمَلَّ الدُّعَاءَ، فَإِنَّهُ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ بِمَكَانٍ، وَعَلَيْكَ بِالصَّبْرِ وَطَلَبِ الْحَلَالِ وَصِلَةِ الرَّحِمِ، وَإِيَّاكَ وَمُكَاشَفَةَ النَّاسِ ؛ فَإِنَّا ـ أَهْلَ الْبَيْتِ ـ نَصِلُ مَنْ قَطَعَنَا، وَنُحْسِنُ إِلى مَنْ أَسَاءَ إِلَيْنَا، فَنَرى وَاللهِ فِي ذلِكَ الْعَاقِبَةَ الْحَسَنَةَ، إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأُعْطِيَ، طَلَبَ غَيْرَ الَّذِي سَأَلَ، وَصَغُرَتِ النِّعْمَةُ فِي عَيْنِهِ، فَلَا يَشْبَعُ مِنْ شَيْ‌ءٍ، وَإِذَا كَثُرَتِ النِّعَمُ كَانَ الْمُسْلِمُ مِنْ ذلِكَ عَلى خَطَرٍ ؛ لِلْحُقُوقِ الَّتِي تَجِبُ عَلَيْهِ، وَمَا يُخَافُ مِنَ الْفِتْنَةِ فِيهَا. أَخْبِرْنِي عَنْكَ، لَوْ أَنِّي قُلْتُ لَكَ قَوْلاً، أَكُنْتَ تَثِقُ بِهِ مِنِّي؟ ».

فَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، إِذَا لَمْ أَثِقْ بِقَوْلِكَ، فَبِمَنْ أَثِقُ وَأَنْتَ حُجَّةُ اللهِ عَلى خَلْقِهِ؟

قَالَ: « فَكُنْ بِاللهِ أَوْثَقَ ؛ فَإِنَّكَ عَلى مَوْعِدٍ مِنَ اللهِ، أَلَيْسَ اللهُ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَإِذا سَأَلَكَ عِبادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدّاعِ إِذا دَعانِ) وَقَالَ: (لا تَقْنَطُوا مِنْ رَحْمَةِ اللهِ) وَقَالَ: (وَاللهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلاً) ؟ فَكُنْ بِاللهِ ـ عَزَّ وَجَلَّ ـ أَوْثَقَ مِنْكَ‌ بِغَيْرِهِ، وَلَاتَجْعَلُوا فِي أَنْفُسِكُمْ إِلاَّ خَيْراً ؛ فَإِنَّهُ مَغْفُورٌ لَكُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! I had asked Allahazwj of a need since such and such a year and there has entered into my heart something from its delay’. So heasws said: ‘O Ahmad! Beware of the Satanla for there to be a way for himla upon you until hela despairs you.

Abu Ja’farasws was saying: ‘A Momin asks Allahazwj Mighty and Majestic for a need, so Heazwj Delays it from him the hastening of its Answer, out of Love for his voice and Listening to his wailings’.

Then heasws said: ‘By Allahazwj! Whatever Allahazwj Mighty and Majestic Delays from the Momineen what they are seeking from this world is better for them from what is hastened for them in it. And which thing is the world? Abu Ja’farasws was saying: ‘It is befitting for the Momin that his supplications during the prosperity should be approximately the same as his supplications during the difficulties. It should not be that when he is Given, so he gets bored and does not incline for the supplication, for it has a place (status) with Allahazwj Mighty and Majestic. And upon you is with the patience and seeking the Permissible, and helping the relatives.

And beware of conflicts with the people, for weasws the Peopleasws of the Household maintain relationships with the ones who cut usasws off, and we do good to the ones who offend usasws, for weasws see, by Allahazwj, the good end-result in that.

The owner of the Bounties (rich) in the world, when he asks, so he is Given, he seeks other than which he asked for, and he belittles the Bounties in his eyes, so he is not satisfied from anything. And when the Bounties were numerous upon a Muslim he would be in danger from that for (violating) the rights which are Obligated upon him and he would fear from the strife with regards to it.

Inform measws about yourself. If Iasws were to say certain words to you would you trust in it from measws?’ So I said to himasws, ‘May I be sacrificed for youasws! If Iasws do not trust in yourasws words, so in whose (words) would I trust, and youasws are the Proof of Allahazwj upon Hisazwj creatures!’ Heasws said: ‘So become more trusting in Allahazwj upon a Promise from Allahazwj. Isn’t Allahazwj Mighty and Majestic Saying [2: 186] And when My servants ask you concerning Me, then surely I am very near; I Answer the supplication of the suppliant when he supplicates.

And Heazwj Said [39: 53] do not despair of the Mercy of Allah. And Heazwj Said [2: 268] and Allah Promises you Forgiveness from Himself and Grace. Therefore, become more trusting in Allahazwj Mighty and Majestic from yourself than in others, and do not make within yourself anything except for goodness, for Heazwj would be Forgiving you’.92

2. عَنْهُ، عَنْ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَنْصُورٍ الصَّيْقَلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رُبَّمَا دَعَا الرَّجُلُ بِالدُّعَاءِ، فَاسْتُجِيبَ لَهُ، ثُمَّ أُخِّرَ ذلِكَ إِلى حِينٍ؟ قَالَ: فَقَالَ: « نَعَمْ ».

قُلْتُ: وَلِمَ ذَاكَ، لِيَزْدَادَ مِنَ الدُّعَاءِ؟ قَالَ: « نَعَمْ ».

From him, from Ahmad, from Ali Bin Al Hakam, from Mansour Al Sayqal who said,

‘I said to Abu Abdullahasws, ‘Sometimes the man supplicates with the supplication, so it is Answered for him. Then it is delayed for a while’. So heasws said: ‘Yes’. I said,

‘And why would that be so, in order for him to increase from the supplications?’ Heasws said: ‘Yes’.93

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْحَاقَ بْنِ أَبِي هِلَالٍ الْمَدَائِنِيِّ، عَنْ حَدِيدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ لَيَدْعُو، فَيَقُولُ اللهُ ـ عَزَّ وَجَلَّ ـ لِلْمَلَكَيْنِ: قَدِ اسْتَجَبْتُ لَهُ، وَلكِنِ احْبِسُوهُ بِحَاجَتِهِ ؛ فَإِنِّي أُحِبُّ أَنْ أَسْمَعَ صَوْتَهُ ؛ وَإِنَّ الْعَبْدَ لَيَدْعُو، فَيَقُولُ اللهُ تَبَارَكَ وَتَعَالى: عَجِّلُوا لَهُ حَاجَتَهُ ؛ فَإِنِّي أُبْغِضُ صَوْتَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is’haq Bin Abu Hilal Al Madainy, from Hadeed,

(It has been narrated) from Abu Abdullahasws having said: ‘The servant is supplicating, so Allahazwj Mighty and Majestic is Saying to the two Angels: “Iazwj have Answered for him, but withhold his need, for Iazwj Love to Hear his voice”; and the servant is supplicating, so Allahazwj Blessed and High is Saying: “Hasten his need for him, for Iazwj Hate Hearing his voice”‘.94

4. ابْنُ أَبِي‌عُمَيْرٍ، عَنْ سُلَيْمَانَ صَاحِبِ‌السَّابِرِيِّ، عَنْ إِسْحَاقَ‌بْنِ‌عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: يُسْتَجَابُ لِلرَّجُلِ الدُّعَاءُ، ثُمَّ يُؤَخَّرُ؟

قَالَ: « نَعَمْ، عِشْرِينَ سَنَةً ».

Ibn Abu Umeyr, from Suleyman Sahib Al Sabiry, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullahasws having said: ‘The supplication gets Answered for the man, then it gets delayed?’ Heasws said: ‘Yes, (it could be delayed for) twenty years’.95

5. ابْنُ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ بَيْنَ قَوْلِ اللهِ عَزَّ وَجَلَّ: (قَدْ أُجِيبَتْ دَعْوَتُكُما) وَبَيْنَ أَخْذِ فِرْعَوْنَ أَرْبَعُونَ عَاماً ».

Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so between the Words of Allahazwj Mighty and Majestic [10: 89] I have Accepted the supplication of both of you (Musaasws and Harounas), and between the Seizing of the Pharaohla, (a duration of) forty years’.96

6. ابْنُ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْمُؤْمِنَ لَيَدْعُو، فَيُؤَخَّرُ إِجَابَتُهُ إِلى يَوْمِ الْجُمُعَةِ ».

Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘A Momin supplicates, so its Answer gets delayed up to the day of Friday’.97

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الْعَبْدَ الْوَلِيَّ لِلّهِ يَدْعُو اللهَ ـ عَزَّ وَجَلَّ ـ فِي الْأَمْرِ يَنُوبُهُ، فَيَقُولُ لِلْمَلَكِ الْمُوَكَّلِ بِهِ: اقْضِ لِعَبْدِي حَاجَتَهُ وَلَاتُعَجِّلْهَا، فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ نِدَاءَهُ وَصَوْتَهُ ؛ وَإِنَّ الْعَبْدَ الْعَدُوَّ لِلّهِ لَيَدْعُو اللهَ ـ عَزَّ وَجَلَّ ـ فِي الْأَمْرِ يَنُوبُهُ، فَيُقَالُ لِلْمَلَكِ الْمُوَكَّلِ بِهِ: اقْضِ حَاجَتَهُ وَعَجِّلْهَا، فَإِنِّي أَكْرَهُ أَنْ أَسْمَعَ نِدَاءَهُ وَصَوْتَهُ ».

قَالَ: « فَيَقُولُ النَّاسُ: مَا أُعْطِيَ هذَا إِلاَّ لِكَرَامَتِهِ، وَلَامُنِعَ هذَا إِلاَّ لِهَوَانِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Al Mugheira, from someone else, from our companions who said,

‘Abu Abdullahasws said: ‘The servant who is a friend of Allahazwj would be supplicating to Allahazwj Mighty and Majestic regarding the matter delegated to Himazwj, so Heazwj would be Saying to the Angel Allocated with him: “Fulfil for Myazwj servant, his need, but do not hasten it, for Iazwj Desire to Hear his calls and his voice”; and the servant who is an enemy of Allahazwj would be supplicating to Allahazwj Mighty and Majestic regarding the matter delegated to Himazwj, so Heazwj would be Saying to the Angel Allocated with him: “Fulfil for Myazwj servant his need and hasten it, for Iazwj Dislike to Hear his call and his voice”.

Heasws said: ‘So the people would (instead) be saying, ‘This one has not been Given except due to his prestige, and this one has not been Prevented except due to his indignity’.98

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَزَالُ الْمُؤْمِنُ بِخَيْرٍ وَرَجَاءٍ ؛ رَحْمَةً مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ مَا لَمْ يَسْتَعْجِلْ فَيَقْنَطَ وَيَتْرُكَ الدُّعَاءَ ».

قُلْتُ لَهُ: كَيْفَ يَسْتَعْجِلُ؟

قَالَ: « يَقُولُ: قَدْ دَعَوْتُ مُنْذُ كَذَا وَكَذَا وَمَا أَرَى الْإِجَابَةَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin does not cease to be with goodness and hoping for the Mercy of Allahazwj Mighty and Majestic for as long as he does not haste, so he would end up despairing and neglect the supplication’. I said to himasws, ‘How would he make haste?’ Heasws said: ‘He would be saying, ‘I have been supplicating since such and such (a time) and I do not see the Answer’.99

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَيَدْعُو اللهَ ـ عَزَّ وَجَلَّ ـ فِي حَاجَتِهِ، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: أَخِّرُوا إِجَابَتَهُ ؛ شَوْقاً إِلى صَوْتِهِ وَدُعَائِهِ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، قَالَ اللهُ عَزَّ وَجَلَّ: عَبْدِي دَعَوْتَنِي، فَأَخَّرْتُ إِجَابَتَكَ، وَثَوَابُكَ كَذَا وَكَذَا، وَدَعَوْتَنِي فِي كَذَا وَكَذَا، فَأَخَّرْتُ إِجَابَتَكَ، وَثَوَابُكَ كَذَا وَكَذَا » قَالَ: « فَيَتَمَنَّى الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرى مِنْ حُسْنِ الثَّوَابِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The Momin supplicates to Allahazwj Mighty and Majestic regarding his need, so Allahazwj Mighty and Majetic is Saying: “Delay its Answer”, out of Desire to his voice and his supplication. So when it will be the Day of Judgment, Allahazwj Mighty and Majestic would Say: “Myazwj servant! You supplicated to Meazwj but Iazwj Delayed its Answer, and your Rewards are such and such, and you supplication to Meazwj regarding such and such, but Iazwj Delayed Answering you and your Rewards are such and such”.

Heasws said: ‘So the Momin would wish that no supplication of his had been Answered in the world due to what he sees from the excellent Rewards’.100

20- بَابُ الصَّلَاةِ عَلَى النَّبِيِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ‌

Chapter 20 – The Salawāt (Blessings) upon the Prophet Muhammadsaww and the Peopleasws of hissaww Household

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَزَالُ الدُّعَاءُ مَحْجُوباً حَتّى يُصَلّى عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘A supplication remains barred until he (the one who is supplicating) sends Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww’.101

2. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ دَعَا وَلَمْ يَذْكُرِ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم رَفْرَفَ الدُّعَاءُ عَلى رَأْسِهِ، فَإِذَا ذَكَرَ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم رُفِعَ الدُّعَاءُ ».

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who supplicates without mentioning the Prophetsaw (Salawāt) the supplication hovers over his head. So when he does mention the Prophetsaww, the supplication is raised (to the sky)’.102

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ أَبِي أُسَامَةَ‌ زَيْدٍ الشَّحَّامِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ رَجُلاً أَتَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، إِنِّي أَجْعَلُ لكَ ثُلُثَ صَلَوَاتِي، لَابَلْ أَجْعَلُ لَكَ نِصْفَ صَلَوَاتِي، لَابَلْ أَجْعَلُهَا كُلَّهَا لَكَ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَنْ تُكْفى مَؤُونَةَ الدُّنْيَا وَالْآخِرَةِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Asama Zayd Al Shahham, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws: ‘A man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! I make my Salawāt to be for yousaww a third (of the time I supplicate), no, but I make my Salawāt to be for yousaww half of the time; no, but I make all of it to be for yousaww’. So Rasool-Allahsaww said: ‘Then you have sufficient provisions for the world and the Hereafter’’.103

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفٍ، عَنْ أَبِي أُسَامَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: مَا مَعْنى « أَجْعَلُ صَلَوَاتِي كُلَّهَا لَكَ؟ » فَقَالَ: « يُقَدِّمُهُ بَيْنَ يَدَيْ كُلِّ حَاجَةٍ، فَلَا يَسْأَلُ اللهَ ـ عَزَّ وَجَلَّ ـ شَيْئاً حَتّى يَبْدَأَ بِالنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَيُصَلِّيَ عَلَيْهِ، ثُمَّ يَسْأَلَ اللهَ حَوَائِجَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abu Asama, from Abu Baseer who said,

‘I asked Abu Abdullahasws, ‘What is the meaning (of the words), ‘I make my Salawāt, all of these to be for yousaww’. So heasws said: ‘He preceded it in front of every need (asked for). So he does not ask Allahazwj Mighty and Majestic for anything until he begins with the Prophetsaww. So he sends Salawāt upon himsaww, then he asks Allahazwj for his needs’.104

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاتَجْعَلُونِي كَقَدَحِ الرَّاكِبِ ؛ فَإِنَّ الرَّاكِبَ يَمْلَأُ قَدَحَهُ، فَيَشْرَبُهُ إِذَا شَاءَ، اجْعَلُونِي فِي أَوَّلِ الدُّعَاءِ، وَفِي آخِرِهِ، وَفِي وَسَطِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Do not make mesaww to be like the water container of the rider, so the rider fills his water container and he drinks it whenever he so desires to. Make mesaww to be at the beginning of the supplication and at the end of it, and in the middle of it’.105

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِيهِ وَحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « إِذَا ذُكِرَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم فَأَكْثِرُوا الصَّلَاةَ عَلَيْهِ ؛ فَإِنَّهُ مَنْ صَلّى عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم صَلَاةً وَاحِدَةً، صَلَّى اللهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ، وَلَمْ يَبْقَ شَيْ‌ءٌ مِمَّا خَلَقَهُ اللهُ إِلاَّ صَلّى عَلَى الْعَبْدِ ؛ لِصَلَاةِ اللهِ عَلَيْهِ وَصَلَاةِ مَلَائِكَتِهِ، فَمَنْ لَمْ يَرْغَبْ فِي هذَا، فَهُوَ جَاهِلٌ مَغْرُورٌ، قَدْ بَرِئَ اللهُ مِنْهُ وَرَسُولُهُ وَأَهْلُ بَيْتِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Husayn Bin Abu Al A’ala, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever the Prophetsaww is mentioned, so frequent the Salawāt upon him, for the one who sends Salawāt upon the Prophetsaww, one Salawāt, Allahazwj would Send a thousand Salawāts upon him in a thousand rows of the Angels, and there would not remain anything from what Allahazwj Created except it would send Salawāt upon the servant for the Salawāt of Allahazwj and the Salawāt of Hisazwj Angels upon him. Therefore, the one who does not desire regarding this, so he is ignorant, deceived. Allahazwj has Disavowed from him, and (so has) Hisazwj Rasoolsaww, and the Peopleasws of hissaww Household’.106

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ صَلّى عَلَيَّ، صَلَّى اللهُ عَلَيْهِ وَمَلَائِكَتُهُ ؛ فَمَنْ شَاءَ فَلْيُقِلَّ، وَمَنْ شَاءَ فَلْيُكْثِرْ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who sends Salawāt upon mesaww, Allahazwj and Hisazwj Angels would Send Salawāt upon him, and the one who so desires to let him be scarce (with it), and the one who so desires let him be frequent (with it)’.107

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الصَّلَاةُ عَلَيَّ وَعَلى أَهْلِ بَيْتِي تَذْهَبُ بِالنِّفَاقِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The Salawāt upon measws and upon the Peopleasws of mysaww Household removes the hypocrisy’.108

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ أَبِي عِمْرَانَ الْأَزْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ: « يَا رَبِّ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ » مِائَةَ مَرَّةٍ، قُضِيَتْ لَهُ مِائَةُ حَاجَةٍ: ثَلَاثُونَ لِلدُّنْيَا ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Abu Imran Al Azady, from Abdullah Bin Al Hakam, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says, ‘O Lordazwj! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww’, one hundred times, so a hundred needs would be Fulfilled for him – thirty for the world and the remainder for the Hereafter’.109

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ وَعَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ جَمِيعاً، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُلُّ دُعَاءٍ يُدْعَى اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مَحْجُوبٌ عَنِ السَّمَاءِ حَتّى يُصَلّى عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Abdul Rahman Bin Abu Najran, altogether from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws having said: ‘Every supplication supplicated to Allahazwj Mighty and Majestic with is Barred from the sky until he (the one who is supplicating) sends Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww’.110

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ: قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « جَاءَ رَجُلٌ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: أَجْعَلُ نِصْفَ صَلَوَاتِي لَكَ؟ قَالَ: نَعَمْ، ثُمَّ قَالَ: أَجْعَلُ صَلَوَاتِي كُلَّهَا لَكَ؟ قَالَ: نَعَمْ، فَلَمَّا مَضى، قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كُفِيَ هَمَّ الدُّنْيَا وَالْآخِرَةِ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘(It was) narrated to me by the one who heard Abu Abdullahasws saying: ‘A man came over to Rasool-Allahsaww and he said, ‘Can I make my Salawāt to be for yousaww, half (the time I supplicate)’. Hesaww said: ‘Yes’. Then he said, ‘Can I make my Salawāt to be for yousaww, all of it (all the time)?’ Hesaww said: ‘Yes’. So when he went away,

Rasool-Allahsaww said: ‘He has sufficed from the worries of the world and the Hereafter’.111

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُرَازِمٍ، قَالَ: قَالَ أَبُو عَبْدِاللهِ عليه‌السلام: « إِنَّ رَجُلاً أَتى رَسُولَ‌اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ‌اللهِ، إِنِّي جَعَلْتُ ثُلُثَ صَلَوَاتِي لَكَ، فَقَالَ لَهُ: خَيْراً، فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي جَعَلْتُ نِصْفَ صَلَوَاتِي لَكَ، فَقَالَ لَهُ: ذَاكَ أَفْضَلُ، فَقَالَ: إِنِّي جَعَلْتُ كُلَّ صَلَوَاتِي لَكَ، فَقَالَ: إِذَنْ يَكْفِيَكَ اللهُ ـ عَزَّ وَجَلَّ ـ مَا أَهَمَّكَ مِنْ أَمْرِ دُنْيَاكَ وَآخِرَتِكَ ».

فَقَالَ لَهُ رَجُلٌ: أَصْلَحَكَ اللهُ، كَيْفَ يَجْعَلُ صَلَاتَهُ لَهُ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا يَسْأَلُ اللهَ ـ عَزَّ وَجَلَّ ـ شَيْئاً إِلاَّ بَدَأَ بِالصَّلَاةِ عَلى مُحَمَّدٍ وَآلِهِ ».

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

‘Abu Abdullahasws said: ‘A man came over to Rasool-Allahsaww and he said, ‘O Rasool-Allahsaww! I make my Salawāt to be for yousaww a third (of the time I supplicate)’. So hesaww said to him: ‘Good’. So he said, ‘O Rasool-Allahsaww! I make my Salawāt to be for yousaww half (of the time I supplicate)’. So hesaww said to him: ‘That is better’. So he said, ‘I make my Salawāt to be for yousaww, every (time I supplicate)’. So hesaww said: ‘Then Allahazwj Mighty and Majestic would Suffice you from whatever worries you from the matters of your world and your Hereafter’.

So a man said to himasws, ‘May Allahazwj Keep youasws well! How would he make his Salawāt to be for himsaww?’ So Abu Abdullahasws said: ‘He would not ask Allahazwj Mighty and Majestic for anything except he would begin with his Salawāt upon Muhammadsaww and hissaww Progenyasws’.112

13. ابْنُ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ارْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ ؛ فَإِنَّهَا تَذْهَبُ بِالنِّفَاقِ ».

Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Rasool-Allahsaww said: ‘You should be raising your voices with the Salawāt upon mesaww, for it would remove the hypocrisy’.113

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللهِ، عَنْ إِسْحَاقَ بْنِ فَرُّوخَ مَوْلى آلِ طَلْحَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا إِسْحَاقَ بْنَ فَرُّوخَ، مَنْ صَلّى عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْراً، صَلَّى اللهُ عَلَيْهِ وَمَلَائِكَتُهُ مِائَةَ مَرَّةٍ ؛ وَمَنْ صَلّى عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ، صَلَّى اللهُ عَلَيْهِ وَمَلَائِكَتُهُ أَلْفاً، أَمَا تَسْمَعُ قَوْلَ اللهِ عَزَّ وَجَلَّ: (هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ وَكانَ بِالْمُؤْمِنِينَ رَحِيماً) ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Abdullah, from Is’haq Bin Faroukh, a slave of the family of Talha who said,

‘Abu Abdullahasws said: ‘O Is’haq Bin Faroukh! The one who sends Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww ten (times), Allahazwj and Hisazwj Angels would Send Salawāt upon him one hundred times; and the one who sends Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww one hundred times, Allahazwj and Hisazwj Angels would Send Salawāt upon him a thousand times. Have you not heard the Words of Allahazwj Mighty and Majestic [33: 43] He it is Who sends His Blessings upon you, and (so do) His Angels, that He may Take you out from utter darkness into the Light; and He is Merciful to the Believers’.114

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « مَا فِي الْمِيزَانِ شَيْ‌ءٌ أَثْقَلَ مِنَ الصَّلَاةِ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَإِنَّ الرَّجُلَ لَتُوضَعُ أَعْمَالُهُ فِي الْمِيزَانِ، فَتَمِيلُ بِهِ، فَيُخْرِجُ صلى‌الله‌عليه‌وآله‌وسلم الصَّلَاةَ عَلَيْهِ، فَيَضَعُهَا فِي مِيزَانِهِ، فَيَرْجَحُ بِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws having said: ‘There would not be anything in the Scale (on the Day of Judgment) heavier than the Salawāt upon Muhammadsaww and the Progenyasws of Muhammad, and that the man, his deeds would be placed in the Scale and it would tilt by it (due to the load of the sins). So the Salawāt would come out upon him and it would be placed in his Scale, so it would be outbalanced it (his sins)’.115

16. عَلِيُّ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُمْهُورٍ، عَنْ أَبِيهِ، عَنْ رِجَالِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ كَانَتْ لَهُ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ حَاجَةٌ، فَلْيَبْدَأْ بِالصَّلَاةِ‌ عَلى مُحَمَّدٍ وَآلِهِ، ثُمَّ يَسْأَلُ حَاجَتَهُ، ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَكْرَمُ مِنْ أَنْ يَقْبَلَ الطَّرَفَيْنِ وَيَدَعَ الْوَسَطَ، إِذَا كَانَتِ الصَّلَاةُ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ لَاتُحْجَبُ عَنْهُ ».

Ali Bin Muhammad, from Ibn Jamhour, from his father, from his man who said,

‘Abu Abdullahasws said: ‘The one who has a need for him to Allahazwj Mighty and Majestic, so let him begin with the Salawāt upon Muhammadsaww and hissaww Progenyasws, then he should ask his need, then he should end with the Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, for Allahazwj is more Benevolent than that Heazwj would Accept the two ends and Leave the middle. Whenever there was a Salawāt upon Muhammadsaww and the Progenyasws of Muhammad, it would never be Blocked from him’.116

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانٍ الْأَحْمَرِ، عَنْ عَبْدِ السَّلَامِ بْنِ نُعَيْمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي دَخَلْتُ الْبَيْتَ، وَلَمْ يَحْضُرْنِي شَيْ‌ءٌ مِنَ الدُّعَاءِ إِلاَّ الصَّلَاةُ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ؟

فَقَالَ: « أَمَا إِنَّهُ لَمْ يَخْرُجْ أَحَدٌ بِأَفْضَلَ مِمَّا خَرَجْتَ بِهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Al Ahmar, from Abdul Salam Bin Nuaym who said,

‘I said to Abu Abdullahasws, ‘I entered the House (Kabah) and nothing presented to me from the supplication except for the Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww’. So heasws said: ‘But it is (something) which no one has come out with anything more superior than what you came out with’.117

18. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ الدِّهْقَانِ، قَالَ: دَخَلْتُ عَلى أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، فَقَالَ لِي: « مَا مَعْنى قَوْلِهِ: (وَذَكَرَ اسْمَ رَبِّهِ فَصَلّى) ؟ ».

قُلْتُ: كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ، قَامَ فَصَلّى.

فَقَالَ لِي: « لَقَدْ كَلَّفَ اللهُ ـ عَزَّ وَجَلَّ ـ هذَا شَطَطاً ».

فَقُلْتُ: جُعِلْتُ فِدَاكَ، فَكَيْفَ هُوَ؟

فَقَالَ: « كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ، صَلّى عَلى مُحَمَّدٍ وَآلِهِ ».

Ali Bin Muhammad, from Ahmad Bin Al Husayn, from Ali Bin Al Rayyan, from Ubeydullah Bin Abdullah Al Dihqan who said,

‘I went over to Abu Al-Hassan Al-Rezaasws, so heasws said to me: ‘What is the meaning of Hisazwj Words [87: 15] And mentions the name of his Lord and prays (فَصَلَّى)?’ I said, ‘Every time he mentioned the Name of his Lordazwj, he prays Salāt’. So heasws said to me: ‘So Allahazwj Mighty and Majestic has Encumbered him with an enormous burden’. So I said, ‘May I be sacrificed for youasws! So how is it?’ So heasws said: ‘Every time he mentions the Name of his Lordazwj, he sends Salawāt upon Muhammadsaww and hissaww Progenyasws’.118

19. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُفَضَّلِ بْنِ صَالِحٍ الْأَسَدِيِّ، عَنْ مُحَمَّدِ بْنِ‌ هَارُونَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا صَلّى أَحَدُكُمْ، وَلَمْ يَذْكُرِ النَّبِيَّ وَآلَهُ صلى‌الله‌عليه‌وآله‌وسلم فِي صَلَاتِهِ، يُسْلَكُ بِصَلَاتِهِ غَيْرَ سَبِيلِ الْجَنَّةِ. وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ ذُكِرْتُ عِنْدَهُ، فَلَمْ يُصَلِّ عَلَيَّ، دَخَلَ النَّارَ ؛ فَأَبْعَدَهُ اللهُ وَقَالَ صلى‌الله‌عليه‌وآله‌وسلم: وَمَنْ ذُكِرْتُ عِنْدَهُ، فَنَسِيَ الصَّلَاةَ عَلَيَّ، خُطِئَ بِهِ طَرِيقَ‌ الْجَنَّةِ ».

From him, from Muhammad Bin Ali, from Mufazzal Bin Salih Al Asady, from Muhammad Bin Haroun,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever one of you prays Salāt and does not mention the Prophetsaww and hissaww Progenyasws in his Salāt, he would travel with his Salāt to other than the way of the Paradise’.

And Rasool-Allahsaww said: ‘The one in whose presence Isaww am mentined, so he does not send Salawāt upon mesaww, would enter the Fire - for Allahazwj would Distance him’.

And hesaww said: ‘And the one in whose presence Isaww am mentioned, so he forgets the Salawāt upon mesaww, he would err on the way to the Paradise’.119

20. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ ثَابِتٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ ذُكِرْتُ عِنْدَهُ، فَنَسِيَ أَنْ يُصَلِّيَ عَلَيَّ، خَطَأَ اللهُ بِهِ طَرِيقَ‌ الْجَنَّةِ ».

Abu Ali Al Ashary, from Al Husayn Bin Ali, from Ubeys Bin Hisham, from Sabit, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one in whose presence Isaww am mentioned, so he forgets that he should be sending Salawāt upon mesaww, Allahazwj would Cause him to err on the road to the Paradise’.120

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سَمِعَ أَبِي رَجُلاً مُتَعَلِّقاً بِالْبَيْتِ وَهُوَ يَقُولُ: اللهُمَّ صَلِّ عَلى مُحَمَّدٍ، فَقَالَ لَهُ أَبِي عليه‌السلام يَا عَبْدَ اللهِ، لَاتَبْتُرْهَا، لَا تَظْلِمْنَا حَقَّنَا، قُلِ: اللهُمَّ صَلِّ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws overheard a man attaching to the House (Kaaba) and he was saying,

‘O Allahazwj! Send Salawāt upon Muhammadsaww’.

So myasws fatherasws said to me: ‘O servant of Allahazwj! Do not amputate it! Do not be unjust to usasws of ourasws rights! Say,

‘O Allahazwj! Send Salawāt upon Muhammadsaww and the Peopleasws of hissaww Household’.121

21- بَابُ مَا يَجِبُ مِنْ ذِكْرِ اللهِ عَزَّ وَجَلَّ فِي كُلِّ مَجْلِسٍ‌

Chapter 21 – What is Obligated from the Mention of Allahazwj Mighty and Majestic in every gathering

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ بْنِ الْجَارُودِ الْهُذَلِيِّ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ مَجْلِسٍ يَجْتَمِعُ فِيهِ أَبْرَارٌ وَفُجَّارٌ، فَيَقُومُونَ عَلى غَيْرِ ذِكْرِ اللهِ ـ عَزَّ وَجَلَّ ـ إِلاَّ كَانَ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Rabi’e Bin Abdullah Bin Al Jaroud Al Huzliy, from Al Fuzayl Bin Yasaar who said,

‘Abu Abdullahasws said: ‘There is none from a gathering in which the righteous and the immoral gather and they are persisting upon the Mention of other than Allahazwj Mighty and Majestic, except that is would be a regret upon them on the Day of Judgment’.122

2. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا اجْتَمَعَ فِي مَجْلِسٍ قَوْمٌ لَمْ يَذْكُرُوا اللهَ‌ ـ عَزَّ وَجَلَّ ـ وَلَمْ يَذْكُرُونَا، إِلاَّ كَانَ ذلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ ».

ثُمَّ قَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام: إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللهِ، وَذِكْرَ عَدُوِّنَا مِنْ ذِكْرِ الشَّيْطَانِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘No group will gather in a gathering not mentioning Allahazwj Mighty and Majestic and not mentioning usasws except that gathering would be a regret upon them on the Day of Judgment’.

Then he (the narrator) said, ‘Abu Ja’farasws said: ‘Ourasws mention is from the Mention of Allahazwj, and the mention of ourasws enemies is from the mention of Satanla’.123

3. وَبِإِسْنَادِهِ، قَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام: مَنْ أَرَادَ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفى فَلْيَقُلْ إِذَا أَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: (سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمّا يَصِفُونَ وَسَلامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلّهِ رَبِّ الْعالَمِينَ) ».

And by his chain, said,

‘Abu Ja’farasws said: ‘The one who intends that he be Rewarded in a perfect measure (maximum Reward), so let him say whenever he intends to arise from his gathering, ‘[37: 180] Glory be to your Lord, the Lord of Honour, from what they are describing[37: 181] And peace be on the Rasools [37: 182] And the Praise is due to Allah, the Lord of the Worlds’.124

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَكْتُوبٌ فِي التَّوْرَاةِ الَّتِي لَمْ تُغَيَّرْ: أَنَّ مُوسى عليه‌السلام سَأَلَ رَبَّهُ، فَقَالَ: يَا رَبِّ، أَقَرِيبٌ أَنْتَ مِنِّي فَأُنَاجِيَكَ، أَمْ بَعِيدٌ فَأُنَادِيَكَ ؟ فَأَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: يَا مُوسى، أَنَا جَلِيسُ مَنْ ذَكَرَنِي، فَقَالَ مُوسى: فَمَنْ فِي سِتْرِكَ يَوْمَ لَاسِتْرَ إِلاَّ سِتْرُكَ؟ قَالَ: الَّذِينَ يَذْكُرُونَنِي فَأَذْكُرُهُمْ، وَيَتَحَابُّونَ فِيَّ فَأُحِبُّهُمْ، فَأُولئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ الْأَرْضِ بِسُوءٍ، ذَكَرْتُهُمْ، فَدَفَعْتُ عَنْهُمْ بِهِمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘It is Written in the Torah which has not been altered, that Musaas asked hisas Lordazwj saying: ‘O Lordazwj! Are Youazwj close to meas so Ias should whisper to Youazwj, or are Youazwj Distant, so Ias should call out (loudly) to Youazwj?’ So Allahazwj Mighty and Majestic Revealed unto himas: “O Musaas! Iazwj a Companion of the one who Mentions Meazwj”.

So Musaas said: ‘So who would be in Yourazwj Veil on the Day in which there will be no veil except for Yourazwj Veil?’ So Heazwj Said: “Those who are mentioning Meazwj So Iazwj am Mentioning them, and the ones who are loving (others) regarding Meazwj, So Iazwj Love them. Therefore, they are those, whenever Iazwj want to Hit the people of the earth with an evil, Iazwj Remember them, so Iazwj Repel it from them, due to them’.125

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ حُسَيْنِ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ، فَلَمْ يَذْكُرُوا اسْمَ اللهِ عَزَّ وَجَلَّ وَلَمْ يُصَلُّوا عَلى نَبِيِّهِمْ، إِلاَّ كَانَ ذلِكَ الْمَجْلِسُ حَسْرَةً وَوَبَالاً عَلَيْهِمْ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Husayn Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘There is none from a group gathering in a gather, so they are not mentioning the Name of Allahazwj Mighty and Majestic and are not sending Salawāt upon their Prophetas, except that gathering would be a regret and an evil result upon them’.126

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ بِذِكْرِ اللهِ وَأَنْتَ تَبُولُ ؛ فَإِنَّ ذِكْرَ اللهِ ـ عَزَّ وَجَلَّ ـ حَسَنٌ عَلى كُلِّ حَالٍ ؛ فَلَا تَسْأَمْ مِنْ ذِكْرِ اللهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem with the Mentioning of Allahazwj while you are urinating, for the Mention of Allahazwj Mighty and Majestic is good upon every state. Therefore, do not hesitate from the Mentioning of Allahazwj’.127

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى مُوسى عليه‌السلام: يَا مُوسى عليه‌السلام، لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ، وَلَاتَدَعْ ذِكْرِي عَلى كُلِّ حَالٍ ؛ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الذُّنُوبَ، وَإِنَّ تَرْكَ ذِكْرِي يُقْسِي الْقُلُوبَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Revealed unto Musaas: “O Musaas! Do not be happy with the abundance of the wealth, nor leave Myazwj mention upon every state, for the abundant wealth would make youas to forget the sins and that the neglect of Myazwj Mention would harden the hearts’.128

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَكْتُوبٌ فِي التَّوْرَاةِ الَّتِي لَمْ تُغَيَّرْ: أَنَّ مُوسى سَأَلَ رَبَّهُ، فَقَالَ: إِلهِي، إِنَّهُ يَأْتِي عَلَيَّ مَجَالِسُ أُعِزُّكَ وَأُجِلُّكَ أَنْ أَذْكُرَكَ فِيهَا؟ فَقَالَ: يَا مُوسى، إِنَّ ذِكْرِي حَسَنٌ عَلى كُلِّ حَالٍ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘It is Written in the Torah - which has not been altered - that Musaas asked hisas Lordazwj saying: ‘Myas God! A situation comes upon meas such that it would not be honourable and majestic for Youazwj that Ias should mention Youazwj therein’. So heas said: ‘O Musaas! Myazwj Mention is good upon every state”‘.129

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لِمُوسى: أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَالنَّهَارِ، وَكُنْ عِنْدَ ذِكْرِي خَاشِعاً، وَعِنْدَ بَلَائِي صَابِراً، وَاطْمَئِنَّ عِنْدَ ذِكْرِي، وَاعْبُدْنِي، وَلَاتُشْرِكْ بِي شَيْئاً، إِلَيَّ الْمَصِيرُ ؛ يَا مُوسى، اجْعَلْنِي ذُخْرَكَ، وَضَعْ عِنْدِي كَنْزَكَ مِنَ‌ الْبَاقِيَاتِ الصَّالِحَاتِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from one of his companions, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Said to Musaas: “Mention Meazwj frequently by the night and the day and become fearful during Myazwj Mention, and observe patience during Myazwj afflictions, and rest assured during Myazwj Mention, and worship Meazwj and do not associate anything with Meazwj. O Musaas! Make Meazwj as youras Enshrinement and place youras treasures with Meazwj from the lasting righteous deeds’.130

10. وَبِإِسْنَادِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لِمُوسى: اجْعَلْ لِسَانَكَ مِنْ وَرَاءِ قَلْبِكَ تَسْلَمْ، وَأَكْثِرْ ذِكْرِي بِاللَّيْلِ وَالنَّهَارِ، وَلَاتَتَّبِعِ الْخَطِيئَةَ فِي مَعْدِنِهَا فَتَنْدَمَ ؛ فَإِنَّ الْخَطِيئَةَ مَوْعِدُ أَهْلِ النَّارِ ».

And by his chain, from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Said to Musaas: “Make youras tongue to be behind your heart, youas will be safe, and frequent Myazwj Mention by the night and the day, and do not follow the sin in its quarry for youas will regret, for the sin is a provision for the people of the Fire’.131

وَ بِإِسْنَادِهِ قَالَ: فِيمَا نَاجَى اَللَّهُ بِهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ يَا مُوسَى لاَ تَنْسَنِي عَلَى كُلِّ حَالٍ فَإِنَّ نِسْيَانِي يُمِيتُ اَلْقَلْبَ .

And by his chain,

‘Heasws said: ‘Among what Allahazwj Whispered to Musaas with was that Heazwj Said: “O Musaas! Do not forget Meazwj upon every state, for forgetting Meazwj would cause the heart to die’.132

12. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ بَشِيرٍ الدَّهَّانِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، اذْكُرْنِي فِي مَلَاً ؛ أَذْكُرْكَ فِي مَلَاً خَيْرٍ مِنْ مَلَئِكَ ».

From him, from Ibn Fazzal, from Ghalib Bin Usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Said: “O son of Adamas! Mention Meazwj in a gathering, Iazwj shall Mention you in a gathering better than your gathering’.133

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ عَزَّ وَجَلَّ: مَنْ ذَكَرَنِي فِي مَلَاً مِنَ النَّاسِ، ذَكَرْتُهُ فِي مَلَاً مِنَ الْمَلَائِكَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Said: “The one who mentions Meazwj in a gathering of the people, Iazwj shall Mention him in a gathering of the Angels’.134

22- بَابُ ذِكْرِ اللهِ عَزَّ وَجَلَّ كَثِيراً‌

Chapter 22 – Abundant mention of Allahazwj Mighty and Majestic

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ شَيْ‌ءٍ إِلاَّ وَلَهُ حَدٌّ يَنْتَهِي إِلَيْهِ إِلاَّ الذِّكْرَ، فَلَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ، فَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ الْفَرَائِضَ، فَمَنْ أَدَّاهُنَّ فَهُوَ حَدُّهُنَّ ؛ وَشَهْرَ رَمَضَانَ، فَمَنْ صَامَهُ فَهُوَ حَدُّهُ ؛ وَالْحَجَّ، فَمَنْ حَجَّ فَهُوَ حَدُّهُ، إِلاَّ الذِّكْرَ ؛ فَإِنَّ اللهَ ـ عَزَّوَ جَلَّ ـ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ، وَلَمْ يَجْعَلْ لَهُ حَدّاً يَنْتَهِي إِلَيْهِ » ثُمَّ تَلَا: (يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللهَ ذِكْراً كَثِيراً وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً) فَقَالَ: « لَمْ يَجْعَلِ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ حَدّاً يَنْتَهِي إِلَيْهِ ».

قَالَ: « وَكَانَ أَبِي عليه‌السلام كَثِيرَ الذِّكْرِ، لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَإِنَّهُ لَيَذْكُرُ اللهَ، وَآكُلُ مَعَهُ الطَّعَامَ وَإِنَّهُ لَيَذْكُرُ اللهَ، وَلَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَمَا يَشْغَلُهُ ذلِكَ عَنْ ذِكْرِ اللهِ، وَكُنْتُ أَرى لِسَانَهُ لَازِقاً بِحَنَكِهِ يَقُولُ: لَاإِلهَ إِلاَّ اللهُ، وَكَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتّى تَطْلُعَ الشَّمْسُ، وَ يَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا، وَمَنْ كَانَ لَايَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ. وَالْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ، وَيُذْكَرُ اللهُ ـ عَزَّ وَجَلَّ ـ فِيهِ، تَكْثُرُ بَرَكَتُهُ، وَتَحْضُرُهُ الْمَلَائِكَةُ، وَتَهْجُرُهُ الشَّيَاطِينُ، وَيُضِي‌ءُ لِأَهْلِ السَّمَاءِ، كَمَا يُضِي‌ءُ الْكَوْكَبُ الدُّرِّيُّ لِأَهْلِ الْأَرْضِ ؛ وَالْبَيْتُ الَّذِي لَايُقْرَأُ فِيهِ الْقُرْآنُ، وَلَايُذْكَرُ اللهُ فِيهِ، تَقِلُّ بَرَكَتُهُ، وَتَهْجُرُهُ الْمَلَائِكَةُ، وَتَحْضُرُهُ الشَّيَاطِينُ. وَقَدْ قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَلَاأُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ لَكُمْ، أَرْفَعِهَا فِي دَرَجَاتِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَخَيْرٍ لَكُمْ مِنَ الدِّينَارِ وَالدِّرْهَمِ، وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَقْتُلُوهُمْ وَيَقْتُلُوكُمْ؟ فَقَالُوا: بَلى، قَالَ: ذِكْرُ اللهِ ـ عَزَّ وَجَلَّ ـ كَثِيراً ».

ثُمَّ قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: مَنْ خَيْرُ أَهْلِ الْمَسْجِدِ؟ فَقَالَ: أَكْثَرُهُمْ لِلّهِ ذِكْراً، وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أُعْطِيَ لِسَاناً ذَاكِراً، فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، وَقَالَ فِي قَوْلِهِ تَعَالى: (وَلا تَمْنُنْ تَسْتَكْثِرُ) قَالَ: لَاتَسْتَكْثِرْ مَا عَمِلْتَ مِنْ خَيْرٍ لِلّهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from the things except that there is an ultimate point to it except for the Zikr (Mention of Allahazwj) for there is no limit for it one can end up to. Allahazwj Mighty and Majestic Imposed the Obligation, so the one who fulfils these, so it would be its limit (reached), and the Month of Ramazan, so the one who Fasts it, so it would be its limit (reached), and the Hajj, so the one performs Hajj, so it would be its limit (reached), except for the Zikr (Mention of Allahazwj), for Allahazwj Mighty and Majestic is not Pleased from it with the little but did not Make a limit for it either for one to end up to it’.

Then heasws recited this Verse [33: 41] O you who believe! Mention Allah, with a frequent Mentioning [33: 42] And Glorify Him morning and evening, and heasws said: ‘Allahazwj Mighty and Majestic did not Make a limit for it for one to end up to it. And it was so that myasws fatherasws used to do a lot of Zikr (Mention of Allahazwj). Iasws had walked with himasws and heasws was doing Zikr (mentioning) Allahazwj and was eating food along with it while heasws was doing Zikr (mentioning) Allahazwj. And heasws used to narrate to the people and that would not pre-occupy himasws from doing Zikr of Allahazwj.

And Iasws used to see hisasws tongue move in hisasws jaws saying: ‘There is no god except Allahazwj’, and heasws used to gather us and order us with the Zikr until the emergence of the sun, and heasws would order with the recitation the ones from us who could read, and the ones of us who could not read, heasws would order him with the Zikr.

And the house in which the Quran is recited and Allahazwj Mighty and Majestic is mentioned therein would be with abundant Blessings, and the Angels would attend it,

and the Satansla would flee, and it would shine to the inhabitants of the sky just like the brilliant star does for the inhabitants of the earth. And the house in which the Quran is not recited, nor is Allahazwj Mentioned therein would be of little Blessings and the Angels would flee from it and the Satansla would attend it.

And Rasool-Allahsaww has said: ‘Shall Isaww inform you with the best of your deeds which would be raising for you in your levels be the most purifying in the Presence of your Kingazwj, and better for you all than the Dinar and the Dirham, and better for you than your meeting your enemies (in battle), so you would be killing them and they would be killing you?’ So they said, ‘Yes’. So hesaww said: ‘Abundant Zikr of Allahazwj Mighty and Majestic’’.

Then heasws said: ‘A man came over to the Prophetsaww and he said, ‘Who are the best ones from the people of the Masjid?’ So hesaww said: ‘The ones who most frequent the Zikr of Allahazwj’.

And Rasool-Allahsaww said: ‘The one who has been Given a oft-mentioning tongue, so he has been Given the goodness of the world and the Hereafter’.

And he (the narrator) said, ‘Regarding the Words of the Exalted [74: 6] And bestow not favours that you may receive again with increase, heasws said: ‘Do not (consider) as a lot, what you have done from the good works for the Sake of Allahazwj’.135

2. حُمَيْدُ بْنُ زِيَادٍ، عَنِ ابْنِ سَمَاعَةَ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللهَ كَثِيراً ».

Humeyd Bin Ziyad, from Ibn Sama’at, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Ourasws Shias are those who when they are alone, they are doing Zikr of (mentioning) Allahazwj a lot’.136

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ دَاوُدَ بْنِ سِرْحَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَكْثَرَ ذِكْرَ اللهِ ـ عَزَّ وَجَلَّ ـ أَحَبَّهُ اللهُ، وَمَنْ ذَكَرَ اللهَ كَثِيراً كُتِبَتْ لَهُ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النِّفَاقِ ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Ali Al Washha, from Dawood Bin Sirhan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who frequently mentions (Zikr) of Allahazwj Mighty and Majestic, Allahazwj would Love him, and the one who frequently mentions (Zikr) Allahazwj, two requittals are Written for him – a requital from the Fire and a requital from the hypocrisy’.137

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ بَكْرِ بْنِ أَبِي بَكْرٍ، عَنْ زُرَارَةَ بْنِ أَعْيَنَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عليها‌السلام مِنَ الذِّكْرِ الْكَثِيرِ، الَّذِي قَالَ اللهُ عَزَّ وَجَلَّ: (اذْكُرُوا اللهَ ذِكْراً كَثِيراً) ».

عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ وَمَنْصُورِ بْنِ حَازِمٍ وَسَعِيدٍ الْأَعْرَجِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Bakr Bin Abu Bakr, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullahasws having said: ‘The Glorification (Tasbeeh) of Fatima Al-Zahraasws is from the’Abundant Zikr’ which Allahazwj Mighty and Majestic Speaks of [33: 41] Mention Allah, with a frequent Mentioning’.

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Asama Zayd Al Shahaam and Mansour Bin Hazim, and Saeed Al A’raj,

(It has been narrated) from Abu Abdullahasws – similar to it.138

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ دَاوُدَ الْحَمَّارِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَكْثَرَ ذِكْرَ اللهِ ـ عَزَّ وَجَلَّ ـ أَظَلَّهُ اللهُ فِي جَنَّتِهِ ».

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washha, from Dawood Al Hammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who frequents the Zikr (Mention) of Allahazwj Mighty and Majestic, Allahazwj would Shade him in Hisazwj Paradise’.139

Notes

1 Al-Kafi V 2 – The Book Of Supplication CH 1 H 1

2 Al-Kafi V 2 – The Book Of Supplication CH 1 H 2

3 Al-Kafi V 2 – The Book Of Supplication CH 1 H 3

4 Al-Kafi V 2 – The Book Of Supplication CH 1 H 4

5 Al-Kafi V 2 – The Book Of Supplication CH 1 H 5

6 Al-Kafi V 2 – The Book Of Supplication CH 1 H 6

7 Al-Kafi V 2 – The Book Of Supplication CH 1 H 7

8 Al-Kafi V 2 – The Book Of Supplication CH 1 H 8

9 Al-Kafi V 2 – The Book Of Supplication CH 2 H 1

10 Al-Kafi V 2 – The Book Of Supplication CH 2 H 2

11 Al-Kafi V 2 – The Book Of Supplication CH 2 H 3

12 Al-Kafi V 2 – The Book Of Supplication CH 2 H 4

13 Al-Kafi V 2 – The Book Of Supplication CH 2 H 5

14 Al-Kafi V 2 – The Book Of Supplication CH 2 H 6

15 Al-Kafi V 2 – The Book Of Supplication CH 2 H 7

16 Al-Kafi V 2 – The Book Of Supplication CH 3 H 1

17 Al-Kafi V 2 – The Book Of Supplication CH 3 H 2

18 Al-Kafi V 2 – The Book Of Supplication CH 3 H 3

19 Al-Kafi V 2 – The Book Of Supplication CH 3 H 4

20 Al-Kafi V 2 – The Book Of Supplication CH 3 H 5

21 Al-Kafi V 2 – The Book Of Supplication CH 3 H 6

22 Al-Kafi V 2 – The Book Of Supplication CH 3 H 7

23 Al-Kafi V 2 – The Book Of Supplication CH 3 H 8

24 Al-Kafi V 2 – The Book Of Supplication CH 3 H 9

25 Al-Kafi V 2 – The Book Of Supplication CH 4 H 1

26 Al-Kafi V 2 – The Book Of Supplication CH 5 H 1

27 Al-Kafi V 2 – The Book Of Supplication CH 5 H 2

28 Al-Kafi V 2 – The Book Of Supplication CH 6 H 1

29 Al-Kafi V 2 – The Book Of Supplication CH 6 H 2

30 Al-Kafi V 2 – The Book Of Supplication CH 7 H 1

31 Al-Kafi V 2 – The Book Of Supplication CH 7 H 2

32 Al-Kafi V 2 – The Book Of Supplication CH 7 H 3

33 Al-Kafi V 2 – The Book Of Supplication CH 7 H 4

34 Al-Kafi V 2 – The Book Of Supplication CH 7 H 5

35 Al-Kafi V 2 – The Book Of Supplication CH 7 H 6

36 Al-Kafi V 2 – The Book Of Supplication CH 8 H 1

37 Al-Kafi V 2 – The Book Of Supplication CH 9 H 1

38 Al-Kafi V 2 – The Book Of Supplication CH 9 H 2

39 Al-Kafi V 2 – The Book Of Supplication CH 9 H 3

40 Al-Kafi V 2 – The Book Of Supplication CH 9 H 4

41 Al-Kafi V 2 – The Book Of Supplication CH 9 H 5

42 Al-Kafi V 2 – The Book Of Supplication CH 10 H 1

43 Al-Kafi V 2 – The Book Of Supplication CH 10 H 2

44 Al-Kafi V 2 – The Book Of Supplication CH 10 H 3

45 Al-Kafi V 2 – The Book Of Supplication CH 10 H 4

46 Al-Kafi V 2 – The Book Of Supplication CH 10 H 5

47 Al-Kafi V 2 – The Book Of Supplication CH 10 H 6

48 Al-Kafi V 2 – The Book Of Supplication CH 11 H 1

49 Al-Kafi V 2 – The Book Of Supplication CH 12 H 1

50 Al-Kafi V 2 – The Book Of Supplication CH 13 H 1

51 Al-Kafi V 2 – The Book Of Supplication CH 13 H 2

52 Al-Kafi V 2 – The Book Of Supplication CH 13 H 3

53 Al-Kafi V 2 – The Book Of Supplication CH 13 H 4

54 Al-Kafi V 2 – The Book Of Supplication CH 13 H 5

55 Al-Kafi V 2 – The Book Of Supplication CH 13 H 6

56 Al-Kafi V 2 – The Book Of Supplication CH 13 H 7

57 Al-Kafi V 2 – The Book Of Supplication CH 13 H 8

58 Al-Kafi V 2 – The Book Of Supplication CH 13 H 9

59 Al-Kafi V 2 – The Book Of Supplication CH 13 H 10

60 Al-Kafi V 2 – The Book Of Supplication CH 14 H 1

61 Al-Kafi V 2 – The Book Of Supplication CH 14 H 2

62 Al-Kafi V 2 – The Book Of Supplication CH 14 H 3

63 Al-Kafi V 2 – The Book Of Supplication CH 14 H 4

64 Al-Kafi V 2 – The Book Of Supplication CH 14 H 5

65 Al-Kafi V 2 – The Book Of Supplication CH 14 H 6

66 Al-Kafi V 2 – The Book Of Supplication CH 14 H 7

67 Al-Kafi V 2 – The Book Of Supplication CH 15 H 1

68 Al-Kafi V 2 – The Book Of Supplication CH 15 H 2

69 Al-Kafi V 2 – The Book Of Supplication CH 15 H 3

70 Al-Kafi V 2 – The Book Of Supplication CH 15 H 4

71 Al-Kafi V 2 – The Book Of Supplication CH 15 H 5

72 Al-Kafi V 2 – The Book Of Supplication CH 15 H 6

73 Al-Kafi V 2 – The Book Of Supplication CH 15 H 7

74 Al-Kafi V 2 – The Book Of Supplication CH 15 H 8

75 Al-Kafi V 2 – The Book Of Supplication CH 15 H 9

76 Al-Kafi V 2 – The Book Of Supplication CH 15 H 10

77 Al-Kafi V 2 – The Book Of Supplication CH 15 H 11

78 Al-Kafi V 2 – The Book Of Supplication CH 16 H 1

79 Al-Kafi V 2 – The Book Of Supplication CH 16 H 2

80 Al-Kafi V 2 – The Book Of Supplication CH 16 H 3

81 Al-Kafi V 2 – The Book Of Supplication CH 16 H 4

82 Al-Kafi V 2 – The Book Of Supplication CH 16 H 5

83 Al-Kafi V 2 – The Book Of Supplication CH 16 H 6

84 Al-Kafi V 2 – The Book Of Supplication CH 16 H 7

85 Al-Kafi V 2 – The Book Of Supplication CH 16 H 8

86 Al-Kafi V 2 – The Book Of Supplication CH 16 H 9

87 Al-Kafi V 2 – The Book Of Supplication CH 17 H 1

88 Al-Kafi V 2 – The Book Of Supplication CH 17 H 2

89 Al-Kafi V 2 – The Book Of Supplication CH 17 H 3

90 Al-Kafi V 2 – The Book Of Supplication CH 17 H 4

91 Al-Kafi V 2 – The Book Of Supplication CH 18 H 1

92 Al-Kafi V 2 – The Book Of Supplication CH 19 H 1

93 Al-Kafi V 2 – The Book Of Supplication CH 19 H 2

94 Al-Kafi V 2 – The Book Of Supplication CH 19 H 3

95 Al-Kafi V 2 – The Book Of Supplication CH 19 H 4

96 Al-Kafi V 2 – The Book Of Supplication CH 19 H 5

97 Al-Kafi V 2 – The Book Of Supplication CH 19 H 6

98 Al-Kafi V 2 – The Book Of Supplication CH 19 H 7

99 Al-Kafi V 2 – The Book Of Supplication CH 19 H 8

100 Al-Kafi V 2 – The Book Of Supplication CH 19 H 9

101 Al-Kafi V 2 – The Book Of Supplication CH 20 H 1

102 Al-Kafi V 2 – The Book Of Supplication CH 20 H 2

103 Al-Kafi V 2 – The Book Of Supplication CH 20 H 3

104 Al-Kafi V 2 – The Book Of Supplication CH 20 H 4

105 Al-Kafi V 2 – The Book Of Supplication CH 20 H 5

106 Al-Kafi V 2 – The Book Of Supplication CH 20 H 6

107 Al-Kafi V 2 – The Book Of Supplication CH 20 H 7

108 Al-Kafi V 2 – The Book Of Supplication CH 20 H 8

109 Al-Kafi V 2 – The Book Of Supplication CH 20 H 9

110 Al-Kafi V 2 – The Book Of Supplication CH 20 H 10

111 Al-Kafi V 2 – The Book Of Supplication CH 20 H 11

112 Al-Kafi V 2 – The Book Of Supplication CH 20 H 12

113 Al-Kafi V 2 – The Book Of Supplication CH 20 H 13

114 Al-Kafi V 2 – The Book Of Supplication CH 20 H 14

115 Al-Kafi V 2 – The Book Of Supplication CH 20 H 15

116 Al-Kafi V 2 – The Book Of Supplication CH 20 H 16

117 Al-Kafi V 2 – The Book Of Supplication CH 20 H 17

118 Al-Kafi V 2 – The Book Of Supplication CH 20 H 18

119 Al-Kafi V 2 – The Book Of Supplication CH 20 H 19

120 Al-Kafi V 2 – The Book Of Supplication CH 20 H 20

121 Al-Kafi V 2 – The Book Of Supplication CH 20 H 21

122 Al-Kafi V 2 – The Book Of Supplication CH 21 H 1

123 Al-Kafi V 2 – The Book Of Supplication CH 21 H 2

124 Al-Kafi V 2 – The Book Of Supplication CH 21 H 3

125 Al-Kafi V 2 – The Book Of Supplication CH 21 H 4

126 Al-Kafi V 2 – The Book Of Supplication CH 21 H 5

127 Al-Kafi V 2 – The Book Of Supplication CH 21 H 6

128 Al-Kafi V 2 – The Book Of Supplication CH 21 H 7

129 Al-Kafi V 2 – The Book Of Supplication CH 21 H 8

130 Al-Kafi V 2 – The Book Of Supplication CH 21 H 9

131 Al-Kafi V 2 – The Book Of Supplication CH 21 H 10

132 Al-Kafi V 2 – The Book Of Supplication CH 21 H 11

133 Al-Kafi V 2 – The Book Of Supplication CH 21 H 12

134 Al-Kafi V 2 – The Book Of Supplication CH 21 H 13

135 Al-Kafi V 2 – The Book Of Supplication CH 22 H 1

136 Al-Kafi V 2 – The Book Of Supplication CH 22 H 2

137 Al-Kafi V 2 – The Book Of Supplication CH 22 H 3

138 Al-Kafi V 2 – The Book Of Supplication CH 22 H 4

139 Al-Kafi V 2 – The Book Of Supplication CH 22 H 5

كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (2)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

23- بَابُ أَنَّ الصَّاعِقَةَ لَاتُصِيبُ ذَاكِراً‌

Chapter 23 – The thunderbolt would not strike a Zakir (Oft-mentioner) of Allahazwj

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَمُوتُ الْمُؤْمِنُ بِكُلِّ مِيتَةٍ إِلاَّ الصَّاعِقَةَ، لَاتَأْخُذُهُ وَهُوَ يَذْكُرُ اللهَ عَزَّ وَجَلَّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullahasws having said: ‘A Momin could die with every (type of) death except the thunderbolt would not seize him while he is mentioning (doing Zikr of) Allahazwj Mighty and Majestic’.1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الصَّوَاعِقَ لَاتُصِيبُ ذَاكِراً » قَالَ: قُلْتُ: وَمَا الذَّاكِرُ؟ قَالَ: « مَنْ قَرَأَ مِائَةَ آيَةٍ ».

Ali Bin Ibrahi, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya Bin Ijaly who said,

‘Abu Abdullahasws said: ‘The thunderbolts will not hit a Zakir (mentioner of Allahazwj)’. I said, ‘And what is the Zakir?’ Heasws said: ‘The one who recites one hundred Verses’.2

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ مِيتَةِ الْمُؤْمِنِ، قَالَ: « يَمُوتُ الْمُؤْمِنُ بِكُلِّ مِيتَةٍ: يَمُوتُ غَرَقاً، وَيَمُوتُ بِالْهَدْمِ، وَيُبْتَلى بِالسَّبُعِ، وَيَمُوتُ بِالصَّاعِقَةِ، وَلَاتُصِيبُ ذَاكِراً لِلّهِ عَزَّ وَجَلَّ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the death of a Momin. Heasws said: ‘The Momin would be dying with every (type of) death. He would be dying by drowning, and he would be dying by the crushing, and being afflicted (devoured) by the beasts, and he would be dying by the thunderbolt and it would not hit a Zakir (who mentions) Allahazwj Mighty and Majestic’.3

24- بَابُ الِاشْتِغَالِ بِذِكْرِ اللهِ عَزَّ وَجَلَّ‌

Chapter 24 – The pre-occupation with the Zikr (mentioning) of Allahazwj Mighty and Majestic

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: مَنْ شُغِلَ بِذِكْرِي عَنْ مَسْأَلَتِي، أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي مَنْ سَأَلَنِي ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic is Saying: “The one who is too pre-occupied by (doing) Myazwj Zikr (and) does not ask (for his needs), Iazwj shall Give him even more than the one who asks Meazwj (his needs)”‘.4

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ لَيَكُونُ لَهُ الْحَاجَةُ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ فَيَبْدَأُ بِالثَّنَاءِ عَلَى اللهِ وَالصَّلَاةِ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ حَتّى يَنْسى حَاجَتَهُ، فَيَقْضِيهَا اللهُ لَهُ مِنْ غَيْرِ أَنْ يَسْأَلَهُ إِيَّاهَا ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullahasws having said: ‘The servant happens to have the need for him to Allahazwj Mighty and Majestic. So he begins with the Laudation upon Allahazwj and the Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww until he forgets his need. So Allahazwj would Fulfil it for him from without him having asked Himazwj for it’.5

25- بَابُ ذِكْرِ اللهِ عَزَّ وَجَلَّ فِي السِّرِّ‌

Chapter 25 – Zikr (Oft-mentioning) of Allahazwj Mighty and Majestic in the privacy

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ: مَنْ ذَكَرَنِي سِرّاً، ذَكَرْتُهُ عَلَانِيَةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibrahim Bin Abu Al Balaad, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Says: “The one who mentions (does Zikr of) Meazwj privately, Iazwj shall Mention him publicly”‘.6

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، عَنْ أَبِي الْمَغْرَاءِ الْخَصَّافِ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « مَنْ ذَكَرَ اللهَ ـ عَزَّ وَجَلَّ ـ فِي السِّرِّ، فَقَدْ ذَكَرَ اللهَ كَثِيراً ؛ إِنَّ الْمُنَافِقِينَ كَانُوا يَذْكُرُونَ اللهَ عَلَانِيَةً، وَلَايَذْكُرُونَهُ فِي السِّرِّ، فَقَالَ اللهُ عَزَّ وَجَلَّ: (يُراؤُنَ النّاسَ وَلا يَذْكُرُونَ اللهَ إِلاّ قَلِيلاً) ».

A number of our companions, from Ahmad Biin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro, from Abu Al Magra’a Al Khassaf, raising it, said,

‘Amir Al-Momineenasws said: ‘The one who mentions (does Zikr of) Allahazwj Mighty and Majestic in the privacy so he has mentioned Allahazwj a lot. The hypocrites were doing Zikr of Allahazwj publicly and they were not doing Hisazwj Zikr during privacy. So Allahazwj Mighty and Majetic Said [4: 142] they do it only to be seen of men and do not remember Allah except for a little’.7

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ رَفَعَهُ، قَالَ: « قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ لِعِيسى عليه‌السلام: يَا عِيسى اذْكُرْنِي فِي نَفْسِكَ أَذْكُرْكَ فِي نَفْسِي، وَاذْكُرْنِي فِي مَلَئِكَ أَذْكُرْكَ فِي مَلاً خَيْرٍ مِنْ مَلَا الْآدَمِيِّينَ ؛ يَا عِيسى، أَلِنْ لِي قَلْبَكَ، وَأَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ، وَاعْلَمْ أَنَّ سُرُورِي أَنْ تُبَصْبِصَ إِلَيَّ، وَكُنْ فِي ذلِكَ حَيّاً، وَلَاتَكُنْ مَيِّتاً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, raising it, said,

‘Allahazwj Mighty and Majestic Said to Isaas: “O Isaas! Mention Meazwj within yourselfas, Iazwj will Mention youas within Myselfazwj, and mention Meazwj in youras gathering, Iazwj shall Mention youas in a gathering better than the gathering of the human beings. O Isaas! Soften youras heart for Meazwj and frequent Myazwj Mention in the isolation, and know that Myazwj Gladness is that youas compliment to Meazwj and become lively during that and do not become (like) dead”‘.8

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « لَا يَكْتُبُ الْمَلَكُ إِلاَّ مَا سَمِعَ، و قَالَ اللهُ عَزَّ وَجَلَّ: (وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً) فَلَا يَعْلَمُ ثَوَابَ ذلِكَ الذِّكْرِ فِي نَفْسِ الرَّجُلِ غَيْرُ اللهِ ـ عَزَّ وَجَلَّ ـ لِعَظَمَتِهِ ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘The Angel does not write down except what he hears, and Allahazwj Mighty and Majestic Says [7: 205] And remember your Lord within yourself humbly and fearing. So no one would know the Reward of that Zikr in the self of the man apart from Allahazwj Mighty and Majestic, due to is magnitude’.9

26- بَابُ ذِكْرِ اللهِ عَزَّ وَجَلَّ فِي الْغَافِلِينَ‌

Chapter 26 – Zikr (Mention) of Allahazwj Mighty and Majestic among the oblivious ones

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الذَّاكِرُ لِلّهِ ـ عَزَّ وَجَلَّ ـ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْهَارِبِينَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullahasws having said: ‘Abu Abdullahasws said: ‘The Zakir (mentioner of Allahazwj) among the oblivious (unmindful) ones is like the fighter among the battling ones’.10

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ذَاكِرُ اللهِ فِي الْغَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِّينَ، وَالْمُقَاتِلُ عَنِ الْفَارِّينَ لَهُ الْجَنَّةُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘A Zakir (mentioner) of Allahazwj Mighty and Majestic among the oblivious ones is like the fighter from (among) the fleeing ones, and the reward for a fighter from (among) the fleeing ones is the Paradise’.11

27- بَابُ التَّحْمِيدِ وَالتَّمْجِيدِ‌

Chapter 27 – The Praise and the Glorification

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ، عَنِ الْمُفَضَّلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، عَلِّمْنِي دُعَاءً جَامِعاً.

فَقَالَ لِيَ: « احْمَدِ اللهَ، فَإِنَّهُ لَايَبْقى أَحَدٌ يُصَلِّي إِلاَّ دَعَا لَكَ ؛ يَقُولُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Saeed Al Qammat, from Al Mufazzal who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! Teach me a comprehensive supplication’. So heasws said to me: ‘Praise Allahazwj, for there would not remain anyone who prays Salat except he would be supplicating for you saying, ‘Allahazwj Hears the one who Praises Himazwj’ (the phrase spoken after Ruku’u)’.12

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ؟ فَقَالَ: « أَنْ تَحْمَدَهُ ».

From him, from Ali Bin Al Husayn, from Sayf Bin Ameyra, from Muhammad Bin Marwan who said,

‘I said to Abu Abdullahasws, ‘Which of the deeds is the most Beloved to Allahazwj Mighty and Majestic?’ So heasws said: ‘Your praising Himazwj’.13

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْحَسَنِ الْأَنْبَارِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَحْمَدُ اللهَ فِي كُلِّ يَوْمٍ ثَلَاثَمِائَةِ مَرَّةٍ وَسِتِّينَ مَرَّةً عَدَدَ عُرُوقِ الْجَسَدِ، يَقُولُ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلى كُلِّ حَالٍ ».

Ali Bn Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Hassan Al Anbary,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww used to praise Allahazwj during every day, three hundred and sixty times (360), of the number of the veins in the body, saying: ‘الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ’’The Praise is for Allahazwj, Lordazwj of the worlds, a lot, upon every state’.14

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَحُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ فِي ابْنِ آدَمَ ثَلَاثَمِائَةٍ وَسِتِّينَ عِرْقاً: مِنْهَا مِائَةٌ وَثَمَانُونَ مُتَحَرِّكَةٌ، وَمِنْهَا مِائَةٌ وَثَمَانُونَ سَاكِنَةٌ، فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَنَمْ، وَلَوْ تَحَرَّكَ السَّاكِنُ لَمْ يَنَمْ، وَكَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِذَا أَصْبَحَ قَالَ: « الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلى كُلِّ حَالٍ » ثَلَاثَمِائَةٍ وَسِتِّينَ مَرَّةً ؛ وَإِذَا أَمْسى قَالَ مِثْلَ ذلِكَ ».

Ali Bin Ibrahim, from his father, and Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, altogether from Ahmad Bin Al Hassan Al Maysami, from Yaqoub Bin Shuayb who said,

‘‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘In the son of Adamas there are three hundred and sixty veins – from these one hundred and eighty are moving and from these one hundred and eighty are still. If the moving ones were to stay still he would not (be able to) sleep, and if the still ones were to move, he would not (be able to) sleep; and it was so that Rasool-Allahsaww, whenever it was morning, said: ‘الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ’ ‘The Praise is for Allahazwj, Lordazwj of the worlds, a lot, upon every state’, three hundred and sixty times, and whenever it was evening, said similar to that’.15

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، قَالَ: حَدَّثَنِي أَبُو مَسْعُودٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ أَرْبَعَ مَرَّاتٍ ـ إِذَا أَصْبَحَ ـ: “الْحَمْدُ لِلّهِ رَبِّ‌ الْعَالَمِينَ”، فَقَدْ أَدّى شُكْرَ يَوْمِهِ، وَمَنْ قَالَهَا إِذَا أَمْسى، فَقَدْ أَدّى شُكْرَ لَيْلَتِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah who said, ‘Abu Masoud narrated to me,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says four times when it is the morning, ‘الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ’ ‘The Praise is for Allahazwj Lordazwj of the worlds’, so he has paid the thanks for his day, and the one who says it when it is the evening, so he has paid his thanks for his night’.16

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُلُّ دُعَاءٍ لَايَكُونُ قَبْلَهُ تَحْمِيدٌ فَهُوَ أَبْتَرُ ؛ إِنَّمَا التَّحْمِيدُ، ثُمَّ الثَّنَاءُ ».

قُلْتُ: مَا أَدْرِي مَا يُجْزِي مِنَ التَّحْمِيدِ وَالتَّمْجِيدِ ؟

قَالَ: يَقُولُ: اللهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْ‌ءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْ‌ءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْ‌ءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْ‌ءٌ، وَأَنْتَ الْعَزِيزُ الْحَكِيمُ ».

Ali Bin Ibrahim, from his father, from Ali Bin Hassan, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Every supplication which does not happen to have a Praise before it, so it is cut-off. But rather, it is the Praise, then the Laudation’. I said, ‘What I don’t know is, what would suffice me from the Praise and the Glorification’. Heasws said: ‘One should be saying,

‘O Allahazwj! Youazwj are the Foremost, so there was nothing before Youazwj, and Youazwj are the Last, so there will be nothing after Youazwj, and Youazwj are the Manifest, so there is nothing above Youazwj, and Youazwj are the Hidden, so there is nothing besides Youazwj, and Youazwj are the Mighty, the Wise’’.17

7. وَبِهذَا الْإِسْنَادِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: مَا أَدْنى مَا يُجْزِي مِنَ التَّحْمِيدِ ؟

قَالَ: « تَقُولُ: الْحَمْدُ لِلّهِ الَّذِي عَلَا فَقَهَرَ، وَالْحَمْدُ لِلّهِ الَّذِي مَلَكَ فَقَدَرَ، وَالْحَمْدُ لِلّهِ الَّذِي بَطَنَ فَخَبَرَ، وَالْحَمْدُ لِلّهِ الَّذِي يُمِيتُ الْأَحْيَاءَ وَيُحْيِي الْمَوْتى وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ».

And by this chain, said,

‘I asked Abu Abdullahasws, ‘What is the least of what would suffice me, from the Praise?’ Heasws said: ‘You should be saying,

‘The Praise is for Allahazwj Who is Exalted, so Subdues, and the Praise is for Allahazwj Who is King, so is Able, and the Praise is for Allahazwj Who is within, so is Knowing, and the Praise is for Allahazwj Who Causes the living to die and Revives the dead, and Heazwj is Able upon everything’.18

28- بَابُ الِاسْتِغْفَارِ‌

Chapter 28 – The seeking of Forgiveness

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: خَيْرُ الدُّعَاءِ الِاسْتِغْفَارُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The best of the supplications is the seeking of Forgiveness’.19

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حُسَيْنِ بْنِ سَيْفٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا أَكْثَرَ الْعَبْدُ مِنَ الِاسْتِغْفَارِ، رُفِعَتْ صَحِيفَتُهُ وَهِيَ تَتَلَأْلَأُ ».

A number of our companions, from Ahmad Bin Muhammad, from Husayn Bin ssayf, from Abu Jameela, from Ubeyd Bin Zurara who said,

‘Abu Abdullahasws said: ‘When the servant frequents in seeking the Forgiveness, his parchment (record of deeds) is raised and it would be gleaming’.20

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ يَاسِرٍ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « مَثَلُ الِاسْتِغْفَارِ مَثَلُ وَرَقٍ عَلى شَجَرَةٍ تُحَرَّكُ فَيَتَنَاثَرُ، وَالْمُسْتَغْفِرُ مِنْ ذَنْبٍ وَيَفْعَلُهُ كَالْمُسْتَهْزِئِ بِرَبِّهِ ».

Ali Bin Ibrahim, from his father, from Yasser,

(It has been narrated) from Al Rezaasws having said: ‘An example of the seeking of the Forgiveness is like an example of a leaf upon a tree you are shaking, so it falls off, and the Forgiven one from sins, and he (still) goes and does it (again), is like the one mocking with his Lordazwj’.21

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ لَايَقُومُ مِنْ مَجْلِسٍ ـ وَإِنْ خَفَّ ـ حَتّى يَسْتَغْفِرَ اللهَ عَزَّ وَجَلَّ خَمْساً وَعِشْرِينَ مَرَّةً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws that Rasool-Allahazwj never used to arise from a gathering, and even if it was a small one, until hesaww sought Forgiveness of Allahazwj Mighty and Majestic (on behalf of hissaww nation), twenty five times’.22

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَسْتَغْفِرُ اللهَ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً، وَيَتُوبُ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ سَبْعِينَ مَرَّةً ».

قَالَ: قُلْتُ: كَانَ يَقُولُ: أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ؟

قَالَ: « كَانَ يَقُولُ: “أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ” سَبْعِينَ مَرَّةً، وَ يَقُولُ: “ وَأَتُوبُ إِلَى اللهِ، وَ أَتُوبُ إِلَى اللهِ” سَبْعِينَ مَرَّةً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww was seeking Forgiveness of Allahazwj Mighty and Majestic (on behalf of hissaww nation) seventy times during every day, and hesaww turned to Allahazwj Mighty and Majestic seventy times (every day)’. I said, ‘Was hesaww saying: ‘Isaww seek Forgiveness of Allahazwj and Isaww repent to Himazwj?’ Heasws said: ‘Hesaww was saying:

"أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ" سَبْعِينَ مَرَّةً، وَ يَقُولُ: "وَأَتُوبُ إِلَى اللهِ، وَ أَتُوبُ إِلَى اللهِ" سَبْعِينَ مَرَّةً

‘Isaww seek Forgiveness of Allahazwj, Isaww seek Forgiveness of Allahazwj’, seventy times, and hesaww was saying, ‘And Isaww turn to Allahazwj, Isaww turn to Allahazwj’, seventy times’.23

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ حُسَيْنِ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الِاسْتِغْفَارُ وَ قَوْلُ لَاإِلهَ إِلاَّ اللهُ خَيْرُ الْعِبَادَةِ، قَالَ اللهُ الْعَزِيزُ الْجَبَّارُ: (فَاعْلَمْ أَنَّهُ لا إِلهَ إِلاَّ اللهُ وَاسْتَغْفِرْ لِذَنْبِكَ) ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Husayn Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The seeking of Forgiveness and the words,

‘There is no god except for Allahazwj’, is the best worship. Allahazwj, the Mighty, the Compeller Says [47: 19] So know that there is no God but Allah, and, ask Forgiveness for your sin’.24

29- بَابُ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ‌

Chapter 29 – The Glorification (Tasbeeh), and the Extollation of Oneness (Tahleel), and the Exclamation of Greatness (Takbeer)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ وَأَبِي أَيُّوبَ الْخَرَّازِ جَمِيعاً: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ الْفُقَرَاءُ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالُوا: يَا رَسُولَ اللهِ، إِنَّ الْأَغْنِيَاءَ لَهُمْ مَا يُعْتِقُونَ وَلَيْسَ لَنَا، وَلَهُمْ مَا يَحُجُّونَ وَلَيْسَ لَنَا، وَلَهُمْ مَا يَتَصَدَّقُونَ وَلَيْسَ لَنَا، وَلَهُمْ مَا يُجَاهِدُونَ وَلَيْسَ لَنَا؟

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ كَبَّرَ اللهَ ـ عَزَّ وَجَلَّ ـ مِائَةَ مَرَّةٍ، كَانَ أَفْضَلَ مِنْ عِتْقِ مِائَةِ رَقَبَةٍ ؛ وَمَنْ سَبَّحَ اللهَ مِائَةَ مَرَّةٍ، كَانَ أَفْضَلَ مِنْ سِيَاقِ مِائَةِ بَدَنَةٍ ؛ وَمَنْ حَمِدَ اللهَ مِائَةَ مَرَّةٍ، كَانَ أَفْضَلَ مِنْ حُمْلَانِ مِائَةِ فَرَسٍ فِي سَبِيلِ اللهِ بِسُرُجِهَا وَلُجُمِهَا وَرُكُبِهَا ؛ وَمَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ مِائَةَ مَرَّةٍ، كَانَ أَفْضَلَ النَّاسِ عَمَلاً ذلِكَ الْيَوْمَ إِلاَّ مَنْ زَادَ ».

قَالَ: « فَبَلَغَ ذلِكَ الْأَغْنِيَاءَ، فَصَنَعُوهُ » قَالَ: « فَعَادَ الْفُقَرَاءُ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالُوا: يَا رَسُولَ اللهِ، قَدْ بَلَغَ الْأَغْنِيَاءَ مَا قُلْتَ، فَصَنَعُوهُ ؟ فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: (ذلِكَ فَضْلُ اللهِ يُؤْتِيهِ‌ مَنْ يَشاءُ)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Abu Ayoub Al Khazzaz, altogether,

(It has been narrated) from Abu Abdullahasws having said: ‘The poor ones came over to Rasool-Allahsaww and they said, ‘O Rasool-Allahsaww! The rich ones, for them is what they are enduring with, and it is not for us, and for them is what they are performing Hajj with and it is not for us, and for them is what they are giving in charity with, and it is not for us, and for them is what they are performing Jihad with, and it is not for us’.

So Rasool-Allahsaww said: ‘The one who exclaims the Greatness of Allahazwj (Takbeer) one hundred times, it would be superior than freeing one hundred necks; and the one who Glorifies Allahazwj (Tasbeeh) one hundred times, it would be superior than ushering one hundred sacrificial animals; and the one who Praises Allahazwj (Tahmeed) one hundred times, it would be superior than loading one hundred horses in the Way of Allahazwj along with its saddles and its reins and its riders; and the one who says, ‘There is no God except for Allahazwj’, one hundred times, he would be the most superior of the people during that day, except for the one who increases (upon that)’.

Heasws said: ‘So (news of) that reached the rich ones, and they (also) did it. So the poor ones returned to the Prophetsaww and they said, ‘O Rasool-Allahsaww! What yousaww said reached the rich ones, so they are (also) doing it’. So Rasool-Allahsaww said: ‘[62: 4] That is Allah’s Grace; He Grants it to whomsoever He Desires to’.25

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حَمَّادٍ، عَنْ رِبْعِيٍّ، عَنْ فُضَيْلٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « أَكْثِرُوا مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ، فَإِنَّهُ لَيْسَ شَيْ‌ءٌ أَحَبَّ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hammad, from Rabie, from Fuzayl,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I heard himasws saying: ‘Frequent from the Tahleel (extollation of the Oneness), and the Takbeer (Exclamation of the Greatness), for there is nothing more Beloved to Allahazwj Mighty and Majestic than the Tahleel and the Takbeer’.26

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: التَّسْبِيحُ نِصْفُ الْمِيزَانِ، وَالْحَمْدُ لِلّهِ يَمْلَأُ الْمِيزَانَ، وَاللهُ أَكْبَرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ».

Ali, from his father, from Al Nowfaly, from Al Sakyny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The Tasbeeh (Glrofication) (would fill up) half the Scale, and’The Praise is for Allahazwj (Tahmeed)’, would fill upon the (whole) Scale, and’Allahasws is the Greatest (Takbeer) would fill up what is between the sky and the earth’.27

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ ضُرَيْسٍ الْكُنَاسِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَرَّ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِرَجُلٍ يَغْرِسُ غَرْساً فِي حَائِطٍ لَهُ، فَوَقَفَ لَهُ وَقَالَ: أَلَاأَدُلُّكَ عَلى غَرْسٍ أَثْبَتَ أَصْلاً، وَأَسْرَعَ إِينَاعاً، وَأَطْيَبَ ثَمَراً، وَأَبْقى؟ قَالَ: بَلى، فَدُلَّنِي يَا رَسُولَ اللهِ، فَقَالَ: إِذَا أَصْبَحْتَ وَأَمْسَيْتَ، فَقُلْ: “سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّهِ، وَلَاإِلهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ” ؛ فَإِنَّ لَكَ ـ إِنْ قُلْتَهُ ـ بِكُلِّ تَسْبِيحَةٍ عَشْرَ شَجَرَاتٍ فِي الْجَنَّةِ مِنْ أَنْوَاعِ الْفَاكِهَةِ، وَهُنَّ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ ».

قَالَ: « فَقَالَ الرَّجُلُ: فَإِنِّي أُشْهِدُكَ يَا رَسُولَ اللهِ، أَنَّ حَائِطِي هذَا صَدَقَةٌ مَقْبُوضَةٌ عَلى فُقَرَاءِ الْمُسْلِمِينَ أَهْلِ الصَّدَقَةِ، فَأَنْزَلَ اللهُ ـ عَزَّ وَجَلَّ ـ آيَاتٍ مِنَ الْقُرْآنِ: (فَأَمّا مَنْ أَعْطى وَاتَّقى وَصَدَّقَ بِالْحُسْنى فَسَنُيَسِّرُهُ لِلْيُسْرى) ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Malik Bin Atiyya, from Zureys Al Kunasy,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww passed by a man planting a plant in a wall of his. So hesaww paused for him and said: ‘Shall Isaww indicate to you upon a plant whose roots are firm, and its growth is quick, and its fruits are good, and it would remain (forever)?’ He said, ‘Yes, O Rasool-Allahsaww!’.

So hesaww said: ‘Whenever it is morning and evening, so say, ‘Glory be to Allahazwj, and the Praise is for Allahazwj, and there is no God except for Allahazwj, and Allahazwj is the Greatest’, so for you would be for every Glorification, if you were to say it, ten trees in the Paradise from a variety of fruits, and these would be from the righteous good deeds’.

Heasws said: ‘So the man said, ‘So I testify, O Rasool-Allahsaww, that his wall of mine is a charity held upon for the poor Muslims, the ones deserving of the charity’. So Allahazwj Mighty and Majestic Revealed Verses from the Quran [92: 5] Then as for him who gives away and fears [92: 6] And accepts the best, [92: 7] We will facilitate for him the easy end’.28

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: خَيْرُ الْعِبَادَةِ قَوْلُ لَاإِلهَ إِلاَّ اللهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The best of the (acts of) worship are the words, ‘لَاإِلهَ إِلاَّ اللهُ’ ‘There is no god except for Allahazwj’.29

30- بَابُ الدُّعَاءِ لِلْإِخْوَانِ بِظَهْرِ الْغَيْبِ‌

Chapter 30 – The supplication for the brethren behind (them during their) absence

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَوْشَكُ دَعْوَةٍ وَأَسْرَعُ إِجَابَةٍ دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra’a, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘The most and quickest (of the Answered supplication) is the supplication of the man for his brother in his absence’.30

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ يُدِرُّ الرِّزْقَ، وَيَدْفَعُ الْمَكْرُوهَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

from Abu Abdullahasws having said: ‘A supplication of the man for his brother in his absence would cause the sustenance to flow and repel misfortunes’.31

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِهِ تَبَارَكَ وَتَعَالى: (وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصّالِحاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ) قَالَ: « هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ، فَيَقُولُ لَهُ الْمَلَكُ: آمِينَ، وَيَقُولُ اللهُ الْعَزِيزُ الْجَبَّارُ: وَلَكَ مِثْلَا مَا سَأَلْتَ، وَقَدْ أُعْطِيتَ مَا سَأَلْتَ بِحُبِّكَ إِيَّاهُ ».

From him, from Ahmad Bin Muhammad, from Ali Bn Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws regarding the Words of the Blessed and High [42: 26] And He Answers those who believe and do righteous deeds, and Gives them more out of His Grace. Heasws said: ‘He is the Momin supplicating for his brother in his absence, so the Angels is saying, ‘Ameen’, to him, and Allahazwj the Mighty, the Compeller is Saying: ‘And for you is the like of what you asked for, and Iazwj have Given you what you asked for due to your love for him’.32

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ الْوَاسِطِيِّ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « أَسْرَعُ الدُّعَاءِ نُجْحاً لِلْإِجَابَةِ دُعَاءُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ، يَبْدَأُ بِالدُّعَاءِ لِأَخِيهِ، فَيَقُولُ لَهُ مَلَكٌ مُوَكَّلٌ بِهِ: آمِينَ، وَلَكَ مِثْلَاهُ ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Ubeydullah Bin Abdullah Al Wasity, from Dorost Bin Abu Mansour, from Abu Khalid Al Qammat who said,

‘Abu Ja’farasws said: ‘The supplication quickest to succeed for the Answering is a supplication of the brother for his brother in his absence. He begins by the supplication for his brother, so the Angel who is Allocated with him is saying, ‘Ameen, and for you is the like of it’.33

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ، عَنْ حُسَيْنِ بْنِ عُلْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا مِنْ مُؤْمِنٍ دَعَا لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِلاَّ رَدَّ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَيْهِ مِثْلَ الَّذِي دَعَا لَهُمْ بِهِ مِنْ كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ مَضى مِنْ أَوَّلِ الدَّهْرِ، أَوْ هُوَ آتٍ إِلى يَوْمِ الْقِيَامَةِ، إِنَّ الْعَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ، فَيُسْحَبُ، فَيَقُولُ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ: يَا رَبِّ، هذَا الَّذِي كَانَ يَدْعُو لَنَا، فَشَفِّعْنَا فِيهِ، فَيُشَفِّعُهُمُ اللهُ ـ عَزَّ وَجَلَّ ـ فِيهِ، فَيَنْجُو ».

Ali Bin Muhammad, from Muhammad Bin Suleyman, from Ismail Bin Ibrahim, from Ja’far Bin Muhammad Al Tameemy, from Husayn Bin Ulwan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘There is none from a Momin supplicating for the Momineen and the Mominaat (believing women), except Allahazwj Mighty and Majestic would Return upon him the like of which he had supplicated for them with, from every Momin and Momina (beliving woman) of the past from the beginning of the time or the time coming up to the Day of Judgment.

The servant would be Commanded with to be dragged to the Fire on the Day of Judgment, so the Momineen and the Mominaat would be saying, ‘O Lordazwj! This is the one who was supplicating for us, so we are interceding with regards to him. So Allahazwj Mighty and Majestic would (Accept) their intercession regarding him, so he would attain salvation’.34

6. عَلِيٌّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عَبْدَ اللهِ بْنَ جُنْدَبٍ فِي الْمَوْقِفِ، فَلَمْ أَرَ مَوْقِفاً كَانَ أَحْسَنَ مِنْ مَوْقِفِهِ، مَا زَالَ مَادّاً يَدَيْهِ إِلَى السَّمَاءِ، وَدُمُوعُهُ تَسِيلُ عَلى خَدَّيْهِ حَتّى تَبْلُغَ الْأَرْضَ، فَلَمَّا صَدَرَ النَّاسُ قُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ، مَا رَأَيْتُ مَوْقِفاً قَطُّ أَحْسَنَ مِنْ مَوْقِفِكَ؟

قَالَ: وَاللهِ، مَا دَعَوْتُ إِلاَّ لِإِخْوَانِي، وَذلِكَ أَنَّ أَبَا الْحَسَنِ مُوسى عليه‌السلام أَخْبَرَنِي أَنَّ: « مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ، نُودِيَ مِنَ الْعَرْشِ: وَلَكَ مِائَةُ أَلْفِ ضِعْفٍ » فَكَرِهْتُ أَنْ أَدَعَ مِائَةَ أَلْفٍ مَضْمُونَةً لِوَاحِدَةٍ لَاأَدْرِي تُسْتَجَابُ، أَمْ لَا؟

Ali, from his father who said,

‘I saw Abdullah Bin Jundab in the pausing stop (at Arafaat during Hajj), so I had not seen a pausing which was better than his pausing. He did not cease extending his hands towards the sky, and his tears were flowing upon his cheeks to the extent that they reached the ground. So when the people dispersed, I said to him, ‘O Abu Muhammad! I have not see such a pausing better than your pausing at all’.

He said, ‘By Allahazwj! I did not supplicate except for my brethren, and that is because Abu Al-Hassan Musaasws informed me that the one who supplicates for his brother in his absence, a Call would come from the Throne: “And for you is the like of a hundred thousand multiple”. Therefore, I disliked that I should leave the guaranteed one hundred thousand for the sake of one which I do not know whether it would be Answered or not’.35

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ ثُوَيْرٍ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام يَقُولُ: « إِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْمُؤْمِنَ يَدْعُو لِأَخِيهِ الْمُؤْمِنِ بِظَهْرِ الْغَيْبِ، أَوْ يَذْكُرُهُ بِخَيْرٍ، قَالُوا: نِعْمَ الْأَخُ أَنْتَ لِأَخِيكَ، تَدْعُو لَهُ بِالْخَيْرِ وَهُوَ غَائِبٌ عَنْكَ، وَتَذْكُرُهُ بِخَيْرٍ، قَدْ أَعْطَاكَ اللهُ ـ عَزَّ وَجَلَّ ـ مِثْلَيْ مَا سَأَلْتَ لَهُ، وَأَثْنى عَلَيْكَ مِثْلَيْ مَا أَثْنَيْتَ عَلَيْهِ، وَلَكَ الْفَضْلُ عَلَيْهِ ؛ وَإِذَا سَمِعُوهُ يَذْكُرُ أَخَاهُ بِسُوءٍ وَيَدْعُو عَلَيْهِ، قَالُوا لَهُ: بِئْسَ الْأَخُ أَنْتَ لِأَخِيكَ، كُفَّ أَيُّهَا الْمُسَتَّرُ عَلى ذُنُوبِهِ وَعَوْرَتِهِ، وَارْبَعْ عَلى نَفْسِكَ، وَاحْمَدِ اللهَ الَّذِي سَتَرَ عَلَيْكَ، وَاعْلَمْ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَعْلَمُ بِعَبْدِهِ مِنْكَ ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda, from Suweys who said,

‘I heard Ali Bin Al-Husaynasws saying: ‘The Angels, when they hear the Momin supplicating for his brother in his absence, or mentioning him with goodness, they say, ‘You are a good brother for your brother, supplicating for him with the goodness while he is absent from you, and you are mentioning him with goodness. Allahazwj Mighty and Majestic has Given you double the like of what you asked for him, and Lauded upon you double of what you lauded upon him, and for you is the merit over him’.

And when they hear him mentioning his brother with evil and supplicating against him, they say to him, ‘You are an evil brother to your brother! Refrain, O you who is Veiled upon his sins and his private parts, and reduce the burden upon yourself, and Praise Allahazwj Who Veiled upon you, and know that Allahazwj Mighty and Majestic is more Knowing with Hisazwj servant than you are’’.36

31- بَابُ مَنْ تُسْتَجَابُ دَعْوَتُهُ‌

Chapter 31 – The one whose supplication is Answered

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عِيسَى بْنِ عَبْدِ اللهِ الْقُمِّيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « ثَلَاثَةٌ دَعْوَتُهُمْ مُسْتَجَابَةٌ: الْحَاجُّ، فَانْظُرُوا كَيْفَ تَخْلُفُونَهُ ؛ وَالْغَازِي فِي سَبِيلِ اللهِ، فَانْظُرُوا كَيْفَ تَخْلُفُونَهُ ؛ وَالْمَرِيضُ، فَلَا تُغِيظُوهُ وَلَاتُضْجِرُوهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid, from Isa Bin Abdullah Al Qummy who said,

‘I heard Abu Abdullahasws saying: ‘Three (people), their supplications are Answered – the Pilgrim (of Hajj), so consider how you could be his replacement (how you could look after his affairs in his absence), and the fighter (gone for a battle) in the Way of Allahazwj, so consider how you could be his replacement (how you could look after his affairs in his absence), and the sick one, so you should neither enrage him nor bore him’.37

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام يَقُولُ: خَمْسُ دَعَوَاتٍ لَايُحْجَبْنَ عَنِ الرَّبِّ تَبَارَكَ وَتَعَالى: دَعْوَةُ الْإِمَامِ الْمُقْسِطِ ؛ وَدَعْوَةُ الْمَظْلُومِ، يَقُولُ اللهُ عَزَّ وَجَلَّ: لَأَنْتَقِمَنَّ لَكَ وَلَوْ بَعْدَ حِينٍ ؛ وَدَعْوَةُ الْوَلَدِ الصَّالِحِ لِوَالِدَيْهِ ؛ وَدَعْوَةُ الْوَالِدِ الصَّالِحِ لِوَلَدِهِ ؛ وَدَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ، فَيَقُولُ: وَلَكَ مِثْلُهُ ».

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘Five supplications would not be Blocked from the Lordazwj Blessed and High – A supplication of the equitable Imamasws; and a supplication of an oppressed, Allahazwj Mighty and Majestic is Saying: “Iazwj shall Exact Revenge for you and even though it may be after a while”; and a supplicatin of the child for its parents, and a supplication of the righteous father for his children, and a supplication of the Momin for his brother in his absence, so Heazwj would be Saying: “And for you is the like of it”‘.38

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِيَّاكُمْ وَدَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا تُرْفَعُ فَوْقَ السَّحَابِ حَتّى يَنْظُرَ اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهَا، فَيَقُولَ: ارْفَعُوهَا حَتّى أَسْتَجِيبَ لَهُ ؛ وَإِيَّاكُمْ وَدَعْوَةَ الْوَالِدِ، فَإِنَّهَا أَحَدُّ مِنَ السَّيْفِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Beware of the supplication of the oppressed, for it would go up above the clouds until Allahazwj Mighty and Majestic Considers it, so Heazwj would be Saying: “Raise it until Iazwj Answer to him”; and beware of the supplication of the father, for it is more punishing than the sword’.39

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي يَقُولُ: اتَّقُوا الظُّلْمَ، فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى السَّمَاءِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zurara, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘Fear the injustice, for a supplication of the oppressed would ascend to the sky’’.40

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ، ثُمَّ دَعَا، اسْتُجِيبَ لَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who (supplicates for) forty from the Momineen (priorly), then supplicates (for himself), it will be Answered for him’.41

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللهِ بْنِ طَلْحَةَ النَّهْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَرْبَعَةٌ لَاتُرَدُّ لَهُمْ دَعْوَةٌ حَتّى تُفَتَّحَ لَهُمْ أَبْوَابُ السَّمَاءِ، وَ تَصِيرَ إِلَى الْعَرْشِ: الْوَالِدُ لِوَلَدِهِ، وَالْمَظْلُومُ عَلى مَنْ ظَلَمَهُ، وَالْمُعْتَمِرُ حَتّى يَرْجِعَ، وَالصَّائِمُ حَتّى يُفْطِرَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Numan, from Abdullah Bin Talha Al Nahdy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Four (people), a supplication would not be rejected for them until the Doors of the sky are Opened and it comes to the Throne – the parent for his child, and the oppressed against the one who oppressed him, and the one gone to perform Umrah until he returns, and the Fasting one until he breaks (the Fast)’.42

‌7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: لَيْسَ شَيْ‌ءٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘There is nothing quicker to an Answer than a supplication of an absentee for an absentee’.43

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: دَعَا مُوسى عليه‌السلام وَأَمَّنَ هَارُونُ عليه‌السلام وَأَمَّنَتِ الْمَلَائِكَةُ عليهم‌السلام، فَقَالَ اللهُ تَعَالى: (قَدْ أُجِيبَتْ دَعْوَتُكُما فَاسْتَقِيما) وَمَنْ غَزَا فِي سَبِيلِ اللهِ اسْتُجِيبَ لَهُ، كَمَا اسْتُجِيبَ لَكُمَا يَوْمَ الْقِيَامَةِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Musaas supplicated and Harounas said’Ameen’, and the Angels (also) said, ‘Ameen’. So Allahazwj Blessed and High Said [10: 89] He said: I have Accepted the supplication of both of you, therefore be steadfast; and (for) the one who fights in the Way of Allahazwj, Iazwj shall Answer for him just as Iazwj Answered for both of youas, up to the Day of Judgment”‘.44

32- بَابُ مَنْ لَاتُسْتَجَابُ دَعْوَتُهُ‌

Chapter 32 – The one whose supplication is not Answered

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حُسَيْنِ بْنِ مُخْتَارٍ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: صَحِبْتُهُ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَجَاءَ سَائِلٌ، فَأَمَرَ أَنْ يُعْطى، ثُمَّ جَاءَ آخَرُ، فَأَمَرَ أَنْ يُعْطى، ثُمَّ جَاءَ آخَرُ، فَأَمَرَ أَنْ يُعْطى، ثُمَّ جَاءَ الرَّابِعُ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يُشْبِعُكَ اللهُ ».

ثُمَّ الْتَفَتَ إِلَيْنَا، فَقَالَ: « أَمَا إِنَّ عِنْدَنَا مَا نُعْطِيهِ، وَلكِنْ أَخْشى أَنْ‌ نَكُونَ كَأَحَدِ الثَّلَاثَةِ الَّذِينَ لَايُسْتَجَابُ لَهُمْ دَعْوَةٌ: رَجُلٌ أَعْطَاهُ اللهُ مَالاً، فَأَنْفَقَهُ فِي غَيْرِ حَقِّهِ، ثُمَّ قَالَ: اللهُمَّ ارْزُقْنِي، فَلَا يُسْتَجَابُ لَهُ ؛ وَرَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ أَنْ يُرِيحَهُ مِنْهَا، وَقَدْ جَعَلَ اللهُ ـ عَزَّ وَجَلَّ ـ أَمْرَهَا إِلَيْهِ ؛ وَرَجُلٌ يَدْعُو عَلى جَارِهِ، وَقَدْ جَعَلَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ السَّبِيلَ إِلى أَنْ يَتَحَوَّلَ عَنْ جِوَارِهِ، وَيَبِيعَ دَارَهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Husayn Bin Mukhtar, from Al Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullahasws, said, ‘I accompanied himasws between Makkah and Al-Medina, and a beggar came over. So heasws ordered that he should be given. Then another one came over, so heasws ordered that he should be given. Then another one came over, so heasws ordered that he should be given. Then the fourth one came over, so Abu Abdullahasws said: ‘May Allahazwj Satiate you’.

Then heasws turned towards us and heasws said: ‘But there is with usasws what weasws can give him, but Iasws fear lest weasws would become like one of the three whose supplications are not Answered for them – a man whom Allahazwj had Given wealth, so he spent it in other that its rightful place, then says, ‘O Allahazwj! Grace me’, so it would not be Answered for him.

And a man who I supplicating against his wife that he be freed from her, and Allahazwj Mighty and Majestic has already Made her matter to him; and a man who is supplicating against his neighbour, and Allahazwj Mighty and Majestic has already Made a way for him that he can move away from his neighbour and buy his house (somewhere else)’.45

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَرْبَعَةٌ لَاتُسْتَجَابُ لَهُمْ دَعْوَةٌ: الرَّجُلُ جَالِسٌ فِي بَيْتِهِ يَقُولُ: اللهُمَّ ارْزُقْنِي، فَيُقَالُ لَهُ: أَلَمْ آمُرْكَ بِالطَّلَبِ؟ ؛ وَرَجُلٌ كَانَتْ لَهُ امْرَأَةٌ، فَدَعَا عَلَيْهَا، فَيُقَالُ لَهُ: أَلَمْ أَجْعَلْ أَمْرَهَا إِلَيْكَ؟ ؛ وَرَجُلٌ كَانَ لَهُ مَالٌ، فَأَفْسَدَهُ، فَيَقُولُ: اللهُمَّ ارْزُقْنِي، فَيُقَالُ لَهُ: أَلَمْ آمُرْكَ بِالِاقْتِصَادِ ؟ أَلَمْ آمُرْكَ بِالْإِصْلَاحِ؟ » ثُمَّ قَالَ: « (وَالَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكانَ بَيْنَ ذلِكَ قَواماً) ؛ وَرَجُلٌ كَانَ لَهُ مَالٌ، فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ، فَيُقَالُ لَهُ ؛ أَلَمْ آمُرْكَ بِالشَّهَادَةِ؟ ».

مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عِمْرَانَ أَبِي عَاصِمٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Ja’far Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘Four (people), a supplication for not be Answered for them – a man who sits in his house saying, ‘O Allahazwj! Grace me sustenance’. So Heazwj would Say to him: “Did Iazwj not Command you with the seeking (of the livelihood)?” and a man who has a wife for him, so he supplicates against her, so Heazwj would Say to him: “Did Iazwj not Make her matter to you?”.

And a man who had wealth for him, so he spoilt it, so Heazwj would Say to him: ‘Grace me sustenance’. So Heazwj would Say to him: “Did Iazwj not Command you with the moderation? Did Iazwj not Command you with the righteousness?”. Then Heazwj Says [25: 67] And they who when they spend, are neither extravagant nor stingy, and between that by stature”; and a man who did have wealth for him, but he lent it without any evidence, so Heazwj would Say to him: “Did Iazwj not Command you with the witnessing?’

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Imran Bin Abu Aasim, (It has been narrated) from Abu Abdullahasws – similar to it.46

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ، قَالَ: سَمِعْتُهُ يَقُولُ: « ثَلَاثَةٌ تُرَدُّ عَلَيْهِمْ دَعْوَتُهُمْ: رَجُلٌ رَزَقَهُ اللهُ مَالاً، فَأَنْفَقَهُ فِي غَيْرِ وَجْهِهِ، ثُمَّ قَالَ: يَا رَبِّ ارْزُقْنِي، فَيُقَالُ لَهُ: أَلَمْ أَرْزُقْكَ؟ وَرَجُلٌ دَعَا عَلَى امْرَأَتِهِ وَهُوَ لَهَا‌ ظَالِمٌ، فَيُقَالُ لَهُ: أَلَمْ أَجْعَلْ أَمْرَهَا بِيَدِكَ؟ وَرَجُلٌ جَلَسَ فِي بَيْتِهِ، وَقَالَ: يَا رَبِّ ارْزُقْنِي، فَيُقَالُ لَهُ: أَلَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلى طَلَبِ الرِّزْقِ ».

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Al Waleed Bin Sabeeh who said,

‘I heard himasws saying: ‘Three (people), their supplication would not be returned upon them – a man whom Allahazwj had Graced wealth but he spent it in other than Hisazwj ways, then says, ‘O Lordazwj! Grace me sustenance’, so Heazwj would Say to him: “Did Iazwj not Grace you (before)?”.

And a man who supplicates against his unjust wife, so Heazwj would Say to him: “Did Iazwj not Make her matter to be in your hands?”; and a man who sits in his house and says, ‘O Lordazwj! Grace me sustenance’, so Heazwj would be Saying to him: “Did Iazwj not Make the way for you to seek the sustenance?”‘.47

33- بَابُ الدُّعَاءِ عَلَى الْعَدُوِّ‌

Chapter 33 – The supplication against the enemy

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: شَكَوْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام جَاراً لِي وَمَا أَلْقى مِنْهُ، قَالَ: فَقَالَ لِيَ: « ادْعُ عَلَيْهِ » قَالَ: فَفَعَلْتُ، فَلَمْ أَرَ شَيْئاً، فَعُدْتُ إِلَيْهِ، فَشَكَوْتُ إِلَيْهِ، فَقَالَ لِيَ: « ادْعُ عَلَيْهِ »: فَقُلْتُ: جُعِلْتُ فِدَاكَ، قَدْ فَعَلْتُ، فَلَمْ أَرَ شَيْئاً، فَقَالَ: « كَيْفَ دَعَوْتَ عَلَيْهِ؟ » فَقُلْتُ: إِذَا لَقِيتُهُ دَعَوْتُ عَلَيْهِ، قَالَ: فَقَالَ: « ادْعُ عَلَيْهِ إِذَا أقْبَلَ وَإِذَا اسْتَدْبَرَ » فَفَعَلْتُ، فَلَمْ أَلْبَثْ حَتّى أَرَاحَ اللهُ مِنْهُ.

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar who said,

‘I complained to Abu Abdullahasws of a neighbour of mine and what I tend to face from him. So heasws said to me: ‘Supplicate against him’.

He (he narrator) said, ‘So I did, but I did not see anything’. So I returned to himasws and complained to himasws. So heasws said to me: ‘Supplicate against him’. So I said, ‘May I be sacrificed for youasws! I have done so, but I did not see anything’. So heasws said: ‘How did you supplicate against him?’ So I said, ‘When I met him, I supplicated against him’. So heasws said: ‘Supplicate against him when he turns around’; and when he did turn around so I did it, and it was not long before Allahazwj Gave me rest from him’.48

2. وَرُوِيَ عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « إِذَا دَعَا أَحَدُكُمْ عَلى أَحَدٍ، قَالَ: اللهُمَّ اطْرُقْهُ بِلَيْلَةٍ لَاأُخْتَ لَهَا، وَأَبِحْ حَرِيمَهُ ».

And it is reported from Abu Al-Hassanasws having said: ‘Whenever one of you supplicates against anyone, he should say,

‘O Allahazwj! Strike him with an affliction there being no comparison for it, and crack his sanctity’.49

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ لِي جَاراً مِنْ قُرَيْشٍ مِنْ آلِ مُحْرِزٍ قَدْ نَوَّهَ بِاسْمِي وَشَهَرَنِي، كُلَّمَا مَرَرْتُ بِهِ قَالَ: هذَا الرَّافِضِيُّ يَحْمِلُ الْأَمْوَالَ إِلى جَعْفَرِ بْنِ مُحَمَّدٍ.

قَالَ: فَقَالَ لِيَ: « ادْعُ اللهَ عَلَيْهِ إِذَا كُنْتَ فِي صَلَاةِ اللَّيْلِ وَأَنْتَ سَاجِدٌ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ، فَاحْمَدِ اللهَ ـ عَزَّ وَجَلَّ ـ وَمَجِّدْهُ، وَقُلِ: اللهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ قَدْ شَهَرَنِي، وَنَوَّهَ بِي، وَغَاظَنِي، وَعَرَضَنِي لِلْمَكَارِهِ ؛ اللهُمَّ اضْرِبْهُ بِسَهْمٍ عَاجِلٍ تَشْغَلْهُ بِهِ عَنِّي ؛ اللهُمَّ وَ قَرِّبْ أَجَلَهُ، وَاقْطَعْ أَثَرَهُ، وَعَجِّلْ ذلِكَ يَا رَبِّ السَّاعَةَ السَّاعَةَ ».

قَالَ: فَلَمَّا قَدِمْنَا الْكُوفَةَ قَدِمْنَا لَيْلاً، فَسَأَلْتُ أَهْلَنَا عَنْهُ: قُلْتُ: مَا فَعَلَ فُلَانٌ؟ فَقَالُوا: هُوَ مَرِيضٌ، فَمَا انْقَضى آخِرُ كَلَامِي حَتّى سَمِعْتُ الصِّيَاحَ مِنْ مَنْزِلِهِ، وَقَالُوا: قَدْ مَاتَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘I said to Abu Abdullahasws: ‘There is a neighbour of mine from Qureysh from the family of Muhriz, who has noted my name and publicises me every time I pass by him saying, ‘This is the Rafizi (rejector). He carries the wealth to Ja’far Bin Muhammadasws’ (instead of the ruling authorities)’.

He (the narrator) said, ‘So heasws said to me: ‘So supplicate to Allahazwj against him when you were in the night Salat, while you are prostrating during the last Sajdah from the first two Cycles. So Praise Allahazwj Mighty and Majestic and Glorify Himazwj and said,

‘O Allahazwj! So and so, son of so and so has publicised me and is being aggressive with me, and has angered me and exposed me to the harrassment. O Allahazwj! Strike him with an arrow immediately for him to be too pre-occupied with it from me. O Allahazwj! And Draw closer his death, and Cut-off his traces, and Hasten that, O Lordazwj, this moment, this moment!’.

He (the narrator) said, ‘So when we proceded to Al Kufa, we arrived at night, and I asked our family members about him. I said, ‘What happenned to so and so?’ So they said, ‘He is sick’. So the end of my speech had not passed until I heard a shriek from his house, and they said that he had died’.50

4. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ يَعْقُوبَ بْنِ سَالِمٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ الْعَلَاءُ بْنُ كَامِلٍ: إِنَّ فُلَاناً يَفْعَلُ بِي وَيَفْعَلُ، فَإِنْ‌ رَأَيْتَ أَنْ تَدْعُوَ اللهَ عَزَّ وَجَلَّ.

فَقَالَ: « هذَا ضَعْفٌ بِكَ، قُلِ: اللهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ شَيْ‌ءٍ، وَلَايَكْفِي مِنْكَ شَيْ‌ءٌ، فَاكْفِنِي أَمْرَ فُلَانٍ بِمَ شِئْتَ، وَكَيْفَ شِئْتَ، وَمِنْ حَيْثُ شِئْتَ، وَأَنّى شِئْتَ ».

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Al Taymi, from Ali Bin Asbaat, from Yaqoub Bin Salim who said,

‘I was in the presence of Abu Abdullahasws, and Al-A’ala Bin Kamil said to himasws, ‘So and so goes against me, and goes against me. So if youasws view proper, youasws could supplicate to Allahazwj Mighty and Majestic’. So heasws said: ‘This is weakness with you. Say,

‘O Allahazwj! Youazwj Suffice me from everything and nothing can suffice from Youazwj, therefore Suffice me with the matter of so and so with whatever Youazwj so Desire to, and from wherever Youazwj so Desire to, and whenever Youazwj so Desire to’’.51

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْمِسْمَعِيِّ، قَالَ: لَمَّا قَتَلَ دَاوُدُ بْنُ عَلِيٍّ الْمُعَلَّى بْنَ خُنَيْسٍ، قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَأَدْعُوَنَّ اللهَ عَلى مَنْ قَتَلَ مَوْلَايَ، وَأَخَذَ مَالِي » فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ: إِنَّكَ لَتُهَدِّدُنِي بِدُعَائِكَ؟

قَالَ حَمَّادٌ: قَالَ الْمِسْمَعِيُّ: فَحَدَّثَنِي مُعَتِّبٌ أَنَّ أَبَا عَبْدِ اللهِ عليه‌السلام لَمْ يَزَلْ لَيْلَتَهُ رَاكِعاً وَسَاجِداً، فَلَمَّا كَانَ فِي السَّحَرِ سَمِعْتُهُ يَقُولُ ـ وَهُوَ سَاجِدٌ ـ: « اللهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقَوِيَّةِ، وَبِجَلَالِكَ الشَّدِيدِ الَّذِي كُلُّ خَلْقِكَ لَهُ ذَلِيلٌ، أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَأَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ ».

فَمَا رَفَعَ رَأْسَهُ حَتّى سَمِعْنَا الصَّيْحَةَ فِي دَارِ دَاوُدَ بْنِ عَلِيٍّ، فَرَفَعَ أَبُو عَبْدِ اللهِ عليه‌السلام رَأْسَهُ، وَقَالَ: « إِنِّي دَعَوْتُ اللهَ بِدَعْوَةٍ بَعَثَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَيْهِ مَلَكاً، فَضَرَبَ رَأْسَهُ بِمِرْزَبَةٍ مِنْ حَدِيدٍ انْشَقَّتْ مِنْهَا مَثَانَتُهُ، فَمَاتَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Hammad Bin Usman, from Al Misma’a who said,

‘When Dawood Bin Ali killed Al-Moalla Bin Khunays, Abu Abdullahasws said: ‘Iasws will be supplicating to Allahazwj against the one who killed myasws friend and seized myasws wealth’. So Dawood Bin Ali said to himasws, ‘Youasws are threatening me with yourasws supplication?’

Hammad (the second narrator) said, ‘Al-Misma’a (the first narrator) said, ‘Mo’tab (a narrator) narrated to me that Abu Abdullahasws did not cease to be in Ruku’u and Sajdah during hisasws night. So when it was pre-dawn, I heard himasws saying while he was in Sajdah: ‘O Allahazwj! Iasws ask Youazwj with Yourazwj Strength and with Yourazwj Intense Majesty which every creature is servile, that Youazwj Send Salawāt upon Muhammadsaww and the Peopleasws of hissaww Household, and that Youazwj Seize him at the moment, at the moment!’.

So heasws had not raised hisasws head until we heard the shriek in the house of Dawood Bin Ali. So Abu Abdullahasws raised hisasws head and said: ‘Iasws supplicated to Allahazwj with a supplication, Allahazwj Mighty and Majestic Sent an Angel upon him, so he struck his head with an iron sledgehammer, his bladder split from it, so he died’.52

34- بَابُ الْمُبَاهَلَةِ‌

Chapter 34 – The Imprecation (Mubahila)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَنْ أَبِي مَسْرُوقٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: إِنَّا نُكَلِّمُ النَّاسَ، فَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللهِ عَزَّ وَجَلَّ: (أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) فَيَقُولُونَ: نَزَلَتْ فِي أُمَرَاءِ السَّرَايَا، فَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِهِ عَزَّ وَجَلَّ: (إِنَّما وَلِيُّكُمُ اللهُ وَرَسُولُهُ) إِلى آخِرِ الْآيَةِ، فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ، وَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللهِ عَزَّ وَجَلَّ: (قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبى) فَيَقُولُونَ: نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

قَالَ: فَلَمْ أَدَعْ شَيْئاً مِمَّا حَضَرَنِي ذِكْرُهُ مِنْ هذَا وَشِبْهِهِ إِلاَّ ذَكَرْتُهُ.

فَقَالَ لِي: « إِذَا كَانَ ذلِكَ، فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ » قُلْتُ: وَكَيْفَ أَصْنَعُ؟ قَالَ: « أَصْلِحْ نَفْسَكَ » ثَلَاثاً وَأَظُنُّهُ قَالَ: « وَصُمْ وَاغْتَسِلْ وَابْرُزْ أَنْتَ وَهُوَ إِلَى الْجَبَّانِ، فَشَبِّكْ أَصَابِعَكَ مِنْ يَدِكَ الْيُمْنى فِي أَصَابِعِهِ، ثُمَّ أَنْصِفْهُ، وَابْدَأْ بِنَفْسِكَ، وَقُلِ: “اللهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْأَرَضِينَ السَّبْعِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمنَ الرَّحِيمَ، إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقّاً وَادَّعى بَاطِلاً، فَأَنْزِلْ عَلَيْهِ حُسْبَاناً مِنَ السَّمَاءِ أَوْ عَذَاباً أَلِيماً”، ثُمَّ رُدَّ الدَّعْوَةَ عَلَيْهِ، فَقُلْ: وَ إِنْ كَانَ فُلَانٌ جَحَدَ حَقّاً وَادَّعى بَاطِلاً، فَأَنْزِلْ عَلَيْهِ حُسْبَاناً مِنَ السَّمَاءِ أَوْ عَذَاباً أَلِيماً ».

ثُمَّ قَالَ لِي: « فَإِنَّكَ لَاتَلْبَثُ أَنْ تَرى ذلِكَ فِيهِ » فَوَ اللهِ مَا وَجَدْتُ خَلْقاً‌ يُجِيبُنِي إِلَيْهِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Abu Masrouq,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘We speak to the people, so we argue against them by the Words of Allahazwj Mighty and Majestic [4: 59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. But, they are saying, ‘It was Revealed regarding the commanders of the battalions’.

So we argue against them by the Words of the Mighty and Majestic [5: 55] But rather, only Allah is your Guardian and His Rasool – up to the end of the Verse. But they are saying, ‘It was Revealed regarding the Momineen’. And we are arguing against them by the Words of Allahazwj Mighty and Majestic [42: 23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives. But they are saying, ‘It was Revealed regarding the relatives of the Muslims’.

He (the narrator) said, ‘So I did not leave anything for whatever presented to me, remembering it from these (arguments) and the likes of it, except that I mentioned it. So heasws said to me: ‘When it was like that, so call them to the (Mubahila) imprecation’. I said, ‘And how should I deal with it?’

Heasws said: ‘Correct soul for three (days)’, and I think heasws said: ‘And Fast, wash, and you and him go to the mountain, so intertwine (crisscross) your fingers from your right hand in his fingers, then be fair with him, and begin with yourself and say, ‘O Allahazwj! Lordazwj of the seven skies and Lordazwj of the seven earths, Knower of the unseen and the seen, the Beneficent, the Merciful. If Abu Masrouq (the narrator himself) is denying the Truth and is claiming falsehood, so Send down upon him a thunderbolt from the sky, or a painful Punishment’.

Then return the supplication upon him, so say, ‘And if so and so is denying the truth and claiming falsehood, so Send down upon him a thunderbolt from the sky or a painful Punishment’.

Then heasws said to me: ‘So it won’t be long before you see that in him, for by Allahazwj, Iasws have not found any creature who will answer measws to it (the imprecation)’.53

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مَخْلَدٍ أَبِي الشُّكْرِ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « السَّاعَةُ الَّتِي تُبَاهِلُ فِيهَا مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلى طُلُوعِ الشَّمْسِ ».

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مَخْلَدٍ أَبِي الشُّكْرِ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام، مِثْلَهُ.

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Mukhlad Abu Al Shakr, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘The timing during which the imprecation is to be performed is what is between the emergence of the dawn up to the emergence of the sun’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail, from Makhlad Abu Al Shakr, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws – similar to it.54

3. أَحْمَدُ، عَنْ بَعْضِ أَصْحَابِنَا فِي الْمُبَاهَلَةِ، قَالَ: تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ، ثُمَّ تَقُولُ: “اللهُمَّ إِنْ كَانَ فُلَانٌ جَحَدَ حَقّاً وَأَقَرَّ بِبَاطِلٍ، فَأَصِبْهُ بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ”، وَتُلَاعِنُهُ سَبْعِينَ مَرَّةً.

Ahmad, from one of our companions,

‘Regarding the imprecation, heasws said: ‘Intertwine your fingers into his fingers, then you should be saying, O Allahazwj! If it was so that so and so has denied a truth and acknowledge with a falsehood, so either Hit him by a thunderbolt from the sky or with a Punishment from Yourazwj Presence’, and you should curse him seventy times’.55

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي الْعَبَّاسِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمُبَاهَلَةِ، قَالَ: « تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ، ثُمَّ تَقُولُ: “اللهُمَّ إِنْ كَانَ فُلَانٌ جَحَدَ حَقّاً وَأَقَرَّ بِبَاطِلٍ، فَأَصِبْهُ بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ”، وَتُلَاعِنُهُ سَبْعِينَ مَرَّةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Al Abbas,

(It has been narrated) from Abu Abdullahasws’Regarding the imprecation, heasws said: ‘Intertwine your fingers into his fingers, then you should be saying, O Allahazwj! If it was so that so and so has denied a truth and acknowledge with a falsehood, so either Hit him by a thunderbolt from the sky or with a Punishment from Yourazwj Presence’, and you should curse him seventy times’.56

5. مُحَمَّدُ بْنِ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي جَمِيلَةَ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: إِذَا جَحَدَ الرَّجُلُ الْحَقَّ، فَإِنْ أَرَادَ أَنْ تُلَاعِنَهُ، قُلِ: « اللهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْأَرَضِينَ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، إِنْ كَانَ فُلَانٌ جَحَدَ الْحَقَّ وَكَفَرَ بِهِ، فَأَنْزِلْ عَلَيْهِ حُسْبَاناً مِنَ السَّمَاءِ أَوْ عَذَاباً أَلِيماً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abdul Hameed, from Abu Jameela, from one of his companions,

‘Heasws said: ‘When the man denies the truth and if you intend to curse him, say,

‘O Allahazwj, Lordazwj of the seven skies and Lordazwj of the seven earths, and Lordazwj of the Magnificent Throne! If it was that so and so has denied the truth and disbelieved in it, so Send down upon him a thunderbolt from the sky or a painful Punishment’.57

35- بَابُ مَا يُمَجِّدُ بِهِ الرَّبُّ ـ تَبَارَكَ وَتَعَالى ـ نَفْسَهُ‌

Chapter 35 – What the Lordazwj Blessed and High Glorified Himselfazwj with

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ لِلّهِ ـ عَزَّ وَجَلَّ ـ ثَلَاثَ سَاعَاتٍ فِي اللَّيْلِ، وَثَلَاثَ سَاعَاتٍ فِي النَّهَارِ، يُمَجِّدُ فِيهِنَّ نَفْسَهُ، فَأَوَّلُ سَاعَاتِ النَّهَارِ حِينَ تَكُونُ الشَّمْسُ هذَا الْجَانِبَ، يَعْنِي مِنَ الْمَشْرِقِ مِقْدَارَهَا مِنَ الْعَصْرِ، يَعْنِي مِنَ الْمَغْرِبِ إِلَى الصَّلَاةِ الْأُولى، وَأَوَّلُ سَاعَاتِ اللَّيْلِ فِي الثُّلُثِ الْبَاقِي مِنَ اللَّيْلِ إِلى أَنْ يَنْفَجِرَ الصُّبْحُ يَقُولُ: إِنِّي أَنَا اللهُ رَبُّ الْعَالَمِينَ، إِنِّي أَنَا اللهُ الْعَلِيُّ الْعَظِيمُ، إِنِّي أَنَا اللهُ الْعَزِيزُ الْحَكِيمُ، إِنِّي أَنَا اللهُ الْغَفُورُ الرَّحِيمُ، إِنِّي أَنَا اللهُ الرَّحْمنُ الرَّحِيمُ، إِنِّي أَنَا اللهُ مَالِكُ يَوْمِ الدِّينِ، إِنِّي أَنَا اللهُ لَمْ أَزَلْ وَلَاأَزَالُ، إِنِّي أَنَا اللهُ خَالِقُ الْخَيْرِ وَالشَّرِّ، إِنِّي أَنَا اللهُ خَالِقُ الْجَنَّةِ وَالنَّارِ، إِنِّي أَنَا اللهُ بَدِي‌ءُ كُلِّ شَيْ‌ءٍ وَإِلَيَّ يَعُودُ، إِنِّي أَنَا اللهُ الْوَاحِدُ الصَّمَدُ، إِنِّي أَنَا اللهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، إِنِّي أَنَا اللهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ‌ الْمُتَكَبِّرُ، إِنِّي أَنَا اللهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ، لِيَ الْأَسْمَاءُ الْحُسْنى، إِنِّي أَنَا اللهُ الْكَبِيرُ ».

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام مِنْ عِنْدِهِ: « وَالْكِبْرِيَاءُ رِدَاؤُهُ، فَمَنْ نَازَعَهُ شَيْئاً مِنْ ذلِكَ أَكَبَّهُ اللهُ فِي النَّارِ ».

ثُمَّ قَالَ: « مَا مِنْ عَبْدٍ مُؤْمِنٍ يَدْعُو بِهِنَّ مُقْبِلاً قَلْبُهُ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ إِلاَّ قَضى حَاجَتَهُ، وَلَوْ كَانَ شَقِيّاً رَجَوْتُ أَنْ يُحَوَّلَ سَعِيداً ».

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is’haq Bin Ammar, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘For Allahazwj Mighty and Majestic there are four timings during the night, and three timings during the day in which Heazwj Glorifies Himselfazwj. So the first timing of the day is when the sun happens to be on this side, meaning from the east its measurement from Al-Asr, meaning from the west, up to the first Salat; and the first timing of the night during the remaining third from the night up to the morning breaking forth.

Heazwj is Saying:

“Iazwj am Allahazwj! Lordazwj of the worlds. Iazwj am Allahazwj, the Mighty, the Wise! Iazwj am Allahazwj, the Forgiver, the Merciful! Iazwj am Allahazwj, the Beneficent, the Merficul! Iazwj am Allahazwj Allahazwj, the Master of the Day of the Religion (Judgment). Iasws Allahazwj, Iazwj neither do Iazwj decline nor will Iazwj cease to be. Iazwj am Allahazwj, Creator of the good and the evil. Iazwj am Allahazwj, Creator of the Paradise and the Fire. Iazwj am Allahazwj, the Initiator of everything, to Meazwj it would all return.

Iazwj am Allahazwj, the Alone, the Last. Iazwj am Allahazwj the Knower of the unseen and the seen. Iazwj am Allahazwj the King, the Holy, the Source of safety, the Securor, the Controller, the Mighty, the Compeller, the Supreme. Iazwj am Allahazwj the Creator, the Evolver, the Designer. For Meazwj are the Good Names. Iazwj am Allahazwj, the Greatest, the Exalted”‘.

He (the narrator) said, ‘Abu Abdullahasws said from himselfasws: ‘And the Greatness is Hisazwj Robe, so the one who snatches anything from that, Allahazwj would Fling him into the Fire’.

Then heasws said: ‘There is none from a Momin servant who supplicates with these being attentive with his heart towards Allahazwj Mighty and Majestic, except his need would be Fulfilled, and if he was unfortunate, hoping, he would be transformed to be a fortunate one’.58

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ أَعْيَنَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ يُمَجِّدُ نَفْسَهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ ثَلَاثَ مَرَّاتٍ، فَمَنْ مَجَّدَ اللهَ بِمَا مَجَّدَ بِهِ نَفْسَهُ، ثُمَّ كَانَ فِي حَالِ شِقْوَةٍ، حَوَّلَهُ اللهُ ـ عَزَّ وَجَلَّ ـ إِلى سَعَادَةٍ ؛ يَقُولُ: أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ رَبُّ الْعَالَمِينَ، أَنْتَ اللهُ لَاإِلهَ‌إِلاَّ أَنْتَ الرَّحْمنُ الرَّحِيمُ، أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْعَزِيزُ الْكَبِيرُ، أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ‌ مَالِكُ يَوْمِ الدِّينِ، أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْغَفُورُ الرَّحِيمُ، أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْعَزِيزُ الْحَكِيمُ، أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ، مِنْكَ بَدَأَ الْخَلْقُ وَإِلَيْكَ يَعُودُ، أَنْتَ اللهُ الَّذِي لَاإِلهَ إِلاَّ أَنْتَ لَمْ تَزَلْ وَلَاتَزَالُ، أَنْتَ اللهُ الَّذِي لَاإِلهَ إِلاَّ أَنْتَ خَالِقُ الْخَيْرِ وَالشَّرِّ، أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ خَالِقُ الْجَنَّةِ وَالنَّارِ، أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ أَحَدٌ صَمَدٌ(لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ) أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ، (الْمَلِكُ الْقُدُّوسُ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبّارُ الْمُتَكَبِّرُ سُبْحانَ اللهِ عَمّا يُشْرِكُونَ هُوَ اللهُ الْخالِقُ الْبارِئُ الْمُصَوِّرُ لَهُ الْأَسْماءُ الْحُسْنى يُسَبِّحُ لَهُ ما فِي السَّماواتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ) أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْكَبِيرُ، وَالْكِبْرِيَاءُ رِدَاؤُكَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Bukeyr, from Abdullah Bin Ayn,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High Glorifies Himselfsaww three times during every day and night. So the one who Glorifies Allahazwj with what Heazwj Glorified Himselfazwj with, then he was in a state of complaint, Allahazwj Mighty and Majestic would Transform him to a fortunate state.

He should be Saying: ‘Youazwj are Allahazwj, there is no god except for Youazwj, Lordazwj of the worlds! Youazwj are Allahazwj the Beneficent, the Merciful! Youazwj are Allahazwj, there is no God excep for Youazwj, the Mighty, the Great. Youazwj are Allahazwj, there is no God except for Youazwj, the Master of the Day of the Religion (Judgment). Youazwj are Allahazwj! There is no God except Youazwj, the Forgiving, the Merciful.

Youazwj are Allahazwj, there is no god except for Youazwj, the Mighty, the Wise! Youazwj are Allahazwj, there is no god except for Youazwj, The Creation began with Youazwj and to Youazwj it will return. Youazwj are Allahazwj Who, there is no God except Youazwj, neither do Youazwj decline nor will Youazwj Cease to be. Youazwj are Allahazwj, Who there is no God except Youazwj, the Creator of the good and the evil.

Youazwj are Allahazwj, there is no god except for Youazwj, Creator of the Paradise and the Fire. Youazwj are Allahazwj, there is no god except for Youazwj, One, Last, neither do Youazwj beget nor are Youazwj begotten, nor will anyone be a match for Youazwj. Youazwj are Allahazwj, there is no god except for Youazwj, the King, the Holy, the the Source of safety, the Securer, the Controller, the Mighty, the Compeller, the Supreme.

Glory be to Allahazwj from what they are associating. Heazwj is Allahazwj, the Creator, the Originator, the Designer. For Himazwj are the Good Names. There Glorifies to Himazwj whatever is in the skies and the earth, and Heazwj is the Mighty, the Wise’ – up to the end of the Chapter (59).

Youazwj are Allahazwj. There is no god except Youazwj, the Great, and the Greatness is Yourazwj Robe’’.59

36- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ‌

Chapter 36 – The one says, ‘There is no God except Allahazwj’

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَا مِنْ شَيْ‌ءٍ أَعْظَمَ ثَوَاباً مِنْ شَهَادَةِ أَنْ لَاإِلهَ إِلاَّ اللهُ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَايَعْدِلُهُ شَيْ‌ءٌ، وَلَايَشْرَكُهُ فِي الْأُمُورِ أَحَدٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I heard Abu Ja’farasws saying: ‘There is none from a thing of greater Rewards than the testimony that there is no god except Allahazwj Mighty and Majestic. Nothing can equate to Himazwj nor can anyone participate with Himazwj in the affairs’.60

2. عَنْهُ، عَنِ الْفُضَيْلِ بْنِ عَبْدِ الْوَهَّابِ، عَنْ إِسْحَاقَ بْنِ عُبَيْدِ اللهِ، عَنْ عُبَيْدِ اللهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « مَنْ قَالَ: “لَا إِلهَ إِلاَّ اللهُ” غُرِسَتْ لَهُ شَجَرَةٌ فِي الْجَنَّةِ مِنْ يَاقُوتَةٍ حَمْرَاءَ، مَنْبِتُهَا فِي‌ مِسْكٍ أَبْيَضَ، أَحْلى مِنَ الْعَسَلِ، وَأَشَدَّ بَيَاضاً مِنَ الثَّلْجِ، وَأَطْيَبَ رِيحاً مِنَ الْمِسْكِ، فِيهَا أَمْثَالُ ثُدِيِّ الْأَبْكَارِ، تَعْلُو عَنْ سَبْعِينَ حُلَّةً ».

وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « خَيْرُ الْعِبَادَةِ قَوْلُ: لَاإِلهَ إِلاَّ اللهُ ».

وَقَالَ: « خَيْرُ الْعِبَادَةِ الِاسْتِغْفَارُ، وَذلِكَ قَوْلُ اللهِ ـ عَزَّ وَجَلَّ ـ فِي كِتَابِهِ: (فَاعْلَمْ أَنَّهُ لا إِلهَ إِلاَّ اللهُ وَاسْتَغْفِرْ لِذَنْبِكَ) ».

From him, from Al Fuzayl Bin Abdul Wahhabv, from Is’haq Bin Ubeydullah, from Ubeydullah Bin Al Waleed Wl Wassafy, raising it, said,

‘Rasool-Allahsaww said: ‘The who says: لَاإِلهَ إِلاَّ اللهُ’There is no god except Allahazwj’,

A tree of red sapphire would be planted for him in the Paradise, its growth being in white musk, being sweeter than honey, and more intensely whiter than the snow, and more aromatic of fragrance than the musk. Therein would be (fruits) the like of virgin breasts emerging from seventy coverings’.

And Rasool-Allahsaww said: ‘The best of the (acts of) worship are the words,

: لَاإِلهَ إِلاَّ اللهُ’There is no god except Allahazwj’.

And hesaww said: ‘The best of the (acts of worship) is the seeking of Forgiveness, and these are the Words of Allahazwj Mighty and Majestic in Hisazwj Book [47: 19] So know that there is no god but Allah, and, ask Forgiveness for your sin’.61

37- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ‌

Chapter 37 – The who says, ‘There is no God except Allahazwj, and Allahazwj is the Greatest

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، رَفَعَهُ، عَنْ حَرِيزٍ، عَنْ يَعْقُوبَ الْقُمِّيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَمَنُ الْجَنَّةِ لَاإِلهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, raising it, from Hareyz, from Yaqoub Al Qummy,

(It has been narrated) from Abu Abdullahasws having said: ‘The price of the Paradise is (saying of), There is no god except Allahazwj and Allahazwj is the Greatest’’.62

38- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ‌

Chapter 38 – The one who says, ‘There is no god except Allahazwj, Alone, Alone, Alone

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ جَبْرَئِيلُ عليه‌السلام لِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: طُوبى لِمَنْ قَالَ مِنْ أُمَّتِكَ: لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Jibraeelas said to Rasool-Allahsaww: ‘Tooba (a tree in the Paradise), is for the ones from yoursaww community who say,

: لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ’There is no god except Allahazwj, Alone, Alone, Alone’’.63

39- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ عَشْراً‌

Chapter 39 – The one who says, ‘There is no god except Allahazwj, Alone, there being nor associate for Himazwj’, ten (times)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ لَيْثٍ الْمُرَادِيِّ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عُتْبَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ قَالَ ـ عَشْرَ مَرَّاتٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَقَبْلَ غُرُوبِهَا ـ: "لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لَايَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ" كَانَتْ كَفَّارَةً لِذُنُوبِهِ ذلِكَ الْيَوْمَ ».

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, and Ali Bin Ibrahim, from his father, altogether from Abdullah Bin Al Mugheira, from Ibn Muskan, from Abu Baseer Lays Al Murady, from Abdul Kareem Bin Utba,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The one who says ten times, before the emergence of the sun, and before its setting, ‘There is no God except Allahazwj, Alone, there being no associate for Himazwj. For Himazwj is the Kingdom and for Himazwj is the Praise. Heazwj Cause to live and Heazwj Causes to die, and Heazwj Causes to die and Heazwj Causes to live, and Heazwj is Living and will not be dying. In Hisazwj Hand is the goodness, and Heazwj is Able upon every thing’,

It would be an expiation for his sins of that day’.64

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَمَّنْ ذَكَرَهُ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ صَلَّى الْغَدَاةَ، فَقَالَ ـ قَبْلَ أَنْ يَنْفُضَ رُكْبَتَيْهِ عَشْرَ مَرَّاتٍ ـ: “لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لَايَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ” وَفِي الْمَغْرِبِ مِثْلَهَا، لَمْ يَلْقَ اللهَ ـ عَزَّ وَجَلَّ ـ عَبْدٌ بِعَمَلٍ أَفْضَلَ مِنْ عَمَلِهِ إِلاَّ مَنْ جَاءَ بِمِثْلِ عَمَلِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from the one who mentioned it, from Umar Bin Muhammad,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahazwj said: ‘The one who prays the morning Salat and he says before raising his knees, ten times, ‘There is no god except Allahazwj, Alone, there being no associate for Himazwj. For Himazwj is the Kingdom, and for Himazwj is the Praise. Heazwj Causes to live and Heazwj Causes to die, and Heazwj Casues to die and Heazwj Causes to live, and Heazwj is living and will not be dying. In Hisazwj Hand is the goodness, and Heazwj is Able upon everything’,

And during the evening (says) similar to it, a servant would not (be able to) meet Allahazwj Mighty and Majestic with a deed more superior than his deed, except for the one who comes with similar to his deeds’.65

40- بَابُ مَنْ قَالَ: أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ‌

Chapter 40 – The one who says, ‘I testify that there is no god except for Allahazwj, Alone, there being no associates for Himazwj, and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعِيدٍ، عَنْ‌ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَالَ: “أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ”، كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who says, ‘I testify that there is no god except Allahazwj, Alone, there being no associates for Himazwj, and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww’, Allahazwj would Write for him, a thousand thousand (million) good deeds’.66

41- بَابُ مَنْ قَالَ عَشْرَ مَرَّاتٍ فِي كُلِّ يَوْمٍ: أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَلَاوَلَداً

Chapter 41 – The one says ten timed during every day, ‘I testify that there is no God except Allahazwj, Alone, there being no associates for Himazwj, One God, First, Last, neither having taken a female companion nor a son’.

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ: “أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَلَاوَلَداً”، كَتَبَ اللهُ‌ لَهُ خَمْسَةً وَأَرْبَعِينَ أَلْفَ حَسَنَةٍ، وَمَحَا عَنْهُ خَمْسَةً وَأَرْبَعِينَ أَلْفَ سَيِّئَةٍ، وَرَفَعَ لَهُ خَمْسَةً وَأَرْبَعِينَ أَلْفَ دَرَجَةٍ ».

وَفِي رِوَايَةٍ أُخْرى: « وَكُنَّ لَهُ حِرْزاً فِي يَوْمِهِ مِنَ الشَّيْطَانِ وَالسُّلْطَانِ، وَلَمْ تُحِطْ بِهِ كَبِيرَةٌ مِنَ الذُّنُوبِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Abu Najran, from Abdul Aziz Al abdy, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says during every day, ten times, ‘I testify that there is no god except for Allahazwj, Alone, there being no associate for Himazwj, One God, First, Last, neither having taken a female companion nor a son’, Allahazwj would Write for him forty five thousand good deeds, and Delete from him forty five thousand sins, and Raise for him forty five thousand Levels’.

And in another report, ‘And it would happen to be for him, a protection during his day from the ruling authority, and the Satanla, and he would not be engulfed by a major one from the sins’.67

42- بَابُ مَنْ قَالَ: يَا أَللهُ يَا أَللهُ عَشْرَ مَرَّاتٍ‌

Chapter 42 – The one who says, ‘O Allahazwj! O Allahazwj!’ - ten times

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَيُّوبَ بْنِ الْحُرِّ أَخِي أُدَيْمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ: يَا أَللهُ، يَا أَللهُ، عَشْرَ مَرَّاتٍ، قِيلَ لَهُ: لَبَّيْكَ، مَا حَاجَتُكَ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from Ayoub Bin Al Hurr, a brother of Adeym,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says, ‘O Allahazwj! O Allahazwj!’, ten times, it would be said to him: ‘At your service, what is your need?’.68

43- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ حَقّاً حَقّاً‌

Chapter 43 – The one who says, ‘There is no god except for Allahazwj, truly, truly’

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْأَرْمَنِيِّ، عَنْ أَبِي عِمْرَانَ الْخَرَّاطِ، عَنِ الْأَوْزَاعِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ فِي كُلِّ يَوْمٍ: “ لَا إِلهَ إِلاَّ اللهُ حَقّاً حَقّاً، لَاإِلهَ إِلاَّ اللهُ عُبُودِيَّةً وَرِقّاً، لَاإِلهَ إِلاَّ اللهُ إِيمَاناً وَصِدْقاً”، أَقْبَلَ اللهُ عَلَيْهِ بِوَجْهِهِ، وَلَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتّى يَدْخُلَ الْجَنَّةَ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Isa Al Armeeny, from Abu Imran Al Kharrat, from al Awzai’y,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says during every day, ‘There is no god except Allahazwj, truly, truly. There is no god except Allahazwj for worship and to be enslaved to. There is no god except Allahazwj to believe in and ratify’, Allahazwj would Turn Hisazwj Face towards him and will not Turn Hisazwj Face away from him until he enters the Paradise’.69

44- بَابُ مَنْ قَالَ: يَا رَبِّ يَا رَبِّ‌

Chapter 44 – The one who says, ‘O Lordazwj! O Lordazwj!’

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ أَيُّوبَ بْنِ الْحُرِّ أَخِي أُدَيْمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ عَشْرَ مَرَّاتٍ: يَا رَبِّ، يَا رَبِّ، قِيلَ لَهُ: لَبَّيْكَ، مَا حَاجَتُكَ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Ayoub Bin Al Hurr, a brother of Adeym,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says ten times, ‘O Lordazwj! O Lordazwj!’, it would be said to him: ‘At your service! What is your need?’.70

2. أَحْمَدُ بْنُ مُحَمَّدٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ، قَالَ: مَرِضَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « قُلْ: يَا رَبِّ، يَا رَبِّ، عَشْرَ مَرَّاتٍ ؛ فَإِنَّ مَنْ قَالَ ذلِكَ، نُودِيَ: لَبَّيْكَ، مَا حَاجَتُكَ؟ ».

Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether, from Ibn Abu Umeyr, from Muhammad Bin Humran who said,

‘Ismail, son of Abu Abdullahasws fell sick, so Abu Abdullahasws said him: ‘Say, ‘O Lordazwj! O Lordazwj!’, ten times, for the one who says that, would be called out: ‘At your service! What is your need?’.71

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ مُعَاوِيَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ: يَا رَبِّ يَا أَللهُ، يَا رَبِّ يَا أَللهُ، حَتّى يَنْقَطِعَ‌ نَفَسُهُ، قِيلَ لَهُ: لَبَّيْكَ مَا حَاجَتُكَ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Muawiya, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says, ‘O Lordazwj! O Lordazwj!’, until his breath is cut off, it would be said to him, ‘At your service! What is your need?’.72

45- بَابُ مَنْ قَالَ: لَاإِلهَ إِلاَّ اللهُ مُخْلِصاً‌

## Chapter 45 – The one who says, ‘There is no god except Allahazwj’, sincerely

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ أَبِي الْحَسَنِ السَّوَّاقِ، عَنْ أَبَانِ بْنِ تَغْلِبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَا أَبَانُ، إِذَا قَدِمْتَ الْكُوفَةَ فَارْوِ هذَا الْحَدِيثَ: مَنْ شَهِدَ أَنْ لَاإِلهَ إِلاَّ اللهُ مُخْلِصاً، وَجَبَتْ لَهُ الْجَنَّةُ ».

قَالَ: قُلْتُ لَهُ: إِنَّهُ يَأْتِينِي مِنْ كُلِّ صِنْفٍ مِنَ الْأَصْنَافِ، أَفَأَرْوِي لَهُمْ هذَا الْحَدِيثَ؟

قَالَ: « نَعَمْ يَا أَبَانُ، إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، وَجَمَعَ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ، فَتُسْلَبُ لَاإِلهَ إِلاَّ اللهُ مِنْهُمْ، إِلاَّ مَنْ كَانَ عَلى هذَا الْأَمْرِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Washha, from Ahmad Bin A’iz, from Abu Al Hassan Al Sawwaq, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullahasws having said: ‘O Aban! When you proceed to Al-Kufa, so report this Hadeeth: ‘The one who testifies that there is no god except Allahazwj, sincerely, the Paradise would be Obligated for him’. I said to himasws, ‘There would be coming to me from every type (of people) from the types (of people), so shall I report to (all of) them this Hadeeth?’ Heasws said: ‘Yes, O Aban! When it will be the Day of Judgment, and Allahazwj will Gather the former ones and the latter ones, so (the phrase)’There is no god except Allahazwj’, would be Confiscated from them except from the one who was upon this matter (Al-Wilyah)’.73

46- بَابُ مَنْ قَالَ: مَا شَاءَ اللهُ لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ‌

Chapter 46 – The one who says, ‘Whatever Allahazwj so Desires, there is neither Might nor Strength except with Allahazwj

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا دَعَا الرَّجُلُ، فَقَالَ بَعْدَ مَا دَعَا: “مَا شَاءَ اللهُ لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ”، قَالَ اللهُ عَزَّ وَجَلَّ: اسْتَبْسَلَ عَبْدِي، وَاسْتَسْلَمَ لِأَمْرِي، اقْضُوا حَاجَتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘When a man supplicates and he says after having supplicated, ‘Whatever Allahazwj so Desires. There is neither Mighty nor Strength except with Allahazwj’, Allahazwj Mighty and Majestic Says: “Myazwj servant is striving and submitting to Myazwj Command. Fulfil his need!”‘.74

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ قَالَ: “مَا شَاءَ اللهُ لَاحَوْلَ وَلَا قُوَّةَ إِلاَّ بِاللهِ”، سَبْعِينَ مَرَّةً، صَرَفَ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَيْسَرُ ذلِكَ الْخَنْقُ ».

قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا الْخَنْقُ؟ قَالَ: « لَا يَعْتَلُّ بِالْجُنُونِ ؛ فَيُخْنَقَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, from Jameel,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The one who says, ‘Whatever Allahazwj so Desires. There is neither Might nor Strength except with Allahazwj’, seventy times, there would be exchanged away from him seventy types from the types of afflictions, the least of that being the suffocation’. I said, ‘May I be sacrificed for youasws! And what is the suffocation?’ Heasws said: ‘He will not fall sick with the insanity, so he would suffocate’.75

47- بَابُ مَنْ قَالَ: أَسْتَغْفِرُ اللهَ الَّذِي لَاإِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ، ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ

Chapter 47 – The one who says, ‘I seek Forgiveness of Allahazwj, Who, there is no God except Himazwj, the Living, with Majesty and the Benevolence, and I repent to Himazwj

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَبْدِ الصَّمَدِ، عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَرِيضَةِ قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ: “أَسْتَغْفِرُ اللهَ الَّذِي لَاإِلهَ إِلاَّ هُوَ، الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ” ثَلَاثَ مَرَّاتٍ، غَفَرَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ ذُنُوبَهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, , from Abdul Samad, from Al Husayn Bin Hammad,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who says at the end of the Obligatory Salāt, before he bends his legs,

‘Allahazwj is Who, there is no God except Himazwj. Heazwj is the Living, the Everlasting, with Majesty and the Benevolence, and I repent to Himazwj’, three times.

Allahazwj Mighty and Majestic would Forgive his sins for him, and even if they were the likes of the foam of the sea (numerous)’.76

48- بَابُ الْقَوْلِ عِنْدَ الْإِصْبَاحِ وَالْإِمْسَاءِ‌

Chapter 48 – The words (to be spoken) during the morning and the evening

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ غَالِبِ بْنِ عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ تَبَارَكَ وَتَعَالى: (وَظِلالُهُمْ بِالْغُدُوِّ وَالْآصالِ) قَالَ: « هُوَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، وَهِيَ سَاعَةُ إِجَابَةٍ ».

Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Ghalib Bin Abdullah,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Blessed and High [13: 15] and their shadows (too) by the morning and the evening. Heasws said: ‘It is the supplication before the emergence of the sun, and before its setting, and it is the time for the Answering’.77

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ إِبْلِيسَ ـ عَلَيْهِ لَعَائِنُ اللهِ ـ يَبُثُّ جُنُودَ اللَّيْلِ مِنْ حَيْثُ تَغِيبُ الشَّمْسُ وَتَطْلُعُ ؛ فَأَكْثِرُوا ذِكْرَ اللهِ ـ عَزَّ وَجَلَّ ـ فِي هَاتَيْنِ السَّاعَتَيْنِ، وَتَعَوَّذُوا بِاللهِ مِنْ شَرِّ إِبْلِيسَ وَجُنُودِهِ، وَعَوِّذُوا صِغَارَكُمْ فِي تِلْكَ السَّاعَتَيْنِ، فَإِنَّهُمَا سَاعَتَا غَفْلَةٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Ibleesla, upon himla be the Curse of Allahazwj, sends the armies of the night from when the sun sets and emerges, therefore frequent the Mention of Allahazwj Mighty and Majestic during these two timings, and seek Refuge with Allahazwj from the evil of Ibleesla and hisla. Shelter you young ones during these two timings, for these two are timings of negligence’.78

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ رَزِينٍ صَاحِبِ الْأَنْمَاطِ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « مَنْ قَالَ: “ اللهُمَّ إِنِّي أُشْهِدُكَ، وَأُشْهِدُ مَلَائِكَتَكَ الْمُقَرَّبِينَ، وَحَمَلَةَ عَرْشِكَ الْمُصْطَفَيْنَ أَنَّكَ أَنْتَ اللهُ، لَاإِلهَ إِلاَّ أَنْتَ الرَّحْمنُ الرَّحِيمُ، وَأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ، وَأَنَّ فُلَانَ بْنَ فُلَانٍ إِمَامِي وَوَلِيِّي، وَأَنَّ أَبَاهُ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَعَلِيّاً وَالْحَسَنَ وَالْحُسَيْنَ وَفُلَاناً وَفُلَاناً ـ حَتّى يَنْتَهِيَ إِلَيْهِ ـ أَئِمَّتِي وَأَوْلِيَائِي، عَلى ذلِكَ أَحْيَا، وَعَلَيْهِ أَمُوتُ، وَعَلَيْهِ أُبْعَثُ يَوْمَ الْقِيَامَةِ، وَأَبْرَأُ مِنْ فُلَانٍ وَفُلَانٍ وَفُلَانٍ” ؛ فَإِنْ مَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Razeyn Sahib Al Anmaat,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘The one who says, ‘O Allahazwj! I keep Youazwj as a Witness, and I keep Yourazwj Angels of Proximity as witnesses, and the bearers of the Throne, the Chosen ones, that Youazwj are Allahazwj. There is no god except for Youazwj, the Beneficent, the Merciful, and that Muhammadsaww is Yourazwj servant and Yourazwj Rasoolsaww, and that so and so, and so and so are my Imamsasws and my Guardiansasws, and that theirasws fathersaww is Rasool-Allahsaww, and Aliasws, and Al-Hassanasws, and Al-Husaynasws, and so and so, and so and so’ until you end up to him (Al-Qaimasws)’’are my Imamsasws and my Guardiansasws. Upon that do I live, and upon it I will be dying, and upon it I will be Resurrected on the Day of Judgment. And I disavow from so and so, and so and so, and so and so’. So if he was to die during his night, would enter the Paradise’.79

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ وَبَكْرِ بْنِ مُحَمَّدٍ، عَنْ أَبِي إِسْحَاقَ الشَّعِيرِيِّ، عَنْ يَزِيدَ بْنِ كَلْثَمَةَ: عَنْ أَبِي عَبْدِ اللهِ، أَوْ عَنْ أَبِي جَعْفَرٍ عليهما‌السلام، قَالَ: « تَقُولُ إِذَا أَصْبَحْتَ: أَصْبَحْتُ بِاللهِ مُؤْمِناً عَلى دِينِ مُحَمَّدٍ وَسُنَّتِهِ، وَدِينِ عَلِيٍّ وَسُنَّتِهِ، وَدِينِ الْأَوْصِيَاءِ وَسُنَّتِهِمْ، آمَنْتُ بِسِرِّهِمْ وَعَلَانِيَتِهِمْ، وَشَاهِدِهِمْ وَغَائِبِهِمْ، وَأَعُوذُ بِاللهِ مِمَّا اسْتَعَاذَ مِنْهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَعَلِيٌّ عليه‌السلام وَالْأَوْصِيَاءُ عليهم‌السلام، وَأَرْغَبُ إِلَى اللهِ فِيمَا رَغِبُوا إِلَيْهِ، وَلَاحَوْلَ وَلَا قُوَّةَ إِلاَّ بِاللهِ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Hajjal and Bakr Bin Muhammad, from Abu Is’haq Al Shaeery, from Yazeed Bin Kalsamat,

(It has been narrated) from Abu Abdullahasws, or from Abu Ja’farasws having said: ‘When you wake up in the morning, do so as a believer in Allahazwj, upon the Religion of Muhammadsaww and hissaww Sunnah, and the Religion of Aliasws and hisasws Sunnah, and the Religion of the successorsasws and theirasws Sunnah. Believe in theirasws secrets, and their public (matters), and their seen (matters) and their unseen, and seek Refuge with Allahazwj from whatever Rasool-Allahsaww sought Refuge from, and (so did) Aliasws, and the successorsasws, and desire to Allahazwj regarding whatever theyasws desired to Himazwj, and there is neither Might nor Strength except with Allahazwj’.80

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ إِبْرَاهِيمَ بْنِ عُثْمَانَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ كَانَ إِذَا أَصْبَحَ قَالَ: “أَبْتَدِئُ يَوْمِي هذَا بَيْنَ يَدَيْ نِسْيَانِي وَعَجَلَتِي بِسْمِ اللهِ وَمَا شَاءَ اللهُ” ؛ فَإِذَا فَعَلَ ذلِكَ الْعَبْدُ، أَجْزَأَهُ مِمَّا نَسِيَ فِي يَوْمِهِ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub Ibrahim Bin usman Al Khazzaz, from Muhamamd Bin Muslim, who said,

‘Abu Abdullahasws said: ‘It was so that whenever it was morning, Aliasws Bin Al-Husaynasws said: ‘Iasws begin this day of mineasws before myasws forgetfulness and myasws haste, in the Name of Allahazwj, and whatever Allahazwj so Desires’. So whenever the servant does that, it would suffice him from whatever he forgets during his day’.81

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ شِهَابٍ وَسُلَيْمٍ الْفَرَّاءِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ هذَا حِينَ يُمْسِي، حُفَّ بِجَنَاحٍ مِنْ أَجْنِحَةِ جَبْرَئِيلَ عليه‌السلام حَتّى يُصْبِحَ: “أَسْتَوْدِعُ اللهَ الْعَلِيَّ الْأَعْلَى الْجَلِيلَ الْعَظِيمَ نَفْسِي، وَمَنْ يَعْنِينِي أَمْرُهُ ؛ أَسْتَوْدِعُ اللهَ نَفْسِيَ الْمَرْهُوبَ الْمَخُوفَ، الْمُتَضَعْضِعَ لِعَظَمَتِهِ كُلُّ شَيْ‌ءٍ” ثَلَاثَ مَرَّاتٍ ».

From him, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Umar Bin Shihab and Suleym Al Fara’a, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says this when it is evening, would be wrapped up by a wing from the wings of Jibraeelas until the morning, ‘I entrust to Allahazwj the Exalted, the Supreme, the Majestic, the Magnificent, myself and the ones whose matters are meaningful (important) to me. I entrust myself to Allahazwj, whom everything fears, and is awed by, and trembles to’ – three times’.82

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عُقْبَةَ وَغَالِبِ بْنِ عُثْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَمْسَيْتَ، قُلِ: “اللهُمَّ إِنِّي أَسْأَلُكَ عِنْدَ إِقْبَالِ لَيْلِكَ، وَإِدْبَارِ نَهَارِكَ، وَحُضُورِ صَلَوَاتِكَ، وَأَصْوَاتِ دُعَاتِكَ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ” وَادْعُ بِمَا أَحْبَبْتَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Ali Bin Uqba, and Ghalib Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever it is evening, say, ‘O Allahazwj! I ask Youazwj at the approaching of Yourazwj night and the departure of Youazwj day, and the presence of Youazwj Salawāts, and the sounds of supplications to Youazwj, that Youazwj Send Salawāts upon Muhammadsaww and the Progenyasws of Muhammadsaww’, and (then) supplicate with whatever you like to’.83

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ يَوْمٍ يَأْتِي عَلَى ابْنِ آدَمَ إِلاَّ قَالَ لَهُ ذلِكَ الْيَوْمُ: يَا ابْنَ آدَمَ، أَنَا يَوْمٌ جَدِيدٌ، وَأَنَا عَلَيْكَ شَهِيدٌ، فَقُلْ فِيَّ خَيْراً، وَاعْمَلْ فِيَّ خَيْراً ؛ أَشْهَدْ لَكَ بِهِ يَوْمَ الْقِيَامَةِ ؛ فَإِنَّكَ لَنْ تَرَانِي بَعْدَهَا أَبَداً ».

قَالَ: « وَكَانَ عَلِيٌّ عليه‌السلام إِذَا أَمْسى يَقُولُ: “ مَرْحَباً بِاللَّيْلِ الْجَدِيدِ، وَالْكَاتِبِ الشَّهِيدِ اكْتُبَا عَلَى اسْمِ اللهِ” ؛ ثُمَّ يَذْكُرُ اللهَ عَزَّ وَجَلَّ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from the days which comes to the son of Adamas except, that day would say: ‘O son of Adamas! I am a new day, and I am a witness upon you, therefore speak good during me, and do good deeds during me, I shall testify with it on the Day of Judgment, for you will not be seeing me (again) afterwards, ever”‘.

Heasws said: ‘And it was so that whenever it was evening, Aliasws was saying: ‘Welcome to the new night and the recording witnesses who both write by the Name of Allahazwj’. Then heasws would mention (do Zikr of) Allahazwj Mighty and Majestic’.84

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا تَغَيَّرَتِ الشَّمْسُ فَاذْكُرِ اللهَ عَزَّ وَجَلَّ، وَإِنْ كُنْتَ مَعَ قَوْمٍ يَشْغَلُونَكَ فَقُمْ وَادْعُ ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’farasws Bin Bashir, from Abdullah Bin Bukeyr, from Shihad Bin Abd Rabbih who said,

‘I heard Abu Abdullahasws saying: ‘Whenever the sun changes (midday), so mention Allahazwj Mighty and Majestic; and if you are with a group of people pre-occupying you, so arise and supplicate’.85

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثٌ تَنَاسَخَهَا الْأَنْبِيَاءُ مِنْ آدَمَ عليه‌السلام حَتّى وَصَلْنَ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كَانَ إِذَا أَصْبَحَ يَقُولُ: اللهُمَّ إِنِّي أَسْأَلُكَ إِيمَاناً تُبَاشِرُ بِهِ قَلْبِي، وَيَقِيناً حَتّى أَعْلَمَ أَنَّهُ لَايُصِيبُنِي إِلاَّ مَا كَتَبْتَ لِي، وَرَضِّنِي بِمَا قَسَمْتَ لِي ».

وَرَوَاهُ بَعْضُ أَصْحَابِنَا، وَزَادَ فِيهِ: « حَتّى لَاأُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ، وَلَاتَأْخِيرَ مَا عَجَّلْتَ، يَا حَيُّ يَا قَيُّومُ، بِرَحْمَتِكَ أَسْتَغِيثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَاتَكِلْنِي إِلى نَفْسِي طَرْفَةَ عَيْنٍ أَبَداً، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

(It has been narrated) from Abu Abdullahasws having said: ‘Three (things) have come successively among the Prophetsas, from Adamas until these arrived to Rasool-Allahsaww. Whenever it was morning, hesaww was saying:

‘O Allahazwj! I ask Youazwj for Eman to accompany mysaww heart with, and such conviction that Isaww would know that nothing would hit me except what has been Ordained for mesaww, and Cause mesaww to be pleased with whatever has been Apportioned for mesaww’’.

And some of our companions have reported, and there is an increase in it, ‘Until Isaww do not love the hastening of what has been Delayed, nor the delay of what has been Hastened with. O Living, O Eternal! By Yourazwj Mercy Isaww cry for Help. Correct for mesaww, myas affairs, all of it and do not Leave mesaww to myselfsaww even for the blink of an eye, ever, and Send Salawāts upon Muhammadsaww and hissaww Progenyasws’’.86

11. وَرُوِيَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « الْحَمْدُ لِلّهِ الَّذِي أَصْبَحْنَا وَالْمُلْكُ لَهُ، وَأَصْبَحْتُ عَبْدَكَ وَابْنَ عَبْدِكَ وَابْنَ أَمَتِكَ فِي قَبْضَتِكَ، اللهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ رِزْقاً مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ حَيْثُ لَاأَحْتَسِبُ، وَاحْفَظْنِي مِنْ حَيْثُ أَحْتَفِظُ وَمِنْ حَيْثُ لَاأَحْتَفِظُ، اللهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ، وَلَاتَجْعَلْ لِي حَاجَةً إِلى أَحَدٍ مِنْ خَلْقِكَ، اللهُمَّ أَلْبِسْنِي الْعَافِيَةَ، وَارْزُقْنِي عَلَيْهَا الشُّكْرَ، يَا وَاحِدُ، يَا أَحَدُ، يَا صَمَدُ، يَا أَللهُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ، يَا أَللهُ، يَا رَحْمَانُ، يَا رَحِيمُ، يَا مَالِكَ الْمُلْكِ وَرَبَّ الْأَرْبَابِ وَ سَيِّدَ السَّادَاتِ، وَيَا أَللهُ، يَا لَاإِلهَ إِلاَّ أَنْتَ، اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَسُقْمٍ ؛ فَإِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ ».

And it is reported from Abu Abdullahasws (having said: ‘You should be saying): ‘The Praise is for Allahazwj Who Caused us to wake up in the morning, and the Kingdom is for Himazwj; and Yourazwj servant, and son of Yourazwj servant, and son of Yourazwj maid woke up in Yourazwj Grip. O Allahazwj! Sustain me from Yourazwj Grace from where I have reckoned it and from where I have not reckoned it, and Protect me from where I can protect (myself) and from where I cannot protect (myself).

O Allahazwj! Sustain me from Yourazwj Grace and do not Make a need to be for me to anyone from Yourazwj creatures. O Allahazwj! Clothe me with the good health, and Grace me the gratefulness upon it. O One, O First, O Last! O Allahazwj Who does not beget nor is Heazwj begotten and there does not happen to be a match for Himazwj. O Allahazwj! O Beneficent! O Merciful! O Owner of the Kingdom and Lordazwj of the worlds and Chief of the chiefs, and O Allahazwj, O One there is no God except Youazwj! Intercede for me with Yourazwj Intercession from every illness and disease, for I am Yourazwj servant and son of Yourazwj servant, and I turn in Yourazwj Grip’.87

12. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ: رَفَعَهُ إِلى أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام أَنَّهُ كَانَ يَقُولُ: « اللهُمَّ إِنِّي وَهذَا النَّهَارَ خَلْقَانِ مِنْ خَلْقِكَ ؛ اللهُمَّ لَاتَبْتَلِنِي بِهِ، وَلَاتَبْتَلِهِ بِي ؛ اللهُمَّ وَلَاتُرِهِ مِنِّي جُرْأَةً عَلى مَعَاصِيكَ، وَلَارُكُوباً لِمَحَارِمِكَ ؛ اللهُمَّ اصْرِفْ عَنِّيَ الْأَزْلَ وَاللَّأْوَاءَ وَالْبَلْوى، وَسُوءَ الْقَضَاءِ، وَشَمَاتَةَ الْأَعْدَاءِ، وَمَنْظَرَ السَّوْءِ فِي نَفْسِي وَمَالِي ».

قَالَ: « وَمَا مِنْ عَبْدٍ يَقُولُ حِينَ يُمْسِي وَيُصْبِحُ: “رَضِيتُ بِاللهِ رَبّاً، وَبِالْإِسْلَامِ دِيناً، وَبِمُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم نَبِيّاً، وَبِالْقُرْآنِ بَلَاغاً، وَبِعَلِيٍّ إِمَاماً” ثَلَاثاً، إِلاَّ كَانَ حَقّاً عَلَى اللهِ الْعَزِيزِ الْجَبَّارِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ ».

قَالَ: وَكَانَ يَقُولُ عليه‌السلام إِذَا أَمْسى: « أَصْبَحْنَا لِلّهِ شَاكِرِينَ، وَأَمْسَيْنَا لِلّهِ حَامِدِينَ، فَلَكَ الْحَمْدُ كَمَا أَمْسَيْنَا لَكَ مُسْلِمِينَ سَالِمِينَ ».

قَالَ: وَإِذَا أَصْبَحَ، قَالَ: « أَمْسَيْنَا لِلّهِ شَاكِرِينَ، وَأَصْبَحْنَا لِلّهِ حَامِدِينَ، وَالْحَمْدُ لِلّهِ كَمَا أَصْبَحْنَا لَكَ مُسْلِمِينَ سَالِمِينَ ».

From him, from Muhammad Bin Ali,

(It has been narrated) raising it to Amir Al-Momineenasws that heasws was saying: ‘(You should be saying), ‘O Allahazwj! Iasws and this day are two creations from Yourazwj creations. O Allahazwj! Neither Involve me with it nor involve it with me, and let not me be seen as audacious upon disobeying Youazwj, nor as indulging in Yourazwj Prohibitions. O Allahazwj! Exchange from me the doom, and the adversities, and the afflictions, and the evil decisions, and the gloating of the enemies, and the evil scenes within myself and my wealth’.

Heasws said: ‘And there is none from a servant saying when it is evening and morning, ‘I am pleased with Allahazwj as Lordazwj, and with Al-Islam as Religion, and with Muhammadsaww as a Prophetsaww, and with the Quran as notification, and with Aliasws as an Imamasws’, three times, except that he would have a right upon Allahazwj, the Mighty, the Compeller that Heazwj Pleases him on the Day of Judgment’.

Heasws said: ‘And heasws was saying when it was evening, ‘In the morning we are grateful to Allahazwj, and in the evening we are praising ones. So for Youazwj is the Praise just as we have come to Youazwj in the evening as subbmitters, safe’’.

Heasws said: ‘And when it was evening, heasws said: ‘We have come to the evening as ones grateful to Allahazwj, and we have come to the morning has ones praising to Allahazwj, just as we had come to Youazwj as submitters, safe’’.88

13. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام يَقُولُ إِذَا أَصْبَحَ: “بِسْمِ اللهِ وَبِاللهِ وَإِلَى اللهِ وَفِي سَبِيلِ اللهِ وَعَلى مِلَّةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ؛ اللهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي، وَإِلَيْكَ فَوَّضْتُ أَمْرِي، وَعَلَيْكَ تَوَكَّلْتُ يَا رَبَّ الْعَالَمِينَ ؛ اللهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَمِنْ تَحْتِي، وَمِنْ قِبَلِي، لَا إِلهَ إِلاَّ أَنْتَ، لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ، نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ مِنْ كُلِّ سُوءٍ وَشَرٍّ فِي الدُّنْيَا وَالْآخِرَةِ ؛ اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ ضَغْطَةِ الْقَبْرِ، وَمِنْ ضِيقِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ سَطَوَاتِ اللَّيْلِ وَالنَّهَارِ ؛ اللهُمَّ رَبَّ الْمَشْعَرِ الْحَرَامِ، وَرَبَّ الْبَلَدِ الْحَرَامِ، وَرَبَّ الْحِلِّ وَالْحَرَامِ، أَبْلِغْ مُحَمَّداً وَآلَ مُحَمَّدٍ عَنِّي السَّلَامَ ؛ اللهُمَّ إِنِّي أَعُوذُ بِدِرْعِكَ الْحَصِينَةِ، وَأَعُوذُ بِجَمْعِكَ أَنْ تُمِيتَنِي غَرَقاً، أَوْ حَرَقاً، أَوْ شَرَقاً، أَوْ قَوَداً، أَوْ صَبْراً، أَوْ مَسَمّاً، أَوْ تَرَدِّياً فِي بِئْرٍ، أَوْ أَكِيلَ السَّبُعِ، أَوْ مَوْتَ الْفَجْأَةِ، أَوْ بِشَيْ‌ءٍ مِنْ مِيتَاتِ السَّوْءِ، وَلكِنْ أَمِتْنِي عَلى فِرَاشِي فِي طَاعَتِكَ وَطَاعَةِ رَسُولِكَ صلى‌الله‌عليه‌وآله‌وسلم مُصِيباً لِلْحَقِّ غَيْرَ مُخْطِئٍ، أَوْ فِي الصَّفِّ الَّذِي نَعَتَّهُمْ فِي كِتَابِكَ (كَأَنَّهُمْ بُنْيانٌ مَرْصُوصٌ)، أُعِيذُ نَفْسِي وَوُلْدِي وَمَا رَزَقَنِي رَبِّي بِقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ حَتّى يَخْتِمَ السُّورَةَ، وَأُعِيذُ نَفْسِي وَوُلْدِي وَمَا رَزَقَنِي رَبِّي‌ بِقُلْ أَعُوذُ بِرَبِّ النَّاسِ حَتّى يَخْتِمَ السُّورَةَ، وَيَقُولُ: الْحَمْدُ لِلّهِ عَدَدَ مَا خَلَقَ اللهُ، وَالْحَمْدُ لِلّهِ مِثْلَ مَا خَلَقَ، وَالْحَمْدُ لِلّهِ مِلْ‌ءَ مَا خَلَقَ اللهُ، وَالْحَمْدُ لِلّهِ مِدَادَ كَلِمَاتِهِ، وَالْحَمْدُ لِلّهِ زِنَةَ عَرْشِهِ، وَالْحَمْدُ لِلّهِ رِضَا نَفْسِهِ، وَلَاإِلهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ، وَلَاإِلهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ وَالْأَرَضِينَ وَمَا بَيْنَهُمَا، وَرَبِّ الْعَرْشِ الْعَظِيمِ ؛ اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شَمَاتَةِ الْأَعْدَاءِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْوَقْرِ، وَأَعُوذُ بِكَ مِنْ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ”، وَيُصَلِّي عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ ».

From him, from Usman Bin Isa, from Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws father was saying when it was morning: ‘In the Name of Allahazwj, and by Allahazwj, and to Allahazwj, and in the Way of Allahazwj, and upon the Religion of Rasool-Allahsaww! O Allahazwj! To Youazwj Iasws submit myselfasws, and to Youazwj Iasws delegate myasws affairs, and upon Youazwj do Iasws rely, O Lordazwj of the worlds!.

O Allahazwj! Protect measws with the preservation of the Eman from in front of measws, and from behind measws, and from myasws right, and from myasws left, and from above measws, and from beneath measws, and from my asws face. There is no god except Youazwj. There is neither Might nor Strength except with Allahazwj. Weasws ask Youazwj of the Pardon and the well being from every evil and the mischief in the world and the Hereafter.

Iasws seek Refuge with Youazwj from the Punishment of the grave, and from the compression of the grave, and from the narrowness of the grave; and Iasws seek Refuge with Youazwj from the assaults of the night and the day. O Allahazwj! Lord of the Sanctimonious Monuments, and Lordazwj of the Sanctimonious city, and Lord of the Permissible and the Prohibitions! Deliver then greetings from measws to Muhammadsaww and the Progenyasws of Muhammadsaww.

I seek Refuge with Yourazwj Fortified Shield, and I seek Refuge with Your Grip of Causing me to die by drowning, or burning, or choking, or in retaliation, or bound, or poisoned, or thrown in a well, or eaten by the predatory animals, or the sudden death, or with anything from the evil deaths, but Cause me to die upon my bed being in Yourazwj obedience and obedience of Yourazwj Rasoolsaww, rightful for the Truth without being erroneous, or in the row which Youazwj Attributed to them in Yourazwj Book as [61: 4] as if they were a solid structure.

I seek Refuge for myself and my children and whatever Youazwj have Graced me, my Lordazwj, by [113: 1] Say: I seek refuge in the Lord of Al-Falaq’ – until heasws completed the Chapter –’and I seek Refuge for myself and my children and whatever Youazwj have Graced me with, my Lordazwj, by [114: 1] Say: I seek refuge in the Lord of the people – until heasws completed the Chapter.

And heasws was saying: ‘The Praise is for Allahazwj, to the number of what Allahazwj Created, and the Praise is for Allahazwj similar to what Allahazwj Created, and the Praise is for Allahazwj to the fill of what Allahazwj Created, and the Praise is for Allahazwj to the extent of Hisazwj Speech, and the Praise is for Allahazwj of the weight of Hisazwj Throne, and the Praise is for Allahazwj to the Pleasure of Hisazwj Self.

And there is no god except for Allahazwj, the Forbearing, the Benevolent, and there is no god except Allahazwj, the Exalted, the Magnificent. Glory be to Allahazwj, Lordazwj of the skies and the earths and whatever is between the two, and Lordazwj of the Magnificent Throne.

O Allahazwj! I seek Refuge with Youazwj from the lowliness of the wretchedness, and from the gloating of the enemies; and I seek Refuge with Youazwj from the poverty and the deafness; and I seek Refuge with Youazwj from the evil scenes regarding the family, and the wealth, and the children’. And heasws send Salawāts upon Muhammadsaww and the Progenyasws of Muhammadsaww’.89

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ عَبْدٍ يَقُولُ إِذَا أَصْبَحَ قَبْلَ طُلُوعِ الشَّمْسِ: “ اللهُ أَكْبَرُ، اللهُ أَكْبَرُ كَبِيراً، وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلاً، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ كَثِيراً لَاشَرِيكَ‌ لَهُ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ” إِلاَّ ابْتَدَرَهُنَّ مَلَكٌ، وَجَعَلَهُنَّ فِي جَوْفِ جَنَاحِهِ، وَصَعِدَ بِهِنَّ إِلَى السَّمَاءِ الدُّنْيَا، فَتَقُولُ الْمَلَائِكَةُ: مَا مَعَكَ؟ فَيَقُولُ: مَعِي كَلِمَاتٌ قَالَهُنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَهِيَ كَذَا وَكَذَا، فَيَقُولُونَ: رَحِمَ اللهُ مَنْ قَالَ هؤُلَاءِ الْكَلِمَاتِ وَغَفَرَ لَهُ ».

قَالَ: « وَكُلَّمَا مَرَّ بِسَمَاءٍ، قَالَ لِأَهْلِهَا مِثْلَ ذلِكَ، فَيَقُولُونَ: رَحِمَ اللهُ مَنْ قَالَ هؤُلَاءِ الْكَلِمَاتِ وَغَفَرَ لَهُ، حَتّى يَنْتَهِيَ بِهِنَّ إِلى حَمَلَةِ الْعَرْشِ، فَيَقُولُ لَهُمْ: إِنَّ مَعِي كَلِمَاتٍ تَكَلَّمَ بِهِنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَهِيَ كَذَا وَكَذَا، فَيَقُولُونَ: رَحِمَ اللهُ هذَا الْعَبْدَ وَغَفَرَ لَهُ، انْطَلِقْ بِهِنَّ إِلى حَفَظَةِ كُنُوزِ مَقَالَةِ الْمُؤْمِنِينَ ؛ فَإِنَّ هؤُلَاءِ كَلِمَاتُ الْكُنُوزِ حَتّى تَكْتُبَهُنَّ فِي دِيوَانِ الْكُنُوزِ ».

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘There is none from a servant saying when it is morning before the emergence of the sun, ‘Allahazwj is the Greatest! Allahazwj is the Greatest of all, and Glory be to Allahazwj morning and evening, and the abundant Praise is for Allahazwj Lordazwj of the worlds. There is no associate for Himazwj, and Salawāts of Allahazwj be upon Muhammadsaww and hissaww Progenyasws’, except that an Angel would initiate and make these to be in the middle of his wings, and ascend with these to the sky of the world.

So the Angels would be saying: ‘What is with you?’ So he would be Saying: ‘With me are words which were spoke by a man from the Momineen, and these are such and such’. So they would be saying: ‘May Allahazwj have Mercy on the one who said these words, and Forgive (his sins) for him’.

Heasws said: ‘And every time he passes by a sky, he would say similar to that to its inhabitants, so they would be saying: ‘May Allahazwj have Mercy on the one who said these words, and Forgive (his sins) for him’, until he would end up with these to the Bearers of the Throne. So he would be saying to them: ‘With me are words which were spoke by a man from the Momineen, and these are such and such’. So they would be saying: ‘May Allahazwj have Mercy on this servant, and Forgive (his sins) for him. Go with these to the guardians of the treasures of the speeches of the Momineen, for these words are the treasure, until they write these down in the Register of the Treasures’’.90

15. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عِيسَى بْنِ عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَصْبَحْتَ، فَقُلْ: اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ‌ مَا خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ فِي بِلَادِكَ وَعِبَادِكَ ؛ اللهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَجَمَالِكَ وَحِلْمِكَ وَكَرَمِكَ كَذَا وَكَذَا ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else from his companions, from Aban Bin Usman, from Isa Bin Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you wake up in the morning, so say, ‘O Allahazwj! I seek Refuge with Youazwj from the evil of what Youazwj Created, and Spread and Released in Yourazwj Country, and among Yourazwj servants. O Allahazwj! I ask Youazwj with Yourazwj Majesty and Yourazwj Beauty, and Yourazwj Forbearance, and Yourazwj Benevolence, such and such’’.91

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ عَلِيّاً عليه‌السلام كَانَ يَقُولُ إِذَا أَصْبَحَ: “سُبْحَانَ اللهِ الْمَلِكِ الْقُدُّوسِ ـ ثَلَاثاً ـ ؛ اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَمِنْ تَحْوِيلِ عَافِيَتِكَ، وَمِنْ فَجْأَةِ نَقِمَتِكَ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شَرِّ مَا سَبَقَ فِي اللَّيْلِ ؛ اللهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَشِدَّةِ قُوَّتِكَ وَبِعَظِيمِ سُلْطَانِكَ وَبِقُدْرَتِكَ عَلى خَلْقِكَ” ثُمَّ سَلْ حَاجَتَكَ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullahasws that Aliasws was saying whenever it was morning: ‘Glory be to Allahazwj, the King, the Holy’, three times. ‘O Allahazwj! I seek Refuge with Youazwj from the decline of Yourazwj Bounties, and from the changes in the Good Health (from) Youazwj, and from sudden affliction, and from lowliness of the misery, and from the evil of what precedes in the night. O Allahazwj! I ask Youazwj by the Mighty of Yourazwj Kingdom, and the Intensity of Yourazwj Strength, and by the Greatness of Yourazwj Authority, and by Yourazwj Power over Yourazwj creatures’. Then ask your need’.92

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنِ الْعَلَاءِ بْنِ كَامِلٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « (وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ) عِنْدَ الْمَسَاءِ: لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ».

قَالَ: قُلْتُ: بِيَدِهِ الْخَيْرُ؟

قَالَ: « إِنَّ بِيَدِهِ الْخَيْرَ، وَلكِنْ قُلْ كَمَا أَقُولُ لَكَ عَشْرَ مَرَّاتٍ ؛ وَ”أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ” حِينَ تَطْلُعُ الشَّمْسُ وَحِينَ تَغْرُبُ عَشْرَ مَرَّاتٍ ».

Ali Bin Ibrahim, from his father, from Hammad, from Al Husayn Bin Al Mukhtar, from Al A’ala Bin Kaamil who said,

‘I heard Abu Abdullahasws saying: ‘And mention your Lordazwj within yourself, humbly and fearfully and without being loud from the speech during the evening, ‘There is no god except Allahazwj, Alone, there being no Associate for Himazwj. For Himazwj is the Kingdom and for Himazwj is the Praise. Heazwj Causes to live and Causes to die, and Heazwj Causes to die and Causes to live, and Heazwj is Able upon everything’.

He (the narrator) said, ‘I said, ‘In Hisazwj Hand is the goodness’. Heasws said: ‘In Hisazwj Hand is the goodness, but say just as Iasws am saying it to you, ten times, and, ‘I seek Refuge with Allahazwj, the Hearing, the Knowing’, when the sun emerges and when it sets, ten times’.93

18. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَقُولُ بَعْدَ الصُّبْحِ: الْحَمْدُ لِرَبِّ الصَّبَاحِ، الْحَمْدُ‌ لِفَالِقِ الْإِصْبَاحِ ثَلَاثَ مَرَّاتٍ ؛ اللهُمَّ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْيُسْرُ وَالْعَافِيَةُ ؛ اللهُمَّ هَيِّئْ لِي سَبِيلَهُ وَبَصِّرْنِي مَخْرَجَهُ ؛ اللهُمَّ إِنْ كُنْتَ قَضَيْتَ لِأَحَدٍ مِنْ خَلْقِكَ عَلَيَّ مَقْدُرَةً بِالشَّرِّ، فَخُذْهُ مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ تَحْتِ قَدَمَيْهِ، وَمِنْ فَوْقِ رَأْسِهِ، وَاكْفِنِيهِ بِمَا شِئْتَ، وَمِنْ حَيْثُ شِئْتَ، وَكَيْفَ شِئْتَ ».

Ali, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘(You) should be saying after the morning, ‘The Praise is for Allahazwj, Lordazwj of the morning. The Praise is for Allahazwj, the Splitter of the morning’, three times. ‘O Allahazwj! Open up for me the door of the Command which wherein is the prosperity and the good health. O Allahazwj! Prepare its way for me and show me its exit. O Allahazwj! If Youazwj have Ordained for anyone from Yourazwj creatures capability upon me with the evil, so Seize him from his front, and his back, and from his right, and from his left, and from beneath his feet, and from above his head, and Enshroud him with whatever Youazwj so Desire to, from wherever Youazwj so Desire to, and however Youazwj so Desire to’’.94

19. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَالَ إِذَا أَصْبَحَ: “ اللهُمَّ إِنِّي أَصْبَحْتُ فِي ذِمَّتِكَ‌ وَجِوَارِكَ ؛ اللهُمَّ إِنِّي أَسْتَوْدِعُكَ دِينِي وَنَفْسِي وَدُنْيَايَ وَآخِرَتِي وَأَهْلِي وَمَالِي، وَأَعُوذُ بِكَ يَا عَظِيمُ، مِنْ شَرِّ خَلْقِكَ جَمِيعاً، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا يُبْلِسُ بِهِ إِبْلِيسُ وَجُنُودُهُ” إِذَا قَالَ هذَا الْكَلَامَ، لَمْ يَضُرَّهُ يَوْمَهُ ذلِكَ شَيْ‌ءٌ ؛ وَإِذَا أَمْسى فَقَالَهُ، لَمْ يَضُرَّهُ تِلْكَ اللَّيْلَةَ شَيْ‌ءٌ إِنْ شَاءَ اللهُ تَعَالى ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Al Husayn Bin Al Mukhtar, from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who says whenever it is morning, ‘O Allahazwj! I woke up in the morning in Yourazwj Guarantee and Yourazwj Proximity. O Allahazwj! I entrust to Youazwj, my Religion, and myself, and my world, and my Hereafter, and my family, and my wealth; and I seek Refuge with Youazwj, O Magnificent, from the evil of Yourazwj creatures altogether, and I seek Refuge from the evil of what Ibleesla and hisla army confuse with’.

When he says this speech, nothing of that day of his would harm him; and when it is evening and he says this, nothing from that night would harm him, Allahazwj Willing’.95

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا صَلَّيْتَ الْمَغْرِبَ وَالْغَدَاةَ، فَقُلْ: “بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ” سَبْعَ مَرَّاتٍ ؛ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصِبْهُ جُذَامٌ، وَلَابَرَصٌ، وَلَاجُنُونٌ، وَلَاسَبْعُونَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ ».

قَالَ: « وَ تَقُولُ ـ إِذَا أَصْبَحْتَ وَأَمْسَيْتَ: “ الْحَمْدُ لِرَبِّ الصَّبَاحِ، الْحَمْدُ لِفَالِقِ الْإِصْبَاحِ ـ مَرَّتَيْنِ ـ الْحَمْدُ لِلّهِ الَّذِي أَذْهَبَ

اللَّيْلَ بِقُدْرَتِهِ، وَجَاءَ بِالنَّهَارِ بِرَحْمَتِهِ وَنَحْنُ فِي عَافِيَةٍ”.

وَتَقْرَأُ آيَةَ الْكُرْسِيِّ، وَآخِرَ الْحَشْرِ، وَعَشْرَ آيَاتٍ مِنَ الصَّافَّاتِ، وَ (سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمّا يَصِفُونَ وَسَلامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلّهِ رَبِّ الْعالَمِينَ)، (فَسُبْحانَ اللهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّماواتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْأَرْضَ بَعْدَ مَوْتِها وَكَذلِكَ تُخْرَجُونَ) سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، سَبَقَتْ رَحْمَتُكَ غَضَبَكَ، لَاإِلهَ إِلاَّ أَنْتَ، سُبْحَانَكَ إِنِّي عَمِلْتُ سُوءاً، وَ ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ ؛ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you pray the Maghrib Salat and the morning ones, so say, ‘In the Name of Allahazwj, the Beneficent, the Merciful. There is neither Mighty nor Strength except with Allahazwj, the Exalted, the Magnificent’, seven times, for the one who says it, he would neither be hit by the leprosy, nor vitiligo, nor insanity, nor seventy types from the types of afflictions’.

Heasws said: ‘And you should be saying when it is morning and evening, ‘The Praise is for the Splitter of the morning’, twice, ‘The Praise is for Allahazwj Whom Removed the night by Hisazwj Power and Came with the day by Hisazwj Mercy and we are in good health’. And recite the Verse of the Chair (Ayat Al Kursy -2: 255), and the end (last Verse) of (Surah) Al Hashr (Chapter 59), and ten Verses from (Surah) Al Saffat (Chapter 37), and [37: 180] Glory be to your Lord, the Lord of Honour, from what they are describing [37: 181] And peace be on the Rasools [37: 182] And the Praise is due to Allah, the Lord of the Worlds’.

[30: 17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning [30: 18] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30: 19] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and thus shall you be coming out.

Glorious, Holy is the Lord of the Angels and the Spirit! Yourazwj Mercy precedes Yourazwj Anger. There is no god except Youazwj. Glory be to Youazwj! I have done evil and been unjust to myself, therefore Forgive (my sins) for me and be Merciful to me, and Turn towards me, Youazwj are the Oft-Turning, the Merciful’’.96

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « اللهُمَّ لَكَ الْحَمْدُ، أَحْمَدُكَ وَأَسْتَعِينُكَ وَأَنْتَ رَبِّي وَأَنَا عَبْدُكَ ؛ أَصْبَحْتُ عَلى عَهْدِكَ وَوَعْدِكَ، وَأُومِنُ بِوَعْدِكَ، وَأُوفِي بِعَهْدِكَ مَا اسْتَطَعْتُ، وَلَا حَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ؛

أَصْبَحْتُ عَلى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَمِلَّةِ إِبْرَاهِيمَ وَدِينِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، عَلى ذلِكَ أَحْيَا وَ أَمُوتُ إِنْ شَاءَ اللهُ ؛ اللهُمَّ أَحْيِنِي مَا أَحْيَيْتَنِي بِهِ، وَأَمِتْنِي إِذَا أَمَتَّنِي عَلى ذلِكَ، وَابْعَثْنِي إِذَا بَعَثْتَنِي عَلى ذلِكَ، أَبْتَغِي بِذلِكَ رِضْوَانَكَ وَاتِّبَاعَ سَبِيلِكَ، إِلَيْكَ أَلْجَأْتُ ظَهْرِي، وَإِلَيْكَ فَوَّضْتُ أَمْرِي ؛ آلُ مُحَمَّدٍ أَئِمَّتِي، لَيْسَ لِي أَئِمَّةٌ غَيْرُهُمْ، بِهِمْ أَئْتَمُّ، وَإِيَّاهُمْ أَتَوَلّى، وَبِهِمْ أَقْتَدِي ؛ اللهُمَّ اجْعَلْهُمْ أَوْلِيَائِي فِي الدُّنْيَا وَالْآخِرَةِ، وَاجْعَلْنِي أُوَالِي أَوْلِيَاءَهُمْ، وَأُعَادِي أَعْدَاءَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَلْحِقْنِي بِالصَّالِحِينَ وَآبَائِي مَعَهُمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws: ‘(You should be saying), ‘O Allahazwj! For Youazwj is the Praise. I praise Youazwj and seek Yourazwj Assistance, and Youazwj are my Lordazwj and I am Yourazwj servant. I woke up in the morning upon Yourazwj Covenant and Yourazwj Promise, and I believe in Yourazwj Promise and am loyal with Yourazwj Covenant to what is my capacity. And there is neither Might nor Strength except with Allahazwj, Alone, there being no associate for Himazwj. And I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww.

I woke up in the morning upon the nature of Al-Islam, and the sincere Kalima (phrase), and the Nation of Ibrahimas, and Religion of Muhammadsaww. Upon that I live and would be dying, Allahazwj Willing. O Allahazwj! Cause me to live with what I am living with, and Cause me to die when Youazwj Cause me to die, to be upon that, and Resurrect me when Youazwj Resurrect me, to be upon that, seeking Yourazwj Pleasure with that, and seeking Yourazwj Way to Youazwj and seek my Backing, and to Youazwj I delegate my affairs.

The Progenyasws of Muhammadsaww are my Imamsasws, there being no Imamsasws for me apart from them. By themasws I follow and it is themasws I befriend, and by them I am Guided. O Allahazwj! Make them as my Guardiansasws in the world and the Hereafter, and Make me a friend of theirasws friends, and an enemy of theirasws enemies in the world and the Hereafter, and Join me up with the righteous ones, and my forefathers with them’.97

22. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: عَلِّمْنِي شَيْئاً أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ.

فَقَالَ: « قُلِ: الْحَمْدُ لِلّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ، وَلَايَفْعَلُ مَا يَشَاءُ غَيْرُهُ ؛ الْحَمْدُ لِلّهِ كَمَا يُحِبُّ اللهُ أَنْ يُحْمَدَ ؛ الْحَمْدُ لِلّهِ كَمَا هُوَ أَهْلُهُ ؛ اللهُمَّ أَدْخِلْنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ‌ فِيهِ مُحَمَّداً وَآلَ مُحَمَّدٍ، وَأَخْرِجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّداً وَآلَ مُحَمَّدٍ، وَ صَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Teach me something I can say when it is morning and when it is evening’. So heasws said: ‘Say, ‘The Praise is for Allahazwj Who Does whatever Heazwj so Desires to, and does not Do what others desire. The Praise is for Allahazwj just as Allahazwj Allahazwj Loves to be praised. The Praise is for Allahazwj just as Heazwj is Rightful of it.

O Allahazwj! Enter me into every goodness wherein Youazwj Entered Muhammadsaww and the Progenyasws of Muhammadsaww into, and Keep me away from every evil which Youazwj Kept Muhammadsaww and the Progenyasws of Muhammadsaww away from, and Send Salawāts upon Muhammadsaww and the Progenyasws of Muhammadsaww’.98

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ حَمَّادٍ الْكُوفِيِّ، عَنْ عَمْرِو بْنِ مُصْعَبٍ، عَنْ فُرَاتِ بْنِ الْأَحْنَفِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَهْمَا تَرَكْتَ مِنْ شَيْ‌ءٍ، فَلَا تَتْرُكْ أَنْ تَقُولَ فِي كُلِّ صَبَاحٍ وَمَسَاءٍ: اللهُمَّ إِنِّي أَصْبَحْتُ أَسْتَغْفِرُكَ فِي هذَا الصَّبَاحِ وَفِي هذَا الْيَوْمِ لِأَهْلِ رَحْمَتِكَ، وَأَبْرَأُ إِلَيْكَ مِنْ أَهْلِ لَعْنَتِكَ ؛ اللهُمَّ إِنِّي أَصْبَحْتُ أَبْرَأُ إِلَيْكَ فِي هذَا الْيَوْمِ وَفِي هذَا الصَّبَاحِ مِمَّنْ نَحْنُ بَيْنَ ظَهْرَانَيْهِمْ مِنَ الْمُشْرِكِينَ، وَمِمَّا كَانُوا يَعْبُدُونَ ؛ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ؛ اللهُمَّ اجْعَلْ مَا أَنْزَلْتَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هذَا الصَّبَاحِ وَفِي هذَا الْيَوْمِ بَرَكَةً عَلى أَوْلِيَائِكَ، وَعِقَاباً عَلى أَعْدَائِكَ ؛ اللهُمَّ وَالِ مَنْ وَالَاكَ، وَعَادِ مَنْ عَادَاكَ ؛ اللهُمَّ اخْتِمْ لِي بِالْأَمْنِ وَالْإِيمَانِ كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ ؛ اللهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ، وَارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً ؛ اللهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ ؛ اللهُمَّ إِنَّكَ تَعْلَمُ مُنْقَلَبَهُمْ وَمَثْوَاهُمْ ؛ اللهُمَّ‌ احْفَظْ إِمَامَ الْمُسْلِمِينَ بِحِفْظِ الْإِيمَانِ، وَانْصُرْهُ نَصْراً عَزِيزاً، وَافْتَحْ لَهُ فَتْحاً يَسِيراً، وَاجْعَلْ لَهُ وَ لَنَا مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً ؛ اللهُمَّ الْعَنْ فُلَاناً وَفُلَاناً، وَالْفِرَقَ الْمُخْتَلِفَةَ عَلى رَسُولِكَ وَوُلَاةِ الْأَمْرِ بَعْدَ رَسُولِكَ، وَالْأَئِمَّةِ مِنْ بَعْدِهِ وَشِيعَتِهِمْ، وَأَسْأَلُكَ الزِّيَادَةَ مِنْ فَضْلِكَ، وَالْإِقْرَارَ بِمَا جَاءَ مِنْ عِنْدِكَ، وَالتَّسْلِيمَ لِأَمْرِكَ، وَالْمُحَافَظَةَ عَلى مَا أَمَرْتَ بِهِ ؛ لَاأَبْتَغِي بِهِ بَدَلاً، وَلَاأَشْتَرِي بِهِ ثَمَناً قَلِيلاً ؛ اللهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ ؛ إِنَّكَ تَقْضِي وَلَايُقْضى عَلَيْكَ، وَلَايَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ وَتَعَالَيْتَ، سُبْحَانَكَ رَبَّ الْبَيْتِ، تَقَبَّلْ مِنِّي دُعَائِي ؛ وَ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ مِنْ خَيْرٍ فَضَاعِفْهُ لِي أَضْعَافاً كَثِيرَةً، وَآتِنَا مِنْ لَدُنْكَ أَجْراً عَظِيماً ؛ رَبِّ مَا أَحْسَنَ مَا أَبْلَيْتَنِي! وَأَعْظَمَ‌ مَا أَعْطَيْتَنِي! وَأَطْوَلَ مَا عَافَيْتَنِي! وَأَكْثَرَ مَا سَتَرْتَ عَلَيَّ! فَلَكَ الْحَمْدُ يَا إِلهِي كَثِيراً طَيِّباً مُبَارَكاً عَلَيْهِ مِلْ‌ءَ السَّمَاوَاتِ وَمِلْ‌ءَ الْأَرْضِ وَمِلْ‌ءَ مَا شَاءَ رَبِّي كَمَا يُحِبُّ وَيَرْضى، وَكَمَا يَنْبَغِي لِوَجْهِ رَبِّي ذِي الْجَلَالِ وَالْإِكْرَامِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Rahman Bin Hammad Al Kufy, from Amro Bin Mus’ab, from Furat Bin Al Ahnaf,

(It has been narrated) from Abu Abdullahasws having said: ‘From whatever you leave out from anything, so do not leave out saying during every morning and evening, ‘O Allahazwj! I come to be seeking Yourazwj Forgiveness in this morning and in this day of those deserving of Yourazwj Mercy, and disavow to Youazwj from the ones deserving of Yourazwj Curse. O Allahazwj! I come to be disavowing from the ones we are among apparently, from the Polytheists and from whatever they are worshipping, to Yourazwj (presence) during this day and during this morning. They were an evil people, wicked.

O Allahazwj! Make whatever Youazwj Send down from the sky to the earth during this morning and during this day, to be a Blessing upon Yourazwj friends, and a Punishment upon Yourazwj enemies. O Allahazwj! I befriend the one befriends Youazwj and am an enemy to the one who is inimical to Youazwj. O Allahazwj! Cause it to end for me with the safety and the Eman every time the sun emerges or sets. O Allahazwj! Forgive (my sins) for me, and for my parents, [17: 24] Have Mercy upon them, as they brought me up (when I was) little.

O Allahazwj! Forgive (the sins of) the Momineen, and the Mominaat (female Believers), and the Muslim men and the Muslim women, the living ones from them and the deceased. O Allahazwj! Youazwj Know their activities and their dwellings. O Allahazwj! Protect the Imamasws of the Muslims with the protection of the Eman, and Help himasws with a Strong Help, and Grant an easy victory for himasws, and Make for himasws and for us, from Youazwj, a persistence helper’.

O Allahazwj! Curse so and so, and so and so, and the group which differed upon Yourazwj Rasoolsaww, and the Mastersasws of the Command after Yourazwj Rasoolsaww and the Imamsasws from after himsaww, and theirasws Shias. And I ask Youazwj of the increase from Yourazwj Grace, and the acknowledgement with whatever has come from Yourazwj Presence, and the submission to Yourazwj Command and the preservation upon whatever Youazwj have Commanded with. I neither seek an exchange with it nor sell it for a little price.

O Allahazwj! Guide me among the ones Youazwj Guided, and Save me from the evil of what Youazwj have Ordained. Youazwj Ordained and there is no Ordainment upon Youazwj, nor would the one who befriends Youazwj be humiliated. Youazwj are Blessed and Exalted. Glory be to Youazwj, Lordazwj of the House (Kabah). Accept my supplication from me and what I can be closer to Youazwj with from goodness, and Multiply it for me with a huge multiple, and Give us from Youazwj, Mercy and a great Recompense.

Lordazwj! How excellent is what Youazwj Tried me with, and how great was what Youazwj Gave me and Prolonged my good health, and how frequently Youazwj Veiled upon me. So, for Youazwj is the Praise, O my God, abundant, good, Blessed upon the communities of the skies and the communities of the earth, and whatever my Lordazwj so Desires, just as Heazwj Loves, and is Pleased with, and just as it is befitting for the Face of my Lordazwj, the One with Majesty and the Benevolence’’.99

24. عَنْهُ، عَن إِسمَاعِيلَ بْنِ مِهْرَانَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ الله عليه‌السلام يَقُولُ: « مَنْ قَالَ: “مَا شَاءَ اللهُ كَانَ، لَاحَوْلَ وَلَا قُوَّةَ الاّ بِاللهِ الْعَلِيِّ الْعَظِيمِ” مِائَةَ مَرَّةٍ حِينَ يُصَلِّي الْفَجْرَ، لَمْ يَرَ يَوْمَهُ ذلِكَ شَيْئاً يَكْرَهُهُ ».

From him, from Ismail Bin Mihran, from Hammad Bin Usman who said,

‘I heard Abu Abdullahasws saying: ‘The one who says, ‘Whatever Allahazwj so Desires happens, there is neither Mighty nor Strength except with Allahazwj, the Exalted, the Magnificent’, one hundred times when he prays the Fajr Salat, would not see during that day of his, anything he would dislike’.100

25. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَفِي دُبُرِ صَلَاةِ الْمَغْرِبِ‌ سَبْعَ مَرَّاتٍ: “بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ” دَفَعَ اللهُ ـ عَزَّ وَجَلَّ ـ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ، أَهْوَنُهَا الرِّيحُ وَالْبَرَصُ وَالْجُنُونُ ؛ وَإِنْ كَانَ شَقِيّاً مُحِيَ مِنَ الشَّقَاءِ، وَكُتِبَ فِي السُّعَدَاءِ ».

From him, from Ismail Bin Mihran, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says at the end of the Fajr Salat and at the end of the Maghrib Salat, seven times, ‘In the Name of Allahazwj the Beneficent, the Merciful. There is neither Might nor Strength except with Allahazwj, the Exalted, the Magnificent’, Allahazwj Mighty and Majestic would repel from him seventy types from the types of afflictions, the easiest of it being the wind (hurricane), and the vitiligo, and the insanity. And he if was a wretch, the wretchedness would be Deleted from him, and he would be Written in to be among the fortunate ones’.101

26. وَفِي رِوَايَةِ سَعْدَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، مِثْلَهُ إِلاَّ أَنَّهُ قَالَ: « أَهْوَنُهُ الْجُنُونُ وَالْجُذَامُ وَالْبَرَصُ ؛ وَإِنْ كَانَ شَقِيّاً رَجَوْتُ أَنْ يُحَوِّلَهُ اللهُ ـ عَزَّ وَجَلَّ ـ إِلَى السَّعَادَةِ ».

And in a report of Sa’dan from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, similar to it, except that heasws said: ‘The easiest of it being the insanity, and the leprosy, and the vitiligo. And if he was a wretch, it would be imminent that Allahazwj Mighty and Majestic would Transform him to be the fortunate one’.102

27. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، مِثْلَهُ إِلاَّ أَنَّهُ قَالَ: « يَقُولُهَا ثَلَاثَ مَرَّاتٍ حِينَ يُصْبِحُ، وَثَلَاثَ مَرَّاتٍ حِينَ يُمْسِي، لَمْ يَخَفْ شَيْطَاناً وَلَاسُلْطَاناً وَلَابَرَصاً وَلَاجُذَاماً » وَلَمْ يَقُلْ: سَبْعَ مَرَّاتٍ.

قَالَ أَبُو الْحَسَنِ عليه‌السلام: « وَأَنَا أَقُولُهَا مِائَةَ مَرَّةٍ ».

From him, from Ibn Fazzal, from Al Hassan Bin Al Jaham,

(It has been narrated) from Abu Al-Hassanasws, similar to it, except that heasws said: ‘Saying it three times when it is morning, and three times when it is evening, he would neither fear a Satanla, nor a ruling authority, nor vitiligo, nor leprosy’, and heasws did not say it’seven times’. Abu Al-Hassanasws said: ‘And Iasws say it one hundred times’.103

28. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا صَلَّيْتَ الْغَدَاةَ وَالْمَغْرِبَ، فَقُلْ: “ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ” سَبْعَ مَرَّاتٍ ؛ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصِبْهُ جُنُونٌ وَلَاجُذَامٌ وَلَابَرَصٌ، وَلَاسَبْعُونَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ ».

From him, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you pray the morning Salat and the Maghrib, so say, ‘In the Name of Allahazwj the Beneficent, the Merciful. There is neither Might nor Strength except with Allahazwj with Allahazwj the Exalted, the Magnificent’, seven times, for the one who says it would not be hit by insanity, nor leprosy, nor vitiligo, nor seventy types from the types of afflictions’.104

29. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ سَعْدِ بْنِ زَيْدٍ، قَالَ: قَالَ أَبُو الْحَسَنِ عليه‌السلام: « إِذَا صَلَّيْتَ الْمَغْرِبَ، فَلَا تَبْسُطْ رِجْلَكَ وَلَاتُكَلِّمْ أَحَداً حَتّى تَقُولَ مِائَةَ مَرَّةٍ: “ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، لَا حَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ”، وَمِائَةَ مَرَّةٍ فِي الْغَدَاةِ ؛ فَمَنْ قَالَهَا دَفَعَ اللهُ عَنْهُ مِائَةَ نَوْعٍ مِنْ أَنْوَاعِ الْبَلَاءِ، أَدْنى نَوْعٍ مِنْهَا الْبَرَصُ وَالْجُذَامُ، وَالشَّيْطَانُ وَالسُّلْطَانُ ».

From him, from Muhammad Bin Abdul Hameed, from Sa’ad Bin Zayd who said,

‘Abu Al-Hassanasws said: ‘Whenever you pray Al-Maghrib Salāt, so do not extend your legs and do not speak to anyone until you say ten times, ‘In the Name of Allahazwj the Beneficent, the Merciful. There is neither Might nor Strength except with Allahazwj, the Exalted, the Magnificent’, and one hundred times during the morning (Salat). So the one who says it, Allahazwj would Repel from him, one hundred types from the types of afflictions, the least from it being the vitiligo, and the leprosy, and the Satanla, and the ruling authority’.105

30. عَنْهُ، عَنْ عَبْدِ الرَّحْمنِ بْنِ حَمَّادٍ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ‌ وَإِدْبَارٍ، فَقُلْ: بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ (الْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ وَلَداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ) الْحَمْدُ لِلّهِ الَّذِي يَصِفُ وَلَايُوصَفُ، وَيَعْلَمُ وَلَايُعْلَمُ (يَعْلَمُ خائِنَةَ الْأَعْيُنِ وَما تُخْفِي الصُّدُورُ) أَعُوذُ بِوَجْهِ اللهِ الْكَرِيمِ، وَبِاسْمِ اللهِ الْعَظِيمِ مِنْ شَرِّ مَا ذَرَأَ وَمَا بَرَأَ، وَمِنْ شَرِّ مَا تَحْتَ الثَّرى، وَمِنْ شَرِّ مَا ظَهَرَ وَمَا بَطَنَ، وَمِنْ شَرِّ مَا كَانَ فِي اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ أَبِي مُرَّةَ وَمَا وَلَدَ، وَمِنْ شَرِّ الرَّسِيسِ، وَمِنْ شَرِّ مَا وَصَفْتُ وَمَا لَمْ أَصِفْ، فَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ ».

ذَكَرَ أَنَّهَا أَمَانٌ مِنَ السَّبُعِ وَمِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ ذُرِّيَّتِهِ.

قَالَ: « وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ إِذَا أَصْبَحَ: سُبْحَانَ اللهِ الْمَلِكِ الْقُدُّوسِ‌ ـ ثَلَاثاً ـ ؛ اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَمِنْ تَحْوِيلِ عَافِيَتِكَ، وَمِنْ فَجْأَةِ نَقِمَتِكَ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شَرِّ مَا سَبَقَ فِي الْكِتَابِ ؛ اللهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَشِدَّةِ قُوَّتِكَ، وَبِعَظِيمِ سُلْطَانِكَ، وَبِقُدْرَتِكَ عَلى خَلْقِكَ ».

From him, from Abdul Rahman Bin Hammad, from Abdullah Bin Ibrahim Al Ja’fary who said,

‘I heard Abu Al-Hassanasws saying: ‘Whenever evening comes, so look at the sun in the west and its setting, so say, ‘In the Name of Allahazwj the Beneficent, the merciful. The Praise is for Allahazwj Who did not Take a son and there does not happen to be an associate for Himazwj in the Kingdom. The Praise is for Allahazwj Who Describes and cannot be described, and Heazwj Knows and cannot be known. Heazwj Knows the treachery of the eyes and what the chests conceal.

I seek Refuge with the Benevolent Face of Allahazwj, and by the Magnificent Name of Allahazwj, from the evil of what is spread and settled, and the evil of what is beneath the surface, and from the evil of what is apparent and what is hidden, and from the evil of what was in the night and the day, and from the evil of Abu Murra (Satanla) and what hela begot, and from the evil of the allurements, and from the evil of what can be described and what cannot be described. So the Praise is for Allahazwj, Lordazwj of the worlds’. Heasws mentioned that it is a safety from the predatory animals and from the Pelted Satanla, and from hisla offspringla’.

Heasws said: ‘And it was so that Amir Al-Momineenasws was saying: ‘Whenever it is morning, (say), ‘Glory be to Allahazwj, the King, the Holy’, three times. ‘O Allahazwj! I seek Refuge with Youazwj from the decline of Yourazwj Bounties, and from the changing of my good health, and from the sudden afflictions, and from the lowliness of the wretchedness, and from the evil of what preceded in the Book. O Allahazwj! I ask Youazwj by the Mightt of Yourazwj Kingdom and the Intensity of Yourazwj Strength, and by the Magnificence of Yourazwj Authority, and by Youazwj power over Yourazwj creatures’.106

31. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الدُّعَاءَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا سُنَّةٌ وَاجِبَةٌ مَعَ طُلُوعِ الْفَجْرِ وَالْمَغْرِبِ، تَقُولُ: “لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لَايَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلى‌ كُلِّ شَيْ‌ءٍ قَدِيرٌ” عَشْرَ مَرَّاتٍ، وَتَقُولُ: “أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ، إِنَّ اللهَ هُوَ السَّمِيعُ الْعَلِيمُ” عَشْرَ مَرَّاتٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ؛ فَإِنْ نَسِيتَ، قَضَيْتَ، كَمَا تَقْضِي الصَّلَاةَ إِذَا نَسِيتَهَا ».

From him, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws having said: The supplication before the emergence of the sun and before its setting is a Sunnah, an Obligation with the emergence of the dawn and the Maghrib. You should be saying, ‘There is no god except Allahazwj, Alone, there being no associates for Himazwj. The Kingdom is for Himazwj, and for Himazwj is the Praise. Heazwj Causes to live and Heazwj Causes to die, and Heazwj Causes to die and Heazwj Causes to live, and Heazwj is Living and will not be dying. In Hisazwj Hand is the goodness, and Heazwj is Able over everything’, ten times.

And you should be saying, ‘I seek Refuge with Allahazwj, the Hearing, the Knowing, from the suggestion of the Satanla; and I seek Refuge with Youazwj, Lordazwj, that they would be approaching me. Allahazwj, Heazwj is the Hearing, the Knowing’, ten times before the emergence of the sun and before the setting. So if you were to forget, so make up for it just as you make up for the Salat when you forget it’.107

32. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قُلْ: “أَسْتَعِيذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَأَعُوذُ بِاللهِ أَنْ يَحْضُرُونِ، إِنَّ اللهَ هُوَ السَّمِيعُ الْعَلِيمُ” ؛ وَقُلْ: لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ».

قَالَ: فَقَالَ لَهُ رَجُلٌ: مَفْرُوضٌ هُوَ؟ قَالَ: « نَعَمْ، مَفْرُوضٌ مَحْدُودٌ، تَقُولُهُ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ عَشْرَ مَرَّاتٍ، فَإِنْ فَاتَكَ شَيْ‌ءٌ، فَاقْضِهِ مِنَ اللَّيْلِ وَالنَّهَارِ ».

From him, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘Say, ‘I seek Refuge with Allahazwj from the Pelted Satanla, and I seek Refuge with Allahazwj, that hela would approach me, and that Allahazwj, Heazwj is the Hearing, the Knowing’.

And say, ‘There is no god except Allahazwj, Alone, there being no associate for Himazwj. Heazwj Causes to live and Heazwj Causes to die, and Heazwj is Able upon every thing’.

He (the narrator) said, ‘So a man said to himasws, ‘Is it an Obligation?’ Heasws said: ‘Yes, an Obligation, Limited. You should be saying before the emergence of the sun and before the setting, ten times. So if something is missed by you, so make up for it, from the night and the day’.108

33. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ رَجُلٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنِ الْعَلَاءِ بْنِ كَامِلٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ مِنْ الدُّعَاءِ مَا يَنْبَغِي لِصَاحِبِهِ إِذَا نَسِيَهُ أَنْ يَقْضِيَهُ، يَقُولُ بَعْدَ الْغَدَاةِ: “لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لَايَمُوتُ، بِيَدِهِ الْخَيْرُ كُلُّهُ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ” عَشْرَ مَرَّاتٍ، وَيَقُولُ: “أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ” عَشْرَ مَرَّاتٍ ؛ فَإِذَا نَسِيَ مِنْ ذلِكَ شَيْئاً، كَانَ عَلَيْهِ قَضَاؤُهُ ».

From him, from Ismail Bin Mihran, from a man, from Is’haq Bin Ammar, from Al A’ala Bin Kamil who said,

‘Abu Abdullahasws said: ‘From the supplication what is befitting for its performer when he forgets it, that he should make up for it, is that he should be saying after the morning (Salat), ‘There is no god except Allahazwj, Alone, there being no associates for him. For Himazwj is the Kingdom and for Him is the Praise. Heazwj Causes to like and Heazwj Causes to die, and Heazwj is Living and will not be dying. In His Hand is the goodness, all of it, and Heazwj is Able upon everything’, ten times. And he should be saying, ‘I seek Refuge with Allahazwj, the Hearing, the Knowing’, ten times. So if he forgets anything from that, it would be upon him to make up for it’.109

34. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ التَّسْبِيحِ، فَقَالَ: « مَا عَلِمْتُ شَيْئاً مُوَظَّفاً غَيْرَ تَسْبِيحِ فَاطِمَةَ عليها‌السلام، وَعَشْرَ مَرَّاتٍ بَعْدَ الْفَجْرِ تَقُولُ: “لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ” وَ يُسَبِّحُ مَا شَاءَ‌ تَطَوُّعاً ».

From him, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the Glorification (Tasbeeh). So heasws said: ‘Iasws do not know of anything other than the Tasbeeh of Fatimaasws; and ten times after Al-Fajr (Salat) you should be saying,

‘There is no god except Allahazwj, Alone, there being no associates for Himazwj. For Himazwj is the Kingdom, and for Himazwj is the Praise; and Heazwj Curses to live and Heazwj Causes to die, and Heazwj is Able upon everything’.

And then you can Glorify whatever you so desire to, voluntarily’.110

35. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَنْ قَالَ حِينَ يَطْلُعُ الْفَجْرُ: “لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لَايَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ” عَشْرَ مَرَّاتٍ، وَصَلّى عَلى مُحَمَّدٍ وَآلِهِ عَشْرَ مَرَّاتٍ، وَسَبَّحَ خَمْساً وَثَلَاثِينَ مَرَّةً، وَهَلَّلَ خَمْساً وَثَلَاثِينَ مَرَّةً، وَحَمِدَ اللهَ خَمْساً وَثَلَاثِينَ مَرَّةً، لَمْ يُكْتَبْ فِي ذلِكَ الصَّبَاحِ مِنَ الْغَافِلِينَ ؛ وَإِذَا قَالَهَا فِي الْمَسَاءِ، لَمْ يُكْتَبْ فِي تِلْكَ اللَّيْلَةِ مِنَ الْغَافِلِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abu Ubeyda Al Haza’a who said,

‘Abu Ja’farasws said: ‘The one who says when the dawn emerges, ‘There is no god except Allahazwj, Alone, there being no associate for Himazwj. For Himazwj is the Kingdom and for Himazwj is the Praise. Heazwj Causes to live and Heazwj Causes to die, and Heazwj Causes to die and Heazwj Causes to live, and Heazwj is Living and will not be dying. In Hisazwj Hand is the goodness, and Heazwj is Able upon everything’, ten times’

And send Salawāts upon Muhammadsaww and the Progenyasws of Muhammadsaww ten times, and Glorify (Subhan-Allahazwj) thirty five times, and Extol the Oneness (La Ilaha Illa Allahazwj) thirty five times, and Praise Allahazwj (Al Hamd Lil Allahazwj) thirty five times, would not be Written during that morning as being from the neglectful ones. And when he says it during the evening, he would not be Written during that night as being from the neglectful ones’.111

36. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: كَتَبْتُ إِلى أَبِي جَعْفَرٍ الثَّانِي عليه‌السلام أَسْأَلُهُ أَنْ يُعَلِّمَنِي دُعَاءً، فَكَتَبَ إِلَيَّ: « تَقُولُ إِذَا أَصْبَحْتَ وَأَمْسَيْتَ: “اللهُ اللهُ اللهُ رَبِّيَ الرَّحْمنُ الرَّحِيمُ، لَاأُشْرِكُ بِهِ شَيْئاً” وَإِنْ زِدْتَ‌ عَلى ذلِكَ فَهُوَ خَيْرٌ، ثُمَّ تَدْعُو بِمَا بَدَا لَكَ فِي حَاجَتِكَ، فَهُوَ لِكُلِّ شَيْ‌ءٍ بِإِذْنِ اللهِ تَعَالى ؛ يَفْعَلُ اللهُ مَا يَشَاءُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husay Bin Saeed, from Muhammad Bin Al Fuzayl who said,

‘I wrote to Abu Ja’farasws the 2nd asking himasws to teach me a supplication. So heasws wrote to me: ‘You should be saying when it is morning and evening,

‘Allahazwj! Allahazwj! Allahazwj! My Lordazwj, the Beneficent, the Merciful. I do not associate anything with Himazwj’.

And if you were to increase upon that, so it is better. Then you should supplicate with whatever comes to you regarding your need. So it is for everything, by the Permission of Allahazwj the Exaalted. Allahazwj Does whatever Heazwj so Desires to’’.112

37. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ دَاوُدَ الرَّقِّيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَدَعْ أَنْ تَدْعُوَ بِهذَا الدُّعَاءِ ثَلَاثَ مَرَّاتٍ إِذَا أَصْبَحْتَ، وَثَلَاثَ مَرَّاتٍ إِذَا أَمْسَيْتَ: “اللهُمَّ اجْعَلْنِي فِي دِرْعِكَ الْحَصِينَةِ الَّتِي تَجْعَلُ فِيهَا مَنْ تُرِيدُ” فَإِنَّ أَبِي عليه‌السلام كَانَ يَقُولُ: هذَا مِنَ الدُّعَاءِ الْمَخْزُونِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not leave supplicating with this supplication, three times, when it is morning, and three times when it is evening –’O Allahazwj! Make me to be in Yourazwj Fortified Shield which Youazwj Cause to be in it the one Youazwj Want to’, for myasws fatherasws was saying: ‘This is from the treasured supplications’.113

38. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي سَعِيدٍ الْمُكَارِي، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا عَنى بِقَوْلِهِ: (وَإِبْراهِيمَ الَّذِي وَفّى) ؟

قَالَ: « كَلِمَاتٍ بَالَغَ فِيهِنَّ ».

قُلْتُ: وَمَا هُنَّ؟

قَالَ: « كَانَ إِذَا أَصْبَحَ قَالَ: “أَصْبَحْتُ وَرَبِّي مَحْمُودٌ، أَصْبَحْتُ لَاأُشْرِكُ بِاللهِ شَيْئاً، وَلَاأَدْعُو مَعَهُ إِلَهاً، وَلَاأَتَّخِذُ مِنْ دُونِهِ وَلِيّاً” ثَلَاثاً ؛ وَإِذَا أَمْسى قَالَهَا ثَلَاثاً » قَالَ: « فَأَنْزَلَ اللهُ ـ عَزَّ وَجَلَّ ـ فِي كِتَابِهِ: (وَإِبْراهِيمَ الَّذِي وَفّى) ».

قُلْتُ: فَمَا عَنى بِقَوْلِهِ فِي نُوحٍ: (إِنَّهُ كانَ عَبْداً شَكُوراً) ؟

قَالَ: « كَلِمَاتٍ بَالَغَ فِيهِنَّ ».

قُلْتُ: وَمَا هُنَّ؟

قَالَ: « كَانَ إِذَا أَصْبَحَ، قَالَ: “أَصْبَحْتُ أُشْهِدُكَ مَا أَصْبَحَتْ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا، فَإِنَّهَا مِنْكَ وَحْدَكَ لَاشَرِيكَ لَكَ، فَلَكَ الْحَمْدُ عَلى ذلِكَ، وَلَكَ الشُّكْرُ كَثِيراً”، كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثاً، وَإِذَا أَمْسَى ثَلَاثاً ».

قُلْتُ: فَمَا عَنى بِقَوْلِهِ فِي يَحْيى: (وَحَناناً مِنْ لَدُنّا وَزَكاةً) ؟

قَالَ: « تَحَنُّنَ اللهِ ».

قَالَ: قُلْتُ: فَمَا بَلَغَ مِنْ تَحَنُّنِ اللهِ عَلَيْهِ؟

قَالَ: « كَانَ إِذَا قَالَ: يَا رَبِّ، قَالَ اللهُ عَزَّ وَجَلَّ: لَبَّيْكَ يَا يَحْيى ».

Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘What is the Meaning of Hisazwj Words [53: 37] And (of) Ibrahim who fulfilled it?’ Heasws said: ‘Certain words heasws used to express these with’. I said, ‘And what were these?’ Heasws said: ‘It was so that when it was morning, heas said: ‘I wake up in the morning and my Lordazwj is the most Praise One. I wake up in the morning and I do not associate anything with Allahazwj, and I do not supplicate to a (another) god along with Himazwj, and I do not take a Guardian besides Himazwj’, three (times). And when it is evening, say it three (times)’. Heasws said: ‘Thus Allahazwj Mighty and Majestic Revealed in Hisazwj Book [53: 37] And (of) Ibrahim who fulfilled it’.

I said, ‘And what is the Meaning of Hisazwj Words regarding Nuhas [17: 3] surely he was a grateful servant?’ Heasws said: ‘Certain words heas expressed with’. I said, ‘And what were these?’ Heasws said: ‘It was so that when it was morning, heas said: ‘In the morning Ias testify to Youazwj what has come to meas from the Bounties or the good health regarding religion of the world, is from Youazwj, Alone, there being no associates for Youazwj. So for Youazwj is the Praise upon that, and for Youazwj is the abundant thanks’. Heas used to say it when it was morning, three (times), and when it was evening three (times)’.

I said, ‘So what is the Meaning of Hisazwj Words regarding Yahyaas [19: 13] And tenderness from Us and purity, and he was pious?’ Heasws said: ‘Allahazwj Made himas tender (hearted)’. I said, ‘So what Tenderness of Allahazwj Reached upon himas?’ Heasws said: ‘Whenever heas said’O Lordazwj!’ Allahazwj Said: “Here Iazwj am, O Yahyaas”‘.114

Notes

1 Al-Kafi V 2 – The Book Of Supplication CH 23 H 1

2 Al-Kafi V 2 – The Book Of Supplication CH 23 H 2

3 Al-Kafi V 2 – The Book Of Supplication CH 23 H 3

4 Al-Kafi V 2 – The Book Of Supplication CH 24 H 1

5 Al-Kafi V 2 – The Book Of Supplication CH 24 H 2

6 Al-Kafi V 2 – The Book Of Supplication CH 25 H 1

7 Al-Kafi V 2 – The Book Of Supplication CH 25 H 2

8 Al-Kafi V 2 – The Book Of Supplication CH 25 H 3

9 Al-Kafi V 2 – The Book Of Supplication CH 25 H 4

10 Al-Kafi V 2 – The Book Of Supplication CH 26 H 1

11 Al-Kafi V 2 – The Book Of Supplication CH 26 H 2

12 Al-Kafi V 2 – The Book Of Supplication CH 27 H 1

13 Al-Kafi V 2 – The Book Of Supplication CH 27 H 2

14 Al-Kafi V 2 – The Book Of Supplication CH 27 H 3

15 Al-Kafi V 2 – The Book Of Supplication CH 27 H 4

16 Al-Kafi V 2 – The Book Of Supplication CH 27 H 5

17 Al-Kafi V 2 – The Book Of Supplication CH 27 H 6

18 Al-Kafi V 2 – The Book Of Supplication CH 27 H 7

19 Al-Kafi V 2 – The Book Of Supplication CH 28 H 1

20 Al-Kafi V 2 – The Book Of Supplication CH 28 H 2

21 Al-Kafi V 2 – The Book Of Supplication CH 28 H 3

22 Al-Kafi V 2 – The Book Of Supplication CH 28 H 4

23 Al-Kafi V 2 – The Book Of Supplication CH 28 H 5

24 Al-Kafi V 2 – The Book Of Supplication CH 28 H 6

25 Al-Kafi V 2 – The Book Of Supplication CH 29 H 1

26 Al-Kafi V 2 – The Book Of Supplication CH 29 H 2

27 Al-Kafi V 2 – The Book Of Supplication CH 29 H 3

28 Al-Kafi V 2 – The Book Of Supplication CH 29 H 4

29 Al-Kafi V 2 – The Book Of Supplication CH 29 H 5

30 Al-Kafi V 2 – The Book Of Supplication CH 30 H 1

31 Al-Kafi V 2 – The Book Of Supplication CH 30 H 2

32 Al-Kafi V 2 – The Book Of Supplication CH 30 H 3

33 Al-Kafi V 2 – The Book Of Supplication CH 30 H 4

34 Al-Kafi V 2 – The Book Of Supplication CH 30 H 5

35 Al-Kafi V 2 – The Book Of Supplication CH 30 H 6

36 Al-Kafi V 2 – The Book Of Supplication CH 30 H 7

37 Al-Kafi V 2 – The Book Of Supplication CH 31 H 1

38 Al-Kafi V 2 – The Book Of Supplication CH 31 H 2

39 Al-Kafi V 2 – The Book Of Supplication CH 31 H 3

40 Al-Kafi V 2 – The Book Of Supplication CH 31 H 4

41 Al-Kafi V 2 – The Book Of Supplication CH 31 H 5

42 Al-Kafi V 2 – The Book Of Supplication CH 31 H 6

43 Al-Kafi V 2 – The Book Of Supplication CH 31 H 7

44 Al-Kafi V 2 – The Book Of Supplication CH 31 H 8

45 Al-Kafi V 2 – The Book Of Supplication CH 32 H 1

46 Al-Kafi V 2 – The Book Of Supplication CH 32 H 2

47 Al-Kafi V 2 – The Book Of Supplication CH 32 H 3

48 Al-Kafi V 2 – The Book Of Supplication CH 33 H 1

49 Al-Kafi V 2 – The Book Of Supplication CH 33 H 2

50 Al-Kafi V 2 – The Book Of Supplication CH 33 H 3

51 Al-Kafi V 2 – The Book Of Supplication CH 33 H 4

52 Al-Kafi V 2 – The Book Of Supplication CH 33 H 5

53 Al-Kafi V 2 – The Book Of Supplication CH 34 H 1

54 Al-Kafi V 2 – The Book Of Supplication CH 34 H 2

55 Al-Kafi V 2 – The Book Of Supplication CH 34 H 3

56 Al-Kafi V 2 – The Book Of Supplication CH 34 H 4

57 Al-Kafi V 2 – The Book Of Supplication CH 34 H 5

58 Al-Kafi V 2 – The Book Of Supplication CH 35 H 1

59 Al-Kafi V 2 – The Book Of Supplication CH 35 H 2

60 Al-Kafi V 2 – The Book Of Supplication CH 36 H 1

61 Al-Kafi V 2 – The Book Of Supplication CH 36 H 2

62 Al-Kafi V 2 – The Book Of Supplication CH 37 H 1

63 Al-Kafi V 2 – The Book Of Supplication CH 38 H 1

64 Al-Kafi V 2 – The Book Of Supplication CH 39 H 1

65 Al-Kafi V 2 – The Book Of Supplication CH 39 H 2

66 Al-Kafi V 2 – The Book Of Supplication CH 40 H 1

67 Al-Kafi V 2 – The Book Of Supplication CH 41 H 1

68 Al-Kafi V 2 – The Book Of Supplication CH 42 H 1

69 Al-Kafi V 2 – The Book Of Supplication CH 43 H 1

70 Al-Kafi V 2 – The Book Of Supplication CH 44 H 1

71 Al-Kafi V 2 – The Book Of Supplication CH 44 H 2

72 Al-Kafi V 2 – The Book Of Supplication CH 44 H 3

73 Al-Kafi V 2 – The Book Of Supplication CH 45 H 1

74 Al-Kafi V 2 – The Book Of Supplication CH 46 H 1

75 Al-Kafi V 2 – The Book Of Supplication CH 46 H 2

76 Al-Kafi V 2 – The Book Of Supplication CH 47 H 1

77 Al-Kafi V 2 – The Book Of Supplication CH 48 H 1

78 Al-Kafi V 2 – The Book Of Supplication CH 48 H 2

79 Al-Kafi V 2 – The Book Of Supplication CH 48 H 3

80 Al-Kafi V 2 – The Book Of Supplication CH 48 H 4

81 Al-Kafi V 2 – The Book Of Supplication CH 48 H 5

82 Al-Kafi V 2 – The Book Of Supplication CH 48 H 6

83 Al-Kafi V 2 – The Book Of Supplication CH 48 H 7

84 Al-Kafi V 2 – The Book Of Supplication CH 48 H 8

85 Al-Kafi V 2 – The Book Of Supplication CH 48 H 9

86 Al-Kafi V 2 – The Book Of Supplication CH 48 H 10

87 Al-Kafi V 2 – The Book Of Supplication CH 48 H 11

88 Al-Kafi V 2 – The Book Of Supplication CH 48 H 12

89 Al-Kafi V 2 – The Book Of Supplication CH 48 H 13

90 Al-Kafi V 2 – The Book Of Supplication CH 48 H 14

91 Al-Kafi V 2 – The Book Of Supplication CH 48 H 15

92 Al-Kafi V 2 – The Book Of Supplication CH 48 H 16

93 Al-Kafi V 2 – The Book Of Supplication CH 48 H 17

94 Al-Kafi V 2 – The Book Of Supplication CH 48 H 18

95 Al-Kafi V 2 – The Book Of Supplication CH 48 H 19

96 Al-Kafi V 2 – The Book Of Supplication CH 48 H 20

97 Al-Kafi V 2 – The Book Of Supplication CH 48 H 21

98 Al-Kafi V 2 – The Book Of Supplication CH 48 H 22

99 Al-Kafi V 2 – The Book Of Supplication CH 48 H 23

100 Al-Kafi V 2 – The Book Of Supplication CH 48 H 24

101 Al-Kafi V 2 – The Book Of Supplication CH 48 H 25

102 Al-Kafi V 2 – The Book Of Supplication CH 48 H 26

103 Al-Kafi V 2 – The Book Of Supplication CH 48 H 27

104 Al-Kafi V 2 – The Book Of Supplication CH 48 H 28

105 Al-Kafi V 2 – The Book Of Supplication CH 48 H 29

106 Al-Kafi V 2 – The Book Of Supplication CH 48 H 30

107 Al-Kafi V 2 – The Book Of Supplication CH 48 H 31

108 Al-Kafi V 2 – The Book Of Supplication CH 48 H 32

109 Al-Kafi V 2 – The Book Of Supplication CH 48 H 33

110 Al-Kafi V 2 – The Book Of Supplication CH 48 H 34

111 Al-Kafi V 2 – The Book Of Supplication CH 48 H 35

112 Al-Kafi V 2 – The Book Of Supplication CH 48 H 36

113 Al-Kafi V 2 – The Book Of Supplication CH 48 H 37

114 Al-Kafi V 2 – The Book Of Supplication CH 48 H 38

كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (3)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

49- بَابُ الدُّعَاءِ عِنْدَ النَّوْمِ وَالِانْتِبَاهِ‌

Chapter 49 – The supplication at sleep time and when waking up

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ جَمِيعاً، عَنْ بَكْرِ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ ـ ثَلَاثَ مَرَّاتٍ ـ: “الْحَمْدُ لِلّهِ الَّذِي عَلَا فَقَهَرَ، وَالْحَمْدُ لِلّهِ الَّذِي بَطَنَ فَخَبَرَ، وَالْحَمْدُ لِلّهِ الَّذِي مَلَكَ فَقَدَرَ، وَالْحَمْدُ لِلّهِ الَّذِي يُحْيِي الْمَوْتى وَيُمِيتُ الْأَحْيَاءَ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ”، خَرَجَ مِنَ الذُّنُوبِ كَهَيْئَةِ يَوْمِ وَلَدَتْهُ أُمُّهُ ».

Ali Bin Ibrahim, from his father and Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, altogether from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says when he takes to his bed, three times,

‘The Praise is for Allahazwj Who is Exalted, so Subjugates; and the Praise is for Allahazwj Who is Hidden, so is Informed; and the Praise is for Allahazwj Who is a King, so is Powerful; and the Praise is for Allahazwj who Revives the dead and Causes the living to die and Heazwj is Able upon everything’, would come out from the sins to be as he was the day his mother gave him birth’.1

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ: رَفَعَهُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَوى أَحَدُكُمْ إِلى فِرَاشِهِ، فَلْيَقُلِ: اللهُمَّ إِنِ احْتَبَسْتَ نَفْسِي عِنْدَكَ، فَاحْتَبِسْهَا فِي مَحَلِّ رِضْوَانِكَ وَمَغْفِرَتِكَ، وَإِنْ رَدَدْتَهَا إِلى بَدَنِي، فَارْدُدْهَا مُؤْمِنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتّى تَتَوَفَّاهَا عَلى ذلِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad,

(It has been narrated) raising it to Abu Abdullahasws having said: ‘Whenever one of you retires to his bed, so let him say,

‘O Allahazwj! I have retained my soul with Youazwj, therefore Withhold it in a place of Yourazwj Pleasure and Yourazwj Forgiveness, and if you return it to my body, so return it as a Momin, a recogniser of the rights of Yourazwj Guardiansasws until You Cause him to die upon that’.2

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَانَ يَقُولُ عِنْدَ مَنَامِهِ: « آمَنْتُ بِاللهِ، وَكَفَرْتُ بِالطَّاغُوتِ، اللهُمَّ احْفَظْنِي فِي مَنَامِي وَفِي يَقَظَتِي ».

Humeyd Bin Ziyad, from Al Husayn Bin Muhammad, from someone else, from Aban Bin Usman, from Yahya Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullahasws, heasws used to say during hisasws sleep time:

‘I believe in Allahazwj and disbelieve in the idols. O Allahazwj! Protect measws during myasws sleep and during myasws waking up’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَلَاأُخْبِرُكُمْ بِمَا كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ إِذَا أَوى إِلى فِرَاشِهِ؟ » قُلْتُ: بَلى، قَالَ: « كَانَ يَقْرَأُ آيَةَ الْكُرْسِيِّ، وَيَقُولُ: بِسْمِ اللهِ آمَنْتُ بِاللهِ، وَكَفَرْتُ بِالطَّاغُوتِ، اللهُمَّ احْفَظْنِي فِي مَنَامِي وَفِي يَقَظَتِي ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Marwan who said,

‘Abu Abdullahasws said: ‘Shall Iasws inform you with what Rasool-Allahsaww used to say whenever hesaww retired to hissaww bed?’ I said, ‘Yes’. Heasws said: ‘Hesaww used to recite The Verse of the Chair (Ayat Al Kursy – 2: 255) and hesaww was saying: ‘In the Name of Allahazwj. Isaww believe in Allahazwj and disbelieve in the idols. O Allahazwj! Protect mesaww during mysaww sleep and during mysaww waking up’.4

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ يَقُولُ: اللهُمَّ إِنِّي‌أَعُوذُ بِكَ مِنَ الِاحْتِلَامِ، وَمِنْ سُوءِ الْأَحْلَامِ، وَأَنْ يَلْعَبَ بِيَ الشَّيْطَانُ فِي الْيَقَظَةِ‌ وَالْمَنَامِ ».

A number of our companions, from Ahmad Bin Muhammad, from his father, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws used to say: ‘O Allahazwj! I seek Refuge with Youazwj from the wet dreams and the evil dreams, and that the Satanla would play with measws during the wakefulness and the sleep’.5

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عليها‌السلام: إِذَا أَخَذْتَ مَضْجَعَكَ، فَكَبِّرِ اللهَ أَرْبَعاً وَثَلَاثِينَ، وَاحْمَدْهُ ثَلَاثاً وَثَلَاثِينَ، وَسَبِّحْهُ ثَلَاثاً وَثَلَاثِينَ، وَتَقْرَأُ آيَةَ الْكُرْسِيِّ، وَالْمُعَوِّذَتَيْنِ، وَعَشْرَ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ، وَعَشْراً مِنْ آخِرِهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Qasim Bin Urwa, from Hisham Bin salim,

(It has been narrated) from Abu Abdullahasws having said: ‘(Recite) Tasbeeh (Glorification) of Fatima Al-Zahraasws when you take to your bed, so Exclaim Takbeer (Allahazwj O Akbar) thirty four times, and Praise Himazwj (Al Hamd Li Allahazwj) thirty three times, and Glorify Himazwj (Subhan Allahazwj) thirty three times, and recites Ayat Al-Kursy (2: 255), and the two Maw’azatayn (Chapters 113 & 114) and ten Verses from the beginning of (Surah) Al-Saffat (Chapter 37), and ten Verses from its end’.6

7. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ أَخِيهِ: أَنَّ شِهَابَ بْنَ عَبْدِ رَبِّهِ سَأَلَهُ أَنْ يَسْأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام، وَ قَالَ: قُلْ لَهُ: إِنَّ امْرَأَةً‌ تُفْزِعُنِي فِي الْمَنَامِ بِاللَّيْلِ، فَقَالَ: « قُلْ لَهُ: اجْعَلْ مِسْبَاحاً، وَكَبِّرِ اللهَ أَرْبَعاً وَثَلَاثِينَ تَكْبِيرَةً، وَسَبِّحِ اللهَ ثَلَاثاً وَثَلَاثِينَ تَسْبِيحَةً، وَاحْمَدِ اللهَ ثَلَاثاً وَثَلَاثِينَ ؛ وَقُلْ: “لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، بِيَدِهِ الْخَيْرُ، وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ” عَشْرَ مَرَّاتٍ ».

From him, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad, from his brother that,

‘Shihab Bin Abd Rabbih asked him to ask Abu Abdullahasws and said, ‘Tell himasws that a woman terrified me during the sleep at night’. So heasws said: ‘Make Glorifications (Do Tasbeeh) and Exclaim Greatness of Allahazwj (Takbeer) thirty four (times), and Glorify Allahazwj (Subhan Allahazwj) thirty three times, and Praise Allahazwj (Al Hamd Li Allahazwj) thirty three times, and say, ‘There is no god except Allahazwj, Alone, there being no associate for Himazwj. For Himazwj is the Kingdom and for Himazwj is the Praise. Heazwj Causes to live and Heazwj Causes to die, and Heazwj Causes to die and Heazwj Causes to live. In Hisazwj Hand is the goodness and for Himazwj is the interchange of the night and the day, and Heazwj is Able over everything’, ten times’.7

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ أَتَاهُ ابْنٌ لَهُ لَيْلَةً، فَقَالَ لَهُ: يَا أَبَهْ، أُرِيدُ أَنْ أَنَامَ، فَقَالَ: « يَا بُنَيَّ، قُلْ: أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم عَبْدُهُ وَرَسُولُهُ، أَعُوذُ بِعَظَمَةِ اللهِ، وَأَعُوذُ بِعِزَّةِ اللهِ، وَأَعُوذُ بِقُدْرَةِ اللهِ، وَأَعُوذُ بِجَلَالِ اللهِ، وَأَعُوذُ بِسُلْطَانِ‌ اللهِ، إِنَّ اللهَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ، وَأَعُوذُ بِعَفْوِ اللهِ، وَأَعُوذُ بِغُفْرَانِ اللهِ، وَأَعُوذُ بِرَحْمَةِ اللهِ مِنْ شَرِّ السَّامَّةِ وَالْهَامَّةِ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ، بِلَيْلٍ أَوْ نَهَارٍ، وَمِنْ شَرِّ فَسَقَةِ الْجِنِّ وَالْإِنْسِ، وَمِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ، وَمِنْ شَرِّ الصَّوَاعِقِ وَالْبَرَدِ ؛ اللهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ ».

قَالَ مُعَاوِيَةُ: فَيَقُولُ الصَّبِيُّ: الطَّيِّبُ عِنْدَ ذِكْرِ النَّبِيِّ الْمُبَارَكِ؟

قَالَ: « نَعَمْ يَا بُنَيَّ، الطَّيِّبُ الْمُبَارَكُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws that a son of hisasws came over to himasws at night and said to himasws, ‘O fatherasws! I want to sleep’. So heasws said: ‘O myasws son! Say, ‘I testify that there is no god except Allahazwj and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww. I seek Refuge with the Magnificence of Allahazwj, and I seek Refuge with the Mighty of Allahazwj, and I seek Refuge with the Power of Allahazwj, and I seek Refuge with the Majesty of Allahazwj, and I seek Refuge with the Authority of Allahazwj. Allahazwj is Able over everything.

And I seek Refuge with the Pardon of Allahazwj, and I seek Refuge with the Forgiveness of Allahazwj, and I seek Refuge from the evil of the venomous (creatures) and the insects, and from the evil of every animal, small or big, by the day or night, and from the evil of the mischief of the Jinn and the humans, and from the evil of the mischief of the Arabs and the non-Arabs, and from the evil of the thunderbolt and the cold. O Allahazwj! Send Blessings upon Muhammadsaww, Yourazwj servant and Yourazwj Rasoolsaww’.

Muawiya (the narrator) said, ‘So the child was saying, ‘Good’, during the mention of the Blessed Prophetsaww, heasws said: ‘Good, Blessed’.8

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنِ اسْتَطَعْتَ أَنْ لَاتَبِيتَ لَيْلَةً حَتّى‌ تَعَوَّذَ بِأَحَدَ عَشَرَ حَرْفاً » قُلْتُ: أَخْبِرْنِي بِهَا، قَالَ: “قُلْ: أَعُوذُ بِعِزَّةِ اللهِ، وَأَعُوذُ بِقُدْرَةِ اللهِ، وَأَعُوذُ بِجَلَالِ اللهِ، وَأَعُوذُ بِسُلْطَانِ اللهِ، وَأَعُوذُ بِجَمَالِ اللهِ، وَأَعُوذُ بِدَفْعِ اللهِ، وَأَعُوذُ بِمَنْعِ اللهِ، وَأَعُوذُ بِجَمْعِ اللهِ، وَأَعُوذُ بِمُلْكِ اللهِ، وَأَعُوذُ بِوَجْهِ اللهِ، وَأَعُوذُ بِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مِنْ شَرِّ مَا خَلَقَ وَبَرَأَ وَذَرَأَ” ؛ وَتَعَوَّذْ بِهِ كُلَّمَا شِئْتَ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Mufazzal Bin Umar who said,

‘Abu Abdullahasws said: ‘If you have the capability, do not sleep at night until you seek Refuge with eleven Letters (Phrases)’. I said, ‘Inform me with these’. Heasws said: ‘Say,

‘I seek Refuge with the Might of Allahazwj, and I seek Refuge with the Power of Allahazwj, and I seek Refuge with the Majesty of Allahazwj, and I seek Refuge with the Authority of Allahazwj, and I seek Refuge with the Beauty of Allahazwj, and I seek Refuge with the Defence of Allahazwj, and I seek Refuge with the Prevention of Allahazwj, and I seek Refuge with the Grip of Allahazwj, and I seek Refuge with the Kingdom of Allahazwj, and I seek Refuge with the Face of Allahazwj, and I seek Refuge with Rasool-Allahsaww from the evil what Heazwj Created, Spread, and Settled’, and you can seek Refuge with it (these eleven Phrases) every time you so desire to’.9

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ خَالِدِ بْنِ نَجِيحٍ، قَالَ: كَانَ أَبُو عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا أَوَيْتَ إِلى فِرَاشِكَ، فَقُلْ: بِسْمِ اللهِ وَضَعْتُ جَنْبِيَ الْأَيْمَنَ لِلّهِ عَلى مِلَّةِ إِبْرَاهِيمَ حَنِيفاً لِلّهِ مُسْلِماً، وَمَا أَنَا مِنَ الْمُشْرِكِينَ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Khalid Bin Najeeh who said,

‘Abu Abdullahasws saying: ‘Whenever you retire to your bed, so say, ‘In the Name of Allahazwj! I place my right side (on the bed) for the Sake of Allahazwj, upon the Nation of Ibrahimas the upright for the Sake of Allahazwj, a Muslim, and I am not from the Polytheists’.10

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ حُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلْيَقُلْ: “ سُبْحَانَ رَبِّ النَّبِيِّينَ، وَإِلَهِ الْمُرْسَلِينَ، وَرَبِّ الْمُسْتَضْعَفِينَ، وَالْحَمْدُ لِلّهِ الَّذِي يُحْيِي الْمَوْتى، وَهُوَ‌ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ” يَقُولُ اللهُ عَزَّ وَجَلَّ: صَدَقَ عَبْدِي وَشَكَرَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever one of you stands (to pray Salāt) at night, so let him say, ‘Glorious is the Lordazwj of the Prophetsas and God of the Mursil (Prophetsas), and Lordazwj of the weak ones, and the Praise is for Allahazwj Who Revives the dead and Heazwj is Able upon everything’. Allahazwj Mighty and Majestic would be Saying: “Myazwj servant speaks the truth and is grateful”‘.11

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ، فَقُلِ: “الْحَمْدُ لِلّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدَهُ وَأَعْبُدَهُ” ؛ فَإِذَا سَمِعْتَ صَوْتَ الدِّيكِ، فَقُلْ: “سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، سَبَقَتْ رَحْمَتُكَ غَضَبَكَ، لَاإِلهَ إِلاَّ أَنْتَ وَحْدَكَ، عَمِلْتُ سُوءاً، وَظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي ؛ فَإِنَّهُ لَايَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ” ؛ فَإِذَا قُمْتَ، فَانْظُرْ فِي آفَاقِ السَّمَاءِ، وَقُلِ: اللهُمَّ لَايُوَارِي مِنْكَ لَيْلٌ دَاجٍ، وَلَاسَمَاءٌ ذَاتُ أَبْرَاجٍ، وَلَاأَرْضٌ ذَاتُ‌ مِهَادٍ، وَلَاظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، وَلَابَحْرٌ لُجِّيٌّ تُدْلِجُ بَيْنَ يَدَيِ الْمُدْلِجِ مِنْ خَلْقِكَ، تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، غَارَتِ النُّجُومُ، وَنَامَتِ الْعُيُونُ، وَأَنْتَ‌ الْحَيُّ الْقَيُّومُ، لَاتَأْخُذُكَ سِنَةٌ وَلَانَوْمٌ، سُبْحَانَ رَبِّي رَبِّ الْعَالَمِينَ، وَإِلَهِ الْمُرْسَلِينَ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Whenever you stand at night from your sleep (for Salāt), so say, ‘The Praise is for Allahazwj Who Returned my soul to me that I should Praise Himazwj and worship Himazwj’.

So when you hear the voice of the rooster, so say, ‘Glorious, Holy is the Lordazwj of the Angels and the Spirit! Yourazwj Mercy precedes Yourazwj Anger. There is no god except Youazwj, Alone. I have done evil and been unjust to myself, therefore Forgive me, for no one Forgives the sins except Youazwj’.

So when you stand, look towards the horizons of the sky and say, ‘O Allahazwj! Neither is the dark night hidden from You nor is the sky with the constellations, nor the earth with flatness, nor the darkness on top of each other, nor the unfathomable oceans comeing with a wave in front of the wave. From Yourazwj creatures, Youazwj Know the betrayal of the eyes and what the chests conceal. The stars have disappeared and the eyes are sleeping, and Youazwj are Living, the Eternal. Neither does slumber seize Youazwj nor sleep. Glorious is my Lordazwj, Lordazwj of the worlds, and God of the Mursil Prophetsas, and the Praise is for Allahazwj Lordazwj of the worlds’’.12

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: كَانَ أَبُو عَبْدِ اللهِ عليه‌السلام إِذَا قَامَ آخِرَ اللَّيْلِ، يَرْفَعُ صَوْتَهُ حَتّى يُسْمِعَ أَهْلَ الدَّارِ، وَ يَقُولُ: « اللهُمَّ أَعِنِّي عَلى هَوْلِ الْمُطَّلَعِ، وَوَسِّعْ عَلَيَّ ضِيقَ الْمَضْجَعِ، وَارْزُقْنِي‌ خَيْرَ مَا قَبْلَ الْمَوْتِ، وَارْزُقْنِي خَيْرَ مَا بَعْدَ الْمَوْتِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Hajjaj who said,

‘It was so that whenever Abu Abdullahasws stood at the end of the night (for Salāt), raised hisasws voice to the extent that the people of the house heard, and heasws was saying (a supplication – to be taught to us):

‘O Allahazwj! Assist me upon the terror of the emergence (of the Day of Judgment), and Expand upon me the narrowness of the bed (grave), and Grace me goodness in what is before the death, and Grace me goodness in what is after the death’’.13

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: « تَقُولُ إِذَا أَرَدْتَ النَّوْمَ: اللهُمَّ إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا ».

Ali Bin Ibrahim, from his fataher, from Ibn Abu Umeyr, from one of his companions, raising it,

‘Heasws said: ‘You should be saying whenever you intend to sleep, ‘O Allahazwj! If Youazwj are to Withhold my soul so be Merciful to it, and if Youazwj are to Send it (back to me), so Protect it’’.14

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ قَرَأَ (قُلْ هُوَ اللهُ أَحَدٌ) مِائَةَ مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ، غُفِرَ لَهُ مَا عَمِلَ قَبْلَ ذلِكَ خَمْسِينَ عَاماً ».

وَقَالَ يَحْيى: فَسَأَلْتُ سَمَاعَةَ عَنْ ذلِكَ، فَقَالَ: حَدَّثَنِي أَبُو بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ ذلِكَ، وَقَالَ: « يَا أَبَا مُحَمَّدٍ، أَمَا إِنَّكَ إِنْ جَرَّبْتَهُ وَجَدْتَهُ سَدِيداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Asama who said, ‘I heard Abu Abdullahasws saying: ‘The one who recites (the Chapter) [112: 1] Say: He, Allah, is One, one hundred times when he takes to his bed, Allahazwj would Forgive for him whatever he had done fifty years before that’.

And Yahya (the second narrator) said, ‘So I asked Sama’at (a narrator), about that, so he said, ‘Abu Baseer (a narrator) narrated to me saying, ‘I heard Abu Abdullahasws saying that, and heasws said: ‘O Abu Muhammad! But, if you were to try it out, you would find it to be always correct’.15

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ جَعْفَرِ بْنِ‌ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِذَا أَوى إِلى فِرَاشِهِ، قَالَ: “اللهُمَّ بِاسْمِكَ أَحْيَا، وَبِاسْمِكَ أَمُوتُ” ؛ فَإِذَا قَامَ مِنْ نَوْمِهِ، قَالَ: الْحَمْدُ لِلّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي، وَإِلَيْهِ النُّشُورُ ».

وَقَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ قَرَأَ عِنْدَ مَنَامِهِ آيَةَ الْكُرْسِيِّ ثَلَاثَ مَرَّاتٍ، وَالْآيَةَ الَّتِي فِي آلِ عِمْرَانَ: (شَهِدَ اللهُ أَنَّهُ لا إِلهَ إِلاّ هُوَ وَالْمَلائِكَةُ) وَآيَةَ السُّخْرَةِ، وَآيَةَ السَّجْدَةِ، وُكِّلَ بِهِ شَيْطَانَانِ يَحْفَظَانِهِ مِنْ مَرَدَةِ الشَّيَاطِينِ، شَاؤُوا أَوْ أَبَوْا، وَمَعَهُمَا مِنَ اللهِ ثَلَاثُونَ مَلَكاً يَحْمَدُونَ اللهَ ـ عَزَّ وَجَلَّ ـ وَيُسَبِّحُونَهُ وَيُهَلِّلُونَهُ وَيُكَبِّرُونَهُ‌ وَيَسْتَغْفِرُونَهُ لَهُ إِلى أَنْ يَنْتَبِهَ ذلِكَ الْعَبْدُ مِنْ نَوْمِهِ، وَثَوَابُ ذلِكَ لَهُ ».

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever Rasool-Allahsaww retired to hissaww bed, said: ‘O Allahazwj! By Yourazwj Name Isaww live, and by Yourazwj Isaww would be dying’. So when hesaww stood up from hissaww sleep, said: ‘The Praise is for Allahazwj Who will Cause mesaww to live after having Caused mysaww death, and to Himazwj is the Resurrection’.

And he (the narrator) said, ‘Abu Abdullahasws said: ‘The one who recites at his sleep time, the Ayat Al-Kursy (2: 255), three times and the Verses which are in (Surah) Aal-e-Imran [3: 18] Allah bears witness that there is no god but He, and (so do) the Angels, and the Verse of the Subservience (7: 54)’.16

17. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ حَمْدَانَ الْقَلَانِسِيِّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ أَبَانٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ جُذَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ أَحَدٍ يَقْرَأُ آخِرَ الْكَهْفِ عِنْدَ النَّوْمِ إِلاَّ تَيَقَّظَ فِي السَّاعَةِ الَّتِي يُرِيدُ ».

Ahmad Bin Muhammad Al Kufy, from Hamdan Al Qalanasy, from Muhammad Bin Al Waleed, from Aban, from Aamir Bin Abdullah Bin Juza’a,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no one who would recite the end (Verse) of (Surah) Al Kahf (Chapter 18) (before going to sleep) except he would wake up during the time which he wanted to’.17

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَرَادَ شَيْئاً مِنْ قِيَامِ اللَّيْلِ وَأَخَذَ مَضْجَعَهُ فَلْيَقُلْ: “اللهُمَّ لَاتُؤْمِنِّي مَكْرَكَ، وَلَاتُنْسِنِي ذِكْرَكَ، وَلَاتَجْعَلْنِي مِنَ الْغَافِلِينَ، أَقُومُ سَاعَةَ كَذَا وَكَذَا”، إِلاَّ وَكَّلَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مَلَكاً يُنَبِّهُهُ تِلْكَ السَّاعَةَ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘The one who wants anything from standing at night, and he takes to his bed, so let him say, ‘In the Name of Allahazwj! O Allahazwj! Do not Let me feels safe from Yourazwj Plan, nor Let me forget Yourazwj Mention, and do not Make me to be from the neglectful ones. I want to arise at such and such a time’, except that Allahazwj Mighty and Majestic would Allocate and Angel with him who would wake him up at that very time’.18

50- بَابُ الدُّعَاءِ إِذَا خَرَجَ الْإِنْسَانُ مِنْ مَنْزِلِهِ‌

Chapter 50 – The Supplication when the person exits from his house

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ أَبِي حَمْزَةَ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يُحَرِّكُ شَفَتَيْهِ حِينَ أَرَادَ أَنْ يَخْرُجَ وَهُوَ قَائِمٌ عَلَى الْبَابِ، فَقُلْتُ: إِنِّي رَأَيْتُكَ تُحَرِّكُ شَفَتَيْكَ حِينَ خَرَجْتَ، فَهَلْ قُلْتَ شَيْئاً؟

قَالَ: « نَعَمْ، إِنَّ الْإِنْسَانَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ حِينَ يُرِيدُ أَنْ يَخْرُجَ: “اللهُ‌ أَكْبَرُ، اللهُ أَكْبَرُ ـ ثَلَاثاً ـ بِاللهِ أَخْرُجُ، وَبِاللهِ أَدْخُلُ، وَعَلَى اللهِ أَتَوَكَّلُ ـ ثَلَاثَ مَرَّاتٍ ـ اللهُمَّ افْتَحْ لِي فِي وَجْهِي هذَا بِخَيْرٍ، وَاخْتِمْ لِي بِخَيْرٍ، وَقِنِي شَرَّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلى صِرَاطٍ مُسْتَقِيمٍ” لَمْ يَزَلْ فِي ضَمَانِ اللهِ ـ عَزَّ وَجَلَّ ـ حَتّى يَرُدَّهُ اللهُ إِلَى الْمَكَانِ الَّذِي كَانَ فِيهِ ».

مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي حَمْزَةَ، مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub AL Khazzaz, from Abu Hamza who said,

‘I saw Abu Abdullahasws move hisasws lips when heasws wanted to go out, and heasws was standing at the door. So I said, ‘I saw youasws moving yourasws lips when youasws came out. So did youasws say anything?’ Heasws: ‘Yes. The person, when he wants to go out from his house should say when he intends to go out, ‘Allahazwj is the Greatest! Allahazwj is the Greatest!’, three times. ‘By Allahazwj I exit, and by Allahazwj I enter, and upon Allahazwj I rely’, three times. ‘O Allahazwj! Open up goodness for me in this direction of mine and Save me from the evil of every animal Youazwj Seize by its forelock. My Lordazwj is on the Straight Path’, would not cease to be in the Guarantee of Allahazwj Mighty and Majestic until Allahazwj Returns him to the place which he was in’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Abu Hamza – similar to it.19

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ، قَالَ: أَتَيْتُ بَابَ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، فَوَافَقْتُهُ حِينَ خَرَجَ مِنَ الْبَابِ، فَقَالَ: « بِسْمِ اللهِ، آمَنْتُ بِاللهِ، وَتَوَكَّلْتُ عَلَى اللهِ ».

ثُمَّ قَالَ: « يَا أَبَا حَمْزَةَ، إِنَّ الْعَبْدَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ عَرَضَ لَهُ الشَّيْطَانُ، فَإِذَا قَالَ: بِسْمِ اللهِ، قَالَ الْمَلَكَانِ: كُفِيتَ، فَإِذَا قَالَ: آمَنْتُ بِاللهِ، قَالَا: هُدِيتَ، فَإِذَا قَالَ: تَوَكَّلْتُ عَلَى اللهِ، قَالَا: وُقِيتَ، فَيَتَنَحَّى الشَّيْطَانُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: كَيْفَ لَنَا بِمَنْ هُدِيَ وَكُفِيَ وَوُقِيَ؟ » قَالَ: ثُمَّ قَالَ: « اللهُمَّ إِنَّ عِرْضِي لَكَ الْيَوْمَ ».

ثُمَّ قَالَ: « يَا أَبَا حَمْزَةَ، إِنْ تَرَكْتَ النَّاسَ لَمْ يَتْرُكُوكَ، وَإِنْ رَفَضْتَهُمْ لَمْ يَرْفُضُوكَ » قُلْتُ: فَمَا أَصْنَعُ؟ قَالَ: « أَعْطِهِمْ مِنْ عِرْضِكَ لِيَوْمِ فَقْرِكَ وَفَاقَتِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza Al Sumaly who said, ‘

I went over to the door of Aliasws Bin Al-Husaynasws and co-incidentally it was when heasws came out from the door, so heasws said: ‘In the Name of Allahazwj! I believe in Allahazwj, and rely upon Allahazwj!’.

Then heasws said: ‘O Abu Hamza! The servant, when he goes out from his house, the Satanla presents to him. So when he says, ‘In the Name of Allahazwj’, the two Angels say: ‘You are Sufficed (with)’. So when he says, ‘I believe in Allahazwj’, they both say: ‘You are Guided’. So when he says, ‘I rely upon Allahazwj’, they both say: ‘You are Protected’. So the Satanla leaves him alone, and they (the Satansla) are saying to each other, ‘How would there be (a way) for us with the one who is Guided, and Sufficed (with), and Protected?’

He (the narrator) said, ‘Then heasws said: ‘Myasws presentation is to Youazwj today’. Then heasws said: ‘O Abu Hamza! If you leave the people alone they will not leave you alone, and if you reject them, they will not reject you’. I said, ‘So what should I do?’ Heasws said: ‘Give them from your presentation, for the day of your poverty and your destitution’.20

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ‌ أَبِي حَمْزَةَ، قَالَ: اسْتَأْذَنْتُ عَلى أَبِي جَعْفَرٍ عليه‌السلام، فَخَرَجَ إِلَيَّ وَشَفَتَاهُ تَتَحَرَّكَانِ، فَقُلْتُ لَهُ: فَقَالَ: « أَفَطَنْتَ لِذلِكَ يَا ثُمَالِيُّ؟ » قُلْتُ: نَعَمْ، جُعِلْتُ فِدَاكَ، قَالَ: « إِنِّي ـ وَاللهِ ـ تَكَلَّمْتُ بِكَلَامٍ مَا تَكَلَّمَ بِهِ أَحَدٌ قَطُّ إِلاَّ كَفَاهُ اللهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ » قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي بِهِ، قَالَ: « نَعَمْ، مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ: “بِسْمِ اللهِ، حَسْبِيَ اللهُ، تَوَكَّلْتُ عَلَى اللهِ، اللهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا، وَأَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ” كَفَاهُ اللهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Hamza who said,

‘I sought permission to (meet) Abu Ja’farasws, so heasws came out to me and hisasws lips were moving. So I told himasws. So heasws said: ‘You realised that O Sumaly?’ I said, ‘Yes, may I be sacrificed for youasws!’. Heasws said: ‘By Allahazwj! Iasws spoke with a speech what no one would speak with it at all, except Allahazwj would Suffice him for what worries him from the matters of his world and his Hereafter’.

He (the narrator) said, ‘I said to himasws, ‘Inform me of it’. Heasws said: ‘The one who says when he goes out from his house,

‘In the Name of Allahazwj! Allahazwj Suffices me. I rely upon Allahazwj. O Allahazwj! I ask Youazwj of the goodness in my affairs, all of them, and I seek Refuge with Youazwj from the disgrace of the world and the Punishment of the Hereafter’, Allahazwj will Suffice him for whateve worries him from the matters of his world and his Hereafter’.21

4. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَالَ حِينَ يَخْرُجُ مِنْ بَابِ دَارِهِ: “أَعُوذُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللهِ مِنْ شَرِّ هذَا الْيَوْمِ الْجَدِيدِ ـ الَّذِي إِذَا غَابَتْ شَمْسُهُ لَمْ يَعُدْ ـ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ غَيْرِي، وَمِنْ شَرِّ الشَّيَاطِينِ، وَمِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِيَاءِ اللهِ، وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ، وَمِنْ شَرِّ السِّبَاعِ وَالْهَوَامِّ، وَمِنْ شَرِّ رُكُوبِ الْمَحَارِمِ كُلِّهَا، أُجِيرُ نَفْسِي بِاللهِ مِنْ كُلِّ شَرٍّ” غَفَرَ اللهُ لَهُ، وَتَابَ عَلَيْهِ، وَكَفَاهُ الْهَمَّ، وَحَجَزَهُ عَنِ السُّوءِ، وَعَصَمَهُ مِنَ الشَّرِّ ».

From him, from Ali Bin Al Hakam, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who says when he goes out from the door of his house, ‘I seek Refuge with whatever the Angels of the Lord seek Refuge with, from the evil of this new day which, when its sun sets, will not return, from the evil of myself, and from the evil of others, and from the evil of the Satansla, and from the evil of the one who establishes hostility to the Guardiansasws of Allahazwj, and from the Jinn and the human beings, and from the evil of the predatory wild animals and the insects, and from the evil of indulging in the Prohibitions, all of them. I pledge myself with Allahazwj with Allahazwj from every evil, Allahazwj would Forgive (his sins) for him, and Turn to him, and Suffice him for the worries, and Save him from the evil, and Protect him from the evil’.22

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ، فَقُلْ: بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، لَا حَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ؛ اللهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ لَهُ ؛ اللهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ، وَأَتْمِمْ عَلَيَّ نِعْمَتَكَ، وَاسْتَعْمِلْنِي فِي طَاعَتِكَ، وَاجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ، وَتَوَفَّنِي عَلَى مِلَّتِكَ وَمِلَّةِ رَسُولِكَ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you go out from your house, so say, ‘In the Name of Allahazwj! I rely upon Allahazwj. There is neither Might nor Strength except with Allahazwj. O Allahazwj! I ask Youazwj for goodness of what I am going out for and I seek Refuge from the evil of what I am going out for. O Allahazwj! Expand upon me from Yourazwj Grace, and Complete Yourazwj Favours upon me, and Utilise me in Yourazwj obedience, and Make my desires to be in what is in Yourazwj Presence, and Cause me to die upon Yourazwj Religion and the Religion of Yourazwj Rasoolsaww’.23

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي خَدِيجَةَ، قَالَ: كَانَ أَبُو عَبْدِ اللهِ عليه‌السلام إِذَا خَرَجَ يَقُولُ: « اللهُمَّ بِكَ خَرَجْتُ، وَلَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ ؛ اللهُمَّ بَارِكْ لِي فِي يَوْمِي هذَا، وَارْزُقْنِي فَوْزَهُ وَفَتْحَهُ وَنَصْرَهُ وَطَهُورَهُ وَهُدَاهُ وَبَرَكَتَهُ، وَاصْرِفْ عَنِّي شَرَّهُ وَشَرَّ مَا فِيهِ ؛ بِسْمِ اللهِ وَبِاللهِ وَاللهُ أَكْبَرُ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ ؛ اللهُمَّ إِنِّي قَدْ خَرَجْتُ، فَبَارِكْ لِي فِي خُرُوجِي، وَانْفَعْنِي بِهِ ».

قَالَ: وَإِذَا دَخَلَ فِي مَنْزِلِهِ، قَالَ ذلِكَ.

A number of our companions, from Ahman Bin Muhammad, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja who said,

‘It was so that whenever Abu Abdullahasws went out, heasws was saying: ‘O Allahazwj! With Youazwj Iasws go out, and to Youazwj Iasws submit, and in Youazwj Iasws believe, and upon Youazwj Iasws rely. O Allahazwj! Bless for me this day of mine, and Grace me its success, and its victory, and its Help, and its purification, and its Guidance, and its Blessing, and Exchange from me its evil and the evil of whatever is in it. In the Name of Allahazwj, and by Allahazwj, and Allahazwj is the Greatest, and the Praise is for Allahazwj, Lordazwj of the worlds. O Allahazwj! I have gone out, therefore Bless for measws in myasws exit, and Benefit measws with it’.

He (the narrator) said, ‘And whenever he entered his house, said that (as well)’.24

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ: بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، خَرَجْتُ بِحَوْلِ اللهِ وَقُوَّتِهِ لَابِحَوْلٍ مِنِّي وَلَاقُوَّتِي، بَلْ بِحَوْلِكَ وَقُوَّتِكَ، يَا رَبِّ مُتَعَرِّضاً لِرِزْقِكَ، فَأْتِنِي بِهِ فِي عَافِيَةٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan,

(It has been narrated) from Al-Rezaasws having said: ‘It was so that whenever myasws fatherasws went out from hisasws house, said: ‘In the Name of Allahazwj the Beneficent, the Merciful. Iasws go out with the Might of Allahazwj and Hisazwj Strength, not by myasws might and myasws strength, but with Yourazwj Mighty and Yourazwj Strength. O Lordazwj!

Iasws am exposing myselfasws to Yourazwj sustenance, therefore Give it to me in good health’’.25

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ قَرَأَ (قُلْ هُوَ اللهُ أَحَدٌ) حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ عَشْرَ مَرَّاتٍ، لَمْ يَزَلْ فِي حِفْظِ اللهِ ـ عَزَّ وَجَلَّ ـ وَكِلَاءَتِهِ حَتّى يَرْجِعَ إِلى مَنْزِلِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed who said,

‘Abu Abdullahasws said: ‘The one who recites [112: 1] Say He Allah is One (Chapter 112) ten times when he goes out from his house, will not cease to be in the Protection of Allahazwj Mighty and Majestic and Hisazwj Custody until he returns to his house’.26

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ صَبَّاحٍ الْحَذَّاءِ، قَالَ: قَالَ أَبُو الْحَسَنِ عليه‌السلام: « إِذَا أَرَدْتَ السَّفَرَ، فَقِفْ عَلى بَابِ دَارِكَ، وَاقْرَأْ فَاتِحَةَ الْكِتَابِ أَمَامَكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَ (قُلْ هُوَ اللهُ أَحَدٌ) أَمَامَكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَ (قُلْ أَعُوذُ بِرَبِّ النّاسِ) وَ (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ) أَمَامَكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ. ثُمَّ قُلِ: اللهُمَّ احْفَظْنِي وَاحْفَظْ مَا مَعِي، وَسَلِّمْنِي وَسَلِّمْ مَا مَعِي، وَبَلِّغْنِي وَبَلِّغْ مَا مَعِي بَلَاغاً حَسَناً ».

ثُمَّ قَالَ: « أَمَا رَأَيْتَ الرَّجُلَ يُحْفَظُ وَلَايُحْفَظُ مَا مَعَهُ، وَيَسْلَمُ وَلَايَسْلَمُ مَا مَعَهُ، وَيَبْلُغُ وَلَايَبْلُغُ مَا مَعَهُ؟ ».

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim, from Sabbah Al Haza’a who said,

‘Abu Abul Hassanasws said: ‘Whenever you intend the journey, so pause at the door of your house and recite the Opening of the Book (Chapter 1) in front of you, and on your right, and on your left, and [112: 1] Say He Allah is One (Chapter 112) in front of you, and on your right and on your left, and [114: 1] Say I seek Refuge in the Lord of the people (Chapter 114) and [113: 1] Say I seek Refuge in the Lord of Al Falaq in front of you, and on your right and on your left, then say, ‘O Allahazwj! Protect me and Protect what is with me, and Keep me safe and Kee safe whatever is with me, and Deliver me and Deliver what is with me (to my destination) with an excellent Delivery’.

Then heasws said: ‘But, have you not seen the man who is protected and what is with his is not protected, and he is safe and what is with him is not safe, and he reaches (his destination) and what is with him does not reach?’.27

10. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام أَنَّهُ كَانَ إِذَا خَرَجَ مِنَ الْبَيْتِ، قَالَ: « بِسْمِ اللهِ خَرَجْتُ، وَعَلَى اللهِ تَوَكَّلْتُ، لَا حَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws. It was so that whenever heasws used to go out from the house, said:

‘In the Name of Allahazwj Iasws go out, and upon Allahazwj Iasws rely, and there is neither Might nor Strength except with Allahazwj’.28

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ صَبَّاحٍ الْحَذَّاءِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « يَا صَبَّاحُ، لَوْ كَانَ الرَّجُلُ مِنْكُمْ إِذَا أَرَادَ سَفَراً، قَامَ عَلى بَابِ دَارِهِ تِلْقَاءَ وَجْهِهِ الَّذِي يَتَوَجَّهُ لَهُ، فَقَرَأَ الْحَمْدَ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَالْمُعَوِّذَتَيْنِ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَ (قُلْ هُوَ اللهُ أَحَدٌ) أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَآيَةَ الْكُرْسِيِّ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، ثُمَّ قَالَ: “اللهُمَّ احْفَظْنِي وَاحْفَظْ مَا مَعِي، وَسَلِّمْنِي وَسَلِّمْ مَا مَعِي، وَبَلِّغْنِي وَبَلِّغْ مَا مَعِي بِبَلَاغِكَ الْحَسَنِ الْجَمِيلِ” لَحَفِظَهُ اللهُ وَحَفِظَ مَا مَعَهُ، وَسَلَّمَهُ وَسَلَّمَ مَا مَعَهُ، وَبَلَّغَهُ وَبَلَّغَ مَا مَعَهُ، أَمَا رَأَيْتَ الرَّجُلَ يُحْفَظُ وَلَايُحْفَظُ مَا مَعَهُ، وَيَبْلُغُ وَلَايَبْلُغُ مَا مَعَهُ، وَيَسْلَمُ وَلَايَسْلَمُ مَا مَعَهُ؟ ».

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Al Qasim, from Sabbah Al Haza’a,

(It has been narrated) from Abu Al-Hassanasws having said: ‘O Sabbah! If only it was so that the man from you, whenever he intended the journey, would stand at the door of his house, facing towards the direction in which he is heading, so he recites (Surah) Al-Hamd (Chapter 1) in front of him and on his right and on his left, and the Muawwizatayn (Chapter 113 & 114) in front of him and on his right and on his left, and [112: 1] Say He Allah is One (Chapter 112) in front of him, and on his right and on his left, and Ayat Al-Kursy (2: 255) in front of him and on his right and on his left.

Then he should say, ‘O Allahazwj! Protect me and Protect what is with me, and Keep me safe and Keep safe what is with me, and Deliver me and Deliver what is with me (to my destination) with an excellent beautiful Delivery’, Allahazwj would Protect him and Protect what is with him, and Keep him safe and Keep safe what is with him, and Deliver him and Deliver what is with him (to the destination). But, have you not seen that a man who is protected but whatever is with him is not protected, and he reaches (the destination) and what is with him does not reach, and he is safe, and what is with him is not safe?’.29

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فِي سَفَرٍ أَوْ حَضَرٍ، فَقُلْ: “بِسْمِ اللهِ، آمَنْتُ بِاللهِ، تَوَكَّلْتُ عَلَى اللهِ مَا شَاءَ اللهُ، لَا حَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ” فَتَلَقَّاهُ الشَّيَاطِينُ، فَتَنْصَرِفُ، وَتَضْرِبُ الْمَلَائِكَةُ وُجُوهَهَا، وَتَقُولُ: مَا سَبِيلُكُمْ عَلَيْهِ وَقَدْ سَمَّى اللهَ وَآمَنَ بِهِ وَتَوَكَّلَ عَلَيْهِ، وَقَالَ: مَا شَاءَ اللهُ لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Jahma,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Whenever you go out from your house regarding a journey or (coming back) home, so say, ‘In the Name of Allahazwj. I believe in Allahazwj. I rely upon Allahazwj. Whatever Allahazwj so Desires. There is neither Mighty nor Strength except with Allahazwj’. So the Satansla who come across him would move away and the Angels would strike theirla faces and they would be saying: ‘There is no way for you all upon him, and he has Named Allahazwj and believed in Himazwj, and relied upon Himazwj, and said’Whatever Allahazwj so Desires, there is neither Might nor Strength except with Allahazwj’’.30

51- بَابُ الدُّعَاءِ قَبْلَ الصَّلَاةِ‌

Chapter 51 – The supplication before the Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: مَنْ قَالَ هذَا الْقَوْلَ كَانَ مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم إِذَا قَامَ مِنْ قَبْلِ أَنْ يَسْتَفْتِحَ الصَّلَاةَ: “اللهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأُقَدِّمُهُمْ بَيْنَ يَدَيْ صَلَوَاتِي، وَأَتَقَرَّبُ بِهِمْ إِلَيْكَ، فَاجْعَلْنِي بِهِمْ وَجِيهاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ، مَنَنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ، فَاخْتِمْ لِي بِطَاعَتِهِمْ وَمَعْرِفَتِهِمْ وَوَلَايَتِهِمْ ؛ فَإِنَّهَا السَّعَادَةُ، وَاخْتِمْ لِي بِهَا ؛ فَإِنَّكَ عَلَى كُلِّ شَيْ‌ءٍ قَدِيرٌ”، ثُمَّ تُصَلِّي، فَإِذَا انْصَرَفْتَ قُلْتَ: اللهُمَّ اجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ عَافِيَةٍ وَبَلَاءٍ، وَاجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ مَثْوًى وَمُنْقَلَبٍ ؛ اللهُمَّ اجْعَلْ مَحْيَايَ مَحْيَاهُمْ، وَمَمَاتِي مَمَاتَهُمْ، وَاجْعَلْنِي مَعَهُمْ فِي الْمَوَاطِنِ كُلِّهَا، وَلَا‌ تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ ؛ إِنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhamad Bin Isa, from Ali Bin Al Nu’man, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Amir Al-Momineenasws was saying: ‘The one who says these words would be with Muhammadsaww and the Progenyasws of Muhammadsaww, when he stands before beginning the Salāt,

‘O Allahazwj! I divert towards Youazwj by Muhammadsaww and the Progenyasws of Muhammadsaww, and Iasws advance themasws in front of me in my Salāt, and I come closer by themasws to Youazwj, therefore Make me, by themasws, to be dignified in the world and the Hereafter, and to be from the ones of Proximity. Youazwj have Favoured upon me with theirasws recognition, therefore Conclude me to be in theirasws obedience, and theirasws recognition, and theirasws Wilyah, for it is the happiness, and Conclude me to be with it, for Youazwj are Able upon everything’.

Then you should pray Salāt. So when you finish, say,

‘O Allahazwj! Make me to be with Muhammadsaww and the Progenyasws of Muhammadsaww in every well-being and affliction, and Make me to be with Muhammadazwj and the Progenyasws of Muhammadsaww in every lodgement and transfer. O Allahazwj! Make my life to be (like) theirasws living, and my death to be (like) theirasws passing away, and Make me to be with themasws in all the places, and not do Make a separation to be between me and themasws. Youazwj are Able upon every thing’.31

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: تَقُولُ قَبْلَ دُخُولِكَ فِي الصَّلَاةِ: « اللهُمَّ إِنِّي أُقَدِّمُ مُحَمَّداً نَبِيَّكَ صلى‌الله‌عليه‌وآله‌وسلم بَيْنَ يَدَيْ حَاجَتِي، وَأَتَوَجَّهُ بِهِ إِلَيْكَ فِي طَلِبَتِي، فَاجْعَلْنِي بِهِمْ وَجِيهاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ؛ اللهُمَّ اجْعَلْ صَلَاتِي بِهِمْ مُتَقَبَّلَةً، وَذَنْبِي بِهِمْ مَغْفُوراً، وَدُعَائِي بِهِمْ مُسْتَجَاباً، يَا أَرْحَمَ الرَّاحِمِينَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it, said,

‘You should be saying before your entry into the Salāt,

‘O Allahazwj! I give the lead to Muhammadsaww Yourazwj Prophetsaww to be in front of my need, and I divert by himsaww to Youazwj regarding my seeking, therefore Make me to be dignified by themasws in the world and the Hereafter, and to be from the ones of Proximity. O Allahazwj! Make my Salāt to be Acceptable due to themasws, and my sins to be Forgiven due to themasws, and my supplication to be Answered due to themasws, O Most Merciful of the merciful ones!’.32

3. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: شَهِدْتُ أَبَا عَبْدِ اللهِ عليه‌السلام، وَاسْتَقْبَلَ الْقِبْلَةَ قَبْلَ التَّكْبِيرِ، وَقَالَ: « اللهُمَّ لَا تُؤْيِسْنِي مِنْ رَوْحِكَ، وَلَاتُقَنِّطْنِي مِنْ رَحْمَتِكَ، وَلَاتُؤْمِنِّي مَكْرَكَ ؛ فَإِنَّهُ لَايَأْمَنُ مَكْرَ اللهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ ».

قُلْتُ: جُعِلْتُ فِدَاكَ، مَا سَمِعْتُ بِهذَا مِنْ أَحَدٍ قَبْلَكَ؟!

فَقَالَ: « إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ عِنْدَ اللهِ الْيَأْسَ مِنْ رَوْحِ اللهِ، وَالْقُنُوطَ مِنْ رَحْمَةِ اللهِ، وَالْأَمْنَ مِنْ مَكْرِ اللهِ ».

From him, from his father, form Abdullah Bin Al Qasim, from Safwan Al Jammal who said,

‘I witnessed Abu Abdullahasws and heasws was facing the Qiblah, before the exclamation of Takbeer (to commence the Salāt), and heasws said: ‘O Allahazwj! Do not Let me lose hope from Yourazwj Spirit, nor despair from Yourazwj mercy, nor feel safe from Yourazwj Plan, for there would not feel safe from the Plan of Allahazwj except for the people incurring losses’.

I said, ‘May I be sacrificed for youasws! I have not heard this from anyone (else) before youasws’. So heasws said: ‘From the most grievous of the major sins in the Presence of Allahazwj is the hopelessness from the Spirit of Allahazwj, and the despair from the Mercy of Allahazwj, and the (feeling of) security from the Plan of Allahazwj’.33

52- بَابُ الدُّعَاءِ فِي أَدْبَارِ الصَّلَوَاتِ

Chapter 52 – The supplication at the end of the Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِي عَبْدِ اللهِ الْبَرْقِيِّ، عَنْ عِيسَى بْنِ عَبْدِ اللهِ الْقُمِّيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ يَقُولُ إِذَا فَرَغَ مِنَ الزَّوَالِ: اللهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَكَرَمِكَ، وَأَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، وَأَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ، وَأَنْبِيَائِكَ الْمُرْسَلِينَ، وَبِكَ ؛ اللهُمَّ أَنْتَ الْغَنِيُّ عَنِّي، وَبِيَ الْفَاقَةُ إِلَيْكَ، أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ إِلَيْكَ، أَقَلْتَنِي عَثْرَتِي، وَسَتَرْتَ عَلَيَّ ذُنُوبِي، فَاقْضِ الْيَوْمَ حَاجَتِي، وَلَاتُعَذِّبْنِي بِقَبِيحِ مَا تَعْلَمُ مِنِّي، بَلْ عَفْوُكَ وَجُودُكَ يَسَعُنِي ».

قَالَ: « ثُمَّ يَخِرُّ سَاجِداً، وَيَقُولُ: يَا أَهْلَ التَّقْوى، وَ يَا أَهْلَ الْمَغْفِرَةِ، يَا بَرُّ يَا رَحِيمُ، أَنْتَ أَبَرُّ بِي مِنْ أَبِي وَأُمِّي وَمِنْ جَمِيعِ الْخَلَائِقِ، اقْلِبْنِي بِقَضَاءِ حَاجَتِي مُجَاباً دُعَائِي، مَرْحُوماً صَوْتِي، قَدْ كَشَفْتَ أَنْوَاعَ الْبَلَايَا عَنِّي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Narqy, from Isa Bin Abdullah Al Qummy,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws was saying whenever heasws was free from the decline (midday Salāt): ‘O Allahazwj! Iasws come closer to Youazwj by Yourazwj Generosity and Yourazwj Benevolence, and Iasws come closer to Youazwj by Muhammadazwj Yourazwj servant and Yourazwj Rasoolsaww, and Iasws come closer to Youazwj by Yourazwj Angels of Proximity, and Yourazwj Prophetsas, the Mursileen, and By Youazwj.

O Allahazwj! Youazwj are the One Needless from me, and with me is the need (requirement) to Youazwj. Yousaww are the rich and I am the poor to Youazwj. Youazwj Discharge my traces (of errors), and Veil my sins upon me. So Fulfil my needs for me today and do not Punish me with ugliness what Youazwj are more Knowing of than I am. But, Amplify upon me, Yourazwj Pardon and Yourazwj generosity’.

Heasws said: ‘Then heasws would perform Sajdah and heasws would be saying: ‘O the One rightful to be feared, and O the One rightful for the Forgiveness, O Righteous, O Merciful! Youazwj are more Righteous with me than my father and my mother, and from the entirety of the creatures. Accept me by Fulfilling my need by Answering my supplication, Merciful upon my voice as Youazwj have Removed a variety of the afflictions from me’’.34

2. عَلِىُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْراهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ إِذَا صَلَّى الْمَغْرِبَ ثَلْاثَ مَرَّاتٍ: “الْحَمْدُ لِلّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ، وَلْا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ” أُعْطِيَ خَيْراً كَثِيراً ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says, when he prays the Maghrib Salāt, three times, ‘The Praise is for Allahazwj who Does whatever Heazwj so Desires to, and does not Do what others desire’, would be Given a lot of goodness’.35

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ رَفَعَهُ، قَالَ: « يَقُولُ بَعْدَ الْعِشَاءَيْنِ: اللهُمَّ بِيَدِكَ مَقَادِيرُ اللَّيْلِ وَ النَّهَارِ، وَمَقَادِيرُ الدُّنْيَا وَالْآخِرَةِ، وَمَقَادِيرُ الْمَوْتِ وَالْحَيَاةِ، وَمَقَادِيرُ الشَّمْسِ وَالْقَمَرِ، وَمَقَادِيرُ النَّصْرِ وَالْخِذْلَانِ، وَمَقَادِيرُ الْغِنى وَالْفَقْرِ ؛ اللهُمَّ بَارِكْ لِي فِي دِينِي وَدُنْيَايَ، وَفِي جَسَدِي وَأَهْلِي وَوُلْدِي ؛ اللهُمَّ ادْرَأْ عَنِّي شَرَّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ، وَالْجِنِّ وَالْإِنْسِ، وَاجْعَلْ مُنْقَلَبِي إِلى خَيْرٍ دَائِمٍ، وَنَعِيمٍ لَايَزُولُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it,

‘Heasws said: ‘One should be saying after the two evening Salāts, ‘O Allahazwj! In Yourazwj Hand is the Ordainment of the night and the day, and the Ordainment of the world and the Hereafter, and the Ordainment of the death and the life, and the Ordainment of the sun and the moon, and the Ordainment of the Help and the Abandonment, and the Ordainment of the riches and the poverty! Bless for me in my Religion, and in my world, and in my body, and in my family, and in my children. O Allahazwj! Stave off the evil from me, the mischief of the Arabs and the non-Arabs, and the Jinn, and the human beings, and Make my transfer to the eternal goodness and Bliss which will no be ceasing’’.36

4. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: « مَنْ قَالَ بَعْدَ كُلِّ صَلَاةٍ ـ وَهُوَ آخِذٌ بِلِحْيَتِهِ بِيَدِهِ الْيُمْنى ـ: “يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، ارْحَمْنِي مِنَ النَّارِ” ثَلَاثَ مَرَّاتٍ، وَيَدُهُ الْيُسْرى مَرْفُوعَةٌ، وَبَطْنُهَا إِلى مَا يَلِي السَّمَاءَ، ثُمَّ يَقُولُ: “أَجِرْنِي مِنَ الْعَذَابِ الْأَلِيمِ” ثَلَاثَ مَرَّاتٍ، ثُمَّ يُؤَخِّرُ يَدَهُ عَنْ لِحْيَتِهِ، ثُمَّ يَرْفَعُ يَدَهُ، وَيَجْعَلُ بَطْنَهَا مِمَّا يَلِي السَّمَاءَ، ثُمَّ يَقُولُ: “يَا عَزِيزُ يَا كَرِيمُ، يَا رَحْمَانُ يَا رَحِيمُ” وَيَقْلِبُ يَدَيْهِ، وَيَجْعَلُ‌ بُطُونَهُمَا مِمَّا يَلِي السَّمَاءَ، ثُمَّ يَقُولُ: “أَجِرْنِي مِنَ الْعَذَابِ الْأَلِيمِ ـ ثَلَاثَ مَرَّاتٍ ـ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَالْمَلَائِكَةِ وَالرُّوحِ” غُفِرَ لَهُ، وَرُضِيَ عَنْهُ، وَوُصِلَ بِالِاسْتِغْفَارِ لَهُ حَتّى يَمُوتَ جَمِيعُ الْخَلَائِقِ إِلاَّ الثَّقَلَيْنِ: الْجِنَّ وَالْإِنْسَ ».

وَقَالَ: « إِذَا فَرَغْتَ مِنْ تَشَهُّدِكَ فَارْفَعْ يَدَيْكَ، وَقُلِ: اللهُمَّ اغْفِرْ لِي مَغْفِرَةً عَزْماً جَزْماً لَاتُغَادِرُ ذَنْباً وَلَاأَرْتَكِبُ بَعْدَهَا مُحَرَّماً أَبَداً، وَعَافِنِي مُعَافَاةً لَابَلْوى بَعْدَهَا أَبَداً، وَاهْدِنِي هُدًى لَاأَضِلُّ بَعْدَهُ أَبَداً، وَانْفَعْنِي يَا رَبِّ بِمَا عَلَّمْتَنِي، وَاجْعَلْهُ لِي، وَلَاتَجْعَلْهُ عَلَيَّ، وَارْزُقْنِي كَفَافاً، وَرَضِّنِي بِهِ يَا رَبَّاهْ، وَتُبْ عَلَيَّ يَا أَللهُ يَا أَللهُ يَا أَللهُ، يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحْمَانُ، يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ، ارْحَمْنِي مِنَ النَّارِ ذَاتِ السَّعِيرِ، وَابْسُطْ عَلَيَّ مِنْ سَعَةِ رِزْقِكَ، وَاهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، وَاعْصِمْنِي مِنَ‌ الشَّيْطَانِ الرَّجِيمِ، وَأَبْلِغْ مُحَمَّداً ـ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ـ عَنِّي تَحِيَّةً كَثِيرَةً وَسَلَاماً، وَاهْدِنِي بِهُدَاكَ، وَأَغْنِنِي بِغِنَاكَ، وَاجْعَلْنِي مِنْ أَوْلِيَائِكَ الْمُخْلَصِينَ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ آمِينَ ».

قَالَ: « مَنْ قَالَ هذَا بَعْدَ كُلِّ صَلَاةٍ رَدَّ اللهُ عَلَيْهِ رُوحَهُ فِي قَبْرِهِ، وَكَانَ حَيّاً مَرْزُوقاً نَاعِماً مَسْرُوراً إِلى يَوْمِ الْقِيَامَةِ ».

From him, from one of his companions, raising it, said,

‘The one who says after every Salāt while grabbing his beard by his right hand, ‘O Oneazwj with the Majesty and the Benevolence! Be Merciful to me from the Fire’, three times, and his left hand is raised, and its palm is facing towards the sky. Then he should be saying, ‘Rescue me from the painful Punishment’, three times.

Then he should drop his hand from his beard, then raise his hand and make its palm to be facing towards the sky, then he should be saying, ‘O Mighty! O benevolent! O Beneficent! O Merciful’, and he should flip over his hand and makes both their palms to face towards the sky, then he should be saying, ‘Rescue me from the painful Punishment’, three times. ‘Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and the Angels, and the Spirit’, (his sins) would be Forgiven for him, and he would be Pleased from, and be linked with the Forgiveness for him until the entirety of the creatures die off, except for the two heavy ones, the Jinn and the human beings’.

And heasws said: ‘Whenever you are free from your Tashahhud (bearing of the testimonies), so raise your hand and say,

‘O Allahazwj! Forgive (my sins) for me with a Determined and Decisive Forgiveness, not leaving any sin nor will I be indulging in a Prohibition after it, ever! And Grant me such well-being that I would not suffer an affliction after it, ever! And Guide me with such a Guidance that I will not go astray after it, ever! And benefit me, O Lordazwj with what Youazwj Teach me and Make it to be for me, and do not Make it to be against me, and Grace me sufficiently and Make me to be pleased with it.

O Lordazwj! And Turn to me (with Mercy). O Allahazwj! O Allahazwj! O Allahazwj!. O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! Have Mercy on me from the Fire with the blaze, and Extend upon me from the Expansion of Yourazwj Grace, and Guide me do what I am differing in from the Truth by Yourazwj Permission, and Rescue me from the Pelted Satanla, and Deliver a lot of salutations upon Muhammadsaww from me, and greeting, and Guide me by Yourazwj Guidance, and Enrich me with Yourazwj Riches, and Make me to be from Yourazwj sincere friends. And may Allahazwj Send Salawāt upon Muhammadazwj and the Progenyasws of Muhammadsaww. Ameen!’

Heasws said: ‘The one says this after every Salāt, Allahazwj would Return his soul upon him in his grave, and he would be alive, Sustained, blissful, joyful up to the Day of Judgment’.37

5. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: « تَقُولُ بَعْدَ الْفَجْرِ: اللهُمَّ لَكَ الْحَمْدُ حَمْداً خَالِداً مَعَ خُلُودِكَ، وَلَكَ الْحَمْدُ حَمْداً لَا مُنْتَهى لَهُ دُونَ رِضَاكَ، وَلَكَ الْحَمْدُ حَمْداً لَاأَمَدَ لَهُ دُونَ مَشِيئَتِكَ، وَلَكَ الْحَمْدُ حَمْداً لَاجَزَاءَ لِقَائِلِهِ إِلاَّ رِضَاكَ ؛ اللهُمَّ لَكَ الْحَمْدُ، وَإِلَيْكَ الْمُشْتَكى، وَأَنْتَ الْمُسْتَعَانُ ؛ اللهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ، الْحَمْدُ لِلّهِ بِمَحَامِدِهِ كُلِّهَا، عَلى نَعْمَائِهِ كُلِّهَا حَتّى يَنْتَهِيَ الْحَمْدُ إِلى حَيْثُ مَا يُحِبُّ رَبِّي وَيَرْضى ».

وَتَقُولُ بَعْدَ الْفَجْرِ قَبْلَ أَنْ تَتَكَلَّمَ: “الْحَمْدُ لِلّهِ مِلْ‌ءَ الْمِيزَانِ، وَمُنْتَهَى الرِّضَا، وَزِنَةَ الْعَرْشِ، وَسُبْحَانَ اللهِ مِلْ‌ءَ الْمِيزَانِ، وَمُنْتَهَى الرِّضَا، وَزِنَةَ الْعَرْشِ، وَاللهُ أَكْبَرُ مِلْ‌ءَ الْمِيزَانِ، وَمُنْتَهَى الرِّضَا، وَزِنَةَ الْعَرْشِ، وَلَاإِلهَ إِلاَّ اللهُ مِلْ‌ءَ الْمِيزَانِ، وَمُنْتَهَى الرِّضَا، وَزِنَةَ الْعَرْشِ” ؛ تُعِيدُ ذلِكَ أَرْبَعَ مَرَّاتٍ.

ثُمَّ تَقُولُ: أَسْأَلُكَ مَسْأَلَةَ الْعَبْدِ الذَّلِيلِ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَغْفِرَ لَنَا ذُنُوبَنَا، وَتَقْضِيَ لَنَا حَوَائِجَنَا فِي الدُّنْيَا وَالْآخِرَةِ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ ».

From him, from one of his companions, raising it,

‘Heasws said: ‘You should be saying after Al-Fajr (Salāt),

‘O Allahazwj! For Youazwj is the Praise, an eternal Praise with Yourazwj Eternality, and for Youazwj is the Praise, a Praise with no end point to it. And to Youazwj I complain and Youazwj are the Aider. O Allahazwj! For Youazwj is the Praise as Youazwj are rightful of it. The Praise is for Allahazwj when one praises, every time upon his Bounties, all of them, until the Praise ends up to where what Youazwj Love, my Lordazwj and are Pleased with’.

And you should be saying after Al-Fajr (Salāt) before you speak,

‘The Praise is for Allahazwj, Filler of the Scale and the Limit of the Pleasure, and Adornment of the Throne. And Glory be to Allahazwj Filler of the Scale and Limit of the Pleasure, and Adornment of the Throne! And Allahazwj is the Greatest, Filler of the Scale and Limit of the Pleasure and Adornment of the Throne. And there is no God except Allahazwj, Filler of the Scale, and Limit of the Pleasure, and Adornment of the Throne’ – repeating that four times.

Then you should be saying,

‘O Allahazwj! I ask Youazwj the asking of the humble slave, that Youazwj Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj Forgive our sins for us, and Fulfil our needs for us in the world and the Hereafter, in Ease from Youazwj and good health’.38

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ الْفَرَجِ، قَالَ: كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا عليهما‌السلام بِهذَا الدُّعَاءِ، وَعَلَّمَنِيهِ، وَقَالَ: « مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلاَّ تَيَسَّرَتْ لَهُ، وَكَفَاهُ اللهُ مَا أَهَمَّهُ: بِسْمِ اللهِ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ، (وَأُفَوِّضُ أَمْرِي إِلَى اللهِ إِنَّ اللهَ بَصِيرٌ بِالْعِبادِ فَوَقاهُ اللهُ سَيِّئاتِ ما مَكَرُوا)، (لا إِلهَ إِلاّ أَنْتَ سُبْحانَكَ إِنِّي كُنْتُ مِنَ الظّالِمِينَ فَاسْتَجَبْنا لَهُ وَنَجَّيْناهُ مِنَ الْغَمِّ وَكَذلِكَ نُنْجِي الْمُؤْمِنِينَ)، (حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ) مَا شَاءَ اللهُ، لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ، مَا شَاءَ اللهُ، لَا مَا شَاءَ النَّاسُ، مَا شَاءَ اللهُ وَإِنْ كَرِهَ النَّاسُ، حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ، حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ، حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ، حَسْبِيَ الَّذِي لَمْ يَزَلْ حَسْبِي مُنْذُ قَطُّ، حَسْبِيَ اللهُ الَّذِي لَا إِلهَ إِلاَّ هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ».

وَقَالَ: « إِذَا انْصَرَفْتَ مِنْ صَلَاةٍ مَكْتُوبَةٍ، فَقُلْ: رَضِيتُ بِاللهِ رَبّاً، وَبِمُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم نَبِيّاً، وَبِالْإِسْلَامِ دِيناً، وَبِالْقُرْآنِ كِتَاباً، وَبِفُلَانٍ وَفُلَانٍ أَئِمَّةً ؛ اللهُمَّ وَلِيُّكَ فُلَانٌ، فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ فَوْقِهِ، وَمِنْ تَحْتِهِ، وَامْدُدْ لَهُ فِي عُمُرِهِ، وَاجْعَلْهُ الْقَائِمَ بِأَمْرِكَ، وَالْمُنْتَصِرَ لِدِينِكَ، وَأَرِهِ مَا يُحِبُّ وَمَا تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَذُرِّيَّتِهِ، وَفِي أَهْلِهِ وَمَالِهِ، وَفِي شِيعَتِهِ، وَفِي عَدُوِّهِ، وَأَرِهِمْ مِنْهُ مَا يَحْذَرُونَ، وَأَرِهِ فِيهِمْ مَا يُحِبُّ وَتَقَرُّ بِهِ عَيْنُهُ، وَاشْفِ صُدُورَنَا وَصُدُورَ قَوْمٍ مُؤْمِنِينَ ».

قَالَ: « وَكَانَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ إِذَا فَرَغَ مِنْ صَلَاتِهِ: اللهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَإِسْرَافِي عَلى نَفْسِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ؛ اللهُمَّ أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَاإِلهَ إِلاَّ أَنْتَ، بِعِلْمِكَ الْغَيْبَ وَبِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي فَأَحْيِنِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً لِي. اللهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي السِّرِّ وَالْعَلَانِيَةِ، وَكَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنى، وَأَسْأَلُكَ نَعِيماً لَا يَنْفَدُ، وَقُرَّةَ عَيْنٍ لَاتَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ، وَبَرَكَةَ الْمَوْتِ بَعْدَ الْعَيْشِ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلى وَجْهِكَ وَشَوْقاً إِلى رُؤْيَتِكَ وَلِقَائِكَ مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ، وَلَافِتْنَةٍ مَضِلَّةٍ. اللهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مَهْدِيِّينَ ؛ اللهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ ؛ اللهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ الرَّشَادِ، وَالثَّبَاتَ فِي الْأَمْرِ وَالرُّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عَافِيَتِكَ، وَأَدَاءَ حَقِّكَ، وَأَسْأَلُكَ يَا رَبِّ قَلْباً سَلِيماً، وَلِسَاناً صَادِقاً، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، وَأَسْأَلُكَ خَيْرَ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ ؛ فَإِنَّكَ تَعْلَمُ وَلَانَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ ».

A number of our companions, from sahl Bin Ziyad, from one of our companions, from Muhammad Bin Al Faraj who said,

‘Abu Ja’far Ibn Al-Rezaasws wrote to me with this supplication, and taught it and said: ‘The one who says this at the end of Al-Fajr Salāt, would not seek a need except it would be Eased for him, and Allahazwj would Suffice him for what worries him –

‘In the Name of Allahazwj, and by Allahazwj, and Salawāt be upon Muhammadsaww and hissaww Progenyasws, and I delegate my matters to Allahazwj, that Allahazwj is All-seeing with his servants.

[40: 45] So Allah Saved him from the evil of what they planned [21: 87] There is no god but You, Glory be to You; surely I am from the unjust ones [21: 88] So We Answered him and Delivered him from the grief and thus do We Deliver the Believers [3: 173] Allah is Sufficient for us and most excellent is the Protector [3: 174] So they returned with Favour from Allah and (His) Grace, no evil touched them Whatever Allahazwj so Desires. There is neither Might nor Strength except with Allahazwj, the Exalted, the Magnificent, not what the people desire. Whatever Allahazwj so Desires and even if the people dislike it. Sufficient for me is the Lordazwj from the lords. Sufficient for me is the Creator from the created beings. Sufficient for me is the Sustainer from the sustained beings. Sufficient for me is the One Who will not cease to be. Sufficient for me since ever. Sufficient for me is Allahazwj, Who, there is no god except Allahazwj. Heazwj is upon Whom I rely, and Heazwj is the Lordazwj of the Magnificent Throne’.

And heasws said: ‘When you finish from the Prescribed Salāt, so say,

‘I am pleased with Allahazwj as Lordazwj, and with Muhammadsaww as Prophetsaww, and with Al-Islam as Religion, and with Al-Quran as a Book, and with so and so, and so and so as Imamsasws. O Allahazwj! So and so is a Guardianasws of Yoursazwj, therefore Protect him from in front of himasws, and from behind himasws, and from hisasws right, and from hisasws left, and from above himasws, and from beneath himasws, and Extend for himasws in hisasws life-span, and Make himasws as the Rising Oneasws with Yourazwj Command, and the helper for Yourazwj Religion.

And Show him what heasws loves and what hisasws eyes would be delighted with, in himselfasws, and hisasws offspring, and in hisasws family, and hisasws wealth, and in hisasws Shias, and in hisasws enemies, and Show them from himasws what they are bewaring, and Show himasws in them what heasws loves, and what hisasws eyes would be delighted with, and Heal our chests and the chests of the group of Momineen’.

Heasws said: ‘And the Prophetsaww was saying whenever hesaww was free from hissaww Salāt: ‘O Allahazwj! Forgive for mesaww the sins (of mysaww Shias), whatever has preceded, and whatever is delayed, and whatever was in secret, and whatever was in public, and whatever was extravagance upon myselfsaww and what Youazwj are more Knowing with than Isaww am. O Allahazwj! Youazwj are the Preceding Oneazwj and Isaww are the following one. There is no god except for Youazwj. Youazwj, with Yourazwj Knowledge of the unseen and by Yourazwj Power upon Yourazwj creatures in their entirety Know the life which is better for mesaww, therefore Cause mesaww to live and Cause mesaww to die when Youazwj Know of a (manner of) dying which is better for mesaww.

O Allahazwj! Isaww ask Youazwj for being fearful of Youazwj during the privacy and publicly, and of (speaking the) word of truth during the anger, and the pleasure, and the moderation during the poverty and the riches. And Isaww ask Youazwj of bliss which does not run out, and a delight of the eyes which does not get cut-off. And Isaww ask Youazwj of the pleasure with the Ordainment and Blessings of the death after the life, and the coolness of the life after the death, and the pleasure of the looking at Yourazwj Face, and desire to see Youazwj and meet Youazwj, from without being harmed by a harm nor a misleading strife.

O Allahazwj! Adorn us with the adornment of the Eman, and Make us to be calm Guided ones. O Allahazwj! Guide us to be among the ones Youazwj Guided. O Allahazwj! Isaww ask Youazwj of the Determination of righteous reasoning, and the steadfastedness in the matters and the reasoning. And Isaww ask Youazwj for thanking for Yourazwj Bounties, and goodness of Yourazwj health, and paying Yourazwj right. And Isaww ask Youazwj, O Lordazwj, for the sound heart, and a truthful tongue, and seeking Forgiveness to what Youazwj Know of. And Isaww ask Youazwj of the best of what Youazwj Know of and Isaww seek Refuge with Youazwj from the evil of what Youazwj Know, for Youazwj Know what we do not know, and Youazwj are the Knower of the unseen’’.39

7. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ سَيْفِ بْنِ‌ عَمِيرَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « جَاءَ جَبْرَئِيلُ عليه‌السلام إِلى يُوسُفَ وَهُوَ فِي السِّجْنِ، فَقَالَ لَهُ: يَا يُوسُفُ، قُلْ فِي دُبُرِ كُلِّ صَلَاةٍ: اللهُمَّ اجْعَلْ لِي فَرَجاً وَمَخْرَجاً، وَارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ، وَمِنْ حَيْثُ لَاأَحْتَسِبُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Sayf Bin Ameyra who said,

‘I heard Abu Abdullahasws saying: ‘Jibraeelas came over to Yusufas while heas was in the prison, and heas said to himas: ‘O Yusufas! Say at the end of every Salāt:

‘O Allahazwj! Make a relief for meas and an exit, and Grace meas from where Ias do expect and from where Ias do not expect (it to be from)’’.40

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ هذِهِ الْكَلِمَاتِ عِنْدَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، حُفِظَ فِي نَفْسِهِ وَدَارِهِ وَمَالِهِ وَوُلْدِهِ: أُجِيرُ نَفْسِي وَمَالِي وَوُلْدِي وَأَهْلِي وَدَارِي وَكُلَّ مَا هُوَ مِنِّي بِاللهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ، الَّذِي(لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ) وَأُجِيرُ نَفْسِي وَمَالِي وَوُلْدِي وَكُلَّ مَا هُوَ مِنِّي(بِرَبِّ الْفَلَقِ مِنْ شَرِّ ما خَلَقَ) إِلى آخِرِهَا، وَ (بِرَبِّ النّاسِ) إِلى آخِرِهَا، وَآيَةِ الْكُرْسِيِّ، إِلى آخِرِهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abdul Aziz, from Bakr Bin Muhammad, from the one who reported it,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says these words during every Prescribed Salāt, there would be Protection regarding himself, and his house, and his wealth, and his children, and the wife and all what he owns:

‘I seek Refuge for myself, and my children, and my wealth, and my children, and my family, and my house, and everything what is from me, with Allahazwj, the One, the First, the Last, who neither begets nor is begotten, and there does not happen to be anyone as a match for Himazwj. And I seek Refuge for myself, and my wealth, and my children, and everything what is from me, with [113: 1] the Lord of Al-Falaq, [113: 2] From the evil of what He has Created – up to its end, and with [114: 1] Say: I seek refuge in the Lord of the people – up to its end, and Ayat Al Kursy (2: 255) – up to its end’.41

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: مَنْ قَالَ فِي دُبُرِ الْفَرِيضَةِ: « يَا مَنْ يَفْعَلُ مَا يَشَاءُ، وَلَايَفْعَلُ مَا يَشَاءُ أَحَدٌ غَيْرُهُ » ثَلَاثاً، ثُمَّ سَأَلَ، أُعْطِيَ مَا سَأَلَ.

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

‘The one who says at the end of the Obligatory (Salāt), ‘O Oneazwj Who Does whatever Heazwj so Desires to and does not do what anyone else desires’, three times, then asks, would be Given what he asks for’.42

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا صَلَّيْتَ الْمَغْرِبَ، فَأَمِرَّ يَدَكَ عَلى جَبْهَتِكَ، وَقُلْ: “بِسْمِ اللهِ الَّذِي لَاإِلهَ إِلاَّ هُوَ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمنِ الرَّحِيمِ ؛ اللهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَالْغَمَّ وَالْحَزَنَ” ثَلَاثَ مَرَّاتٍ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan, from Saeed Bin Yasaar who said,

‘Abu Abdullahasws said: ‘Whenever you prays Al-Maghrib Salāt, so pass your hand upon your face and say,

‘In the Name of Allahazwj Who, there is no god except Him, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allahazwj! Remove from me, the worries, and the gloom, and the grief’, three times’.43

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدٍ الْجُعْفِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: كُنْتُ كَثِيراً مَا أَشْتَكِي عَيْنِي، فَشَكَوْتُ ذلِكَ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « أَلَاأُعَلِّمُكَ دُعَاءً لِدُنْيَاكَ وَآخِرَتِكَ، وَبَلَاغاً لِوَجَعِ عَيْنَيْكَ ؟ »

قُلْتُ: بَلى.

قَالَ: « تَقُولُ فِي دُبُرِ الْفَجْرِ وَدُبُرِ الْمَغْرِبِ: اللهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَيْكَ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلِ النُّورَ فِي بَصَرِي، وَالْبَصِيرَةَ فِي دِينِي، وَالْيَقِينَ فِي قَلْبِي، وَالْإِخْلَاصَ فِي عَمَلِي، وَالسَّلَامَةَ فِي نَفْسِي، وَالسَّعَةَ فِي رِزْقِي، وَالشُّكْرَ لَكَ أَبَداً مَا أَبْقَيْتَنِي ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Al Ju’fy, from his father,

(It has been narrated) from Abu Abdullahasws having said: ‘I used to have a lot of complaints of my eyes, so I complained of that to Abu Abdullahasws. So heasws said, ‘Shall Iasws teach you a supplication for your world and your Hereafter, and would be a cure for the pain of your eyes?’ I said, ‘Yes’.

Heasws said: ‘You should be saying at the end of Al Fajr (Salāt) and the end of Al Maghrib (Salāt),

‘O Allahazwj! I ask Youazwj with the right of Muhammadsaww and the Progenyasws of Muhammadsaww upon Youazwj, Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Make light to be in my vision and the insight to be in my Religion, and the conviction to be in my heart, and the sincerity to be in my deeds, and the safety to be in my self, and the expansion to be in my sustenance, and the gratefulness is to Youazwj, forever, whatever my remaining (life is)’’.44

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ الشَّامِيُّ، قَالَ: حَدَّثَنِي رَجُلٌ بِالشَّامِ ـ يُقَالُ لَهُ: هِلْقَامُ بْنُ أَبِي هِلْقَامٍ ـ قَالَ: أَتَيْتُ أَبَا إِبْرَاهِيمَ عليه‌السلام، فَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، عَلِّمْنِي دُعَاءً جَامِعاً لِلدُّنْيَا وَالْآخِرَةِ، وَأَوْجِزْ

فَقَالَ: « قُلْ فِي دُبُرِ الْفَجْرِ إِلى أَنْ تَطْلُعَ الشَّمْسُ: سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَسْأَلُهُ مِنْ فَضْلِهِ ».

قَالَ هِلْقَامٌ: لَقَدْ كُنْتُ مِنْ أَسْوَإِ أَهْلِ بَيْتِي حَالاً، فَمَا عَلِمْتُ حَتّى أَتَانِي مِيرَاثٌ مِنْ قِبَلِ رَجُلٍ مَا ظَنَنْتُ أَنَّ بَيْنِي وَبَيْنَهُ قَرَابَةً، وَإِنِّي الْيَوْمَ لَمِنْ أَيْسَرِ أَهْلِ بَيْتِي، وَمَا ذلِكَ إِلاَّ بِمَا عَلَّمَنِي مَوْلَايَ الْعَبْدُ الصَّالِحُ عليه‌السلام.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr who said, ‘Abu Ja’far Al Shamy narrated to me saying, ‘A man called Hilqam Bin Abu Hilqam narrated to me at Syria saying,

‘I went over to Abu Ibrahimasws (7th Imamasws), and I said to himasws, ‘Teach me a comprehensive supplication for the world and the Hereafter, and be brief’. So heasws said: ‘Say at the end of Al-Fajr (Salāt) up to the emergence of the sun,

‘Glorious is Allahazwj the Magnificent, and by Hisazwj Praise I seek Forgiveness of Allahazwj, and I ask Himazwj from Hisazwj Grace’’.

Hilqam (the narrator) said, ‘I had been in an evil state from my family members, until (one day) there came to me, an inheritance from a man who I did not think there was any relationship between me and him, and today I am from the most affluential people of my family, and that was not except due to what was taught to me by my Masterasws, Al-Abd Al-Salihasws (7th Imamasws)’.45

53- بَابُ الدُّعَاءِ لِلرِّزْقِ‌

Chapter 53 – The supplication for the sustenance

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام أَنْ يُعَلِّمَنِي دُعَاءً لِلرِّزْقِ، فَعَلَّمَنِي دُعَاءً مَا رَأَيْتُ أَجْلَبَ مِنْهُ لِلرِّزْقِ، قَالَ: « قُلِ: اللهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ، الْحَلَالِ الطَّيِّبِ، رِزْقاً وَاسِعاً، حَلَالاً طَيِّباً، بَلَاغاً لِلدُّنْيَا وَالْآخِرَةِ، صَبّاً صَبّاً، هَنِيئاً مَرِيئاً، مِنْ غَيْرِ كَدٍّ وَلَامَنٍّ مِنْ أَحَدٍ مِنْ خَلْقِكَ إِلاَّ سَعَةً مِنْ فَضْلِكَ الْوَاسِعِ ؛ فَإِنَّكَ قُلْتَ: (وَسْئَلُوا اللهَ مِنْ فَضْلِهِ) فَمِنْ فَضْلِكَ أَسْأَلُ، وَمِنْ عَطِيَّتِكَ أَسْأَلُ، وَمِنْ يَدِكَ الْمَلْأى أَسْأَلُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, altogether from Al Qasim Bin Urwa, from Abu Jameela, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullahasws to teach me a supplication for the sustenance, so heasws taught me a supplication what I had not seen as more beneficial than it for the sustenance. Said say:

Heasws said: ‘Say, ‘O Allahazwj! Sustain me from Yourazwj Grace, the extensive, the Permissible, the goodly sustenance, extensive, Permissible, goodly, adequate for the world and the Hereafter, attained, achieved, welcoming, wholesome, from without a toil nor from anyone from Yourazwj creatures except as being an extension from Yourazwj Expansive Grace, for Youazwj Said [4: 32] and ask Allah of His Grace. Thus, it is from Yourazwj Grace that I ask, and from Yourazwj Gifts I ask, and from Yourazwj Full Hands I ask’.46

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: لَقَدِ اسْتَبْطَأْتُ الرِّزْقَ، فَغَضِبَ، ثُمَّ قَالَ لِي: « قُلِ: اللهُمَّ إِنَّكَ تَكَفَّلْتَ بِرِزْقِي وَرِزْقِ كُلِّ دَابَّةٍ يَا خَيْرَ مَدْعُوٍّ، وَيَا خَيْرَ مَنْ أَعْطى، وَيَا خَيْرَ مَنْ سُئِلَ، وَيَا أَفْضَلَ مُرْتَجًى، افْعَلْ بِي كَذَا وَكَذَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘The sustenance has been delayed’. So heasws got upset, then said to me: ‘Say,

‘O Allahazwj! You are the Guarantor of my sustenance and the sustenance of every creature. O the Best of the ones supplicated to, and O the Best of the one who give, and O the Best of the ones asked from, and O the most superior of the ones hoped from, do for me’such and such’.47

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ، قَالَ: أَبْطَأَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم عَنْهُ، ثُمَّ أَتَاهُ، فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « مَا أَبْطَأَ بِكَ عَنَّا؟ » فَقَالَ: السُّقْمُ وَالْفَقْرُ، فَقَالَ لَهُ: « أَفَلَا أُعَلِّمُكَ دُعَاءً يَذْهَبُ اللهُ عَنْكَ بِالسُّقْمِ وَالْفَقْرِ؟ » قَالَ: بَلى يَا رَسُولَ اللهِ، فَقَالَ: « قُلْ: لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ، تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَايَمُوتُ، وَالْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَداً، (وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيراً) ».

قَالَ: فَمَا لَبِثَ أَنْ عَادَ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، قَدْ أَذْهَبَ اللهُ عَنِّي السُّقْمَ وَالْفَقْرَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Abdul Khaliq who said,

‘A man from the companions of the Prophetsaww was delay from himsaww. Then he came over to himsaww. So Rasool-Allahsaww said to him: ‘What delayed you from ussaww?’ So he said, ‘The illness and the poverty’. So hesaww said to him: ‘So, shall Isaww teach you a supplication by which Allahazwj will Remove from you, the illness and the poverty?’ He said, ‘Yes, O Rasool-Allahsaww!’.

So hesaww said: ‘Say,

‘There is neither Might nor Strength except with Allahazwj, the Exalted, the Magnificent. I rely upon the Living Who will not be dying, and the Praise is for Allahazwj Who neither Took a female companion, nor a son, and there does not happent to be an associate for Himazwj in the Kingdom, and there does not happen to be a guardian for Himazwj from the disgrace, and I exclaim Greatness to Him with an exclamation’.

Heasws said: ‘So it was not long before he returned to the Prophetsaww and he said, ‘O Rasool-Allahsaww! Allahazwj has Removed from me, the illness and the poverty’’.48

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « ادْعُ فِي طَلَبِ الرِّزْقِ فِي الْمَكْتُوبَةِ وَأَنْتَ سَاجِدٌ: يَا خَيْرَ الْمَسْؤُولِينَ، وَيَا خَيْرَ الْمُعْطِينَ، ارْزُقْنِي وَارْزُقْ عِيَالِي مِنْ فَضْلِكَ الْوَاسِعِ ؛ فَإِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Zayd Al Shahaam,

(It has been narrated) from Abu Ja’farasws having said: ‘Supplicate for the sustenance during the Prescribed (Salāt) while you are in Sajdah,

‘O Best of the ones asked from, and O Best of the Givers! Grace me and Grace my dependants from Yourazwj Extensive Grace, for Youazwj are the One With the Magnificent Grace’’.49

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي جَمِيلَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: شَكَوْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام الْحَاجَةَ، وَسَأَلْتُهُ أَنْ يُعَلِّمَنِي دُعَاءً فِي الرِّزْقِ، فَعَلَّمَنِي دُعَاءً مَا احْتَجْتُ مُنْذُ دَعَوْتُ بِهِ، قَالَ: « قُلْ فِي دُبُرِ صَلَاةِ اللَّيْلِ وَأَنْتَ سَاجِدٌ: يَا خَيْرَ مَدْعُوٍّ، وَيَا خَيْرَ مَسْؤُولٍ، وَيَا أَوْسَعَ مَنْ أَعْطى، وَيَا خَيْرَ مُرْتَجًى، ارْزُقْنِي وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ، وَسَبِّبْ لِي رِزْقاً مِنْ قِبَلِكَ ؛ إِنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Khalid, from al Qasim Bin Urwa, from Abu Jameela from Abu Baseer who said,

‘I complained to Abu Abdullahasws of the need and asked himasws to teach me a supplication regarding seeking the sustenance. So heasws taught me a supplication since I supplicated with it - I did not (remain) needy.

Heasws said: ‘Say at the end of the night Salāt while you are in Sajda,

‘O the Best of the ones supplicated to, and O the Best of the ones asked from, and O the most Extensive of the ones who give, and O the Best of the ones hoped from! Grace me and Expand upon me from Yourazwj Grace, and Cause the sustenance to be from Youazwj. Youazwj are Able upon everything’’.50

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي دَاوُدَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي ذُو عِيَالٍ وَعَلَيَّ دَيْنٌ، وَقَدِ اشْتَدَّتْ حَالِي، فَعَلِّمْنِي دُعَاءً أَدْعُو اللهَ ـ عَزَّ وَجَلَّ ـ بِهِ لِيَرْزُقَنِي مَا أَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلى عِيَالِي.

فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا عَبْدَ اللهِ، تَوَضَّأْ وَأَسْبِغْ وُضُوءَكَ، ثُمَّ صَلِّ رَكْعَتَيْنِ تُتِمُّ الرُّكُوعَ وَالسُّجُودَ، ثُمَّ قُلْ: يَا مَاجِدُ، يَا وَاحِدُ، يَا كَرِيمُ، يَا دَائِمُ، أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّكَ نَبِيِّ الرَّحْمَةِ صلى‌الله‌عليه‌وآله‌وسلم ؛ يَا مُحَمَّدُ، يَا رَسُولَ اللهِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللهِ رَبِّكَ وَرَبِّي وَرَبِّ كُلِّ شَيْ‌ءٍ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ، وَأَسْأَلُكَ نَفْحَةً كَرِيمَةً مِنْ نَفَحَاتِكَ، وَفَتْحاً يَسِيراً، وَرِزْقاً وَاسِعاً أَلُمُّ بِهِ شَعْثِي، وَأَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلى عِيَالِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Dawood, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘A man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! I am with dependants and upon me are debts, and my situation has become difficult, therefore teach me a supplication, I can supplicate to Allahazwj Mighty and Majestic with it and plead to Himazwj to Grace me what I can fulfil my debts and assist upon my dependants with’.

So Rasool-Allahsaww said: ‘O servant of Allahazwj! Perform ablution and perfect your ablution, then pray two Cycles of Salāt, completing the Bowings and Prostrations, then say,

‘O Glorified, O One, O Benevolent, O Eternal! I divert towards Youazwj by Muhammadsaww, the Prophetsaww of Mercy. O Muhammadsaww, O Rasool-Allahsaww! I divert by yousaww towards Allahazwj, yoursaww Lordazwj and my Lordazwj, and Lordazwj of everything, that Youazwj Send Salawāt upon Muhammadsaww and the Peopleasws of hissaww Household; and I ask Youazwj for a Benevolent Grant from Yourazwj Grants, and an easy breakthrough, and an extensive sustenance, I can gather my chaotic affairs with it, and fulfil my debts with it, and assist my dependants with it’.51

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي سَعِيدٍ الْمُكَارِي وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « عَلَّمَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم هذَا الدُّعَاءَ: يَا رَازِقَ الْمُقِلِّينَ، يَا رَاحِمَ الْمَسَاكِينِ، يَا وَلِيَّ الْمُؤْمِنِينَ، يَا ذَا الْقُوَّةِ الْمَتِينَ، صَلِّ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَارْزُقْنِي وَعَافِنِي، وَاكْفِنِي مَا أَهَمَّنِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Aban, from Abu Saeed Al Mukary, and someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww taught this supplication: ‘O Sustainer of the ones with scarcity! O Merciful to the needy ones! O Guardian of the Momineen! O the Oneazwj with the Strong Strength! Send Salawāt upon Muhammadsaww and the Peopleasws of hissaww Household, and Grace me, Grant me good health, and Suffice me for what worries me’’.52

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « نَظَرَ أَبُو جَعْفَرٍ عليه‌السلام إِلى رَجُلٍ وَهُوَ يَقُولُ: اللهُمَّ إِنِّي أَسْأَلُكَ مِنْ رِزْقِكَ الْحَلَالِ، فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: سَأَلْتَ قُوتَ النَّبِيِّينَ، قُلِ: اللهُمَّ إِنِّي أَسْأَلُكَ رِزْقاً وَاسِعاً طَيِّباً مِنْ رِزْقِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammar Bin Khallad,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I heard himasws saying: ‘Abu Ja’farasws looked towards a man and he was saying, ‘O Allahazwj! I ask Youazwj from Yourazwj Permissible sustenance’. So Abu Ja’farasws said: ‘You are asking for the subsistence of the Prophetsas. Say, ‘O Allahazwj! I ask Youazwj for Permissible sustenance, extensive, goodly, from Yourazwj Sustenance’’.53

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِلرِّضَا عليه‌السلام: جُعِلْتُ فِدَاكَ، ادْعُ اللهَ ـ عَزَّ وَجَلَّ ـ أَنْ يَرْزُقَنِيَ الْحَلَالَ، فَقَالَ: « أَتَدْرِي مَا الْحَلَالُ؟ » قُلْتُ: الَّذِي عِنْدَنَا الْكَسْبُ الطَّيِّبُ، فَقَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَقُولُ: الْحَلَالُ هُوَ قُوتُ الْمُصْطَفَيْنَ » ثُمَّ قَالَ: « قُلْ: أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Al-Rezaasws, ‘May I be sacrificed for youasws! Supplicate to Allahazwj Mighty and Majestic that Heazwj should Grace me the Permissibles sustenance’. So heasws said: ‘Do you know what is the Permissible?’ I said, ‘That which is with us, the goodly earnings’. So heasws said: ‘Ali Bin Al-Husaynasws was saying: ‘The Permissible, it is the subsistenance of the Chosen ones’. Then heasws said: ‘Say, ‘I ask Youazwj from Yourazwj Extensive sustenance’’.54

10. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُفَضَّلِ بْنِ مَزْيَدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قُلِ: اللهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي، وَامْدُدْ لِي فِي عُمُرِي، وَاجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ، وَلَاتَسْتَبْدِلْ‌ بِي غَيْرِي ».

From him, from one of his companions, from Mufazzal Bin Mazeyd,

(It has been narrated) from Abu Abdullahasws having said: ‘Say,

‘O Allahazwj! Expand upon me in my sustenance, and Extend for me in my life-span, and Make to be from the ones Youazwj would be Helping Yourazwj Religion with, and do not Exchange me with someone else’’.55

11. عَنْهُ، عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام دُعَاءٌ فِي الرِّزْقِ: « يَا أَللهُ يَا أَللهُ يَا أَللهُ، أَسْأَلُكَ بِحَقِّ مَنْ حَقُّهُ عَلَيْكَ عَظِيمٌ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَرْزُقَنِيَ الْعَمَلَ بِمَا عَلَّمْتَنِي مِنْ مَعْرِفَةِ حَقِّكَ، وَأَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ ».

From him,

(It has been narrated) from Abu Ibrahimasws (7th Imamasws), a supplication regarding the sustenance: ‘O Allahazwj! O Allahazwj! O Allahazwj! I ask Youazwj by the right of the onesasws who have the great right upon Youazwj that Youazwj Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj Grace me the deed by what Youazwj Taught me from the recognition of Yourazwj Right, and that Youazwj Extendd upon me what is suppressed from Yourazwj sustenance’’.56

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّا قَدِ اسْتَبْطَأْنَا الرِّزْقَ، فَغَضِبَ، ثُمَّ قَالَ: « قُلِ: اللهُمَّ إِنَّكَ تَكَفَّلْتَ بِرِزْقِي وَرِزْقِ كُلِّ دَابَّةٍ، فَيَا خَيْرَ مَنْ دُعِيَ، وَيَا خَيْرَ مَنْ سُئِلَ، وَيَا خَيْرَ مَنْ أَعْطى، وَيَا أَفْضَلَ مُرْتَجًى، افْعَلْ بِي كَذَا وَكَذَا ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed Al Attar, from Yunus Bin Yaqoub, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘For us the sustenance has been delayed’. So heasws got angry, then said:

‘Say, ‘O Allahazwj! Youazwj are the Guarantor of my sustenance and the sustenance of every animal. So, O the Best of the supplicated to, and O the Best of the ones asked from, and O the best of the ones who give, and O the Most Superior of the ones hoped from, Do for me such and such’’.57

13. أَبُو بَصِيرٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَدْعُو بِهذَا الدُّعَاءِ: اللهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الْمَعِيشَةِ، مَعِيشَةً أَتَقَوّى بِهَا عَلى جَمِيعِ حَوَائِجِي، وَأَتَوَصَّلُ بِهَا فِي الْحَيَاةِ إِلى آخِرَتِي مِنْ غَيْرِ أَنْ تُتْرِفَنِي فِيهَا فَأَطْغى، أَوْ تَقْتُرَ بِهَا عَلَيَّ فَأَشْقى، أَوْسِعْ عَلَيَّ مِنْ حَلَالِ رِزْقِكَ، وَأَفِضْ عَلَيَّ مِنْ سَيْبِ فَضْلِكَ نِعْمَةً مِنْكَ سَابِغَةً، وَعَطَاءً غَيْرَ مَمْنُونٍ، ثُمَّ لَاتَشْغَلْنِي عَنْ شُكْرِ نِعْمَتِكَ بِإِكْثَارٍ مِنْهَا تُلْهِينِي بَهْجَتُهُ، وَتَفْتِنِّي زَهَرَاتُ زَهْوَتِهِ، وَلَابِإِقْلَالٍ عَلَيَّ مِنْهَا يَقْصُرُ بِعَمَلِي كَدُّهُ، وَيَمْلَأُ صَدْرِي هَمُّهُ، أَعْطِنِي مِنْ ذلِكَ يَا إِلهِي غِنًى عَنْ شِرَارِ خَلْقِكَ، وَبَلَاغاً أَنَالُ بِهِ رِضْوَانَكَ، وَأَعُوذُ بِكَ يَا إِلهِي مِنْ شَرِّ الدُّنْيَا‌ وَشَرِّ مَا فِيهَا، لَاتَجْعَلِ الدُّنْيَا عَلَيَّ سِجْناً، وَلَافِرَاقَهَا عَلَيَّ حُزْناً، أَخْرِجْنِي مِنْ فِتْنَتِهَا مَرْضِيّاً عَنِّي، مَقْبُولاً فِيهَا عَمَلِي إِلى دَارِ الْحَيَوَانِ وَمَسَاكِنِ الْأَخْيَارِ، وَأَبْدِلْنِي بِالدُّنْيَا الْفَانِيَةِ نَعِيمَ الدَّارِ الْبَاقِيَةِ ؛ اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَزْلِهَا وَزِلْزَالِهَا وَسَطَوَاتِ شَيَاطِينِهَا وَسَلَاطِينِهَا وَنَكَالِهَا، وَمِنْ بَغْيِ مَنْ بَغى عَلَيَّ فِيهَا ؛ اللهُمَّ مَنْ كَادَنِي فَكِدْهُ ؛ وَمَنْ أَرَادَنِي فَأَرِدْهُ، وَفُلَّ عَنِّي حَدَّ مَنْ نَصَبَ لِي حَدَّهُ، وَأَطْفِ عَنِّي نَارَ مَنْ شَبَّ لِي وَقُودَهُ، وَاكْفِنِي مَكْرَ الْمَكَرَةِ، وَافْقَأْ عَنِّي عُيُونَ الْكَفَرَةِ، وَاكْفِنِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ، وَادْفَعْ عَنِّي شَرَّ الْحَسَدَةِ، وَاعْصِمْنِي مِنْ ذلِكَ بِالسَّكِينَةِ، وَأَلْبِسْنِي‌ دِرْعَكَ الْحَصِينَةَ، وَاخْبَأْنِي فِي سِتْرِكَ الْوَاقِي، وَأَصْلِحْ لِي حَالِي، وَصَدِّقْ قَوْلِي بِفَعَالِي، وَبَارِكْ لِي فِي أَهْلِي وَمَالِي ».

Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Aliasws Bin Al-Husaynasws used to supplicate with this supplication:

‘O Allahazwj! I plead before Youazwj for good means of living with which I may gain power for all of my needs and continue my life to the next life, but no so affluently with which I may rebel, or such constraints that make me miserable. Expand for me Yourazwj lawful sustenance and Increase for me Yourazwj generous favour, a delightful bounty, and a charity for me without being burdened. Do not Cause me to be held back from paying thanks for Yourazwj bounties (due to the abundance of the same),

Then do not Let measws be too pre-occupied from thanking for Yourazwj Bounties due to the abundance from it, and its delight would distract measws and the blossoms of its flowers would tempt measws, nor by the scarcity upon measws from it, reducing myasws toiling for it, and filling myasws chest with its worries.

Give it to measws from that, O myasws God, self-sufficiency from the evil of Yourazwj creatures, and adequate Iasws can take Yourazwj Pleasure with it, and Iasws can seek Refuge with Youazwj, O myasws God, from the evil of the world and the evil of whatever is in it. Make the prison to be a prison upon measws and do not (Make) its separation to be a grief upon measws. Extract measws from its strife being Pleased from measws, myasws deeds having been Accepted in it, to the house of (eternal) life and the dwelling of the Chosen ones, and Exchange for me with the perishable world, the Bounties of the House of the Remaining.

O Allahazwj! I seek Refuge with Youazwj from its decline and its turbulence, and the hold-ups of its Satansla, and its ruling authorities, and its troubles, and the ones who rebel, the ones who rebel against me in it.

O Allahazwj! The one who plots against measws, Plan against him, and the one intends (to harm) measws, so Harm him, and Neutralise from me a limit from the one who establishes a limitation to measws, and Extinguish from measws the fire of the one who lights it to me and fuels it; and Suffice me for the plots of the plotters, and Divert from measws the spying eyes of the disbelievers, and Suffice measws for the worries of the one who enters the worries upon measws, and Repel from measws the evil of the envy and Rescue measws from that with the tranquillity, and Clothe measws with Yourazwj Fortified Shield, and Hide measws in Yourazwj Defensive Veil, and Correct myasws situation for measws, and Verify myasws words with myasws deeds, and Bless for measws in myasws family and myasws wealth’’.58

54- بَابُ الدُّعَاءِ لِلدَّيْنِ‌

Chapter 54 – The supplication for the debts

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ وَلِيدِ بْنِ صَبِيحٍ، قَالَ: شَكَوْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام دَيْناً لِي عَلى أُنَاسٍ، فَقَالَ: « قُلِ: اللهُمَّ لَحْظَةً مِنْ لَحَظَاتِكَ تَيَسَّرْ عَلى غُرَمَائِي بِهَا الْقَضَاءَ، وَتَيَسَّرْ لِي بِهَا الِاقْتِضَاءَ ؛ إِنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ».

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Jameel Bin Darraj, from Waleed Bin Sabeeh who said,

‘I complained to Abu Abdullahasws of debts of mine upon the people. So heasws said to me: ‘Say,

‘O Allahazwj! Grant an opportunity from Your opportunities to ease upon my debtors they can pay off the debts with, and Ease for me the collection of these, Youazwj are Able upon everything’’.59

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَتَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم رَجُلٌ، فَقَالَ: يَا نَبِيَّ اللهِ، الْغَالِبُ عَلَيَّ الدَّيْنُ وَوَسْوَسَةُ الصَّدْرِ، فَقَالَ لَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: قُلْ: تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَايَمُوتُ، وَالْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَداً، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيراً »

قَالَ: « فَصَبَرَ الرَّجُلُ مَا شَاءَ اللهُ، ثُمَّ مَرَّ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَهَتَفَ بِهِ، فَقَالَ: مَا صَنَعْتَ؟ فَقَالَ: أَدْمَنْتُ مَا قُلْتَ لِي يَا رَسُولَ اللهِ، فَقَضَى اللهُ دَيْنِي، وَأَذْهَبَ وَسْوَسَةَ صَدْرِي ».

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to the Prophetsaww and he said, ‘O Prophetsaww of Allahazwj! There have overcome upon me, the debts and the insinuations (of Satanla) of the chest’. So the Prophetsaww said to him: ‘Say, ‘I rely upon the Living Who will not be dying, and the Praise is for Allahazwj Who neither Took a female companions, nor a son, and there does not happen to be an associate for Himazwj in the Kingdom, and there does not happen to be a guardian for Himazwj from the disgrace’, and exclaim Hisazwj Greatness with Takbeer’.

Heasws said: ‘So the man waited for as long as Allahazwj so Desired, then passed by the Prophetsaww, so hesaww inquired about it and hesaww said: ‘What happened?’ So he said, ‘I persisted in what yousaww said to me, O Rasool-Allahsaww, so Allahazwj Fulfilled my debts and Removed the Satanic insinuation from my chest’.60

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الثُّمَالِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، قَدْ لَقِيتُ شِدَّةً مِنْ وَسْوَسَةِ الصَّدْرِ، وَأَنَا رَجُلٌ مَدِينٌ مُعِيلٌ مُحْوِجٌ، فَقَالَ لَهُ: كَرِّرْ هذِهِ الْكَلِمَاتِ: “تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَايَمُوتُ، وَالْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَداً، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيراً” فَلَمْ يَلْبَثْ أَنْ جَاءَهُ، فَقَالَ: أَذْهَبَ اللهُ عَنِّي وَسْوَسَةَ صَدْرِي، وَقَضى عَنِّي دَيْنِي، وَوَسَّعَ‌ عَلَيَّ رِزْقِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! I am facing intense Satanic insinuations of the chest, and I am a man in debts, with dependants, needy’. So hesaww said: ‘Reiterate these words,

‘I rely upon the Living Who will no be dying, and the Praise is for Allahazwj Who neither Took a female companion nor a son, and there does not happen to be an associate for Himazwj in the Kingdom, and there does not happen to be a guardian for Himazwj from the disgrace, and I exclaim Hisazwj Greatness with Takbeer’’.

So it was not long before he came over to himsaww and he said, ‘Allahazwj has Removed the Satanic insinuations of my chest and Fulfilled my debts from me and Expanded my sustenance upon me’’.61

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام كَانَ كَتَبَهُ لِي فِي قِرْطَاسٍ: « اللهُمَّ ارْدُدْ إِلى جَمِيعِ خَلْقِكَ مَظَالِمَهُمُ الَّتِي قِبَلِي ـ صَغِيرَهَا وَكَبِيرَهَا ـ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ ؛ وَمَا لَمْ تَبْلُغْهُ قُوَّتِي، وَلَمْ تَسَعْهُ ذَاتُ يَدِي، وَلَمْ يَقْوَ عَلَيْهِ بَدَنِي وَيَقِينِي وَنَفْسِي، فَأَدِّهِ عَنِّي مِنْ جَزِيلِ مَا عِنْدَكَ مِنْ فَضْلِكَ، ثُمَّ لَاتَخْلُفْ عَلَيَّ مِنْهُ شَيْئاً تَقْضِيهِ مِنْ حَسَنَاتِي، يَا أَرْحَمَ‌ الرَّاحِمِينَ، أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ الدِّينَ كَمَا شُرِعَ، وَأَنَّ الْإِسْلَامَ كَمَا وُصِفَ، وَأَنَّ الْكِتَابَ كَمَا أُنْزِلَ، وَأَنَّ الْقَوْلَ كَمَا حُدِّثَ، وَأَنَّ اللهَ هُوَ الْحَقُّ الْمُبِينُ، ذَكَرَ اللهُ مُحَمَّداً وَأَهْلَ بَيْتِهِ بِخَيْرٍ، وَحَيَّا مُحَمَّداً وَأَهْلَ بَيْتِهِ بِالسَّلَامِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahimasws (7th Imamasws) having had written to me in a paper: ‘O Allahazwj! Return to the entirety of Yourazwj creatures their grievances which are before me, their small ones and their big ones, from Youazwj, and good health, and what my strength cannot reach, and what I cannot strive for by my hands, and my body is not strong enough upon it, and my conviction, and myself. Therefore Pay-off on my behalf from the abundance of what is in Yourazwj Presence from Yourazwj Grace. Then do not Leave behind upon me anything from it, Fulfil it from my good deeds, O Most Merciful of the merciful ones.

I testify that there is no god except Allahazwj, Alone, there being no associates for Himazwj, and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, and that the Religion is as it commenced and that Al-Islam is just as described, and that the Book is just as Revealed, and that the Words are just as narrated, and that Allahazwj, Heazwj is the Evident Truth having Mentioned Muhammadsaww and the Peopleasws of hissaww Household with goodness, and welcomed Muhammadsaww and the Peopleasws of hissaww Household with Al-Islam’.62

55- بَابُ الدُّعَاءِ لِلْكَرْبِ وَالْهَمِّ وَالْحُزْنِ وَالْخَوْفِ

Chapter 55 – The supplication for the distress, and the worries, and the grief, and the fear

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ مُحَمَّدُ بْنُ عَلِيٍّ عليه‌السلام: « يَا أَبَا حَمْزَةَ، مَا لَكَ إِذَا أَتى بِكَ أَمْرٌ تَخَافُهُ أَنْ لَاتَتَوَجَّهَ إِلى بَعْضِ زَوَايَا بَيْتِكَ ـ يَعْنِي الْقِبْلَةَ ـ فَتُصَلِّيَ رَكْعَتَيْنِ، ثُمَّ تَقُولَ: “يَا أَبْصَرَ النَّاظِرِينَ، وَيَا أَسْمَعَ السَّامِعِينَ، وَيَا أَسْرَعَ الْحَاسِبِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ” سَبْعِينَ مَرَّةً، كُلَّمَا دَعَوْتَ بِهذِهِ الْكَلِمَاتِ مَرَّةً سَأَلْتَ حَاجَةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazi’e, from Abu Ismail Al Sarraj, from Ibn Muskan, from Abu Hamza who said,

‘Muhammadasws Bin Aliasws said: ‘O Abu Hamza! What is the matter with you that whenever a fearful matter comes to you, you do not divert to one of the corners of your house, meaning (facing) the Qiblah, so you pray two Cycles of Salāt, then you could be saying,

‘O Most Insightful of the lookers, and O Most hearing of the listeners, and O Quickest of the reckoners, and O Most Merciful of the merciful ones’, seventy times. Every time you supplicate with these words, ask for a need’.63

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَسْمَاءَ، قَالَتْ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « مَنْ أَصَابَهُ هَمٌّ، أَوْ غَمٌّ، أَوْ كَرْبٌ، أَوْ بَلَاءٌ، أَوْ لَأْوَاءٌ، فَلْيَقُلِ: اللهُ رَبِّي، وَ لَاأُشْرِكُ بِهِ شَيْئاً، تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَايَمُوتُ ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyd, from Sabit, from Asma’a who said,

‘Rasool-Allahsaww said: ‘The one who is hit by worries, or sadness, or distress, or an affliction, or adversity, so let him say, ‘Allahazwj is my Lordazwj and I do not associates anything with Himazwj. I rely upon the Living Who will not be dying’’.64

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا نَزَلَتْ بِرَجُلٍ نَازِلَةٌ، أَوْ شَدِيدَةٌ، أَوْ كَرَبَهُ أَمْرٌ، فَلْيَكْشِفْ عَنْ رُكْبَتَيْهِ وَذِرَاعَيْهِ، وَلْيُلْصِقْهُمَا بِالْأَرْضِ، وَلْيُلْزِقْ جُؤْجُؤَهُ بِالْأَرْضِ، ثُمَّ لْيَدْعُ بِحَاجَتِهِ وَهُوَ سَاجِدٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever a descending (affliction) descends with a man, or a difficulty, or a matters distresses him, so let him uncover from his knees, and his forearms, and paste them with the ground, and let him adhere his chest with the ground, then let him supplicate with his needs while he is in Sajdah’.65

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْحَسَنِ بْن عُمَارَةَ الدَّهَّانِ، عَنْ مِسْمَعٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا طَرَحَ إِخْوَةُ يُوسُفَ يُوسُفَ فِي الْجُبِّ، أَتَاهُ جَبْرَئِيلُ عليه‌السلام، فَدَخَلَ عَلَيْهِ، فَقَالَ: يَا غُلَامُ، مَا تَصْنَعُ هَاهُنَا؟ فَقَالَ: إِنَّ إِخْوَتِي أَلْقَوْنِي فِي الْجُبِّ، قَالَ: فَتُحِبُّ أَنْ تَخْرُجَ مِنْهُ؟ قَالَ: ذَاكَ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ إِنْ شَاءَ أَخْرَجَنِي ». قَالَ: « فَقَالَ لَهُ: إِنَّ اللهَ تَعَالى يَقُولُ لَكَ: ادْعُنِي بِهذَا الدُّعَاءِ حَتّى أُخْرِجَكَ مِنَ الْجُبِّ، فَقَالَ لَهُ: وَمَا الدُّعَاءُ؟ فَقَالَ: قُلِ: اللهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَاإِلهَ إِلاَّ أَنْتَ الْمَنَّانُ، بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، ذُو الْجَلَالِ وَالْإِكْرَامِ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَجْعَلَ لِي مِمَّا أَنَا فِيهِ فَرَجاً وَمَخْرَجاً ».

قَالَ: « ثُمَّ كَانَ مِنْ قِصَّتِهِ مَا ذَكَرَ اللهُ فِي كِتَابِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al Hassan Bin Ammar Al Dahhan, from Misma’a,

(It has been narrated) from Abu Abdullahasws having said: ‘When the brothers of Yusufas threw Yusufas into the well, Jibraeelas came over to himas and said: ‘O boyas! What are youas doing over here?’ So heas said: ‘Myas brothers threw meas into the well’. Heas said: ‘So would youas like meas to take youas out from it?’ Heas said: ‘That is up to Allahazwj Mighty and Majestic. If Heazwj so Desires to, Heazwj will Extract meas’.

Heasws said: ‘So he (Jibraeelas) said to himas: ‘Allahazwj the Exalted is Saying to youas: “Supplicate to Meazwj with this supplication until Iazwj Extract youas from the well’. So he (Yusufas) said to him: ‘And what is the supplication?’ So heas said: ‘Say:

‘O Allahazwj! Ias ask Youazwj with, for Youazwj is the Praise. There is no god except Youazwj, the Benefactor, Initiator of the skies and the earth, One with the Majesty and the Benevolence, that Youazwj Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj Make a relief to be for meas from what Ias am (trapped) in, and an exit’.

Heasws said: ‘Then it was from hisas story what Allahazwj Mentioned in Hisazwj Book’.66

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّ الَّذِي دَعَا بِهِ أَبُو عَبْدِ اللهِ عليه‌السلام عَلى دَاوُدَ بْنِ عَلِيٍّ حِينَ‌ قَتَلَ الْمُعَلَّى بْنَ خُنَيْسٍ، وَأَخَذَ مَالَ أَبِي عَبْدِ اللهِ عليه‌السلام: « اللهُمَّ إِنِّي أَسْأَلُكَ بِنُورِكَ الَّذِي لَا يُطْفى، وَبِعَزَائِمِكَ الَّتِي لَاتُخْفى، وَبِعِزِّكَ الَّذِي لَايَنْقَضِي، وَبِنِعْمَتِكَ الَّتِي لَاتُحْصى، وَبِسُلْطَانِكَ الَّذِي كَفَفْتَ بِهِ فِرْعَوْنَ عَنْ مُوسى عليه‌السلام ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws that the supplication with which Abu Abdullahasws supplicated against Dawood Bin Ali when he killed Al-Moalla Bin Khunays and seized the wealth of Abu Abdullahasws was: ‘O Allahazwj! Iasws ask Youazwj by Yourazwj Light Which cannot be extinguished, and by Yourazwj Determination which is not hidden, and by Yourazwj Might which cannot expire, and by Yourazwj Favours which cannot be counted, and by Yourazwj Authority which suffice Musaas from Pharaohla”.67

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْهَمِّ، قَالَ: « تَغْتَسِلُ وَتُصَلِّي رَكْعَتَيْنِ، وَتَقُولُ: “يَا فَارِجَ الْهَمِّ، وَيَا كَاشِفَ الْغَمِّ، يَا رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا، فَرِّجْ هَمِّي، وَاكْشِفْ غَمِّي، يَا أَللهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ، اعْصِمْنِي وَطَهِّرْنِي، وَاذْهَبْ بِبَلِيَّتِي” وَاقْرَأْ آيَةَ الْكُرْسِيِّ، وَالْمُعَوِّذَتَيْنِ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullahasws regarding the worries. Heasws said: ‘You should wash and pray two Cycles of Salāt, and you should be saying, ‘O Reliever of the worries, and O Remover of the sadness, and O Beneficent of the world and the Hereafter and Merciful to them both! Relieve my worries and Remove my sadness. O Allahazwj, the Alone, the First, the Last who neither begets nor is begotten, and there does not happen to anyone as a match for Himazwj, Protect me and Clean me and Remove my afflictions’; and recite Ayat Al-Kursy (2: 255) and Al-Muawwizatayn (Chapters 113 & 114)’.68

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا خِفْتَ أَمْراً، فَقُلِ: اللهُمَّ إِنَّكَ لَايَكْفِي مِنْكَ أَحَدٌ، وَأَنْتَ تَكْفِي مِنْ كُلِّ أَحَدٍ مِنْ خَلْقِكَ، فَاكْفِنِي كَذَا وَكَذَا ».

وَفِي حَدِيثٍ آخَرَ، قَالَ: « تَقُولُ: يَا كَافِياً مِنْ كُلِّ شَيْ‌ءٍ، وَلَايَكْفِي مِنْكَ شَيْ‌ءٌ فِي السَّمَاوَاتِ وَالْأَرْضِ، اكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ ».

وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ دَخَلَ عَلى سُلْطَانٍ يَهَابُهُ، فَلْيَقُلْ: « بِاللهِ أَسْتَفْتِحُ، وَبِاللهِ‌ أَسْتَنْجِحُ، وَبِمُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم أَتَوَجَّهُ، اللهُمَّ ذَلِّلْ لِي صُعُوبَتَهُ، وَسَهِّلْ لِي حُزُونَتَهُ ؛ فَإِنَّكَ تَمْحُو مَا تَشَاءُ وَتُثْبِتُ، وَعِنْدَكَ أُمُّ الْكِتَابِ ».

وَتَقُولُ أَيْضاً: « حَسْبِيَ اللهُ، لَاإِلهَ إِلاَّ هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ، وَأَمْتَنِعُ بِحَوْلِ اللهِ وَقُوَّتِهِ مِنْ حَوْلِهِمْ وَقُوَّتِهِمْ، وَأَمْتَنِعُ بِرَبِّ الْفَلَقِ، مِنْ شَرِّ مَا خَلَقَ، وَلَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you fear a matter, so say, ‘O Allahazwj! Youazwj are such that no one suffices from Youazwj and Youazwj Suffice from every one from Yourazwj creatures, therefore Suffice me with such and such’.

And in another Hadeeth, heasws said: ‘You should be sayin, ‘O Sufficient from every thing and nothing suffices from Youazwj, in the skies and the earth! Suffice me for what worries me from the matters of the world and the Hereafter, and Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww’’.

And Abu Abdullahasws said: ‘The one who goes over to a ruling authority to be awarded, so let him say, ‘By Allahazwj I commence and by Allahazwj I shall succeed, and by Muhammadsaww I divert to Himazwj. O Allahazwj! Overcome for me his difficult attitude and Ease for me his ruthlessness, for Youazwj Delete whatever Youazwj so Desire to and Affirm, and with Youazwj is the Mother of the Book’.

And you should be saying as well, ‘Allahazwj Suffices for me. There is no God except Himazwj. Upon Himazwj do I rely, and Heazwj is the Lordazwj of the Magnificent Throne, and I refrain by the Might of Allahazwj and Hisazwj Strength, from their (tyrants) might and their strength. And I refrain by the Lordazwj of Al Falaq (a chasm in Hell), from the evil of what Heazwj Created, and there is neither Might nor Strength except with Allahazwj’’.69

8. عَنْهُ، عَنْ عِدَّةٍ رَفَعُوهُ، إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ مِنْ دُعَاءِ أَبِي عليه‌السلام فِي الْأَمْرِ يَحْدُثُ: اللهُمَّ صَلِّ عَلى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَاغْفِرْ لِي، وَارْحَمْنِي، وَزَكِّ عَمَلِي، وَيَسِّرْ مُنْقَلَبِي، وَاهْدِ قَلْبِي، وَآمِنْ خَوْفِي، وَعَافِنِي فِي عُمُرِي كُلِّهِ، وَثَبِّتْ حُجَّتِي، وَاغْفِرْ خَطَايَايَ، وَبَيِّضْ وَجْهِي، وَاعْصِمْنِي فِي دِينِي، وَسَهِّلْ مَطْلَبِي، وَوَسِّعْ عَلَيَّ فِي رِزْقِي ؛ فَإِنِّي ضَعِيفٌ، وَتَجَاوَزْ عَنْ سَيِّئِ‌ مَا عِنْدِي بِحُسْنِ مَا عِنْدَكَ، وَلَاتَفْجَعْنِي بِنَفْسِي، وَلَاتَفْجَعْ لِي حَمِيماً، وَهَبْ لِي يَا إِلهِي لَحْظَةً مِنْ لَحَظَاتِكَ ؛ تَكْشِفْ بِهَا عَنِّي جَمِيعَ مَا بِهِ ابْتَلَيْتَنِي، وَتَرُدَّ بِهَا عَلَيَّ مَا هُوَ أَحْسَنُ عَادَتِكَ عِنْدِي، فَقَدْ ضَعُفَتْ قُوَّتِي، وَقَلَّتْ حِيلَتِي، وَانْقَطَعَ مِنْ خَلْقِكَ رَجَائِي، وَلَمْ يَبْقَ إِلاَّ رَجَاؤُكَ وَتَوَكُّلِي عَلَيْكَ، وَقُدْرَتُكَ عَلَيَّ يَا رَبِّ أَنْ تَرْحَمَنِي وَتُعَافِيَنِي كَقُدْرَتِكَ عَلَيَّ أَنْ تُعَذِّبَنِي وَتَبْتَلِيَنِي. إِلهِي ذِكْرُ عَوَائِدِكَ يُؤْنِسُنِي، وَالرَّجَاءُ لِإِنْعَامِكَ يُقَوِّينِي، وَلَمْ أَخْلُ مِنْ نِعَمِكَ مُنْذُ خَلَقْتَنِي، وَأَنْتَ رَبِّي وَسَيِّدِي وَمَفْزَعِي وَمَلْجَئِي وَالْحَافِظُ لِي وَالذَّابُّ عَنِّي وَالرَّحِيمُ بِي وَالْمُتَكَفِّلُ بِرِزْقِي، وَفِي قَضَائِكَ وَقُدْرَتِكَ كُلُّ مَا أَنَا فِيهِ، فَلْيَكُنْ يَا سَيِّدِي وَمَوْلَايَ فِيمَا قَضَيْتَ وَقَدَّرْتَ وَحَتَمْتَ تَعْجِيلُ خَلَاصِي مِمَّا أَنَا فِيهِ جَمِيعِهِ، وَالْعَافِيَةُ لِي ؛ فَإِنِّي لَاأَجِدُ لِدَفْعِ ذلِكَ أَحَداً غَيْرَكَ، وَلَاأَعْتَمِدُ فِيهِ إِلاَّ عَلَيْكَ، فَكُنْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي‌ بِكَ، وَرَجَائِي لَكَ، وَارْحَمْ تَضَرُّعِي وَساسْتِكَانَتِي وَضَعْفَ رُكْنِي، وَامْنُنْ بِذلِكَ عَلَيَّ وَعَلى كُلِّ دَاعٍ دَعَاكَ يَا أَرْحَمَ الرَّاحِمِينَ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ ».

From him, from a number of our companions,

(It has been narrated) raising it to Abu Abdullahasws having said: ‘It was from the supplications of myasws fatherasws regarding the newly-occurring matters: ‘O Allahazwj! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Forgive (my sins) for me, and Be Merciful to me, and Purify my deeds, and Ease my return, and Guide my heart, and Secure my fear, and Grant me good health in my life-time, all of it, and Affirm my proofs, and Forgive my mistakes, and Whiten my face, and Safeguard me in my Religion, and Ease my seeking (for livelihood), and Expand upon me regarding my sustenance for I am weak, and Overlook from my evil deeds what are with me by the Goodness with what is with Youazwj, and do not Grieve me for myself nor Grieve me for my intimate friends.

And Grant me, O my God, an opportunity from Yourazwj Opportunities Removing with it from me the entirety of what I am afflicted with, and Return upon me what is better Ways with me, for my strength has weakened, and my reasons are scarce, and my hopes from Youazwj creatures are cut off, and there does not remain except hoping in Youazwj, and reliance upon Youazwj and Yourazwj Power upon me.

O Lordazwj! If Youazwj are Merciful to me and Grant good health to me, is like Yourazwj Power upon me if Youazwj were to Punish me and Afflict me. My God! Mentioning Yourazwj Rewards comforts me, and the hoping for Yourazwj Bounties strengthens me, and I have not been isolated from Yourazwj Bounties since the day Youazwj Created me, and Youazwj are my Lordazwj, and my Master, and my Defender, and my Shelter, and the Protector for me, and the Lenient to me, and the Merciful with me, and the Guarantor of my sustenance.

And in Yourazwj Ordainment and Yourazwj Power is everything what I am in, therefore let it happen to be, O my Chief and my Master, regarding what Youazwj Judge, and Youazwj Ordain, and Youazwj Finalise, hasten my finishing from what I am in, the entirety of it, and the good health for me, for I cannot find anyone to repel that apart from Youazwj, nor do I rely with regards to it upon anyone except Youazwj.

Therefore be, O the One with the Majesty and the Benevolence, during the goodness of my thoughts with Youazwj, my hope for you, and be Merciful on my desperation and my dependence, and the weakness of my (body) parts, and Favour with that upon me and upon every illness, Yourazwj Cure, O Most Merciful of the merciful ones, and Send Salawāt upon Muahammadsaww and hissaww Progenyasws’’.70

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ، عَنْ بَعْضِ مَنْ رَوَاهُ، قَالَ: قَالَ: « إِذَا أَحْزَنَكَ أَمْرٌ، فَقُلْ فِي آخِرِ سُجُودِكَ: يَا جَبْرَئِيلُ يَا مُحَمَّدُ، يَا جَبْرَئِيلُ يَا مُحَمَّدُ ـ / تُكَرِّرُ ذلِكَ ـ / اكْفِيَانِي مَا أَنَا فِيهِ ؛ فَإِنَّكُمَا كَافِيَانِ، وَاحْفَظَانِي بِإِذْنِ اللهِ ؛ فَإِنَّكُمَا حَافِظَانِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ismail Bin Yasar, from someone who reported it, said,

‘When a matter grieves you, so say at the end of your Sajdah, ‘O Jibraeelas! O Muhammadsaww! O Jibraeelas! O Muhammadsaww!’, repeating that, ‘Suffice me for what I am in, for both of youas are sufficing ones, and protect me by the Permission of Allahazwj, for both of youas are protectors’’.71

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَعْيَنَ، عَنْ بَشِيرِ بْنِ مَسْلَمَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام يَقُولُ: مَا أُبَالِي إِذَا قُلْتُ هذِهِ‌ الْكَلِمَاتِ لَوِ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَالْجِنُّ: بِسْمِ اللهِ، وَبِاللهِ، وَمِنَ اللهِ، وَإِلَى اللهِ، وَفِي سَبِيلِ اللهِ، وَعَلى مِلَّةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ؛ اللهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي، وَإِلَيْكَ وَجَّهْتُ وَجْهِي، وَإِلَيْكَ أَلْجَأْتُ ظَهْرِي، وَإِلَيْكَ فَوَّضْتُ أَمْرِي ؛ اللهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَمِنْ تَحْتِي، وَمِنْ قِبَلِي، وَادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ ؛ فَإِنَّهُ لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِكَ ».

مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي عُمَيْرٍ، مِثْلَهُ.

Ali Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Ayn, from Bishr Bin Maslama,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘Iasws don’t’ care, when Iasws say these words, if (all) the human beings and the Jinn were to gather against measws:

‘In the Name of Allahazwj, and by Allahazwj, and from Allahazwj, and to Allahazwj, and in the Way of Allahazwj, and upon the Religion of Rasool-Allahsaww! O Allahazwj! To Youazwj I submit myself, and to Youazwj I divert my face, and to Youazwj I seek my backing, and to Youazwj I delegate my affairs.

O Allahazwj! Protect me by the protection of the Eman from in front of me, and from behind me, and from my right, and from my left, and from above me, and from beneath me, and from my face, and Repel from me by Yourazwj Might and Yourazwj Strength, for there is neither Mighty nor Strength except with Youazwj’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr – similar to it.72

11. عَنْهُ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « قَالَ لِي رَجُلٌ: أَيَّ شَيْ‌ءٍ قُلْتَ حِينَ دَخَلْتَ عَلى أَبِي جَعْفَرٍ بِالرَّبَذَةِ ؟ قَالَ: قُلْتُ: اللهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ شَيْ‌ءٍ، وَلَايَكْفِي مِنْكَ شَيْ‌ءٌ، فَاكْفِنِي بِمَا شِئْتَ، وَكَيْفَ شِئْتَ، وَمِنْ حَيْثُ شِئْتَ، وَأَنّى شِئْتَ ».

From him, from his father, from Ibn Abu Umeyr, from one of our companions who said,

‘Abu Abdullahasws said: ‘A man said to measws, ‘Which thing did youasws say when youasws went over to Abu Ja’far (Al-Mansour the Caliph) at Al-Rabza?’ Heasws said: ‘Iasws said: ‘O Allahazwj! Youazwj Siffice from everything and nothing suffices from Youazwj, therefore Suffice measws with whatever Youazwj so Desire to, and from wherever Youazwj so Desire to, and whenever Youazwj so Desire to’’.73

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ مُيَسِّرٍ، قَالَ: لَمَّا قَدِمَ أَبُو عَبْدِ اللهِ عليه‌السلام عَلى أَبِي جَعْفَرٍ، أَقَامَ أَبُو جَعْفَرٍ مَوْلًى لَهُ عَلى رَأْسِهِ، وَقَالَ لَهُ: إِذَا دَخَلَ عَلَيَّ فَاضْرِبْ عُنُقَهُ، فَلَمَّا دَخَلَ أَبُو عَبْدِ اللهِ عليه‌السلام، نَظَرَ إِلى أَبِي جَعْفَرٍ، وَأَسَرَّ شَيْئاً فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ لَايَدْرِي مَا هُوَ، ثُمَّ أَظْهَرَ: « يَا مَنْ يَكْفِي خَلْقَهُ كُلَّهُمْ وَلَا يَكْفِيهِ أَحَدٌ، اكْفِنِي شَرَّ عَبْدِ اللهِ بْنِ عَلِيٍّ ».

قَالَ: فَصَارَ أَبُو جَعْفَرٍ لَايُبْصِرُ مَوْلَاهُ، وَصَارَ مَوْلَاهُ لَايُبْصِرُهُ، فَقَالَ أَبُو جَعْفَرٍ: يَا‌ جَعْفَرَ بْنَ مُحَمَّدٍ، لَقَدْ عَنَّيْتُكَ فِي هذَا الْحَرِّ، فَانْصَرِفْ، فَخَرَجَ أَبُو عَبْدِ اللهِ عليه‌السلام مِنْ عِنْدِهِ، فَقَالَ أَبُو جَعْفَرٍ لِمَوْلَاهُ: مَا مَنَعَكَ أَنْ تَفْعَلَ مَا أَمَرْتُكَ بِهِ؟ فَقَالَ: لَاوَ اللهِ، مَا أَبْصَرْتُهُ، وَلَقَدْ جَاءَ شَيْ‌ءٌ، فَحَالَ بَيْنِي وَبَيْنَهُ، فَقَالَ لَهُ أَبُو جَعْفَرٍ: وَاللهِ، لَئِنْ حَدَّثْتَ بِهذَا الْحَدِيثِ أَحَداً لَأَقْتُلَنَّكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ali Bin Muyassar who said,

‘When Abu Abdullahasws went over to Abu Ja’far (Al Mansour the Caliph), Abu Ja’far got a slave of his to stand (at a location) above his head and said to him, ‘When heasws comes over to me, so strike hisasws neck off’.

So when Abu Abdullahasws looked at Abu Ja’far and secretly said something in what was between him and himselfasws. I do not know what it was. Then heasws manifested (saying loudly): ‘O the One Who Suffices Hisazwj creatures, all of them, and no one suffices Himazwj! Suffice measws from the evil of Abdullah Bin Ali’.

He (the narrator) said, ‘So Abu Ja’far became such that he could not see his slave, and his slave became such and he could not see himasws. So Abu Ja’far said, ‘O Ja’far Bin Muhammadasws! I have exhausted youasws in this heat, therefore leave’. So Abu Abdullahasws came out from his presence and Abu Ja’far said to his slave, ‘What prevented you to do what I had ordered you with?’ So he said, ‘No, by Allahazwj! I did not see himasws, and something had come between me and himasws’. So Abu Ja’far said to him, ‘By Allahazwj! If you were to narrate with this narration to anyone, I will kill you’’.74

13. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ لِي: « أَلَاأُعَلِّمُكَ دُعَاءً تَدْعُو بِهِ إِنَّا ـ أَهْلَ الْبَيْتِ ـ إِذَا كَرَبَنَا أَمْرٌ وَ تَخَوَّفْنَا مِنَ السُّلْطَانِ أَمْراً لَاقِبَلَ لَنَا بِهِ، نَدْعُو بِهِ؟ ».

قُلْتُ: بَلى بِأَبِي أَنْتَ وَأُمِّي يَا ابْنَ رَسُولِ اللهِ.

قَالَ: « قُلْ: يَا كَائِناً قَبْلَ كُلِّ شَيْ‌ءٍ، وَيَا مُكَوِّنَ كُلِّ شَيْ‌ءٍ، وَيَا بَاقِي بَعْدَ كُلِّ شَيْ‌ءٍ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا ».

From him, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Ahmad Bin Abu Dawood, from Abdullah Bin Abdul Rahman,

(It has been narrated) from Abu Ja’farasws, said, ‘Heasws said to me: ‘Shall Iasws teach you a supplication you can supplicate with, which weasws, the Peopleasws of the Household tend to supplicate with whenever a matter worries usasws and weasws fear from the ruling authorities of a matter weasws cannot face with, weasws supplicate with it?’ I said, ‘Yes, may my father and my mother be (sacrificed) for youasws, O sonasws of Rasool-Allahsaww!’

Heasws said: ‘Say,

‘O the One who existed before everything, and O the One Who Brought everything into being, and O the One Who would be Remaining after everything! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Do for me such and such’’.75

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: كَتَبَ مُحَمَّدُ بْنُ حَمْزَةَ الْغَنَوِيُّ إِلَيَّ يَسْأَلُنِي أَنْ أَكْتُبَ إِلى أَبِي جَعْفَرٍ عليه‌السلام فِي دُعَاءٍ يُعَلِّمُهُ يَرْجُو بِهِ الْفَرَجَ، فَكَتَبَ إِلَيَّ: « أَمَّا مَا سَأَلَ مُحَمَّدُ بْنُ حَمْزَةَ مِنْ تَعْلِيمِهِ دُعَاءً يَرْجُو بِهِ الْفَرَجَ، فَقُلْ لَهُ: يَلْزَمُ: “يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْ‌ءٍ، وَلَايَكْفِي مِنْهُ شَيْ‌ءٌ، اكْفِنِي مَا أَهَمَّنِي مِمَّا أَنَا فِيهِ ؛ فَإِنِّي أَرْجُو أَنْ يُكْفى مَا هُوَ فِيهِ مِنَ الْغَمِّ إِنْ شَاءَ اللهُ تَعَالى”. فَأَعْلَمْتُهُ ذلِكَ، فَمَا أَتى عَلَيْهِ إِلاَّ قَلِيلٌ حَتّى خَرَجَ مِنَ الْحَبْسِ.

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar who said,

‘Muhammad Bin Hamza Al-Ghanawy wrote to me asking me that I should write to Abu Ja’farasws regarding a supplication heasws could teach by which the relief could be hoped for’. So heasws wrote to me: ‘As for what Muhammad Bin Hamza asked from teaching him a supplication by which the relief can be hoped for, so say to him that he should necessitate (saying of), ‘O the One Who Suffices from everything and nothing suffices from Himazwj! Suffice me what is worrying me from what I am in’. Thus, Iasws hope that he would be Sufficed from what he is in from the sadness, Allahazwj the Exalted Willing’.

(He the narrator said), ‘So I taught him that, and only a little (time) had come upon him until he came out from the custody (prison)’’.76

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَن أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام يَقُولُ لِابْنِهِ: « يَا بُنَيَّ، مَنْ أَصَابَهُ مِنْكُمْ مُصِيبَةٌ، أَوْ نَزَلَتْ‌ بِهِ نَازِلَةٌ، فَلْيَتَوَضَّأْ وَلْيُسْبِغِ الْوُضُوءَ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ، أَوْ أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَقُولُ فِي آخِرِهِنَّ: يَا مَوْضِعَ كُلِّ شَكْوى، وَيَا سَامِعَ كُلِّ نَجْوى، وَشَاهِدَ كُلِّ مَلَأٍ، وَعَالِمَ كُلِّ خَفِيَّةٍ، وَيَا دَافِعَ مَا يَشَاءُ مِنْ بَلِيَّةٍ، وَيَا خَلِيلَ إِبْرَاهِيمَ، وَيَا نَجِيَّ مُوسى، وَيَا مُصْطَفِيَ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، أَدْعُوكَ دُعَاءَ مَنِ اشْتَدَّتْ فَاقَتُهُ، وَقَلَّتْ حِيلَتُهُ، وَضَعُفَتْ قُوَّتُهُ، دُعَاءَ الْغَرِيقِ الْغَرِيبِ، الْمُضْطَرِّ الَّذِي لَايَجِدُ لِكَشْفِ مَا هُوَ فِيهِ إِلاَّ أَنْتَ، يَا أَرْحَمَ الرَّاحِمِينَ ؛ فَإِنَّهُ لَا يَدْعُو بِهِ أَحَدٌ إِلاَّ كَشَفَ اللهُ عَنْهُ إِنْ شَاءَ اللهُ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Ibn Abu Hamza who said,

‘I heard Ali asws Bin Al-Husaynasws saying to hisasws son: ‘O myasws son! The one from you who is hit by a difficulty, or a descent (affliction) descends with him, so let him perform ablution, and let him perfect the ablution, then he should pray two Cycles of Salāt, or four Cycles, then he should be saying at the end of these: -

O the Place of every complaint, and O the Listener of every whisper and a Witness of every gathering and Knower of every concealment, and O the Repeller of whatever Heazwj so Desires from the affliction, and O the Friend of Ibrahimas, and O the Whisperer to Musaasws, and O the Chooser of Muhammadsaww! I supplicate to Youazwj with a supplication of the one who destitution is acute, and his plans are scarce, and his strength has weakened. A supplication of the drowning one, the stranger, the desperate who cannot find the removal of what he is in, except Youazwj, O the Most Merciful of the merciful ones’.

So it would not be supplicated with by anyone except Allahazwj would Remove (his troubles) from him, Allahazwj Willing’.77

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أَخِي سَعِيدٍ بْنِ يَسَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: يَدْخُلُنِيَ الْغَمُّ.

فَقَالَ: « أَكْثِرْ مِنْ أَنْ تَقُولَ: “اللهُ اللهُ رَبِّي، لَاأُشْرِكُ بِهِ شَيْئاً”. فَإِذَا خِفْتَ وَسْوَسَةً، أَوْ حَدِيثَ نَفْسٍ، فَقُلِ: اللهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، عَدْلٌ فِيَّ حُكْمُكَ، مَاضٍ فِيَّ قَضَاؤُكَ ؛ اللهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ‌ وَآلِ مُحَمَّدٍ، وَأَنْ تَجْعَلَ الْقُرْآنَ نُورَ بَصَرِي، وَرَبِيعَ قَلْبِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي ؛ اللهُ اللهُ رَبِّي، لَاأُشْرِكُ بِهِ شَيْئاً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a cousing of Saeed from Saeed Bin Yasaar who said,

‘I said to Abu Abdullahasws, ‘The sadness has entered into me’. So heasws said: ‘Frequent from saying,

‘Allahazwj is my Lordazwj! There is nothing associated with Himazwj’.

So when you fear the Satanic insinuations or self-discussions, so say,

‘O Allahazwj! I am Yourazwj servant, and a son of Yourazwj servant, and a son of Yourazwj maid. My forelock is in Yourazwj Hands. Youazwj were Just in Yourazwj Decisions of the past regarding me in Yourazwj Judgment. O Allahazwj! I ask Youazwj with every Name which is for Youazwj, Revealed in Yourazwj Book, or Youazwj Taught anyone from Yourazwj creatures, or Youazwj Accounted within the Knowledge of the unseen in Yourazwj Presence, that Youazwj should Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj should Make the Quran to be a Light of my vision, and a spring of my heart, and Evacuate my sorrow and Remove my worries. Allahazwj! Allahazwj is my Lordazwj. I do not associate anything with Himazwj’’.78

17. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ دُعَاءُ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم لَيْلَةَ الْأَحْزَابِ: يَا صَرِيخَ الْمَكْرُوبِينَ، وَيَا مُجِيبَ الْمُضْطَرِّينَ، وَيَا كَاشِفَ غَمِّيَ، اكْشِفْ عَنِّي غَمِّي وَهَمِّي وَكَرْبِي ؛ فَإِنَّكَ تَعْلَمُ حَالِي وَحَالَ أَصْحَابِي، وَاكْفِنِي هَوْلَ عَدُوِّي ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘It was a supplication of the Prophetsaww on the night of the (battle of) Al-Ahzaab:

‘O the Helper of the distressed ones, and O the Answerer of the desperate ones, and O the Remover of my sorrow! Remove my sorrow, and my worries, for Youazwj Know mysaww state and the state of mysaww companions, and Suffice me for the terror of mysaww enemies’’.79

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي إِسْرَائِيلَ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « خَرَجَ بِجَارِيَةٍ لَنَا خَنَازِيرُ فِي عُنُقِهَا، فَأَتَانِي آتٍ، فَقَالَ: يَا عَلِيُّ، قُلْ لَهَا: فَلْتَقُلْ: “يَا رَؤُوفُ يَا رَحِيمُ، يَا رَبِّ يَا سَيِّدِي” ؛ تُكَرِّرُهُ » قَالَ: « فَقَالَتْهُ، فَأَذْهَبَ اللهُ ـ عَزَّ وَجَلَّ ـ عَنْهَا ».

قَالَ: وَقَالَ: « هذَا الدُّعَاءُ الَّذِي دَعَا بِهِ جَعْفَرُ بْنُ سُلَيْمَانَ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibrahim Bin Abu Israil,

(It has been narrated) from Al-Rezaasws having said: ‘Scrofula (an illness of the neck) came out with a slave girl of ours in her neck. So a comer came and said: ‘O Aliasws! Say to her that she should say,

‘O Kind! O Merciful! O Lordazwj! O my Master!’, repeatedly’. Heasws said: ‘So she said it, and Allahazwj Mighty and Majestic Removed it from her’.

He (the narrator) said, ‘And heasws said: ‘This is the supplication which Ja’far Bin Suleyman supplicated with’.80

19. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام دُعَاءً وَأَنَا خَلْفَهُ، فَقَالَ: « اللهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ، وَاسْمِكَ الْعَظِيمِ، وَبِعِزَّتِكَ الَّتِي لَاتُرَامُ، وَبِقُدْرَتِكَ الَّتِي لَايَمْتَنِعُ مِنْهَا شَيْ‌ءٌ، أَنْ تَفْعَلَ بِي كَذَا وَكَذَا ».

قَالَ: وَكَتَبَ إِلَيَّ رُقْعَةً بِخَطِّهِ: « قُلْ: يَا مَنْ عَلَا فَقَهَرَ، وَبَطَنَ فَخَبَرَ، يَا مَنْ مَلَكَ فَقَدَرَ، وَيَا مَنْ يُحْيِي الْمَوْتى وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا، ثُمَّ قُلْ: يَا لَاإِلهَ إِلاَّ اللهُ ارْحَمْنِي، بِحَقِّ لَاإِلهَ إِلاَّ اللهُ ارْحَمْنِي ».

وَكَتَبَ إِلَيَّ فِي رُقْعَةٍ أُخْرى يَأْمُرُنِي أَنْ أَقُولَ: « اللهُمَّ ادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ ؛ اللهُمَّ إِنِّي أَسْأَلُكَ فِي يَوْمِي هذَا وَشَهْرِي هذَا وَعَامِي هذَا بَرَكَاتِكَ فِيهَا ؛ وَمَا يَنْزِلُ فِيهَا‌ مِنْ عُقُوبَةٍ أَوْ مَكْرُوهٍ أَوْ بَلَاءٍ، فَاصْرِفْهُ عَنِّي وَعَنْ وُلْدِي بِحَوْلِكَ وَقُوَّتِكَ ؛ إِنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ؛ اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحْوِيلِ عَافِيَتِكَ، وَمِنْ فَجْأَةِ نَقِمَتِكَ، وَمِنْ شَرِّ كِتَابٍ قَدْ سَبَقَ ؛ اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا ؛ إِنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ، وَإِنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْ‌ءٍ عِلْماً، وَأَحْصى كُلَّ شَيْ‌ءٍ عَدَداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn who said,

‘I asked Abu Al-Hassanasws for a supplication and I was behind himasws. So heasws said: ‘O Allahazwj! Iasws ask Youazwj by Yourazwj Benevolent Face, and Yourazwj Magnificent Name, and by Yourazwj Might which cannot be matched, and by Yourazwj Power which nothing can be prevented from, that Youazwj should do such and such with me’’.

He (the narrator) said, ‘And heasws wrote a letter to be in hisasws own handwriting: ‘Say,

‘O One is Exalted, so is Dominant, and is Hidden, so is Informed. O the One Who is King, so is Powerful, and O the One who Revives the dead and Heazwj is Able upon everything, Send Salawāt upon Muhammadsaww and the Progenyaswsof Muhammadsaww, and Do for me such and such’. Then say, ‘O There is no god except for Allahazwj, by the right of’There is no god except Allahazwj’, have Mercy on me’.

And heasws wrote another letter to me, instructing me that I should be saying, ‘O Allahazwj! Defend from me by Yourazwj Mighty and Yourazwj Strength. I ask Youazwj during this day of mine, and this month of mine, and this year of mine, for Yourazwj Blessings therein, and whatever is to descend therein from a Punishment, or an abhorrence, or an affliction, so Exchange it from me and from my children by Yourazwj Mighty and Yourazwj Strength. Youazwj are Able upon everything.

O Allahazwj! I seek Refuge with Youazwj from the decline of Yourazwj Bounties, and the alteration of Yourazwj good health, and from the suddenness of Yourazwj Curse, and from the evil of the writing (of my deeds) which have preceded. O Allahazwj! I seek Refuge with Youazwj from the evil of myself, and from the evil of every animal, Youazwj are the Seizer of its forelock. Youazwj are Able upon everything, and that Allahazwj has Encompassed with everything in Knowledge, and Counted everything with a numbering’.81

20. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُمَرَ بْنِ يَزِيدَ: « يَا حَيُّ يَا قَيُّومُ، يَا لَاإِلهَ إِلاَّ أَنْتَ، بِرَحْمَتِكَ أَسْتَغِيثُ، فَاكْفِنِي مَا أَهَمَّنِي، وَلَا تَكِلْنِي إِلى نَفْسِي ؛ تَقُولُهُ مِائَةَ مَرَّةٍ وَأَنْتَ سَاجِدٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid, from Umar Bin Yazeed,

‘O the Living! O the Eternal! There is no god except Youazwj. By Yourazwj Mercy I seek Help, therefore Suffice me for what worries me, and not Leave me to myself’ – you should say it one hundred times while you are in Sajdah’.82

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ إِبْرَاهِيمَ بْنِ‌ حَنَانٍ، عَنْ عَلِيِّ بْنِ سَوْرَةَ، عَنْ سَمَاعَةَ، قَالَ: قَالَ لِي أَبُو الْحَسَنِ عليه‌السلام: « إِذَا كَانَ لَكَ ـ يَا سَمَاعَةُ ـ إِلَى اللهِ عَزَّ وَجَلَّ حَاجَةٌ، فَقُلِ: “اللهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ ؛ فَإِنَّ لَهُمَا عِنْدَكَ شَأْناً مِنَ الشَّأْنِ، وَقَدْراً مِنَ الْقَدْرِ، فَبِحَقِّ ذلِكَ الشَّأْنِ، وَبِحَقِّ ذلِكَ الْقَدْرِ، أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا” فَإِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ، وَلَانَبِيٌّ مُرْسَلٌ، وَلَا مُؤْمِنٌ مُمْتَحَنٌ إِلاَّ وَهُوَ يَحْتَاجُ إِلَيْهِمَا فِي ذلِكَ الْيَوْمِ ».

A number of our companions, from Ahmad Bin Muhammad, from one of his companions, from Ibrahim Bin Hanan, from Ali Bin Sowrat, from Sama’at who said,

‘Abu Al-Hassanasws said to me: ‘Whenever there was for you, O Sama’at, a need to Allahazwj Mighty and Majestic, so say,

‘O Allahazwj! I ask Youazwj by the right of Muhammadsaww and Aliasws, for, for the both of themasws, is a glory in Yourazwj Presence from the Glories, and a power from the powers. So, by the right of that glory, and by the right of that power, Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj should Do such and such with me’. So when it will be the Day of Judgment, there would neither remain an Angel of Proximity, nor a Mursil Prophetas, nor an Examined Momin, except he would be needy to them bothasws, during that Day’.83

22. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ، عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَالْعَلَاءِ بْنِ سَيَابَةَ وَظَرِيفِ بْنِ نَاصِحٍ، قَالَ: لَمَّا بَعَثَ أَبُو الدَّوَانِيقِ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، رَفَعَ يَدَهُ إِلَى السَّمَاءِ، ثُمَّ قَالَ: « اللهُمَّ إِنَّكَ حَفِظْتَ الْغُلَامَيْنِ بِصَلَاحِ أَبَوَيْهِمَا، فَاحْفَظْنِي بِصَلَاحِ آبَائِي: مُحَمَّدٍ، وَعَلِيٍّ، وَالْحَسَنِ، وَالْحُسَيْنِ، وَعَلِيِّ بْنِ الْحُسَيْنِ، وَمُحَمَّدِ بْنِ عَلِيٍّ عليهم‌السلام ؛ اللهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ ».

ثُمَّ قَالَ لِلْجَمَّالِ: « سِرْ » فَلَمَّا اسْتَقْبَلَهُ الرَّبِيعُ بِبَابِ أَبِي الدَّوَانِيقِ، قَالَ لَهُ: يَا أَبَا عَبْدِ اللهِ، مَا أَشَدَّ بَاطِنَهُ عَلَيْكَ! لَقَدْ سَمِعْتُهُ يَقُولُ: وَاللهِ لَاتَرَكْتُ لَهُمْ نَخْلاً إِلاَّ عَقَرْتُهُ، وَلَامَالاً إِلاَّ نَهَبْتُهُ، وَلَاذُرِّيَّةً إِلاَّ سَبَيْتُهَا، قَالَ: فَهَمَسَ بِشَيْ‌ءٍ خَفِيٍّ، وَحَرَّكَ شَفَتَيْهِ، فَلَمَّا دَخَلَ سَلَّمَ وَقَعَدَ، فَرَدَّ عليه‌السلام.

ثُمَّ قَالَ: أَمَا وَاللهِ، لَقَدْ هَمَمْتُ أَنْ لَاأَتْرُكَ لَكَ نَخْلاً إِلاَّ عَقَرْتُهُ، وَلَامَالاً إِلاَّ أَخَذْتُهُ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ ابْتَلى أَيُّوبَ فَصَبَرَ، وَأَعْطى دَاوُدَ فَشَكَرَ، وَقَدَّرَ يُوسُفَ فَغَفَرَ، وَأَنْتَ مِنْ ذلِكَ النَّسْلِ، وَلَايَأْتِي ذلِكَ النَّسْلُ إِلاَّ بِمَا يُشْبِهُهُ » فَقَالَ: صَدَقْتَ، قَدْ عَفَوْتُ عَنْكُمْ.

فَقَالَ لَهُ: « يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُ لَمْ يَنَلْ مِنَّا ـ أَهْلَ الْبَيْتِ ـ أَحَدٌ دَماً إِلاَّ سَلَبَهُ اللهُ مُلْكَهُ » فَغَضِبَ لِذلِكَ وَاسْتَشَاطَ، فَقَالَ: « عَلى رِسْلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ هذَا الْمُلْكَ كَانَ فِي آلِ أَبِي سُفْيَانَ، فَلَمَّا قَتَلَ يَزِيدُ حُسَيْناً، سَلَبَهُ اللهُ مُلْكَهُ، فَوَرَّثَهُ آلَ مَرْوَانَ، فَلَمَّا قَتَلَ هِشَامٌ زَيْداً، سَلَبَهُ اللهُ مُلْكَهُ، فَوَرَّثَهُ مَرْوَانَ بْنَ مُحَمَّدٍ، فَلَمَّا قَتَلَ مَرْوَانُ إِبْرَاهِيمَ، سَلَبَهُ اللهُ مُلْكَهُ، فَأَعْطَاكُمُوهُ ».

فَقَالَ: صَدَقْتَ، هَاتِ أَرْفَعْ حَوَائِجَكَ، فَقَالَ: « الْإِذْنُ » فَقَالَ: هُوَ فِي يَدِكَ مَتى شِئْتَ، فَخَرَجَ، فَقَالَ لَهُ الرَّبِيعُ: قَدْ أَمَرَ لَكَ بِعَشَرَةِ آلَافِ دِرْهَمٍ، قَالَ: « لَا حَاجَةَ لِيَ فِيهَا » قَالَ: إِذَنْ تُغْضِبَهُ، فَخُذْهَا، ثُمَّ تَصَدَّقْ بِهَا.

Ali Bin Muhammad, from Ibrahim Bin Is’haq Al Ahmar, from Abu Al Qasim Al Kufy, from Muhammad Bin Ismail, from Muawiya Bin Ammar, and Al A’ala Bin Sayaba, and Zareyf Bin Nasih who said,

‘When Abu Dawaneeq (the Caliph) sent for Abu Abdullahasws, heasws raised hisasws hand towards the sky, then said: ‘O Allahazwj! Youazwj Protected the two boys by the weapons of their fathers, therefore Protect me with the weapons of myasws forefathersasws, Muhammadsaww, and Aliasws, and Al-Hassanasws, and Al-Husaynasws, and Aliasws Bin Al-Husaynasws, and Muhammadasws Bin Aliasws. O Allahazwj! I shelter with Youazwj regarding his evil intentions, and I seek Refuge with Youazwj from his evil’.

Then heasws said to the camelier, ‘Travel’. So when Al-Rabi’e met himasws at the door of Al-Dawaneeq, he said to himasws, ‘O Abu Abdullahasws! How difficult is his hidden (intentions) against youasws. I have heard him saying, ‘By Allahazwj! I will not leave for themasws any palm tree except that I will uproot it, nor any wealth except I will confiscate it, nor any offspring except I will make captives of them’. So heasws whispered with something concealed and hisasws lips moved.

So when heasws entered, heasws greeted and was seated. So he returned (the greetings) to himasws, then said: ‘But, by Allahazwj! I had thought that I will not leave for you any palm tree except that I will uproot it, nor any wealth except confiscate it’. So Abu Abdullahasws said: ‘O commander of the faithful! Allahazwj Tried Ayoubas, and heas was patient; and Heazwj Gave Dawoodas, so heas was grateful; and Gave power to Yusufas, so heas forgave; and you are from that lineage, and that lineage has not been Given except with what resembles it’.

So he said, ‘Youasws speak the truth. I have pardoned youasws. ‘. So heasws said to him: ‘O commander of the faithful! No one has attained blood from usasws, the Peopleasws of the Household except Allahazwj Confiscated his kingdom’. So he got angered due to that and was fuming. So heasws said: ‘Calm down, O commander of the faithful! This kingdom was in the family of Abu Sufyan. So when Yazeedla killed Husaynasws, Allahazwj Confiscated his kingdom. So the family of Marwan inherited it. So when Hisham killed Ziyad, Allahazwj Confiscated his kingdom. So Marwan Bin Muhammad inherited it. So when Marwan killed Ibrahim, Allahazwj Confiscated his kingdom, and it was Given to you’.

So he said, ‘Youasws speak the truth. Come, raise yourasws need’. So heasws said: ‘The permission (to leave)’. So he said, ‘It is in yourasws hands, whenever youasws so desire to, so go out’.

So Al-Rabi’e said to himasws, ‘He has ordered for youasws with ten thousand Dirhams’. Heasws said: ‘There is no need for me with regards to it’. He said, ‘Then youasws would anger him. So take it, then give in charity with it’.84

23. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَعْيَنَ، عَنْ قَيْسِ بْنِ سَلَمَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا يَقُولُ: مَا أُبَالِي إِذَا قُلْتُ هذِهِ الْكَلِمَاتِ لَوِ اجْتَمَعَ عَلَيَّ الْجِنُّ وَالْإِنْسُ: بِسْمِ اللهِ، وَبِاللهِ، وَمِنَ اللهِ، وَإِلَى اللهِ، وَفِي سَبِيلِ اللهِ، وَعَلى مِلَّةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ؛ اللهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي، وَإِلَيْكَ وَجَّهْتُ وَجْهِي، وَإِلَيْكَ أَلْجَأْتُ ظَهْرِي، وَإِلَيْكَ فَوَّضْتُ أَمْرِي ؛ اللهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَمِنْ تَحْتِي، وَمِنْ قِبَلِي، وَادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ، فَإِنَّهُ لَاحَوْلَ وَلَا قُوَّةَ إِلاَّ بِاللهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Ayn, from Qays Bin Salma,

(It has been narrated) from Abu Abdullahasws having said; ‘Aliasws Bin Al-Husaynasws was saying: ‘Iasws do not care when Iasws say these words, if (all of) the Jinn and the human beings were to gather against measws:

‘In the Name of Allahazwj, and from Allahazwj, and to Allahazwj, and in the Way of Allahazwj, and upon the Religion of Rasool-Allahsaww. O Allahazwj! To Youazwj Iasws submit myselfasws, and to Youazwj I divert myasws face, and to Youazwj Iasws seek a backing, and to Youazwj Iasws delegate myasws affairs. O Allahazwj! Protect measws with the protection of the Eman from in front of measws, and from behind measws, and from myasws right, and from myasws left, and from above measws, and from beneath measws, and in myasws face, and Defend from me with Yourazwj Might and Yourazwj Strength, for there is neither Mighty nor Strength except with Allahazwj’’.85

Notes

1 Al-Kafi V 2 – The Book Of Supplication CH 49 H 1

2 Al-Kafi V 2 – The Book Of Supplication CH 49 H 2

3 Al-Kafi V 2 – The Book Of Supplication CH 49 H 3

4 Al-Kafi V 2 – The Book Of Supplication CH 49 H 4

5 Al-Kafi V 2 – The Book Of Supplication CH 49 H 5

6 Al-Kafi V 2 – The Book Of Supplication CH 49 H 6

7 Al-Kafi V 2 – The Book Of Supplication CH 49 H 7

8 Al-Kafi V 2 – The Book Of Supplication CH 49 H 8

9 Al-Kafi V 2 – The Book Of Supplication CH 49 H 9

10 Al-Kafi V 2 – The Book Of Supplication CH 49 H 10

11 Al-Kafi V 2 – The Book Of Supplication CH 49 H 11

12 Al-Kafi V 2 – The Book Of Supplication CH 49 H 12

13 Al-Kafi V 2 – The Book Of Supplication CH 49 H 13

14 Al-Kafi V 2 – The Book Of Supplication CH 49 H 14

15 Al-Kafi V 2 – The Book Of Supplication CH 49 H 15

16 Al-Kafi V 2 – The Book Of Supplication CH 49 H 16

17 Al-Kafi V 2 – The Book Of Supplication CH 49 H 17

18 Al-Kafi V 2 – The Book Of Supplication CH 49 H 18

19 Al-Kafi V 2 – The Book Of Supplication CH 50 H 1

20 Al-Kafi V 2 – The Book Of Supplication CH 50 H 2

21 Al-Kafi V 2 – The Book Of Supplication CH 50 H 3

22 Al-Kafi V 2 – The Book Of Supplication CH 50 H 4

23 Al-Kafi V 2 – The Book Of Supplication CH 50 H 5

24 Al-Kafi V 2 – The Book Of Supplication CH 50 H 6

25 Al-Kafi V 2 – The Book Of Supplication CH 50 H 7

26 Al-Kafi V 2 – The Book Of Supplication CH 50 H 8

27 Al-Kafi V 2 – The Book Of Supplication CH 50 H 9

28 Al-Kafi V 2 – The Book Of Supplication CH 50 H 10

29 Al-Kafi V 2 – The Book Of Supplication CH 50 H 11

30 Al-Kafi V 2 – The Book Of Supplication CH 50 H 12

31 Al-Kafi V 2 – The Book Of Supplication CH 51 H 1

32 Al-Kafi V 2 – The Book Of Supplication CH 51 H 2

33 Al-Kafi V 2 – The Book Of Supplication CH 51 H 3

34 Al-Kafi V 2 – The Book Of Supplication CH 52 H 1

35 Al-Kafi V 2 – The Book Of Supplication CH 52 H 2

36 Al-Kafi V 2 – The Book Of Supplication CH 52 H 3

37 Al-Kafi V 2 – The Book Of Supplication CH 52 H 4

38 Al-Kafi V 2 – The Book Of Supplication CH 52 H 5

39 Al-Kafi V 2 – The Book Of Supplication CH 52 H 6

40 Al-Kafi V 2 – The Book Of Supplication CH 52 H 7

41 Al-Kafi V 2 – The Book Of Supplication CH 52 H 8

42 Al-Kafi V 2 – The Book Of Supplication CH 52 H 9

43 Al-Kafi V 2 – The Book Of Supplication CH 52 H 10

44 Al-Kafi V 2 – The Book Of Supplication CH 52 H 11

45 Al-Kafi V 2 – The Book Of Supplication CH 52 H 12

46 Al-Kafi V 2 – The Book Of Supplication CH 53 H 1

47 Al-Kafi V 2 – The Book Of Supplication CH 53 H 2

48 Al-Kafi V 2 – The Book Of Supplication CH 53 H 3

49 Al-Kafi V 2 – The Book Of Supplication CH 53 H 4

50 Al-Kafi V 2 – The Book Of Supplication CH 53 H 5

51 Al-Kafi V 2 – The Book Of Supplication CH 53 H 6

52 Al-Kafi V 2 – The Book Of Supplication CH 53 H 7

53 Al-Kafi V 2 – The Book Of Supplication CH 53 H 8

54 Al-Kafi V 2 – The Book Of Supplication CH 53 H 9

55 Al-Kafi V 2 – The Book Of Supplication CH 53 H 10

56 Al-Kafi V 2 – The Book Of Supplication CH 53 H 11

57 Al-Kafi V 2 – The Book Of Supplication CH 53 H 12

58 Al-Kafi V 2 – The Book Of Supplication CH 53 H 13

59 Al-Kafi V 2 – The Book Of Supplication CH 54 H 1

60 Al-Kafi V 2 – The Book Of Supplication CH 54 H 2

61 Al-Kafi V 2 – The Book Of Supplication CH 54 H 3

62 Al-Kafi V 2 – The Book Of Supplication CH 54 H 4

63 Al-Kafi V 2 – The Book Of Supplication CH 55 H 1

64 Al-Kafi V 2 – The Book Of Supplication CH 55 H 2

65 Al-Kafi V 2 – The Book Of Supplication CH 55 H 3

66 Al-Kafi V 2 – The Book Of Supplication CH 55 H 4

67 Al-Kafi V 2 – The Book Of Supplication CH 55 H 5

68 Al-Kafi V 2 – The Book Of Supplication CH 55 H 6

69 Al-Kafi V 2 – The Book Of Supplication CH 55 H 7

70 Al-Kafi V 2 – The Book Of Supplication CH 55 H 8

71 Al-Kafi V 2 – The Book Of Supplication CH 55 H 9

72 Al-Kafi V 2 – The Book Of Supplication CH 55 H 10

73 Al-Kafi V 2 – The Book Of Supplication CH 55 H 11

74 Al-Kafi V 2 – The Book Of Supplication CH 55 H 12

75 Al-Kafi V 2 – The Book Of Supplication CH 55 H 13

76 Al-Kafi V 2 – The Book Of Supplication CH 55 H 14

77 Al-Kafi V 2 – The Book Of Supplication CH 55 H 15

78 Al-Kafi V 2 – The Book Of Supplication CH 55 H 16

79 Al-Kafi V 2 – The Book Of Supplication CH 55 H 17

80 Al-Kafi V 2 – The Book Of Supplication CH 55 H 18

81 Al-Kafi V 2 – The Book Of Supplication CH 55 H 19

82 Al-Kafi V 2 – The Book Of Supplication CH 55 H 20

83 Al-Kafi V 2 – The Book Of Supplication CH 55 H 21

84 Al-Kafi V 2 – The Book Of Supplication CH 55 H 22

85 Al-Kafi V 2 – The Book Of Supplication CH 55 H 23

كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (4)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

56- بَابُ الدُّعَاءِ لِلْعِلَلِ وَالْأَمْرَاضِ‌

Chapter 56 – The supplication for the illnesses and diseases

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ وَابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: كَانَ يَقُولُ عِنْدَ الْعِلَّةِ: « اللهُمَّ إِنَّكَ عَيَّرْتَ أَقْوَاماً، فَقُلْتَ: (قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلا تَحْوِيلاً) فَيَا مَنْ لَايَمْلِكُ كَشْفَ ضُرِّي وَلَاتَحْوِيلَهُ عَنِّي أَحَدٌ غَيْرُهُ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاكْشِفْ ضُرِّي، وَحَوِّلْهُ إِلى مَنْ يَدْعُو مَعَكَ إِلهاً آخَرَ، لَاإِلهَ غَيْرُكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Adul Rahman Bin Abu Najran and Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abduallahasws, ‘Heasws used to say during an illness:

‘O Allahazwj! Youazwj have criticised certain nations saying: so Youazwj Said [17: 56] Say: Call on those whom you assume (to be gods) besides Him, so they shall not control the removal of distress from you nor change it. So, O the One besides Whom one can control the Removal of my distress nor change it, apart from Himazwj! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww and Remove my distress and Change it to the ones who are calling to a god along with Youazwj. There is no god other than Youazwj’.1

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ دَاوُدَ بْنِ زُرْبِيٍّ، قَالَ: مَرِضْتُ بِالْمَدِينَةِ مَرَضاً شَدِيداً، فَبَلَغَ ذلِكَ أَبَا عَبْدِ اللهِ عليه‌السلام، فَكَتَبَ إِلَيَّ: « قَدْ بَلَغَنِي عِلَّتُكَ، فَاشْتَرِ صَاعاً مِنْ بُرٍّ، ثُمَّ اسْتَلْقِ عَلى قَفَاكَ، وَانْثُرْهُ عَلى صَدْرِكَ كَيْفَمَا انْتَثَرَ، وَقُلِ: “اللهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلَكَ بِهِ الْمُضْطَرُّ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ، وَمَكَّنْتَ لَهُ فِي الْأَرْضِ، وَجَعَلْتَهُ خَلِيفَتَكَ عَلى خَلْقِكَ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعَافِيَنِي مِنْ عِلَّتِي” ؛ ثُمَّ اسْتَوِ جَالِساً، وَاجْمَعِ الْبُرَّ مِنْ حَوْلِكَ، وَقُلْ مِثْلَ ذلِكَ، وَاقْسِمْهُ مُدّاً مُدّاً لِكُلِّ مِسْكِينٍ، وَقُلْ مِثْلَ ذلِكَ ».

قَالَ دَاوُدُ: فَفَعَلْتُ ذلِكَ، فَكَأَنَّمَا نُشِطْتُ مِنْ عِقَالٍ، وَقَدْ فَعَلَهُ غَيْرُ وَاحِدٍ فَانْتَفَعَ بِهِ.

Ahmad Bin Muhammad, from Abdul Aziz Bin Al Muhtady, from Yunus Bin Abdul Rahman, from Dawood Bin Zurby who said,

‘I fell sick at Al-Madina with an intense illness. So (the news of) that reached Abu Abdullahazwj. So heasws wrote to me: ‘It has reached measws (news of) your illness. So buy a Sa’a (about 3kg.) of wheat, then lie down upon your back and scatter (the wheat) upon your chest, as it is done and say,

‘O Allahazwj! I ask Youazwj by Yourazwj Name Which, when Youazwj are asked with by a desperate one, it would Remove whatever he is with, from the harm, and (matters) are enabled for him in the earth, and Youazwj would Make him to Yourazwj Caliph upon Yourazwj creatures, that Youazwj (please) Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj (please) Grant me good health during my illness’.

Then sit up straight, and gather the wheat from around you, and say similar to that, and distribute it, one Mudd (750 gms.), one Mudd to each poor one and say similar to that’.

Dawood (the narrator) said, ‘So I did that, and it was as if I was activated from inactivity, and someone else (also) had done it, and he benefited by it’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: اشْتَكى بَعْضُ وُلْدِهِ، فَقَالَ: « يَا بُنَيَّ، قُلِ: اللهُمَّ اشْفِنِي‌ بِشِفَائِكَ، وَدَاوِنِي بِدَوَائِكَ، وَعَافِنِي مِنْ بَلَائِكَ ؛ فَإِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Nuaym,

(It has been narrated) from Abu Abdullahasws, said, ‘One of hisasws sons complained to himasws, so heasws said: ‘O myasws son! Say,

‘O Allahazwj! Heal me with Yourazwj Healing, and Cure me with Yourazwj Cure, and Grant me good health from Yourazwj affliction, for I am Yourazwj servant and son of Yourazwj servant’’.3

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، هذَا الَّذِي قَدْ ظَهَرَ بِوَجْهِي يَزْعُمُ النَّاسُ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمْ يَبْتَلِ بِهِ عَبْداً لَهُ فِيهِ حَاجَةٌ؟

فَقَالَ لِي: « لَا، لَقَدْ كَانَ مُؤْمِنُ آلِ فِرْعَوْنَ مُكَنَّعَ الْأَصَابِعِ، فَكَانَ يَقُولُ هكَذَا ـ وَيَمُدُّ يَدَهُ ـ وَيَقُولُ: (يا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ) ».

قَالَ: ثُمَّ قَالَ: « إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ، فَتَوَضَّأْ، وَقُمْ إِلى‌ صَلَاتِكَ الَّتِي تُصَلِّيهَا، فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ، فَقُلْ وَأَنْتَ سَاجِدٌ: “يَا عَلِيُّ يَا عَظِيمُ، يَا رَحْمَانُ يَا رَحِيمُ، يَا سَامِعَ الدَّعَوَاتِ، وَ يَا مُعْطِيَ الْخَيْرَاتِ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَاصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَأَذْهِبْ عَنِّي هذَا الْوَجَعَ وَسَمِّهِ، فَإِنَّهُ قَدْ غَاظَنِي وَأَحْزَنَنِي” ؛ وَأَلِحَّ فِي الدُّعَاءِ ».

قَالَ: فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتّى أَذْهَبَ اللهُ بِهِ عَنِّي كُلَّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! This (illness) which has appeared in my face, the people are alleging that Allahazwj Mighty and Majestic does not Afflict any servant with it for whom Heazwj has a need for’. So heasws said to him: ‘No! It was so that a Momin of the people of the Pharaohla was paralysed of the fingers, so he was saying (gesturing) like this’ – and heasws extended hisasws hand, and he was saying: ‘[36: 20] O people! Follow the Rasools’.

He (the narrator) said, ‘Then heasws said: ‘When it is the last third of the night, during its beginning, perform ablution and stand to your Salāt which you tend to pray. So when you are in the last Sajdah of the first two Cycles, so say while you are in Sajdah,

‘O Exalted! O Magnificent! O Beneficent! O Merciful! O Hearer of the supplications and O Giver of the goodness! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Give me from the goodness of the world and the Hereafter, what Youazwj are Rightful of it, and Exchange from me from the evil of the world and the Hereafter what Youazwj are Rightful of it, and Remove from me this pain’ – and specify it –’for it has infuriated me and grieved me’, and be insistent in the supplication’.

He (the narrator) said, ‘So I had not (even) arrive at Al-Kufa until Allahazwj Removed it from me, all of it’.4

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعاً، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا رَأَيْتَ الرَّجُلَ مَرَّ بِهِ الْبَلَاءُ، فَقُلِ: الْحَمْدُ لِلّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ، وَعَلى كَثِيرٍ مِمَّنْ خَلَقَ ؛ وَلَاتُسْمِعْهُ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, altogether from Hanan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘Whenever you see a man who has been afflicted by the affliction, so say,

‘The Praise is for Allahazwj Who Granted me good health from that Heazwj Afflicted you with, and Preferred me over you, and from a lot of the people’ – but be sure not to make him hear what you said. ‘.5

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ دَاوُدَ بْنِ زُرْبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ، وَتَقُولُ ثَلَاثَ مَرَّاتٍ: اللهُ اللهُ رَبِّي حَقّاً لَاأُشْرِكُ بِهِ شَيْئاً، اللهُمَّ أَنْتَ لَهَا وَلِكُلِّ عَظِيمَةٍ، فَفَرِّجْهَا عَنِّي ».

Muhammad Bin Yahya, from one of his companions, from Muhammad Bin Isa, from Dawood Bin Zurby,

(It has been narrated) from Abu Abdullahasws having said: ‘You should place your hand upon painful place, and you should be saying three times,

‘Allahazwj! Allahazwj is my Lordazwj truly. I do not associate anything with Himazwj. O Allahazwj! Youazwj are (the help) for it (the pain), and for all great troubles, so (please) Relieve it from me’.6

7. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ دَاوُدَ، عَنِ الْمُفَضَّلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام لِلْأَوْجَاعِ: « تَقُولُ: “بِسْمِ اللهِ وَبِاللهِ، كَمْ مِنْ نِعْمَةٍ لِلّهِ فِي عِرْقٍ سَاكِنٍ وَغَيْرِ سَاكِنٍ، عَلى عَبْدٍ شَاكِرٍ وَغَيْرِ شَاكِرٍ” ؛ وَتَأْخُذُ لِحْيَتَكَ بِيَدِكَ الْيُمْنى بَعْدَ صَلَاةٍ مَفْرُوضَةٍ، وَتَقُولُ: “اللهُمَّ فَرِّجْ عَنِّي كُرْبَتِي، وَعَجِّلْ عَافِيَتِي، وَاكْشِفْ ضُرِّي” ؛ ثَلَاثَ مَرَّاتٍ، وَاحْرِصْ أَنْ يَكُونَ ذلِكَ مَعَ دُمُوعٍ وَبُكَاءٍ ».

From him, from Muhammad Bin Isa, from Dawood, from Mufazzal,

(It has been narrated) from Abu Abdullahasws for the pains:

‘You should be saying, ‘In the Name of Allahazwj, and by Allahazwj! How many Bounties of Allahazwj are in the calm veins and agitated veins, upon a grateful servant and an ungrateful servant’, and you should grab your beard by your right hand after the Obligatory Salāt, and you should be saying, ‘Relieve from me my worries, and Hasten my good health, and Remove my harm’, three times, and make sure that, that happens to be along with tears and weeping’.7

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ رَجُلٍ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَشَكَوْتُ إِلَيْهِ وَجَعاً بِي، فَقَالَ: « قُلْ: بِسْمِ اللهِ، ثُمَّ امْسَحْ يَدَكَ عَلَيْهِ، وَقُلْ: “أَعُوذُ بِعِزَّةِ اللهِ، وَأَعُوذُ بِقُدْرَةِ اللهِ، وَأَعُوذُ بِجَلَالِ اللهِ، وَأَعُوذُ بِعَظَمَةِ اللهِ، وَأَعُوذُ بِجَمْعِ اللهِ، وَأَعُوذُ بِرَسُولِ اللهِ، وَأَعُوذُ بِأَسْمَاءِ اللهِ مِنْ شَرِّ مَا أَحْذَرُ، وَمِنْ شَرِّ مَا أَخَافُ عَلى نَفْسِي” ؛ تَقُولُهَا سَبْعَ مَرَّاتٍ ».

قَالَ: فَفَعَلْتُ، فَأَذْهَبَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهَا الْوَجَعَ عَنِّي.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from a man who said,

‘I went over to Abu Abdullahasws and I complained to himasws of my pain. So heasws said, ‘Say,

‘In the Name of Allahazwj’, then wipe your hand over it and say,

‘I seek Refuge by the Might of Allahazwj, and I seek Refuge with the Power of Allahazwj, and I seek Refuge with the Majesty of Allahazwj, and I seek Refuge with the Magnificence of Allahazwj, and I seek Refuge with the Hold of Allahazwj, and I seek Refuge with Rasool-Allahsaww, and I seek Refuge with the Names of Allahazwj, from the evil of what I am cautious of, and from the evil of what I fear upon myself’. You should be saying it seven times’.

He (the narrator) said, ‘So I did it, and Allahazwj Mighty and Majestic Removed the pain by it’.8

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ عَوْنٍ، قَالَ: أَمِرَّ يَدَكَ عَلى مَوْضِعِ الْوَجَعِ، ثُمَّ قُلْ: “بِسْمِ اللهِ وَبِاللهِ، وَمُحَمَّدٌ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَلَا حَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ ؛ اللهُمَّ امْسَحْ عَنِّي مَا أَجِدُ” ؛ ثُمَّ تُمِرُّ يَدَكَ الْيُمْنى، وَتَمْسَحُ مَوْضِعَ الْوَجَعِ عَلَيْهِ ثَلَاثَ مَرَّاتٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Washha, from Abdullah Bin Sinan, from Awn,

‘Heasws said said: ‘Pass your hand upon the place of the pain, then say,

‘In the Name of Allahazwj, and by Allahazwj, and Muhammadsaww Rasool-Allahsaww, and there is neither Might nor Strength except with Allahazwj, the Exalted, the Magnificent. O Allahazwj! Wipe out from me what I find (the pain)’. Then you should pass your right hand and wipe the place of the pain, three times’.9

10. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ أَخِي غَرَامٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَضَعُ يَدَكَ عَلى مَوْضِعِ الْوَجَعِ، ثُمَّ تَقُولُ: “بِسْمِ اللهِ وَبِاللهِ، وَ مُحَمَّدٌ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَ لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ؛ اللهُمَّ امْسَحْ عَنِّي مَا أَجِدُ” ؛ وَتَمْسَحُ الْوَجَعَ ثَلَاثَ مَرَّاتٍ ».

From him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Akhy Gharam, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘You should place your hand upon the place of the pain, then you should be saying,

‘In the Name of Allahazwj, and by Allahazwj, and Muhammadsaww Rasool-Allahsaww, and there is neither Might nor Strength except with Allahazwj. O Allahazwj! Wipe out from me what I find (the pain)’. Then wipe the place of the pain, three times’.10

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَلِيِّ بْنِ عِيسى، عَنْ عَمِّهِ، قَالَ: قُلْتُ لَهُ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ لِوَجَعٍ أَصَابَنِي، قَالَ: « قُلْ وَأَنْتَ سَاجِدٌ: يَا أَللهُ، يَا رَحْمَانُ، يَا رَحِيمُ، يَا رَبَّ الْأَرْبَابِ وَإِلهَ الْآلِهَةِ، وَيَا مَلِكَ الْمُلُوكِ، وَيَا سَيِّدَ السَّادَةِ، اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَسُقْمٍ ؛ فَإِنِّي عَبْدُكَ أَتَقَلَّبُ فِي قَبْضَتِكَ ».

Ali Bin Ibrahim, from his father, from Amro Bin usman, from Ali Bin Isa, from his uncle who said,

‘I said to himasws, ‘Teach me a supplication I can supplicate with for the pain which has hit me’. Heasws said: ‘Say while you are performing Sajdah,

‘O Allahazwj! O Beneficent! O Lordazwj of the lords and Sustainer of the Sustainers, and O King of the kings, and O Chief of the chiefs! Heal me by Yourazwj Healing, from every illness and disease, for I am Yourazwj servant, turning over in Yourazwj Grip’’.11

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِذَا دَخَلْتَ عَلى مَرِيضٍ، فَقُلْ: “أُعِيذُكَ بِاللهِ الْعَظِيمِ، رَبِّ الْعَرْشِ الْعَظِيمِ، مِنْ شَرِّ كُلِّ عِرْقٍ نَفَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ” ؛ سَبْعَ مَرَّاتٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th imamasws) having said: ‘Whenever you go over to a sick person, so say,

‘I seek Refuge with Allahazwj the Magnificent, Lordazwj of the Throne, from the evil of every swollen vein, and from the evil of the heat of the Fire’, seven times’.12

13. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا اشْتَكَى الْإِنْسَانُ، فَلْيَقُلْ: بِسْمِ اللهِ وَبِاللهِ، وَمُحَمَّدٌ‌ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، أَعُوذُ بِعِزَّةِ اللهِ، وَأَعُوذُ بِقُدْرَةِ اللهِ عَلى مَا يَشَاءُ، مِنْ شَرِّ مَا أَجِدُ ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu nasr, from Aban Bin Usman, from Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘When a person has a complaint, so let him say,

‘In the Name of Allahazwj, and by Allahazwj, and Muhammadsaww Rasool-Allahsaww! I seek Refuge by the Might of Allahazwj, and I seek Refuge with the Power of Allahazwj upon whatever Heazwj so Desires to from the evil of what I find’.13

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ هِشَامٍ الْجَوَالِيقِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « يَا مُنْزِلَ الشِّفَاءِ وَمُذْهِبَ الدَّاءِ، أَنْزِلْ عَلى مَا بِي مِنْ دَاءٍ شِفَاءً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Hisham Al Jawaleyqi,

(It has been narrated) from Abu Abdullahasws having said:

‘O (Who) Sends down the healing and Removes the illness, Send down a healing upon what is with me from the illness!’14

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِي إِسْحَاقَ صَاحِبِ الشَّعِيرِ، عَنْ حُسَيْنٍ الْخُرَاسَانِيِّ ـ وَكَانَ خَبَّازاً ـ قَالَ: شَكَوْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام وَجَعاً بِي، فَقَالَ: « إِذَا صَلَّيْتَ، فَضَعْ يَدَكَ مَوْضِعَ سُجُودِكَ، ثُمَّ قُلْ: بِسْمِ اللهِ، مُحَمَّدٌ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم اشْفِنِي يَا شَافِي ـ لَاشِفَاءَ إِلاَّ شِفَاؤُكَ ـ شِفَاءً لَايُغَادِرُ سُقْماً، شِفَاءً مِنْ كُلِّ دَاءٍ وَسُقْمٍ ».

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Muhammad Bin Isa, from Abu Is’haq, Sahid Al Shaeer, from Husay Al Khurasany, and he was a baker, who said,

‘I complained to Abu Abdullahasws of pains of mine, so heasws said: ‘When you pray Salāt, so place your hand upon the place of your Sajdah, then say,

‘In the Name of Allahazwj, Muhammadsaww Rasool-Allahsaww! Heal me, O Healer! There is no healing except Yourazwj Healing. A healing which not leaving out a sickness, a healing from every illness and disease’’.15

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَرِضَ عَلِيٌّ صَلَوَاتُ اللهِ عَلَيْهِ، فَأَتَاهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ لَهُ: قُلِ: اللهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ، وَصَبْراً عَلى بَلِيَّتِكَ، وَخُرُوجاً إِلى رَحْمَتِكَ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Aliasws fell sick, so Rasool-Allahsaww came over to himasws and said to himasws: ‘Say: ‘O Allahazwj! Iasws ask Youazwj of quick recovery and patience upon Yourazwj affliction, and an exit into Yourazwj Mercy’’.16

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ الله عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يُنَشِّرُ بِهذَا الدُّعَاءِ: تَضَعُ يَدَكَ عَلى مَوْضِعِ الْوَجَعِ، وَتَقُولُ: “أَيُّهَا الْوَجَعُ اسْكُنْ بِسَكِينَةِ اللهِ، وَقِرْ بِوَقَارِ اللهِ، وَانْحَجِزْ بِحَاجِزِ اللهِ، وَاهْدَأْ بِهَدْءِ اللهِ، أُعِيذُكَ أَيُّهَا الْإِنْسَانُ، بِمَا أَعَاذَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ عَرْشَهُ وَمَلَائِكَتَهُ يَوْمَ الرَّجْفَةِ وَالزَّلَازِلِ” ؛ تَقُولُ ذلِكَ سَبْعَ مَرَّاتٍ، وَلَاأَقَلَّ مِنَ الثَّلَاثِ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws that the Prophetsaww used to seek cure with this supplication: ‘You should place your hand upon the place of the pain, and you should be saying,

‘O you pain! Settle by the Tranquility of Allahazwj, and cool down by the Dignity of Allahazwj, and be barred by the Barrier of Allahazwj, calm down by the Calmness of Allahazwj. Seek Refuge, O human being, by what Refuge of Allahazwj with Allahazwj would be sought by Hisazwj Throne, and Hisazwj Angels on the Day of tremors and earthquakes’. You should say that seven times, and not less than three’.17

18. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَمَّارِ بْنِ الْمُبَارَكِ، عَنْ عَوْنِ بْنِ سَعْدٍ مَوْلَى الْجَعْفَرِيِّ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَضَعُ يَدَكَ عَلى مَوْضِعِ الْوَجَعِ، وَتَقُولُ: “اللهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ، الَّذِي نَزَلَ بِهِ الرُّوحُ الْأَمِينُ، وَهُوَ عِنْدَكَ فِي أُمِّ الْكِتَابِ عَلِيٌّ حَكِيمٌ أَنْ تَشْفِيَنِي بِشِفَائِكَ، وَتُدَاوِيَنِي بِدَوَائِكَ، وَتُعَافِيَنِي مِنْ بَلَائِكَ” ؛ ثَلَاثَ مَرَّاتٍ، وَتُصَلِّي عَلى مُحَمَّدٍ وَآلِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ammar Bin Al Mubarak, from Awn Bin Sa’ad, a slave of Al Ja’fary, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘You should place your hand upon the place of the pain, and you should be saying,

‘O Allahazwj! I ask Youazwj by the right of the Magnificent Quran Which the Trustworthy Spirit descended with, and it is with Youazwj in the Mother of the Book, the Exalted, the Wise, that Youazwj should Heal me with Yourazwj Healing, and Treat me with Yourazwj Treatment, and Grant me well-being from Yourazwj afflictions’ – three times, and you should send Salawāt upon Muhammadsaww and hissaww Progenyasws’.18

19. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْعَوْفِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ زُرَارَةَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: عَرَضَ بِي وَجَعٌ فِي رُكْبَتِي، فَشَكَوْتُ ذلِكَ إِلى أَبِي جَعْفَرٍ عليه‌السلام، فَقَالَ: « إِذَا أَنْتَ صَلَّيْتَ، فَقُلْ: يَا أَجْوَدَ مَنْ أَعْطى، وَيَا خَيْرَ مَنْ سُئِلَ، وَيَا أَرْحَمَ مَنِ اسْتُرْحِمَ ارْحَمْ ضَعْفِي، وَقِلَّةَ حِيلَتِي، وَأَعْفِنِي مِنْ وَجَعِي ». قَالَ: فَفَعَلْتُهُ، فَعُوفِيتُ.

Ahmad Bin Muhammad, from Al Awfy, from Ali Bin Al Husayn, form Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘A pain appeared with me in my knee, so I complained about that to Abu Ja’farasws. So heasws said: ‘When you go to pray Salāt, so say,

‘O the Most Benevolent of the ones who give, and O the Best of the ones who are asked from, and O the Most Benevolent of the ones who have mercy, have Mercy on my weakness and scarcity of my way out, and Grant me good health from my pain’.

He (the narrator) said, ‘So I did it, and regained health’.19

57- بَابُ الْحِرْزِ وَالْعُوذَةِ‌

Chapter 57 – The protection and the seeking Refuge

1. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنِ ابْنِ الْمُنْذِرِ، قَالَ: ذُكِرَتْ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام الْوَحْشَةُ، فَقَالَ: « أَلَاأُخْبِرُكُمْ بِشَيْ‌ءٍ إِذَا قُلْتُمُوهُ لَمْ تَسْتَوْحِشُوا بِلَيْلٍ وَلَانَهَارٍ؟: بِسْمِ اللهِ وَبِاللهِ، وَ تَوَكَّلْتُ عَلَى اللهِ، إِنَّهُ (مَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ إِنَّ اللهَ بالِغُ أَمْرِهِ قَدْ جَعَلَ اللهُ لِكُلِّ شَيْ‌ءٍ قَدْراً) اللهُمَّ اجْعَلْنِي فِي كَنَفِكَ وَفِي جِوَارِكَ، وَاجْعَلْنِي فِي أَمَانِكَ وَفِي مَنْعِكَ ».

فَقَالَ: بَلَغَنَا أَنَّ رَجُلاً قَالَهَا ثَلَاثِينَ سَنَةً وَتَرَكَهَا لَيْلَةً، فَلَسَعَتْهُ عَقْرَبٌ.

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Ibn al Munzar who said,

‘The loneliness was mentioned in the presence of Abu Abdullahasws, so heasws said: ‘Shall Iasws inform you all with something, when you say it, you will not feel the loneliness at night or by the day? (Say),

‘In the Name of Allahazwj, and by Allahazwj, and I rely upon Allahazwj, and it is so that the one who relies upon Allahazwj, so Heazwj would Suffice him. Allahazwj would Accomplish Hisazwj Command. Allahazwj has Made an Ordainment for everything. O Allahazwj! Make me to be in Yourazwj Patronage, and in Yourazwj Vicinity, and Make me to be in Yourazwj Security and in Yourazwj Interdiction’.

So he (the narrator) said, ‘It reached us that a man said it for thirty years and neglected it for one night, so a scorpion stung him’.20

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قُلْ: أَعُوذُ بِعِزَّةِ اللهِ، وَأَعُوذُ بِقُدْرَةِ اللهِ، وَأَعُوذُ بِجَلَالِ اللهِ، وَأَعُوذُ بِعَظَمَةِ اللهِ، وَأَعُوذُ بِعَفْوِ اللهِ، وَأَعُوذُ بِمَغْفِرَةِ اللهِ، وَأَعُوذُ بِرَحْمَةِ اللهِ، وَأَعُوذُ بِسُلْطَانِ اللهِ، الَّذِي هُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ، وَأَعُوذُ بِكَرَمِ اللهِ، وَأَعُوذُ بِجَمْعِ اللهِ مِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ، وَكُلِّ شَيْطَانٍ مَرِيدٍ، وَشَرِّ كُلِّ قَرِيبٍ أَوْ بَعِيدٍ أَوْ ضَعِيفٍ أَوْ شَدِيدٍ، وَمِنْ شَرِّ السَّامَّةِ وَالْهَامَّةِ وَالْعَامَّةِ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ، بِلَيْلٍ أَوْ نَهَارٍ، وَمِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَالْعَجَمِ، وَمِنْ شَرِّ فَسَقَةِ الْجِنِّ وَالْإِنْسِ ».

Ali Bin Ibrahim, from his father, from Muhassin Bin Ahmad, from Yunus Bin Yaqoub, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Say’I seek Refuge with the Might of Allahazwj, and I seek Refuge by the Power of Allahazwj, and I seek Refuge by the majesty of Allahazwj, and I seek Refuge with the Magnificence of Allahazwj, and I seek Refuge with the Pardon of Allahazwj, and I seek Refuge with the Forgiveness of Allahazwj, and I seek Refuge with the Mercy of Allahazwj, and I seek Refuge with the Authority of Allahazwj by which Heazwj is Able over everything, and I seek Refuge with the Benevolence of Allahazwj, and I seek Refuge with the Hold of Allahazwj, from the evil of every tenacious tyrant and every rebellious Satanla and the evil of everything nearby, or remote, or weak, or difficult, and from the evil of the venomous (reptiles) and the insects, and the critical and the general, and from the evil of every animal be it small or large, at night or day, and from the evil of every mischievous Arab and the non-Arab, and from the evil of the mischief of the Jinn and the human beings’’.21

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: رَقَى النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم حَسَناً وَحُسَيْناً، فَقَالَ: “أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّاتِ وَأَسْمَائِهِ الْحُسْنى كُلِّهَا عَامَّةً، مِنْ شَرِّ السَّامَّةِ وَالْهَامَّةِ، وَمِنْ شَرِّ كُلِّ عَيْنٍ لَامَّةٍ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ” ؛ ثُمَّ الْتَفَتَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم إِلَيْنَا، فَقَالَ: هكَذَا كَانَ يُعَوِّذُ إِبْرَاهِيمُ إِسْمَاعِيلَ وَإِسْحَاقَ عليهم‌السلام ».

Ali Bin Ibrahim, from his father, from one of his companions, from Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The Prophetsaww lifted Hassanasws and Husaynasws and hesaww said:

‘Isaww seek Refuge for the both of youasws with the complete Words of Allahazwj and the all the Good General Names of Allahazwj, from the evil of the venomous (reptiles) and the insects, and from the evil of every eye bearing ill-will, and from the evil of every envious one’.

Then the Prophetsaww turned towards us and hesaww said: ‘This is how Ibrahimas used to seek Refuge for Ismailas and Is’haqas’’.22

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ، عَنْ بَكْرٍ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَإِدْبَارٍ، فَقُلْ: بِسْمِ اللهِ وَبِاللهِ، وَالْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَاوَلَداً، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيراً، وَالْحَمْدُ لِلّهِ الَّذِي يَصِفُ وَلَا يُوصَفُ، وَيَعْلَمُ وَلَايُعْلَمُ (يَعْلَمُ خائِنَةَ الْأَعْيُنِ وَما تُخْفِي الصُّدُورُ) وَأَعُوذُ بِوَجْهِ اللهِ الْكَرِيمِ، وَبِاسْمِ اللهِ الْعَظِيمِ، مِنْ شَرِّ مَا بَرَأَ وَذَرَأَ، وَمِنْ شَرِّ مَا تَحْتَ الثَّرى، وَمِنْ شَرِّ مَا بَطَنَ وَظَهَرَ ؛ وَمِنْ شَرِّ مَا وَصَفْتُ وَمَا لَمْ أَصِفْ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ ».

ذَكَرَ أَنَّهَا أَمَانٌ مِنْ كُلِّ سَبُعٍ، وَمِنَ الشَّيْطَانِ الرَّجِيمِ وَذُرِّيَّتِهِ، وَكُلِّ مَا عَضَّ أَوْ لَسَعَ، وَلَايَخَافُ صَاحِبُهَا إِذَا تَكَلَّمَ بِهَا لِصّاً وَلَاغُولاً.

قَالَ: قُلْتُ لَهُ: إِنِّي صَاحِبُ صَيْدِ السَّبُعِ، وَأَنَا أَبِيتُ فِي اللَّيْلِ فِي الْخَرَابَاتِ وَأَتَوَحَّشُ.

فَقَالَ لِي: « قُلْ إِذَا دَخَلْتَ: “بِسْمِ اللهِ أَدْخُلُ” ؛ وَأَدْخِلْ رِجْلَكَ الْيُمْنى، وَإِذَا خَرَجْتَ، فَأَخْرِجْ رِجْلَكَ الْيُسْرى، وَسَمِّ اللهَ، فَإِنَّكَ لَاتَرى مَكْرُوهاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Bukeyr, from Suleyman Al Ja’fary who said,

‘I heard Abu Al-Hassanasws saying: ‘When it is evening, so look towards the sun during the setting and disappearing, so say,

‘In the Name of Allahazwj, and by Allahazwj, and the Praise is for Allahazwj Who neither Took a female companion, nor a son, and there does not happen to be a match for Himazwj in the Kingdom, and there does not happen to be a guardian for him from the disgrace, and Hisazwj Greatness is the Greatest.

And the Praise is for Allahazwj Who Describes while Heazwj cannot be described, and Heazwj Knows while Heazwj cannot be known. Heazwj Knows the betrayal of the eyes and what the chests conceal. And I seek Refuge by Hisazwj Benevolent Face, and by the Magnificent Name of Allahazwj, from the evil of what is spread and inseminated, and from the evil of what is beneath the ground, and from the evil of what is hidden and apparent, and from the evil of what can be described and what cannot be described. And the Praise is for Allahazwj, Lordazwj of the worlds.

Heasws mentioned: ‘It is a security from every predatory wild animals, and from the Pelted Satanla and hisla offspring, and everything what bites or stings, and its reciter, when he speaks with it, would neither fear a thief nor a devil’.

He (the narrator) said, ‘I said to himasws, ‘I am a hunter of the wild animals and I tend to spend the night among the ruins and I am alone’. So heasws said to me: ‘Say when you enter (the hunting),

‘In the Name of Allahazwj I enter’, and enter your right leg; and when you exit, so exit your left leg (first) and Name Allahazwj (Bismillah), so you will not be seeing an abhorrence’.23

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ قُتَيْبَةَ الْأَعْشى، قَالَ: عَلَّمَنِي أَبُو عَبْدِ اللهِ عليه‌السلام قَالَ: « قُلْ: بِسْمِ اللهِ الْجَلِيلِ، أُعِيذُ فُلَاناً بِاللهِ الْعَظِيمِ مِنَ الْهَامَّةِ وَالسَّامَّةِ وَاللاَّمَّةِ وَالْعَامَّةِ، وَمِنَ الْجِنِّ وَالْإِنْسِ، وَمِنَ الْعَرَبِ وَالْعَجَمِ، وَمِنْ نَفْثِهِمْ وَبَغْيِهِمْ وَنَفْخِهِمْ، وَ بِآيَةِ الْكُرْسِيِّ ؛ ثُمَّ تَقْرَؤُهَا، ثُمَّ تَقُولُ فِي الثَّانِيَةِ: “بِسْمِ اللهِ أُعِيذُ فُلَاناً بِاللهِ الْجَلِيلِ” ؛ حَتّى تَأْتِيَ عَلَيْهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Quteyba Al A’asha who said,

‘Abu Abdullahasws taught me saying: ‘Say,

‘In the Name of Allahazwj the Majestic! I seek refuge for so and so, with Allahazwj the Magnificent, from the insects and the venomous (reptiles), and the evil eyes, and the generality (of creatures), and from the Jinn and the human beings, and from the Arabs and the non-Arabs, and from their sorcery and their rebellions, and their spells, and by the Ayat Al Kursy (2: 255)’ – then recite it.

Then you should be saying during the second (time), ‘In the Name of Allahazwj! I seek Refuge with Allahazwj the Majestic’ until you overcome upon it’.24

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ إِنِّي أَخَافُ الْعَقَارِبَ، فَقَالَ: « انْظُرْ إِلى بَنَاتِ نَعْشٍ ـ الْكَوَاكِبِ الثَّلَاثَةِ ـ الْوُسْطى مِنْهَا بِجَنْبِهِ كَوْكَبٌ صَغِيرٌ قَرِيبٌ مِنْهُ تُسَمِّيهِ الْعَرَبُ « السُّهَا »، وَنَحْنُ نُسَمِّيهِ « أَسْلَمَ »، أَحِدَّ النَّظَرَ إِلَيْهِ كُلَّ لَيْلَةٍ، وَقُلْ ثَلَاثَ مَرَّاتٍ: اللهُمَّ رَبَّ أَسْلَمَ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ، وَسَلِّمْنَا ».

قَالَ إِسْحَاقُ: فَمَا تَرَكْتُهُ مُنْذُ دَهْرِي إِلاَّ مَرَّةً وَاحِدَةً، فَضَرَبَتْنِي الْعَقْرَبُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! I fear the scorpions’. So heasws said: ‘Look at the daughters of the little bear (Ursa Minor), the three stars, (at) the middle one from it, by the side of it is a small star near to it, named by the Arabs as Al-Suha, and we call it as Aslam, with a solitary gaze at it every night, and say three times,

‘O Allahazwj! Lordazwj of Aslam! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Hasten theirasws relief and Keep us safe’.

Is’haq said, ‘So I did not neglect it since my time (of having learnt that) except for once, so the scorpion stung me’.25

7. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَسَنِ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ سَعْدٍ الْإِسْكَافِ، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ قَالَ هذِهِ الْكَلِمَاتِ، فَأَنَا ضَامِنٌ لَهُ أَلاَّ يُصِيبَهُ عَقْرَبٌ وَلَا هَامَّةٌ حَتّى يُصْبِحَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ ـ الَّتِي لَايُجَاوِزُهُنَّ بَرٌّ وَلَافَاجِرٌ ـ مِنْ شَرِّ مَا ذَرَأَ، وَمِنْ شَرِّ مَا بَرَأَ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا ؛ إِنَّ رَبِّي عَلى صِرَاطٍ مُسْتَقِيمٍ ».

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Al Abbas Bin Aamir, from Abu Jameela, from Sa’d Al Iskaf who said,

‘I heard himasws saying: ‘The one who says these words, so Iasws guarantee to him that a scorpion would not bite him, nor an insect until morning,

‘I seek Refuge with the complete Words of Allahazwj Which neither a righteous one nor an immoral one can exceed, from the evil what is inseminated, and from the evil of what is spread, and from the evil of every animal being Seized by its forelocks, that my Lordazwj is upon the Straight Path’’.26

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي بَعْضِ مَغَازِيهِ إِذَا شَكَوْا إِلَيْهِ الْبَرَاغِيثَ أَنَّهَا تُؤْذِيهِمْ، فَقَالَ: إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ، فَلْيَقُلْ: أَيُّهَا الْأَسْوَدُ الْوَثَّابُ الَّذِي لَا يُبَالِي غَلَقاً وَلَابَاباً، عَزَمْتُ عَلَيْكَ بِأُمِّ الْكِتَابِ أَلاَّ تُؤْذِيَنِي وَأَصْحَابِي إِلى أَنْ يَذْهَبَ اللَّيْلُ، وَيَجِي‌ءَ الصُّبْحُ بِمَا جَاءَ » وَالَّذِي نَعْرِفُهُ: « إِلى أَنْ يَؤُوبَ الصُّبْحُ مَتى مَا آبَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Rasool-Allahsaww was in one of hissaww military expedition when they (soldiers) complained to himsaww of the fleas that they are hurting them. So hesaww said: ‘Whenever one of you takes to his bed, so let him say,

‘O you black leaping one who does not care about the locked door nor about the greatness of a door! Upon you is with the Mother of the Book, that you shall neither hurt me or my companions up to the departure of the night and the coming of the morning, with whatever it comes with’.

(The narrator said), ‘We recognise the coming of the morning, when it comes’’.27

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُمْهُورٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِذَا لَقِيتَ السَّبُعَ، فَقُلْ: أَعُوذُ بِرَبِّ دَانِيَالَ وَالْجُبِّ، مِنْ شَرِّ كُلِّ أَسَدٍ‌ مُسْتَأْسِدٍ ».

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘When you come across a predatory wild animal, so say,

‘I seek Refuge with the Lordazwj of Daniel and the Pit, from the evil of every ferocious lion’.28

10. مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو الْعَبَّاسِ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ صَالِحِ بْنِ سَعِيدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ هَارُونَ: أَنَّهُ كَتَبَ إِلى أَبِي جَعْفَرٍ عليه‌السلام يَسْأَلُهُ عُوذَةً لِلرِّيَاحِ الَّتِي تَعْرِضُ لِلصِّبْيَانِ، فَكَتَبَ إِلَيْهِ بِخَطِّهِ بِهَاتَيْنِ الْعُوذَتَيْنِ ـ وَزَعَمَ صَالِحٌ أَنَّهُ أَنْفَذَهُمَا إِلَيَّ إِبْرَاهِيمُ بِخَطِّهِ ـ: « اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ، أَشْهَدُ أَنَّ مُحَمَّداً‌ رَسُولُ اللهِ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لَاإِلهَ إِلاَّ اللهُ، وَلَارَبَّ لِي إِلاَّ اللهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، لَاشَرِيكَ لَهُ، سُبْحَانَ اللهِ، مَا شَاءَ اللهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ ؛ اللهُمَّ ذَا الْجَلَالِ وَالْإِكْرَامِ، رَبَّ مُوسى وَعِيسى وَإِبْرَاهِيمَ الَّذِي وَفّى، إِلهَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ، لَاإِلهَ إِلاَّ أَنْتَ، سُبْحَانَكَ مَعَ مَا عَدَّدْتَ مِنْ آيَاتِكَ وَبِعَظَمَتِكَ، وَبِمَا سَأَلَكَ بِهِ النَّبِيُّونَ، وَبِأَنَّكَ رَبُّ النَّاسِ، كُنْتَ قَبْلَ كُلِّ شَيْ‌ءٍ، وَأَنْتَ بَعْدَ كُلِّ شَيْ‌ءٍ، أَسْأَلُكَ بِاسْمِكَ الَّذِي تُمْسِكُ بِهِ السَّمَاوَاتِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلاَّ بِإِذْنِكَ، وَبِكَلِمَاتِكَ التَّامَّاتِ الَّتِي تُحْيِي بِهَا الْمَوْتى، أَنْ تُجِيرَ عَبْدَكَ فُلَاناً، مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمَا يَعْرُجُ إِلَيْهَا، وَمَا يَخْرُجُ مِنَ الْأَرْضِ، وَمَا يَلِجُ فِيهَا، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ ».

وَكَتَبَ إِلَيْهِ أَيْضاً بِخَطِّهِ: « بِسْمِ اللهِ، وَبِاللهِ، وَإِلَى اللهِ، وَكَمَا شَاءَ اللهُ، وَأُعِيذُهُ بِعِزَّةِ اللهِ، وَجَبَرُوتِ اللهِ، وَقُدْرَةِ اللهِ، وَمَلَكُوتِ اللهِ، هذَا الْكِتَابُ أَجْعَلُهُ بِاللهِ شِفَاءً لِفُلَانِ بْنِ فُلَانٍ ابْنِ عَبْدِكَ، وَابْنِ أَمَتِكَ عَبْدَيِ اللهِ، صَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ ».

Muhammad Bin Ja’far Abu Al Abbas, from Muhammad Bin Isa, from Salih Bin Saeed,

(It has been narrated) from Ibrahim Bin Muhammad Bin Haroun that he wrote to Abu Ja’farasws asking himasws for an amulet for the winds which bother the children. So heasws wrote to him in hisasws own handwriting with these two amulets, and Salih alleged that’These two were implemented by Ibrahim to me in his handwriting’: -

Allahazwj is the Greatest! Allahazwj is the Greatest! Allahazwj is the Greatest! I testify that there is no God except Allahazwj. I testify that Muhammadsaww is Rasool-Allahsaww. Allahazwj is the Greatest! There is no god except Allahazwj and there is no Lordazwj for me except Allahazwj. For Himazwj is the Kingdom and for Himazwj is the Praise. There is no associate for Himazwj. Glorious is Allahazwj. Whatever Allahazwj so Desires occurs, and whatever Heazwj does not Desire, does not occur.

O Allahazwj! Oneazwj with the Majesty and the Benevolence. Lordazwj of Musaas, and Isaas, and Ibrahimas who fulfilled it. God of Ibrahimas, and Ismailas, and Is’haqas, and Yaqoubas and the chiefs. There is no god except Youazwj. Glory be to Youazwj along with what Youazwj Numbered from Yourazwj Signs, and by Yourazwj Magnificence, and with what Youazwj were asked with by the Prophetsas, and that Youazwj are the Lordazwj of the people.

Youazwj were before everything, and Youazwj will be after everything. I ask Youazwj by Yourazwj Name Which the skies attach with from falling to the earth except by Yourazwj Permission, and by the complete Words by which Youazwj Revive the dead, that Youazwj should Rescue Yourazwj servant, so and so, from the evil of what descends from the sky, and that what raises to it, and what comes out from the ground, and what penetrates into it. And greetings be upon the Mursil Prophetsas, and the Praise is for Allahazwj, Lordazwj of the worlds’.

And heasws wrote to him as well in hisasws own handwriting:

‘In the Name of Allahazwj, and by Allahazwj, and to Allahazwj, and just as Allahazwj so Desires, and I seek Refuge with the Might of Allahazwj, and the Compulsion of Allahazwj, and the Power of Allahazwj, and the Kingdom of Allahazwj’. This writing is a Healing from Allahazwj for so and so, son of so and so, son of Yourazwj servant and son of Yourazwj maid, both servants of Allahazwj. May Allahazwj Send Salawāt upon Muhammadsaww and hissaww Progenyasws’.29

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا لَقِيتَ السَّبُعَ، فَاقْرَأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ، وَقُلْ لَهُ: “عَزَمْتُ عَلَيْكَ بِعَزِيمَةِ اللهِ، وَعَزِيمَةِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، وَعَزِيمَةِ سُلَيْمَانَ بْنِ دَاوُدَ عليهما‌السلام، وَعَزِيمَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه‌السلام وَالْأَئِمَّةِ الطَّاهِرِينَ عليهم‌السلام مِنْ بَعْدِهِ” ؛ فَإِنَّهُ يَنْصَرِفُ عَنْكَ إِنْ شَاءَ اللهُ ».

قَالَ: فَخَرَجْتُ فَإِذَا السَّبُعُ قَدِ اعْتَرَضَ، فَعَزَمْتُ عَلَيْهِ، وَقُلْتُ لَهُ: إِلاَّ تَنَحَّيْتَ عَنْ طَرِيقِنَا وَلَمْ تُؤْذِنَا، قَالَ: فَنَظَرْتُ إِلَيْهِ قَدْ طَأْطَأَ رَأْسَهُ وَأَدْخَلَ ذَنَبَهُ بَيْنَ رِجْلَيْهِ، وَانْصَرَفَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Muhammad, from Abdullah Bin Yahya Al Kahily who said,

‘Abu Abdullahasws said: ‘When you come across a predatory wild animal, so recite Ayat Al-Kursy (2: 255) in its face, and say to it: ‘I am determined against you by the Determination of Allahazwj, and determination of Muhammadsaww, and determination of Suleyman Bin Dawoodas, and determination of Amir Al-Momineen Aliasws Bin Abu Talibasws and the Purified Imamsasws from after himasws’, so it would be exchanged from him, Allahazwj Willing.

So a wild animal presented itself, so I was determined against it and said it to it so it step aside from our way and did not harm us. So I looked at it and it had bowed its head and entered its tail between its legs and left’.30

12. عَنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يُونُسَ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَالَ فِي دُبُرِ الْفَرِيضَةِ: “أَسْتَوْدِعُ اللهَ الْعَظِيمَ الْجَلِيلَ نَفْسِي وَأَهْلِي وَوُلْدِي وَمَنْ يَعْنِينِي أَمْرُهُ، وَأَسْتَوْدِعُ اللهَ الْمَرْهُوبَ الْمَخُوفَ، الْمُتَضَعْضِعَ لِعَظَمَتِهِ كُلُّ شَيْ‌ءٍ نَفْسِي وَأَهْلِي وَمَالِي وَوُلْدِي وَمَنْ يَعْنِينِي أَمْرُهُ” ؛ حُفَّ بِجَنَاحٍ مِنْ أَجْنِحَةِ جَبْرَئِيلَ عليه‌السلام، وَحُفِظَ فِي نَفْسِهِ وَأَهْلِهِ وَمَالِهِ ». .

From him, from Ja’far Bin Muhammad, from Yunus, from one of our companions, from Abu Al Jaroud,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who says at the end of the Obligatory (Salāt),

‘I entrust to Allahazwj the Magnificent, myself, and my family, and my wealth, and the one whose matters are meaningful to me; and I entrust to Allahazwj, the One hoped to, the One feared to, the One broken to Hisazwj Determination, everything, myself, and my family, and my wealth, and my children, and the ones who matters are meaningful to me’, would be saved by a wing from the wings of Jibraeelas, and would be protected regarding himself, and his family, and his wealth’.31

13. عَنْهُ رَفَعَهُ، قَالَ: « مَنْ بَاتَ فِي دَارٍ أَوْ بَيْتٍ وَحْدَهُ، فَلْيَقْرَأْ آيَةَ الْكُرْسِيِّ، وَلْيَقُلِ: اللهُمَّ آنِسْ وَحْشَتِي، وَآمِنْ رَوْعَتِي، وَأَعِنِّي عَلى وَحْدَتِي ».

From him, raising it,

‘Heasws said: ‘The one spends the night in a house and a room alone, so let him recited Ayat Al-Kursy (2: 255), and let him say,

‘O Allahazwj! Comfort my loneliness, and Secure my awe, and Assist me upon my loneliness’’.32

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ يَزِيدَ بْنِ مُرَّةَ، عَنْ بُكَيْرٍ، قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: « قَالَ لِي رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا عَلِيُّ، أَلَاأُعَلِّمُكَ كَلِمَاتٍ؟ إِذَا وَقَعْتَ فِي وَرْطَةٍ أَوْ بَلِيَّةٍ، فَقُلْ: “بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، وَ لَاحَوْلَ وَلَا قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ” ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَصْرِفُ بِهَا عَنْكَ مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Umro Bin Shimr, from Yazeed Bin Murra, from Bukeyr who said,

‘I heard Amir Al-Momineenasws saying: ‘Rasool-Allahsaww said to me: ‘O Aliasws! Shallsaww let youasws know of certain words? Whenever youasws fall into a predicament or an affliction, so say:

‘In the Name of Allahazwj the Beneficent, the Merciful, and there is neither Might nor Strength except with Allahazwj the Exalted, the Magnificent’, for Allahazwj Mighty and Majestic would Exchange it from youasws by it, whatever Heazwj so Desires from a variety of afflictions’.33

58- بَابُ الدُّعَاءِ عِنْدَ قِرَاءَةِ الْقُرْآنِ‌

Chapter 58 – The supplication during recitation of the Quran

1. قَالَ: كَانَ أَبُو عَبْدِ اللهِ عليه‌السلام يَدْعُو عِنْدَ قِرَاءَةِ كِتَابِ اللهِ عَزَّ وَجَلَّ: « اللهُمَّ رَبَّنَا لَكَ الْحَمْدُ، أَنْتَ الْمُتَوَحِّدُ بِالْقُدْرَةِ وَالسُّلْطَانِ الْمَتِينِ، وَلَكَ الْحَمْدُ، أَنْتَ الْمُتَعَالِي بِالْعِزِّ وَالْكِبْرِيَاءِ، وَفَوْقَ السَّمَاوَاتِ وَالْعَرْشِ الْعَظِيمِ، رَبَّنَا وَلَكَ، الْحَمْدُ، أَنْتَ الْمُكْتَفِي بِعِلْمِكَ، وَالْمُحْتَاجُ إِلَيْكَ كُلُّ ذِي عِلْمٍ، رَبَّنَا وَلَكَ الْحَمْدُ، يَا مُنْزِلَ الْآيَاتِ وَالذِّكْرِ الْعَظِيمِ، رَبَّنَا فَلَكَ الْحَمْدُ بِمَا عَلَّمْتَنَا مِنَ الْحِكْمَةِ وَالْقُرْآنِ الْعَظِيمِ الْمُبِينِ. اللهُمَّ أَنْتَ عَلَّمْتَنَاهُ قَبْلَ رَغْبَتِنَا فِي تَعَلُّمِهِ، وَاخْتَصَصْتَنَا بِهِ قَبْلَ رَغْبَتِنَا بِنَفْعِهِ ؛ اللهُمَّ فَإِذَا كَانَ ذلِكَ مَنّاً مِنْكَ وَفَضْلاً وَجُوداً وَلُطْفاً بِنَا وَرَحْمَةً لَنَا وَامْتِنَاناً عَلَيْنَا مِنْ غَيْرِ حَوْلِنَا وَلَاحِيلَتِنَا وَلَاقُوَّتِنَا ؛ اللهُمَّ فَحَبِّبْ إِلَيْنَا حُسْنَ تِلَاوَتِهِ، وَحِفْظَ آيَاتِهِ، وَإِيمَاناً بِمُتَشَابِهِهِ، وَعَمَلاً بِمُحْكَمِهِ، وَسَبَباً فِي تَأْوِيلِهِ، وَهُدًى فِي تَدْبِيرِهِ، وَبَصِيرَةً بِنُورِهِ. اللهُمَّ وَكَمَا أَنْزَلْتَهُ شِفَاءً لِأَوْلِيَائِكَ، وَشَقَاءً عَلى أَعْدَائِكَ، وَعَمًى عَلى أَهْلِ مَعْصِيَتِكَ، وَنُوراً لِأَهْلِ طَاعَتِكَ ؛ اللهُمَّ فَاجْعَلْهُ لَنَا حِصْناً مِنْ عَذَابِكَ، وَحِرْزاً مِنْ‌ غَضَبِكَ، وَحَاجِزاً عَنْ مَعْصِيَتِكَ، وَعِصْمَةً مِنْ سَخَطِكَ، وَدَلِيلاً عَلى طَاعَتِكَ، وَنُوراً يَوْمَ نَلْقَاكَ نَسْتَضِي‌ءُ بِهِ فِي خَلْقِكَ، وَنَجُوزُ بِهِ عَلى صِرَاطِكَ، وَنَهْتَدِي بِهِ إِلى جَنَّتِكَ. اللهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الشِّقْوَةِ فِي حَمْلِهِ، وَالْعَمى عَنْ عِلْمِهِ، وَالْجَوْرِ عَنْ حُكْمِهِ، وَالْعُلُوِّ عَنْ قَصْدِهِ، وَالتَّقْصِيرِ دُونَ حَقِّهِ. اللهُمَّ احْمِلْ عَنَّا ثِقْلَهُ، وَأَوْجِبْ لَنَا أَجْرَهُ، وَأَوْزِعْنَا شُكْرَهُ، وَاجْعَلْنَا نُرَاعِيهِ وَنَحْفَظُهُ ؛ اللهُمَّ اجْعَلْنَا نَتَّبِعُ حَلَالَهُ، وَنَجْتَنِبُ حَرَامَهُ، وَ نُقِيمُ حُدُودَهُ، وَنُؤَدِّي فَرَائِضَهُ ؛ اللهُمَّ ارْزُقْنَا حَلَاوَةً فِي تِلَاوَتِهِ، وَنَشَاطاً فِي قِيَامِهِ، وَوَجَلاً فِي تَرْتِيلِهِ، وَقُوَّةً فِي اسْتِعْمَالِهِ فِي آنَاءِ اللَّيْلِ وَأَطْرَافِ النَّهَارِ. اللهُمَّ وَاشْفِنَا مِنَ النَّوْمِ بِالْيَسِيرِ، وَأَيْقِظْنَا فِي سَاعَةِ اللَّيْلِ مِنْ رُقَادِ الرَّاقِدِينَ، وَأَنْبِهْنَا عِنْدَ الْأَحَايِينِ ـ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ ـ مِنْ سِنَةِ الْوَسْنَانِينَ اللهُمَّ اجْعَلْ لِقُلُوبِنَا ذَكَاءً عِنْدَ عَجَائِبِهِ الَّتِي لَاتَنْقَضِي، وَلَذَاذَةً عِنْدَ تَرْدِيدِهِ، وَعِبْرَةً عِنْدَ تَرْجِيعِهِ، وَنَفْعاً بَيِّناً عِنْدَ اسْتِفْهَامِهِ ؛ اللهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ تَخَلُّفِهِ فِي قُلُوبِنَا، وَتَوَسُّدِهِ عِنْدَ رُقَادِنَا، وَنَبْذِهِ وَرَاءَ ظُهُورِنَا، وَنَعُوذُ بِكَ مِنْ قَسَاوَةِ قُلُوبِنَا لِمَا بِهِ وَعَظْتَنَا. اللهُمَّ انْفَعْنَا بِمَا صَرَّفْتَ فِيهِ مِنَ الْآيَاتِ، وَذَكِّرْنَا بِمَا ضَرَبْتَ فِيهِ مِنَ الْمَثُلَاتِ، وَكَفِّرْ عَنَّا بِتَأْوِيلِهِ السَّيِّئَاتِ، وَضَاعِفْ لَنَا بِهِ جَزَاءً فِي الْحَسَنَاتِ، وَارْفَعْنَا بِهِ ثَوَاباً فِي الدَّرَجَاتِ، وَلَقِّنَا بِهِ الْبُشْرى بَعْدَ الْمَمَاتِ. اللهُمَّ اجْعَلْهُ لَنَا زَاداً تُقَوِّينَا بِهِ فِي الْمَوْقِفِ بَيْنَ يَدَيْكَ، وَطَرِيقاً وَاضِحاً نَسْلُكُ بِهِ إِلَيْكَ، وَعِلْماً نَافِعاً نَشْكُرُ بِهِ نَعْمَاءَكَ، وَتَخَشُّعاً صَادِقاً نُسَبِّحُ بِهِ أَسْمَاءَكَ، فَإِنَّكَ اتَّخَذْتَ بِهِ عَلَيْنَا حُجَّةً قَطَعْتَ بِهِ عُذْرَنَا، وَاصْطَنَعْتَ بِهِ عِنْدَنَا نِعْمَةً قَصَرَ عَنْهَا شُكْرُنَا اللهُمَّ اجْعَلْهُ لَنَا وَلِيّاً يُثَبِّتُنَا مِنَ الزَّلَلِ، وَدَلِيلاً يَهْدِينَا لِصَالِحِ الْعَمَلِ، وَعَوْناً هَادِياً يُقَوِّمُنَا مِنَ الْمَيْلِ، وَعَوْناً يُقَوِّينَا مِنَ الْمَلَلِ حَتّى يَبْلُغَ بِنَا أَفْضَلَ الْأَمَلِ. اللهُمَّ اجْعَلْهُ لَنَا شَافِعاً يَوْمَ اللِّقَاءِ، وَسِلَاحاً يَوْمَ الِارْتِقَاءِ، وَحَجِيجاً يَوْمَ الْقَضَاءِ، وَنُوراً يَوْمَ الظَّلْمَاءِ، يَوْمَ لَاأَرْضَ وَلَاسَمَاءَ، يَوْمَ يُجْزى كُلُّ سَاعٍ بِمَا سَعى. اللهُمَّ اجْعَلْهُ لَنَا رَيّاً يَوْمَ الظَّمَا، وَفَوْزاً يَوْمَ الْجَزَاءِ، مِنْ نَارٍ حَامِيَةٍ قَلِيلَةِ الْبُقْيَا، عَلى مَنْ بِهَا اصْطَلى، وَبِحَرِّهَا تَلَظّى. اللهُمَّ اجْعَلْهُ لَنَا بُرْهَاناً عَلى رُؤُوسِ الْمَلَا، يَوْمَ يُجْمَعُ فِيهِ أَهْلُ الْأَرْضِ وَأَهْلُ السَّمَاءِ اللهُمَّ ارْزُقْنَا مَنَازِلَ الشُّهَدَاءِ، وَعَيْشَ السُّعَدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ ؛ إِنَّكَ سَمِيعُ الدُّعَاءِ ».

He (the narrator) said,

‘It was so that Abu Abdullahasws would supplicate during the recitation of the Book of Allahazwj Mighty and Majestic:

‘O Allahazwj! Our Lordazwj! For Youazwj is the Praise. Youazwj are the only One with the Power and the Strong Authority, and for Youazwj is the Praise. Youazwj are Exalted with the Might and the Greatness, and above the skies and the Magnificent Throne.

And for Youazwj is the Praise. Youazwj are the Sufficer with Yourazwj Knowledge and needy to Youazwj es everyone with knowledge. Our Lordazwj! And for Youazwj is the Praise, O Revealer of the Verses and the Magnificent Reminder. Our Lordazwj! So, for Youazwj is the Praise with what Youazwj Taught usasws from the Wisdom, and the Magnificent Quran, the Evident. Youazwj Taught usasws before we wished to be in its teaching, and Youazwj Specialised usasws with it before we wished to be benefited by it.

O Allahazwj! So when it was that from usasws, from Youazwj, and Preference, and Generosity, and Kindness with usasws, and Mercy for usasws, and Gratitude upon usasws from without any might for usasws. Nor a strategy for usasws, nor any strength of oursasws. O Allahazwj! Therefore, Bestow to us the excellent recitation of it, and the memorisation of its Verses, and Eman its Allegorical (Verses), and acting upon its Decisive (Verses), and reasoning in its interpretation, and Guidance in its arrangement, and insight into its Light.

O Allahazwj! And it is as if Youazwj have Revealed it as a Healing to Yourazwj friends, and a misery to Yourazwj enemies, and a blindness upon the people disobedient to Youazwj, and a Light for the people obedient to Youazwj. O Allahazwj! So Make it to be a fortress for usasws from Yourazwj Punishment and a Protection from Yourazwj Wrath, and Barrier from disobeying Youazwj, and a Preservation from Yourazwj Harshness, and a Pointer towards obeying Youazwj, and a Light on the Day weasws meet Youazwj weasws can shine with among Yourazwj creatures, and weasws can cross by it upon Yourazwj Bridge, and weasws can be Guided with to Yourazwj Paradise.

O Allahazwj! Weasws seek Refuge by it from the misfortune in bearing it, and the blindness from its actions, and the tyranny from its decision, and higher from its Meanings and being deficient below its rights. O Allahazwj! Unload its weight from usasws and Obligate its Recompense for usasws, and Apportion is gratefulness upon usasws, and Make usasws to be its caretakers and its preservers.

O Allahazwj! Make usasws to follow its Permissible and keep aloof from its Prohibitions, and establish its Limits, and fulfil its Impositions. O Allahazwj! Grace usasws its sweetness during its recitation, and vigour in establishing it, and respect in reading it slowly, and strength in utilizing it at night and the two ends of the day. O Allahazwj! And Comfort usasws with the little sleep, and Wake usasws up during a time of the night from the sleep of the sleeping ones, and Wake usasws during the events in which the supplications are Answered from the slumber of the ones in slumber.

O Allahazwj! Make intelligence to be for ourasws hearts during its (Holy Quran’s) wonderments which do not expire, and pleasures during its repeating, and lessons during its reviews, and clear benefits during its understanding. O Allahazwj! Weasws seek Refuge with Youazwj from opposing it in ourasws hearts, and neglecting it during ourasws sleep and throwing it behind ourasws backs. And weasws seek Refuge from the harshness of ourasws hearts when it is Advised to usasws with it.

O Allahazwj! Benefit usasws with what Youazwj Served in it from the Verses and Mentioned usasws with what Youazwj Struck in it from the examples, and Expiated the evil deeds (of ourasws Shias) from usasws by its interpretation, and Multiplied for usasws by it the Recompense regarding the good deeds, and Raised the Rewards by usasws by it in the Levels, and Made usasws face glad tidings after the deaths.

O Allahazwj! Make it (Holy Quran) to be an increase in ourasws strength by it during the pausing in front of Youazwj and a clear way weasws can travel by towards Youazwj, and a beneficial knowledge weasws can be grateful with for Youazwj Bounties, and Makes usasws to be humble, truthful, weasws can Glorify Yourazwj Name with, for Youazwj will be Taking it as an Argument upon usasws, Cutting-off ourasws excuses by it, and Loaded it with usasws such Bounties that weasws are deficient in thanking for it. O Allahazwj! Make it to be a friend for usasws affirming usasws from wavering, and a pointer guiding usasws to the righteous deeds, and an aiding guide strengthening usasws from other religions, and aiding usasws from the fatigue, until it reaches with usasws the best deeds.

O Allahazwj! Make it to be a healing for usasws on the Day of the Meeting and a weapon on the Day of Raising (of matters), and an argument on the Day of the Judgments, and a Light on the Day of the darkness there being neither an earth nor a sky, the Day every strivers would be Sufficed for what he strove for.

O Allahazwj! Make it (Holy Quran) to be a quenching for usasws on the Day of thirst, and a success on the Day of the Recompense from the Blazing Fire, giving little survival upon the ones who are with it, uprooting by its oceans of fire. O Allahazwj! Make it to be a Proof for usasws against the chiefs of the nations on the Day in which would be gathered the inhabitants of the earth and the inhabitants of the sky. O Allahazwj! Grace usasws the status of the martyrs and a life of happiness, and the friendship of the Prophetsas. Youazwj are the Hearer of the supplications’.34

59- بَابُ الدُّعَاءِ فِي حِفْظِ الْقُرْآنِ‌

Chapter 59 – The supplication regarding the memorisation of the Quran

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَمَّنْ ذَكَرَهُ، عَنْ عَبْدِ اللهِ بْنِ‌ سِنَانٍ، عَنْ أَبَانِ بْنِ تَغْلِبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَقُولُ: اللهُمَّ إِنِّي أَسْأَلُكَ وَلَمْ يَسْأَلِ الْعِبَادُ مِثْلَكَ، أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ، وَإِبْرَاهِيمَ خَلِيلِكَ وَصَفِيِّكَ، وَمُوسى كَلِيمِكَ وَنَجِيِّكَ، وَعِيسى كَلِمَتِكَ وَرُوحِكَ ؛ وَأَسْأَلُكَ بِصُحُفِ إِبْرَاهِيمَ، وَتَوْرَاةِ مُوسى، وَزَبُورِ دَاوُدَ، وَإِنْجِيلِ عِيسى، وَقُرْآنِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، وَبِكُلِّ وَحْيٍ أَوْحَيْتَهُ، وَقَضَاءٍ أَمْضَيْتَهُ، وَحَقٍّ قَضَيْتَهُ، وَغَنِيٍّ أَغْنَيْتَهُ، وَضَالٍّ هَدَيْتَهُ، وَسَائِلٍ أَعْطَيْتَهُ ؛ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى اللَّيْلِ، فَأَظْلَمَ، وَبِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ، فَاسْتَنَارَ، وَبِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ، وَدَعَمْتَ بِهِ السَّمَاوَاتِ فَاسْتَقَلَّتْ، وَوَضَعْتَهُ عَلَى الْجِبَالِ فَرَسَتْ، وَبِاسْمِكَ الَّذِي بَثَثْتَ بِهِ الْأَرْزَاقَ ؛ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تُحْيِي بِهِ الْمَوْتى ؛ وَأَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ، وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ ؛ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَرْزُقَنِي حِفْظَ الْقُرْآنِ وَأَصْنَافَ الْعِلْمِ، وَأَنْ تُثَبِّتَهَا فِي قَلْبِي وَسَمْعِي وَبَصَرِي، وَأَنْ تُخَالِطَ بِهَا لَحْمِي وَدَمِي وَعِظَامِي‌ وَمُخِّي، وَتَسْتَعْمِلَ بِهَا لَيْلِي وَنَهَارِي بِرَحْمَتِكَ وَقُدْرَتِكَ ؛ فَإِنَّهُ لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِكَ، يَا حَيُّ يَا قَيُّومُ ».

قَالَ: وَفِي حَدِيثٍ آخَرَ زِيَادَةُ: « وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عِبَادُكَ الَّذِينَ اسْتَجَبْتَ لَهُمْ وَأَنْبِيَاؤُكَ، فَغَفَرْتَ لَهُمْ وَرَحِمْتَهُمْ ؛ وَأَسْأَلُكَ بِكُلِّ اسْمٍ أَنْزَلْتَهُ فِي كُتُبِكَ، وَبِاسْمِكَ الَّذِي اسْتَقَرَّ بِهِ عَرْشُكَ، وَبِاسْمِكَ الْوَاحِدِ الْأَحَدِ الْفَرْدِ الْوَتْرِ الْمُتَعَالِ، الَّذِي يَمْلَأُ الْأَرْكَانَ كُلَّهَا، الطَّاهِرِ الطُّهْرِ، الْمُبَارَكِ الْمُقَدَّسِ، الْحَيِّ الْقَيُّومِ، نُورِ السَّمَاوَاتِ وَالْأَرْضِ، الرَّحْمنِ الرَّحِيمِ، الْكَبِيرِ الْمُتَعَالِ، وَكِتَابِكَ الْمُنْزَلِ بِالْحَقِّ، وَكَلِمَاتِكَ التَّامَّاتِ، وَنُورِكَ التَّامِّ، وَبِعَظَمَتِكَ وَأَرْكَانِكَ ».

وَقَالَ فِي حَدِيثٍ آخَرَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَرَادَ أَنْ يُوعِيَهُ اللهُ ـ عَزَّ وَجَلَّ ـ الْقُرْآنَ وَالْعِلْمَ، فَلْيَكْتُبْ هذَا الدُّعَاءَ فِي إِنَاءٍ نَظِيفٍ، بِعَسَلٍ مَاذِيٍّ، ثُمَّ يَغْسِلُهُ بِمَاءِ الْمَطَرِ قَبْلَ أَنْ يَمَسَّ الْأَرْضَ، وَيَشْرَبُهُ ثَلَاثَةَ أَيَّامٍ عَلَى الرِّيقِ ؛ فَإِنَّهُ يَحْفَظُ ذلِكَ إِنْ شَاءَ اللهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from the one who mentioned it, from Abu Abdullah Bin Sinan, from Aban Bin Taghlib,

(It has been narrated) from Abu Abdullahasws having said: ‘You should be saying, ‘O Allahazwj! I ask Youazwj and do not ask the servants like I ask Youazwj. I ask Youazwj by the right of Muhammadsaww Yoursaww Prophetsaww and Yourazwj Rasoolsaww, and Ibrahimas Yourazwj friend and Yourazwj elite, and Musaas Yourazwj speaker and Yourazwj whisperer, and Isaas Yourazwj Word and Yourazwj Spirit.

And I ask Youazwj by the Parchments of Ibrahimas, and the Torah of Musaas, and the Psalms of Dawoodas, and the Evangel of Isaas, and Quran of Muhammadsaww, and by every Revelation Youazwj Revealed, and every Judgment Youazwj Passed, and right Youazwj Fulfilled, and rich one Youazwj Enriched, and straying one Youazwj Guided, and begging one Youazwj Gave to.

And I ask Youazwj by Yourazwj Name which Youazwj Placed upon the night, so it turned dark, and by Yourazwj Name which Youazwj Placed upon the day so it shone, and by Yourazwj Name which Youazwj Placed upon the earth so it settled and the skies were underpinned by it so (became) upheld, and Placed it upon the mountains, so were anchored.

And by Yourazwj Name by which the sustenance are Sent with, and I ask Youazwj by Yourazwj Name by which the dead are revived with, and I ask Youazwj by the Bond of the Might from Yourazwj Throne and the limit of the Mercy from Yourazwj Book.

I ask Youazwj that Youazwj should Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww and that Youazwj should Grace me the memorisation of the Quran, and the varieties of the knowledge, and that Youazwj affirm it in myasws heart and myasws hearing and my sight, and that Youazwj mingle it with myasws flesh and myasws blood and myasws bones and myasws brain, and that Youazwj Utilise by it myasws night and myasws day by Yourazwj Mercy and Yourazwj Power, for there is neither Might nor Strength except with Youazwj. O Living! O Eternal!’

He (the narrator) said, ‘And in another Hadeeth there is more: -

‘And Iasws ask Youazwj by Yourazwj Name by which Yourazwj servants supplicate with so it is Answered for them, and Yourazwj Prophets, so it is Forgiven for themas and there is Mercy upon themas.

And Iasws ask Youazwj by every Name Youazwj Revealed in Yourazwj Book, and by Yourazwj Name which Yourazwj Throne is stabilized, and by Yourazwj Name, the Single, the One, the Individual, the Solitary, the Exalted which Fills up the corners, all of them, the Immaculate, the Clean, the Blessed, the Holy, the Living, the Eternal, Light of the skies and the earth, the Beneficent, the Merciful, the Greatest, and Exalted, and Yourazwj Revealed Book with the Truth, and the Perfect Words of Yoursazwj, and Yourazwj Perfect Light, and by Yourazwj Magnificence and Yourazwj Elements’.

And heasws said in another Hadeeth: ‘Rasool-Allahsaww said: ‘The one who wants Allahazwj Mighty and Majestic should Cause him to retain (memorise) the Quran and the Knowledge, so let him write this supplication in a clean container with white honey, then wash it with rain water before it touches the ground, and drink it for three days upon the empty stomach, for it would make him memorise that, Allahazwj Willing’.35

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى: رَفَعَهُ إِلى أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أُعَلِّمُكَ دُعَاءً لَاتَنْسَى الْقُرْآنَ، قُلْ: اللهُمَّ ارْحَمْنِي بِتَرْكِ مَعَاصِيكَ أَبَداً مَا أَبْقَيْتَنِي، وَارْحَمْنِي مِنْ تَكَلُّفِ مَا لَا يَعْنِينِي، وَارْزُقْنِي حُسْنَ الْمَنْظَرِ فِيمَا يُرْضِيكَ عَنِّي، وَأَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَارْزُقْنِي أَنْ أَتْلُوَهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي ؛ اللهُمَّ نَوِّرْ بِكِتَابِكَ بَصَرِي، وَاشْرَحْ بِهِ صَدْرِي، وَفَرِّحْ بِهِ قَلْبِي، وَأَطْلِقْ بِهِ لِسَانِي، وَاسْتَعْمِلْ بِهِ بَدَنِي، وَقَوِّنِي عَلى ذلِكَ، وَأَعِنِّي عَلَيْهِ ؛ إِنَّهُ لَامُعِينَ عَلَيْهِ إِلاَّ أَنْتَ، لَاإِلهَ إِلاَّ أَنْتَ ».

قَالَ: وَرَوَاهُ بَعْضُ أَصْحَابِنَا، عَنْ وَلِيدِ بْنِ صَبِيحٍ، عَنْ حَفْصٍ الْأَعْوَرِ، عَنْ‌ أَبِي عَبْدِ اللهِ عليه‌السلام.

From him, from his father, from Hammad Bin Isa,

(It has been narrated) raising it to Amir Al-Momineenasws having said: ‘Rasool-Allahsaww said: ‘Isaww shall teach you a supplication, (by which) you will not forget the Quran, ‘O Allahazwj! Have Mercy on me so I neglect disobeying Youazwj for ever what it my remaining (life), and have Mercy on me from encumbering what is not befitting for me, and Grace me the good scenery in what would Please Youazwj from me, and Impose the memorisation of Yourazwj Book in my heart just as Youazwj Taught me and Graced me that I recite it upon as which would Please Youazwj from me.

O Allahazwj! Illuminate my vision by Yourazwj Book and Expand my chest by it, and Cause my heart to be happy with it, and Loosen my tongue by it, and Utilise my body by it, and Strengthen me upon that, and Assist me upon it, (for) there is no Aider upon it except Youazwj. There is no god except Youazwj’’.

He (the narrator) said, ‘Some of our companions have reported from Waleed Bin Sabeeh, from Hafs Al-Awr, from Abu Abdullahasws’.36

60- بَابُ دَعَوَاتٍ مُوجَزَاتٍ لِجَمِيعِ الْحَوَائِجِ لِلدُّنْيَا وَالْآخِرَةِ‌

Chapter 60 – Brief supplications for the entirety of the needs of the world and the Hereafter

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ، عَنْ عَبْدِ اللهِ بْنِ جُنْدَبٍ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قُلِ: اللهُمَّ اجْعَلْنِي أَخْشَاكَ كَأَنِّي أَرَاكَ، وَأَسْعِدْنِي بِتَقْوَاكَ، وَلَاتُشْقِنِي بِنَشْطِي لِمَعَاصِيكَ، وَخِرْ لِي فِي قَضَائِكَ، وَبَارِكْ لِي فِي قَدَرِكَ حَتّى لَاأُحِبَّ تَأْخِيرَ مَا عَجَّلْتَ، وَلَاتَعْجِيلَ مَا أَخَّرْتَ، وَاجْعَلْ غِنَايَ فِي نَفْسِي، وَمَتِّعْنِي بِسَمْعِي وَبَصَرِي، وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي، وَانْصُرْنِي عَلى مَنْ ظَلَمَنِي، وَأَرِنِي فِيهِ قُدْرَتَكَ يَا رَبِّ، وَأَقِرَّ بِذلِكَ عَيْنِي ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ismail Bin Sahl, from Abdullah Bin Jundab, from his father,

(It has been narrated) from Abu Abdullahasws having said: ‘Say, ‘O Allahazwj! Make me to fear Youazwj as if I can see Youazwj, and Assist me with being pious to Youazwj, and do not Cause me to be miserable by my practicing to disobeying Youazwj, and Choose for me in Yourazwj Judgment, and Bless for me in Yourazwj Ordainment until I do not love the delay of what Youazwj Hasten nor hastening of what Youazwj Delay; and Make self-sufficiency in myself, and Cause me to enjoy with my hearing and my vision, and Make them both as the inheritors from me, and Help me against the ones who oppress me, and Show me Yourazwj Power in it, O Lordazwj, and my eyes to be delighted with that’’.37

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ أَبِي سُلَيْمَانَ الْجَصَّاصِ، عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « اللهُمَّ أَعِنِّي عَلى هَوْلِ يَوْمِ الْقِيَامَةِ، وَأَخْرِجْنِي مِنَ الدُّنْيَا سَالِماً، وَزَوِّجْنِي مِنَ الْحُورِ الْعِينِ، وَاكْفِنِي مَؤُونَتِي وَمَؤُونَةَ عِيَالِي وَمَؤُونَةَ النَّاسِ، وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Suleyman Al Jassas, from Ibrahim Bin Maymoun who said,

‘I heard Abu Abdullahasws saying: ‘O Allahazwj! Assist me upon the terror of the Day of Judgment and Extract me safely from the world, and Pair me with the Maiden Houries, and Suffice me for my livelihood and the livelihood of my dependants, and livelihood of the people, and by Yourazwj Mercy Enter me to be among the righteous servants’’.38

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قُلِ: اللهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ سُوءٍ أَحَاطَ بِهِ عِلْمُكَ ؛ اللهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا، وَأَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Say, ‘O Allahazwj! I ask Youazwj from every goodness Yourazwj Knowledge is Encompassing with, and I seek Refuge with Youazwj from every evil Yourazwj Knowledge is Encompassing with. O Allahazwj! I ask Youazwj for Yourazwj good health to be in my life-time, all of it, and I seek Refuge with Youazwj from every disgrace of the world and the Punishment of the Hereafter’’.39

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ عَلِيِّ بْنِ زِيَادٍ، قَالَ: كَتَبَ عَلِيُّ بْنُ بَصِيرٍ يَسْأَلُهُ أَنْ يَكْتُبَ لَهُ فِي أَسْفَلِ كِتَابِهِ دُعَاءً يُعَلِّمُهُ إِيَّاهُ، يَدْعُو‌ بِهِ، فَيُعْصَمَ بِهِ مِنَ الذُّنُوبِ جَامِعاً لِلدُّنْيَا وَالْآخِرَةِ، فَكَتَبَ عليه‌السلام بِخَطِّهِ: « بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ، وَلَمْ يَهْتِكِ السِّتْرَ عَنِّي، يَا كَرِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمَغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا صَاحِبَ كُلِّ نَجْوى، وَيَا مُنْتَهى كُلِّ شَكْوى، يَا كَرِيمَ الصَّفْحِ، يَا عَظِيمَ الْمَنِّ، يَا مُبْتَدِئَ كُلِّ نِعْمَةٍ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهْ، يَا سَيِّدَاهْ، يَا مَوْلَاهْ، يَا غِيَاثَاهْ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَسْأَلُكَ أَنْ لَا تَجْعَلَنِي فِي النَّارِ ؛ ثُمَّ تَسْأَلُ مَا بَدَا لَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl BiN Ziyad, altogether from Ali Bin Ziyad who said,

‘Ali Bin Baseer wrote to himasws, asking himasws that heasws write to him at the bottom of hisasws letter, teaching him a supplication he can supplicate with, so he can be saved from the comprehensive sins of the world and the Hereafter.

So heasws wrote in hisasws own handwriting: ‘In the Name of Allahazwj the Beneficent, the Merciful. O the Oneazwj Who Manifest the beauty and Veils the ugliness, and does not Tear down the Veil from me. O Benevolent, the Pardon, O Excellent Overlooker! O Extensive of Forgiveness! O Most Extensive of the Hands with the Mercy! O Companion of every conversation, and O the End-point of every complaint! O the Benevolent Excuser! O the Magnifier of the Favours! O the Initiator of every Bounty it is being deserved!

O Lordazwj! O Chief! O Master! O Rescuer! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww; and I ask Youazwj that Youazwj do not Make me to be in the Fire’. Then ask whatever comes to you’.40

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِي عَبْدِ اللهِ الْبَرْقِيِّ وَأَبِي طَالِبٍ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اللهُمَّ أَنْتَ ثِقَتِي فِي كُلِّ كَرْبٍ، وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ، وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعُدَّةٌ، كَمْ مِنْ كَرْبٍ ـ يَضْعُفُ عَنْهُ الْفُؤَادُ، وَتَقِلُّ فِيهِ الْحِيلَةُ، وَيَخْذُلُ عَنْهُ‌ الْقَرِيبُ، وَيَشْمَتُ بِهِ الْعَدُوُّ، وَتَعْنِينِي فِيهِ الْأُمُورُ ـ أَنْزَلْتُهُ بِكَ، وَشَكَوْتُهُ إِلَيْكَ، رَاغِباً فِيهِ عَمَّنْ سِوَاكَ، فَفَرَّجْتَهُ وَكَشَفْتَهُ وَكَفَيْتَنِيهِ، فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ، وَصَاحِبُ كُلِّ حَاجَةٍ، وَمُنْتَهى كُلِّ رَغْبَةٍ، فَلَكَ الْحَمْدُ كَثِيراً، وَلَكَ الْمَنُّ فَاضِلاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Barqy, and Abu Talib, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullahasws having said: ‘(Say), ‘O Allahazwj! Youazwj are my reliance during every worry, and Youazwj are my hope during every difficulty, and Yourazwj are for me during every matter which descends with me, as a Trustworthy and the Resource. And how many worries were such that the heart was weakened from it, and the plans were scarce with regards to it, and the end near ones and the far ones abandoned from it, and the enemies gloated with it, and the life-time was exhausted in it.

I revealed it to Youazwj and complained of it to Youazwj, turning away from the ones besides Youazwj. Therefore, Relieve it and Remove it and Suffice for it, for Youazwj are the Patron of every Bounty and a Companion of every need, and the End-point of every desire. So, for Youazwj is the abundant Praise, and for Youazwj is the extra Favours (to Grant)’.41

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ، عَنْ عِيسَى بْنِ عَبْدِ اللهِ الْقُمِّيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قُلِ: اللهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَجَمَالِكَ وَكَرَمِكَ أَنْ تَفْعَلَ بِي كَذَا وَكَذَا ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Isa Bin Abdullah Al Qummy,

(It has been narrated) from Abu Abdullahasws having said: ‘Say, ‘O Allahazwj! I ask Youazwj by Yourazwj Majesty and Yourazwj Beauty and Yourazwj benevolence that Youazwj Do for me such and such’.42

7. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْفَضْلِ بْنِ يُونُسَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قَالَ لِي: « أَكْثِرْ مِنْ أَنْ تَقُولَ: اللهُمَّ لَاتَجْعَلْنِي مِنَ‌ الْمُعَارِينَ، وَلَاتُخْرِجْنِي مِنَ التَّقْصِيرِ ».

قَالَ: قُلْتُ: أَمَّا الْمُعَارِينَ فَقَدْ عَرَفْتُ، فَمَا مَعْنى « لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ »؟

قَالَ: « كُلُّ عَمَلٍ تَعْمَلُهُ تُرِيدُ بِهِ وَجْهَ اللهِ ـ عَزَّ وَجَلَّ ـ فَكُنْ فِيهِ مُقَصِّراً عِنْدَ نَفْسِكَ ؛ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِيمَا بَيْنَهُمْ وَبَيْنَ اللهِ ـ عَزَّ وَجَلَّ ـ مُقَصِّرُونَ ».

From him, from Ibn Mahboub, from Al Fazl Bin Yunus,

(It has been narrated) from Abu Al-Hassanasws, said, ‘Heasws said to me: ‘You should frequent in saying, ‘O Allahazwj! Do not Make me to be from the ones of temporary Eman, nor Exit me from the deficiency (Taqseer)’. I said, ‘As for the ones of temporary Eman, so I have recognised, but what is the meaning of’Do not Exit me from the deficiency (Taqseer)?’

Heasws said: ‘Every deed you perform intending the Face of Allahazwj Mighty and Majestic by it, so become a deficient one (Muqassir) within yourself, for the people, all of them, in their deeds regarding what is between them and Allahazwj Mighty and Majestic, are (all) deficient (Muqassireen)’’.43

8. عَنْهُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَعْيَنَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لَقَدْ غَفَرَ اللهُ ـ عَزَّ وَجَلَّ ـ لِرَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ بِكَلِمَتَيْنِ دَعَا بِهِمَا، قَالَ: “اللهُمَّ إِنْ تُعَذِّبْنِي فَأَهْلٌ لِذلِكَ أَنَا، وَإِنْ تَغْفِرْ لِي فَأَهْلٌ لِذلِكَ أَنْتَ” ؛ فَغَفَرَ اللهُ لَهُ ».

From him, from Ibn Mahboub, from Aban, from Abdul Rahman Bin Ayn who said,

‘Abu Ja’farasws said: ‘Allahazwj Mighty and Majestic had Forgiven a man from the people of the valleys due to two phrases he supplicated with. He said, ‘O Allahazwj! If Youazwj were to Punish me, so I am deserving of that, and if Youazwj were to Forgive me, so Youazwj are Rightful with it’. So Allahazwj Forgave him’.44

9. عَنْهُ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ عَمِّهِ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « يَا مَنْ دَلَّنِي عَلى نَفْسِهِ، وَذَلَّلَ قَلْبِي بِتَصْدِيقِهِ، أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ فِي الدُّنْيَا وَالْآخِرَةِ ».

From him, from Yahya Bin Al Mubarak, from Ibrahim Bin Abu Al Balaad, from his uncle,

(It has been narrated) from Al-Rezaasws having said: ‘(Say), ‘O the One Who Pointed me upon myself and Humbled my heart by Ratifying Himazwj! I ask Youazwj for the security, and the Eman in the world and the Hereafter’’.45

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام فِي فِنَاءِ الْكَعْبَةِ فِي اللَّيْلِ وَهُوَ يُصَلِّي، فَأَطَالَ الْقِيَامَ حَتّى جَعَلَ مَرَّةً يَتَوَكَّأُ عَلى رِجْلِهِ الْيُمْنى، وَمَرَّةً عَلى رِجْلِهِ الْيُسْرى، ثُمَّ سَمِعْتُهُ يَقُولُ بِصَوْتٍ كَأَنَّهُ بَاكٍ: « يَا سَيِّدِي، تُعَذِّبُنِي وَحُبُّكَ فِي قَلْبِي؟! أَمَا وَعِزَّتِكَ، لَئِنْ فَعَلْتَ لَتَجْمَعَنَّ بَيْنِي وَبَيْنَ قَوْمٍ طَالَ مَا عَادَيْتُهُمْ فِيكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from his father who said,

‘I saw Aliasws Bin Al-Husaynasws in the courtyard of the Kabah during the night and heasws was praying Salāt, and heasws prolonged the standing until he repeatedly leaned upon hisasws right leg, and at times upon hisasws left leg. Then I heard himasws saying in a voice as if heasws was crying. (The suppliction is):

‘O my Master! Will Youazwj Punish me while Yourazwj Love is in myasws heart? But, by Yourazwj Mighty, if Youazwj Do so, Youazwj would be Gathering between measws and the group of people with whom Iasws have prolonged being their enemy for Yourazwj Sake’’.46

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ بَعْضِ‌ أَصْحَابِنَا، عَنْ دَاوُدَ الرَّقِّيِّ، قَالَ: إِنِّي كُنْتُ أَسْمَعُ أَبَا عَبْدِ اللهِ عليه‌السلام أَكْثَرَ مَا يُلِحُّ بِهِ فِي الدُّعَاءِ عَلَى اللهِ بِحَقِّ الْخَمْسَةِ يَعْنِي رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَأَمِيرَ الْمُؤْمِنِينَ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ صَلَوَاتُ اللهِ عَلَيْهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from one of our companions, from Dawood Al Raqyy who said,

‘I used to frequently hear Abu Abdullahasws what heasws would frequently supplicate to Allahazwj,

By the right of the (Holy) Five – meaning Rasool-Allahsaww, and Amir Al Momineenasws, and Fatimaasws, and Al Hassanasws and Al Husaynasws’’.47

12. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ، عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ، قَالَ: عَلَّمَنَا أَبُو عَبْدِ اللهِ عليه‌السلام دُعَاءً، وَأَمَرَنَا أَنْ نَدْعُوَ بِهِ يَوْمَ الْجُمُعَةِ: « اللهُمَّ إِنِّي تَعَمَّدْتُ إِلَيْكَ بِحَاجَتِي، وَأَنْزَلْتُ بِكَ الْيَوْمَ فَقْرِي وَمَسْكَنَتِي، فَأَنَا الْيَوْمَ لِمَغْفِرَتِكَ أَرْجى مِنِّي لِعَمَلِي، وَلَمَغْفِرَتُكَ وَرَحْمَتُكَ أَوْسَعُ مِنْ ذُنُوبِي، فَتَوَلَّ قَضَاءَ كُلِّ حَاجَةٍ هِيَ لِي، بِقُدْرَتِكَ عَلَيْهَا، وَتَيْسِيرِ ذلِكَ عَلَيْكَ، وَلِفَقْرِي إِلَيْكَ ؛ فَإِنِّي لَمْ أُصِبْ خَيْراً قَطُّ إِلاَّ مِنْكَ، وَلَمْ يَصْرِفْ عَنِّي أَحَدٌ شَرّاً قَطُّ غَيْرُكَ، وَلَيْسَ أَرْجُو لآِخِرَتِي وَدُنْيَايَ سِوَاكَ، وَلَالِيَوْمِ فَقْرِي وَيَوْمِ يُفْرِدُنِي النَّاسُ فِي حُفْرَتِي‌ وَأُفْضِي إِلَيْكَ يَا رَبِّ بِفَقْرِي ».

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub, from Ibrahim Al Karkhy who said,

‘Abu Abdullahasws taught us a supplication and instructed us that we should be supplicating with it on the day of Friday: ‘(Say), ‘O Allahazwj! I have deliberated to Youazwj with my need and revealed to Youazwj today, my poverty and my destitution. Thus, today, I am hoping for Yourazwj Forgiveness for my deeds, and for Yourazwj Forgiveness and Yourazwj Mercy which is more Capacious than my sins.

So Undertake the fulfilment of every need which is for me, by Yourazwj Power over it, and that is Easy upon Youazwj and my poverty to Youazwj, for I cannot attain goodness at all except from Youazwj, and no one can exchange evil from me at all apart from Youazwj, and I do not hope for my Hereafter and my world (to anyone) besides Youazwj, nor for my day of poverty and the day of my isolation from the people in my pit (grave), and I am panicking to Youazwj, O Lordazwj, with my poverty’.48

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ يَزِيدَ الصَّائِغِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: ادْعُ اللهَ لَنَا، فَقَالَ: « اللهُمَّ ارْزُقْهُمْ صِدْقَ الْحَدِيثِ، وَأَدَاءَ الْأَمَانَةِ، وَالْمُحَافَظَةَ عَلَى الصَّلَوَاتِ ؛ اللهُمَّ إِنَّهُمْ أَحَقُّ خَلْقِكَ أَنْ تَفْعَلَهُ بِهِمُ، اللهُمَّ وَ افْعَلْهُ بِهِمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Atiyya, from Zayd Al Saig who said,

‘I said to Abu Abdullahasws, ‘Supplicate to Allahazwj for us’. So heasws said: ‘O Allahazwj! Grace them the truthful narrations, and payment of the entrustment, and the preservation upon the Salāt. O Allahazwj! They are the most deserving of Yourazwj creatures that Youazwj Grant them (Favours). O Allahazwj, and Grant them (Favours)’’.49

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: اللهُمَّ مُنَّ عَلَيَّ بِالتَّوَكُّلِ عَلَيْكَ، وَالتَّفْوِيضِ إِلَيْكَ، وَالرِّضَا بِقَدَرِكَ، وَالتَّسْلِيمِ لِأَمْرِكَ حَتّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ، وَلَاتَأْخِيرَ مَا عَجَّلْتَ، يَا رَبَّ الْعَالَمِينَ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘Amir Al-Momineenasws was saying: ‘O Allahazwj! Bestow upon measws with the reliance upon Youazwj, and the delegation to Youazwj (of the affairs), and the pleasure with Yourazwj Ordainment, and the submission to Yourazwj Command, until Iasws do not love the hastening of whatever Youazwj Delay, nor the delay of what Youazwj Hasten, O Lordazwj of the worlds’’.50

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ سُحَيْمٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ وَهُوَ رَافِعٌ يَدَهُ إِلَى السَّمَاءِ: « رَبِّ لَاتَكِلْنِي إِلى نَفْسِي طَرْفَةَ عَيْنٍ أَبَداً، لَا أَقَلَّ مِنْ ذلِكَ وَلَاأَكْثَرَ ».

قَالَ: فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ تَحَدَّرَ الدُّمُوعُ مِنْ جَوَانِبِ لِحْيَتِهِ، ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: « يَا ابْنَ أَبِي يَعْفُورٍ، إِنَّ يُونُسَ بْنَ مَتّى وَكَلَهُ اللهُ ـ عَزَّ وَجَلَّ ـ إِلى نَفْسِهِ أَقَلَّ مِنْ طَرْفَةِ عَيْنٍ، فَأَحْدَثَ ذلِكَ الذَّنْبَ ».

قُلْتُ: فَبَلَغَ بِهِ كُفْراً، أَصْلَحَكَ اللهُ؟

قَالَ: « لَا، وَلكِنَّ الْمَوْتَ عَلى تِلْكَ الْحَالِ هَلَاكٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Suheym, from Ibn Abu Yafour who said,

‘I heard Abu Abdullahasws saying while heasws was raising hisasws hand towards the sky: ‘O Lordazwj! Do not Leave me to myself (even) for the blink of an eye, ever, neither less than that nor more’.

He (the narrator) said, ‘So it was with immediate flow of the tears from the sides of hisasws beard. Then heasws turned towards me and heasws said: ‘O Ibn Abu Yafour! Yunus Bin Mattara, Allahazwj Mighty and Majestic Left himas to himselfas for less than the blink of an eye, so heas committed that sin’. I said, ‘So did heas reach disbelief with it, may Allahazwj Keep youasws well!?’ Heasws said: ‘No, but the death upon that state is destruction’.51

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ رَفَعَهُ، قَالَ: أَتى جَبْرَئِيلُ عليه‌السلام إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ لَهُ: إِنَّ رَبَّكَ يَقُولُ لَكَ: إِذَا أَرَدْتَ أَنْ تَعْبُدَنِي يَوْماً وَلَيْلَةً حَقَّ عِبَادَتِي، فَارْفَعْ يَدَيْكَ إِلَيَّ، وَقُلِ: اللهُمَّ لَكَ الْحَمْدُ حَمْداً خَالِداً مَعَ خُلُودِكَ، وَلَكَ الْحَمْدُ حَمْداً لَامُنْتَهى لَهُ دُونَ عِلْمِكَ، وَلَكَ الْحَمْدُ حَمْداً لَاأَمَدَ لَهُ دُونَ مَشِيئَتِكَ، وَلَكَ الْحَمْدُ حَمْداً لَاجَزَاءَ لِقَائِلِهِ إِلاَّ رِضَاكَ ؛ اللهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمَنُّ كُلُّهُ، وَلَكَ الْفَخْرُ كُلُّهُ، وَلَكَ الْبَهَاءُ كُلُّهُ، وَلَكَ النُّورُ كُلُّهُ، وَلَكَ الْعِزَّةُ كُلُّهَا، وَلَكَ الْجَبَرُوتُ كُلُّهَا، وَلَكَ الْعَظَمَةُ كُلُّهَا، وَلَكَ الدُّنْيَا كُلُّهَا، وَلَكَ الْآخِرَةُ كُلُّهَا، وَلَكَ اللَّيْلُ وَالنَّهَارُ كُلُّهُ، وَلَكَ الْخَلْقُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ، عَلَانِيَتُهُ وَسِرُّهُ.

اللهُمَّ لَكَ الْحَمْدُ حَمْداً أَبَداً، أَنْتَ حَسَنُ الْبَلَاءِ، جَلِيلُ الثَّنَاءِ، سَابِغُ النَّعْمَاءِ، عَدْلُ الْقَضَاءِ، جَزِيلُ الْعَطَاءِ، حَسَنُ الْآلَاءِ، إِلهُ مَنْ فِي الْأَرْضِ، وَإِلهُ مَنْ فِي السَّمَاءِ

اللهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ الشِّدَادِ، وَلَكَ الْحَمْدُ فِي الْأَرْضِ الْمِهَادِ، وَلَكَ الْحَمْدُ طَاقَةَ الْعِبَادِ، وَلَكَ الْحَمْدُ سَعَةَ الْبِلَادِ، وَلَكَ الْحَمْدُ فِي الْجِبَالِ الْأَوْتَادِ، وَلَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشى، وَلَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلّى، وَلَكَ الْحَمْدُ فِي الْآخِرَةِ‌ وَالْأُولى، وَلَكَ الْحَمْدُ فِي الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ، وَسُبْحَانَ اللهِ وَبِحَمْدِهِ، وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ (وَالسَّماواتُ مَطْوِيّاتٌ بِيَمِينِهِ سُبْحانَهُ وَتَعالى عَمّا يُشْرِكُونَ)، سُبْحَانَ اللهِ وَبِحَمْدِهِ (كُلُّ شَيْ‌ءٍ هالِكٌ إِلاّ وَجْهَهُ)، سُبْحَانَكَ رَبَّنَا، وَتَعَالَيْتَ وَتَبَارَكْتَ وَتَقَدَّسْتَ، خَلَقْتَ كُلَّ شَيْ‌ءٍ بِقُدْرَتِكَ، وَقَهَرْتَ كُلَّ شَيْ‌ءٍ بِعِزَّتِكَ، وَعَلَوْتَ فَوْقَ كُلِّ شَيْ‌ءٍ بِارْتِفَاعِكَ، وَغَلَبْتَ كُلَّ شَيْ‌ءٍ بِقُوَّتِكَ، وَابْتَدَعْتَ كُلَّ شَيْ‌ءٍ بِحِكْمَتِكَ وَعِلْمِكَ، وَبَعَثْتَ الرُّسُلَ بِكُتُبِكَ، وَهَدَيْتَ الصَّالِحِينَ بِإِذْنِكَ، وَأَيَّدْتَ الْمُؤْمِنِينَ بِنَصْرِكَ، وَقَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ، لَاإِلهَ إِلاَّ أَنْتَ وَحْدَكَ، لَاشَرِيكَ لَكَ، لَانَعْبُدُ غَيْرَكَ، وَلَانَسْأَلُ إِلاَّ إِيَّاكَ، وَلَا نَرْغَبُ إِلاَّ إِلَيْكَ، أَنْتَ مَوْضِعُ شَكْوَانَا، وَمُنْتَهى رَغْبَتِنَا، وَإِلهُنَا وَمَلِيكُنَا.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, raising it,

‘Heasws said: ‘Jibraeelas came over to the Prophetas and said to himsaww: ‘Yoursaww Lordazwj is Saying to yousaww: “Whenever yousaww to worship Meazwj for a day and night as is the right of Myazwj worship, so raise yoursaww hands towards Meazwj and say: -

‘O Allahazwj! For Youazwj is the Praise, eternal Praise along with Yourazwj Eternality; and for Youazwj is the Praise, a Praise with no end to it besides Yourazwj Knowledge; and for Youazwj is the Praise, a Praise having not extension for it besides Yourazwj Desire; and for Youazwj is the Praise, a Praise having no Recompense for its speaker except Yourazwj Pleasure.

O Allahazwj! For Youazwj is the Praise, all of it, and for Youazwj is the Favour, all of it, and for Youazwj is the Beauty, all of it, and for Youazwj is the Light, all of it, and for Youazwj is the Might, all of it, and for Youazwj is the Grandeur, all of it, and for Youazwj is the Magnificence, all of it, and for Youazwj is the world, all of it, and for Youazwj is the Hereafter, all of it, and for Youazwj is the night and the day, all of it, and for Youazwj is the creation, all of it, and in Yourazwj Hand is the goodness, all of It, and to Youazwj do the matters return, all of them, its public and its private.

O Allahazwj! The Praise is for Youazwj, an everlasting Praise. Youazwj are the Good affliction, the One of Majestic Laudation, the concealed Bounty Giver, the Just Judge, the abundant Giver, the Good Rewarder, Lordazwj of the one in the earth and Lordazwj of the ones in the sky.

O Allahazwj! For Youazwj is the Praise in the seven mighty (skies), and for Youazwj is the Praise in the earth spread out, and for Youazwj is the Praise of the endurance of the servants, and for Youazwj is the Praise at the times of the afflictions, and for Youazwj is the Praise in the mountains (like) pegs, and for Youazwj is the Praise in the night when it cover, and for Youazwj is the Praise in the day when it brightens, and for Youazwj is the Praise in the Hereafter, and the former (life in the earth), and for Youazwj is the Praise in the doubles (Imamsasws and the Magnificent Quran.

And Glory be to Allahazwj, and with Hisazwj Praise, and the earth, all of it would be in Hisazwj Grip on the Day of Judgment, and the skies would be (like) leaflets in Hisazwj Right Hand. Glorious is Heazwj and Exalted from what they (people) are associating. Glory be to Himazwj and with Hisazwj Praise. Everything will perish except for Hisazwj Face. Glory be to Youazwj, our Lordazwj, and Youazwj are more Exalted, and more Blessed, and Holier.

Youazwj Created everything by Yourazwj Power, and Compelled everything by Yourazwj Mighty, and Exalted above everything by Yourazwj Loftiness, and Overcame everything by Yourazwj Strength, and Initiated everything by Yourazwj Wisdom and Yourazwj Knowledge, and Sent the Rasoolsas with Yourazwj Books, and Guided the righteous ones by Yourazwj Permission, and Aided the Momineen by Yourazwj Help, and Coerced Yourazwj creatures by Yourazwj Authority.

There is no god except Youazwj, Alone. There is no associate for Youazwj. Neither do we worship any apart from Youazwj, nor do we ask except Youazwj, nor do we turn towards except to Youazwj. Youazwj are the place of (placing) our complaints, and the end-point of our hopes, and (Youazwj are) our Godazwj and our King’’.52

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام ابْتِدَاءً مِنْهُ: « يَا مُعَاوِيَةُ، أَمَا عَلِمْتَ أَنَّ رَجُلاً أَتى أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ، فَشَكَا إلَيْهِ الْإِبْطَاءَ فِي الْجَوَابِ فِي دُعَائِهِ، فَقَالَ لَهُ: فأَيْنَ أَنْتَ عَنِ الدُّعَاءِ السَّرِيعِ الْإِجَابَةِ؟ فَقَالَ لَهُ الرَّجُلُ: مَا هُوَ؟

قَالَ: قُلِ: اللهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ، الْأَجَلِّ الْأَكْرَمِ، الْمَخْزُونِ الْمَكْنُونِ، النُّورِ الْحَقِّ، الْبُرْهَانِ الْمُبِينِ، الَّذِي هُوَ نُورٌ مَعَ نُورٍ، وَنُورٌ مِنْ نُورٍ، وَنُورٌ فِي نُورٍ، وَنُورٌ عَلى نُورٍ، وَنُورٌ فَوْقَ كُلِّ نُورٍ، وَنُورٌ يُضِي‌ءُ بِهِ كُلُّ ظُلْمَةٍ، وَيُكْسَرُ بِهِ كُلُّ شِدَّةٍ، وَكُلُّ شَيْطَانٍ مَرِيدٍ، وَكُلُّ جَبَّارٍ عَنِيدٍ، لَاتَقِرُّ بِهِ أَرْضٌ، وَلَاتَقُومُ بِهِ سَمَاءٌ، وَيَأْمَنُ بِهِ كُلُّ خَائِفٍ، وَيَبْطُلُ بِهِ سِحْرُ كُلِّ سَاحِرٍ، وَبَغْيُ كُلِّ بَاغٍ، وَحَسَدُ كُلِّ حَاسِدٍ، وَيَتَصَدَّعُ لِعَظَمَتِهِ الْبَرُّ وَالْبَحْرُ، وَيَسْتَقِلُّ بِهِ الْفُلْكُ، حِينَ يَتَكَلَّمُ بِهِ الْمَلَكُ، فَلَا يَكُونُ لِلْمَوْجِ عَلَيْهِ سَبِيلٌ، وَهُوَ اسْمُكَ الْأَعْظَمُ الْأَعْظَمُ، الْأَجَلُّ الْأَجَلُّ، النُّورُ الْأَكْبَرُ، الَّذِي سَمَّيْتَ بِهِ نَفْسَكَ، وَاسْتَوَيْتَ بِهِ عَلى عَرْشِكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَأَهْلِ بَيْتِهِ، أَسْأَلُكَ بِكَ وَبِهِمْ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا ».

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

‘Abu Abdullahhasws said to me, initiating from himselfasws: ‘O Muawiya! Do you not know that a man came over to Amir Al-Momineenasws, so he complained of the slowness upon him regarding the Answer of his supplication. So heasws said to him: ‘Where are you from the supplication of the quick response?’ So the man said to him, ‘What is it?’

Heasws said: ‘Say,

‘O Allahazwj! I ask Youazwj by Yourazwj Magnificent Name, the most Magnificent, and most Majestic, the most Benevolent, the most Treasured, the Light, the Truth, the Manifest Proof which it is a Light with a Light, and a light from a Light, and a Light in a Light, and a Light upon a Light, and a Light above every Light, and a Light by which every darkness is illuminated, and by which everything is broken down, and every Expelled Satanla, and every tenacious tyrant.

Neither can the earth bear it nor can the sky stand by it; and every fearful ones is secured by it; and there is invalidated by it the magic of every magician, and the rebellion of every rebel, and the envy of every envying one; and the land and the sea crack up due to its Magnificence, and the ships sail by it when the Angels speak with it, so there does not happen to be a way for the waves upon it, and it is Yourazwj most Magnificent Name and the most Majestic, the Great Light which Youazwj Named Yourselfazwj with and Established Yourselfazwj upon the Throne with it.

And I divert to Youazwj by Muhammadsaww and the Peopleasws of hissaww Household. I ask Youazwj by Youazwj and by themasws that Youazwj Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj (please) Resolve such and such with me’’.53

18. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ، قَالَ: أَمْلى عَلَيَّ هذَا الدُّعَاءَ أَبُو عَبْدِ اللهِ عليه‌السلام، وَهُوَ جَامِعٌ لِلدُّنْيَا وَالْآخِرَةِ، تَقُولُ بَعْدَ‌ حَمْدِ اللهِ وَالثَّنَاءِ عَلَيْهِ: « اللهُمَّ أَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْحَلِيمُ الْكَرِيمُ ؛ وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْعَزِيزُ الْحَكِيمُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْوَاحِدُ الْقَهَّارُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْمَلِكُ الْجَبَّارُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الرَّحِيمُ الْغَفَّارُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ شَدِيدُ الْمِحَالِ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْكَبِيرُ الْمُتَعَالِ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ السَّمِيعُ الْبَصِيرُ، وَأَنْتَ اللهُ لَا إِلهَ إِلاَّ أَنْتَ الْمَنِيعُ الْقَدِيرُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْغَفُورُ الشَّكُورُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْحَمِيدُ الْمَجِيدُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاّ أَنْتَ الْغَنِيُّ الْحَمِيدُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْغَفُورُ الْوَدُودُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْحَنَّانُ الْمَنَّانُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْحَلِيمُ الدَّيَّانُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْجَوَادُ الْمَاجِدُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْوَاحِدُ الْأَحَدُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الْغَائِبُ الشَّاهِدُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ الظَّاهِرُ الْبَاطِنُ، وَأَنْتَ اللهُ لَاإِلهَ إِلاَّ أَنْتَ بِكُلِّ شَيْ‌ءٍ عَلِيمٌ.

تَمَّ نُورُكَ فَهَدَيْتَ، وَبَسَطْتَ يَدَكَ فَأَعْطَيْتَ ؛ رَبَّنَا وَجْهُكَ أَكْرَمُ الْوُجُوهِ، وَجِهَتُكَ خَيْرُ الْجِهَاتِ، وَعَطِيَّتُكَ أَفْضَلُ الْعَطَايَا وَأَهْنَؤُهَا، تُطَاعُ رَبَّنَا فَتَشْكُرُ، وَتُعْصَى رَبَّنَا فَتَغْفِرُ‌ لِمَنْ شِئْتَ، تُجِيبُ الْمُضْطَرِّينَ، وَتَكْشِفُ السُّوءَ، وَتَقْبَلُ التَّوْبَةَ، وَتَعْفُو عَنِ الذُّنُوبِ، لَا تُجَازى أَيَادِيكَ، وَلَاتُحْصى نِعَمُكَ، وَلَايَبْلُغُ مِدْحَتَكَ قَوْلُ قَائِلٍ.

اللهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ وَرَوْحَهُمْ وَرَاحَتَهُمْ وَسُرُورَهُمْ، وَأَذِقْنِي طَعْمَ فَرَجِهِمْ، وَأَهْلِكْ أَعْدَاءَهُمْ مِنَ الْجِنِّ وَالْإِنْسِ، وَ (آتِنا فِي الدُّنْيا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً، وَقِنا عَذابَ النّارِ)، وَاجْعَلْنَا مِنَ الَّذِينَ لَاخَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ، وَاجْعَلْنِي مِنَ (الَّذِينَ صَبَرُوا وَعَلى رَبِّهِمْ يَتَوَكَّلُونَ)، وَثَبِّتْنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، وَبَارِكْ لِي فِي الْمَحْيَا وَالْمَمَاتِ وَالْمَوْقِفِ وَالنُّشُورِ وَالْحِسَابِ وَالْمِيزَانِ وَأَهْوَالِ يَوْمِ الْقِيَامَةِ، وَسَلِّمْنِي عَلَى الصِّرَاطِوَ أَجِزْنِي عَلَيْهِ، وَارْزُقْنِي عِلْماً نَافِعاً، وَيَقِيناً صَادِقاً، وَتُقًى وَبِرّاً، وَوَرَعاً وَخَوْفاً مِنْكَ، وَفَرَقاً يُبْلِغُنِي مِنْكَ زُلْفى، وَلَايُبَاعِدُنِي عَنْكَ، وَأَحْبِبْنِي وَلَاتُبْغِضْنِي، وَتَوَلَّنِي‌ وَلَاتَخْذُلْنِي، وَأَعْطِنِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَجِرْنِي مِنَ السُّوءِ كُلِّهِ بِحَذَافِيرِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Amro Bin Abu Al Miqdam who said,

‘This supplication was dictated upon me by Abu Abdullahazwj, and it is comprehensive for the world and the Hereafter. You should be saying after the Praise of Allahazwj and the Laudation upon Himazwj: -

O Allahazwj! Youazwj are Allahazwj. There is no god except Youazwj, the Forbearing, the Benevolent; and Youazwj are Allahazwj. There is no god except Youazwj, the Mighty, the Wise. And Youazwj are Allahazwj. There Is no god except Youazwj, the Alone, the Subduer. And Youazwj are Allahazwj. There is no god except Youazwj, the King, the Compeller. And Youazwj are Allahazwj. There is no god except Youazwj, the Merciful, the Forgiver.

And Youazwj are Allahazwj. There is no god except Youazwj the intensely unimaginable. And Youazwj are Allahazwj. There is no god except Youazwj, the Great, the Exalted. And Youazwj are Allahazwj. There is no god except Youazwj, the Hearing, the Seeing. Youazwj are Allahazwj. There is no god except Youazwj, the Invincible, the all-Powerful. And Youazwj are Allahazwj. There is no god except Youazwj, the Forgiver, the Grateful. And Youazwj are allahazwj. There is no god except Youazwj, the most Praised, the most Glorified.

And Youazwj are Allahazwj. There is no god except Youazwj, the Forgiver, the Cordial. And Youazwj are Allahazwj. There is no god except Youazwj, the Affectionate, the Benefactor. And Youazwj are Allahazwj. There is no god except Youazwj, the Forbearing, the Recompensing. And Youazwj are Allahazwj. There is no god except Youazwj, the Generous, the Glorious. And Youazwj are Allahazwj. There is no god except Youazwj, the Alone, the One.

And Youazwj are allahazwj. There is no god except Youazwj, the Unseen, the Witness. And Youazwj are Allahazwj. There is no god except Youazwj, the Manifest, the Hidden. And Youazwj are Allahazwj. There is no god except Youazwj, Knower of everything. Yourazwj Light is Perfect, so Youazwj Guide, and Yourazwj Hand Extends, so Youazwj Give. Our Lordazwj! Yourazwj Face is Benevolent, and Yourazwj Perspective is the best of the perspectives, and Yourazwj Gift is the most superior of the Gifts and the most welcoming.

Youazwj are obeyed, our Lordazwj, so Youazwj are Grateful, and Youazwj are disobeyed, our Lordazwj, so Youazwj Forgive the one Youazwj so Desire to. Youazwj Answer the desperate ones, and Remove the evil, and Accept the repentance, and Pardon from the sins. Yourazwj Aid cannot be exceeded (by anyone else), nor can Yourazwj Bounties be counted, nor can Yourazwj Eulogy cannot be reached by the words of the speaker.

O Allahazwj! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammad, and Hasten theirasws relief, and theirasws comfort, and theirasws rest, and theirasws joy, and Cause me to taste the food (pleasure) of theirasws relief, and Destroy theirasws enemies from the Jinn and the human beings, and Give us goodness in the world and goodness in the Hereafter, and Save us from the Punishment of the Fire, and Make us to be from those who [2: 62] there would be no fear for them, nor shall they be grieving.

And Make me to be from [16: 42] Those who are patient and upon their Lord they are relying, and Affirm me [14: 27] with the firm Word in the life of the world and in the Hereafter, and Bless for me in the life, and the death, and the Pausing, and the Resurrection, and the Reckoning, and the Scale, and the Horrors on the Day of Judgment, and Secure me upon the Bridge, and Allow me (to pass) upon it, and Grace me beneficial knowledge, and sincere conviction, and piety, and righteousness, and devoutness, and fear from Youazwj, and a separation (from others) making me reach closer to Youazwj and not distancing me from Youazwj.

And Love me and do not Hate me, and Befriend me and do not Abandon me, and Give me from the entirety of the goodness of the world and the Hereafter, what I know of and what I do not know of, and Rescue me from the evil, all of it, by it strictness, what I know from it and what I do not know’’.54

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَلَاتَخُصُّنِي بِدُعَاءٍ؟

قَالَ: « بَلى ؛ قُلْ: يَا وَاحِدُ، يَا مَاجِدُ، يَا أَحَدُ، يَا صَمَدُ، يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ، يَا عَزِيزُ، يَا كَرِيمُ، يَا حَنَّانُ، يَا سَامِعَ الدَّعَوَاتِ، يَا أَجْوَدَ مَنْ سُئِلَ، وَيَا خَيْرَ مَنْ أَعْطى، يَا أَللهُ، يَا أَللهُ، يَا أَللهُ ».

قُلْتُ: وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ.

ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ: نَعَمْ، لَنِعْمَ الْمُجِيبُ أَنْتَ، وَنِعْمَ الْمَدْعُوُّ، وَنِعْمَ الْمَسْؤُولُ، أَسْأَلُكَ بِنُورِ وَجْهِكَ، وَأَسْأَلُكَ بِعِزَّتِكَ وَقُدْرَتِكَ وَجَبَرُوتِكَ، وَأَسْأَلُكَ بِمَلَكُوتِكَ وَدِرْعِكَ الْحَصِينَةِ، وَبِجَمْعِكَ وَأَرْكَانِكَ كُلِّهَا، وَبِحَقِّ مُحَمَّدٍ، وَبِحَقِّ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ، أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘Can youasws specialise me with a supplication?’ Heasws said: ‘Yes’.

Heasws said: ‘Say, ‘O the One, O Glorified, O the First, O the Last, O the One Who does not beget and is not begotten and there does not happen anyone to be a match for Himazwj! O the Mighty, O the Benevolent, O the Affectionate, O the Benefactor, O the Hearer of the supplications, O the most Generous of the asked ones, and O the Best of the ones who give. O Allahazwj! O Allahazwj!’. I said, ‘[37: 75] And Nuh did call upon Us, so the most excellent Responders are We’.

Then Abu Abdullahasws said: ‘Rasool-Allahsaww was saying: ‘Yes, Youazwj are the Best of the Responders, and the best of the ones supplicated to, and best of the ones asked from’.

(Say), ‘I ask Youazwj by the Light of Yourazwj Face, and I ask Youazwj by Yourazwj Might, and Yourazwj Power, and Yourazwj Compulsion, and I ask Youazwj by Yourazwj Kingdom, and Yourazwj Fortified Shield, and by Yourazwj Grip, and Yourazwj Elements, all of them, and by the right of Muhammadsaww, and by the right of the successorsas after Muhammadsaww, that Youazwj should Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj should Do such and such with me’’.55

20. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ حُسَيْنِ بْنِ عُمَارَةَ، عَنْ حُسَيْنِ بْنِ أَبِي سَعِيدٍ الْمُكَارِي وَجَهْمِ بْنِ أَبِي جَهْمَةَ، عَنْ أَبِي جَعْفَرٍ ـ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ كَانَ يُعْرَفُ بِكُنْيَتِهِ ـ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ، فَقَالَ: « نَعَمْ، قُلْ: يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ، وَيَا مَنْ آمَنُ سَخَطَهُ عِنْدَ كُلِّ عَثْرَةٍ، وَيَا مَنْ يُعْطِي بِالْقَلِيلِ الْكَثِيرَ، يَا مَنْ أَعْطى مَنْ سَأَلَهُ تُحَنُّناً مِنْهُ وَرَحْمَةً، يَا مَنْ أَعْطى مَنْ لَمْ يَسْأَلْهُ وَلَمْ يَعْرِفْهُ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعْطِنِي بِمَسْأَلَتِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَجَمِيعِ خَيْرِ الْآخِرَةِ، فَإِنَّهُ غَيْرُ مَنْقُوصٍ مَا أَعْطَيْتَنِي، وَزِدْنِي مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمُ ».

From him, from one of his companions, from Husayn Bin Umara, from Husayn Bin Abu Saeed Al Mukary and Jahm Bin Abu Jahma, from Abu Ja’far, a man from the people of Al Kufa who is well-known by his teknonym, said,

‘I said to Abu Abdullahasws, ‘Teach me a supplication I can supplicate with’. So heasws said: ‘Yes, say,

‘O the One I can hope to for every goodness, and O the One I can be safe from Hisazwj Wrath during every stumble, and O the One Who Gives a lot due to a little, O the One Who Give to the one who asks Himazwj as a Compassion from Himazwj and a Mercy. O the One who Gives to the one who does not (even) ask Himazwj and does not know Himazwj! Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Give me due to my asking, from the entirety of goodness of the world and the entirety of the goodness of the Hereafter, for it is without a deficient what Youazwj have already Given me, and Increase it for me from the Expansiveness of Yourazwj Grace, O Benevolent!’’.56

21. وَعَنْهُ، رَفَعَهُ إِلى أَبِي جَعْفَرٍ عليه‌السلام: أَنَّهُ عَلَّمَ أَخَاهُ عَبْدَ اللهِ بْنَ عَلِيٍّ هذَا الدُّعَاءَ: « اللهُمَّ ارْفَعْ ظَنِّي صَاعِداً، وَلَاتُطْمِعْ فِيَّ عَدُوّاً وَلَاحَاسِداً، وَاحْفَظْنِي قَائِماً وَقَاعِداً، وَيَقْظَانَ وَرَاقِداً ؛ اللهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَاهْدِنِي سَبِيلَكَ الْأَقْوَمَ، وَقِنِي حَرَّ جَهَنَّمَ، وَاحْطُطْ عَنِّي الْمَغْرَمَ وَالْمَأْثَمَ، وَاجْعَلْنِي مِنْ خَيْرِ خِيَارِ الْعَالَمِ ».

And from him,

(It has been narrated) raising it to Abu Ja’farasws that heasws taught his brother Abdullah Bin Ali, this supplication:

‘O Allahazwj! Raise my thinking upwards and do not Let them covet me, neither an enemy nor an envying one, and Protect me standing, and sitting, and Wake us up (awake) and sleeping. O Allahazwj! Forgive (my sins) for me, and have Mercy on me, and Guide me to Yourazwj Way, the Straight, and Save me from the heat of Hell, and Shake off the creditors and the sins from me, and Make me to be from the best of choicest of the world’.57

22. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، وَ هَارُونَ بْنِ خَارِجَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « ارْحَمْنِي مِمَّا لَاطَاقَةَ لِي بِهِ، وَلَاصَبْرَ لِي عَلَيْهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Usman Bin Isa and Haroun Bin Kharjat who said,

‘I heard Abu Abdullahasws saying:

‘Have Mercy on measws from what there is no strength for me with I, nor any patience for measws upon it’.58

23. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ حَفْصٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لَهُ: عَلِّمْنِي دُعَاءً، فَقَالَ: « فَأَيْنَ أَنْتَ عَنْ دُعَاءِ الْإِلْحَاحِ؟ » قَالَ: قُلْتُ: وَمَا دُعَاءُ الْإِلْحَاحِ ؟

فَقَالَ: « اللهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا بَيْنَهُنَّ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، وَرَبَّ جَبْرَئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، وَرَبَّ الْقُرْآنِ الْعَظِيمِ، وَرَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، إِنِّي أَسْأَلُكَ بِالَّذِي تَقُومُ بِهِ السَّمَاءُ، وَبِهِ تَقُومُ الْأَرْضُ، وَبِهِ تُفَرِّقُ بَيْنَ الْجَمْعِ، وَبِهِ تَجْمَعُ بَيْنَ الْمُتَفَرِّقِ، وَبِهِ تَرْزُقُ الْأَحْيَاءَ، وَبِهِ أَحْصَيْتَ عَدَدَ الرِّمَالِ، وَوَزْنَ الْجِبَالِ، وَكَيْلَ الْبُحُورِ ؛ ثُمَّ تُصَلِّي عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، ثُمَّ تَسْأَلُهُ حَاجَتَكَ، وَأَلِحَّ فِي الطَّلَبِ ».

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, fro mIbn Sinan, from Hafs, from Muhammad Bin Muslim who said,

‘I said to himasws, ‘Teach me a supplication’. So heasws said: ‘So where are you from the supplication of the urgency?’ I said, ‘And what is the supplication of the urgency?’

So heasws said: ‘(say), ‘O Allahazwj! Lordazwj of the seven skies and what is between these, and Lordazwj of the Magnificent Throne, and Lordazwj of Jibraeelas, and Mikaeelas, and Israfeelas, and Lordazwj of the Magnificent Quran, and Lordazwj of Muhammadsaww, the last of the Prophetsas! I ask Youazwj by which Youazwj are Regulating the sky, and by which Youazwj are Regulating the earth, and by it Youazwj are Separating the gathered ones, and by it Youazwj are Gathering the separated ones; and by it Youazwj are Sustaining the living beings, and by it Youazwj are Counting the grains of sand, and the weight of the mountains, and the measurement of the oceans’.

Then you should send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww. Then you should ask Himazwj your need, and be insistent in the seeking’.59

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Karram, from Ibn Abu Yafour,

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ كَرَّامٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَانَ يَقُولُ: « اللهُمَّ امْلَأْ قَلْبِي حُبّاً لَكَ، وَخَشْيَةً مِنْكَ، وَتَصْدِيقاً وَإِيمَاناً بِكَ، وَفَرَقاً مِنْكَ، وَشَوْقاً إِلَيْكَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، اللهُمَّ حَبِّبْ إِلَيَّ لِقَاءَكَ، وَاجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَالْبَرَكَةِ، وَأَلْحِقْنِي بِالصَّالِحِينَ، وَلَاتُؤَخِّرْنِي مَعَ الْأَشْرَارِ، وَأَلْحِقْنِي بِصَالِحِ مَنْ مَضى، وَاجْعَلْنِي مَعَ صَالِحِ مَنْ بَقِيَ، وَخُذْ بِي سَبِيلَ الصَّالِحِينَ، وَأَعِنِّي عَلى نَفْسِي بِمَا تُعِينُ بِهِ الصَّالِحِينَ عَلى‌ أَنْفُسِهِمْ، وَلَاتَرُدَّنِي فِي سُوءٍ اسْتَنْقَذْتَنِي مِنْهُ، يَا رَبَّ الْعَالَمِينَ، أَسْأَلُكَ إِيمَاناً لَاأَجَلَ لَهُ دُونَ لِقَائِكَ، تُحْيِينِي وَتُمِيتُنِي عَلَيْهِ، وَتَبْعَثُنِي عَلَيْهِ إِذَا بَعَثْتَنِي، وَابْرَأْ قَلْبِي مِنَ الرِّيَاءِ وَالسُّمْعَةِ وَالشَّكِّ فِي دِينِكَ.

اللهُمَّ أَعْطِنِي نَصْراً فِي دِينِكَ، وَقُوَّةً فِي عِبَادَتِكَ، وَفَهْماً فِي خَلْقِكَ، وَكِفْلَيْنِ مِنْ رَحْمَتِكَ، وَبَيِّضْ وَجْهِي بِنُورِكَ، وَاجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ، وَتَوَفَّنِي فِي سَبِيلِكَ عَلى مِلَّتِكَ وَمِلَّةِ رَسُولِكَ.

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَالْغَفْلَةِ وَالْقَسْوَةِ وَالْفَتْرَةِ وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ يَا رَبِّ مِنْ نَفْسٍ لَاتَشْبَعُ، وَمِنْ قَلْبٍ لَايَخْشَعُ، وَمِنْ دُعَاءٍ لَايُسْمَعُ، وَمِنْ صَلَاةٍ لَاتَنْفَعُ، وَأُعِيذُ بِكَ نَفْسِي وَأَهْلِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

اللهُمَّ إِنَّهُ لَايُجِيرُنِي مِنْكَ أَحَدٌ، وَلَاأَجِدُ مِنْ دُونِكَ مُلْتَحَداً، فَلَا تَخْذُلْنِي، وَلَاتُرْدِنِي فِي هَلَكَةٍ، وَلَاتُرِدْنِي بِعَذَابٍ، أَسْأَلُكَ الثَّبَاتَ عَلى دِينِكَ، وَالتَّصْدِيقَ بِكِتَابِكَ، وَاتِّبَاعَ رَسُولِكَ.

اللهُمَّ اذْكُرْنِي بِرَحْمَتِكَ، وَلَاتَذْكُرْنِي بِخَطِيئَتِي، وَتَقَبَّلْ مِنِّي، وَزِدْنِي مِنْ فَضْلِكَ، إِنِّي إِلَيْكَ رَاغِبٌ.

اللهُمَّ اجْعَلْ ثَوَابَ مَنْطِقِي وَثَوَابَ مَجْلِسِي رِضَاكَ عَنِّي، وَاجْعَلْ عَمَلِي وَدُعَائِي خَالِصاً لَكَ، وَاجْعَلْ ثَوَابِيَ الْجَنَّةَ بِرَحْمَتِكَ، وَاجْمَعْ لِي جَمِيعَ مَا سَأَلْتُكَ، وَزِدْنِي مِنْ فَضْلِكَ، إِنِّي إِلَيْكَ رَاغِبٌ.

اللهُمَّ غَارَتِ النُّجُومُ، وَنَامَتِ الْعُيُونُ، وَأَنْتَ الْحَيُّ الْقَيُّومُ، لَايُوَارِي مِنْكَ لَيْلٌ سَاجٍ، وَلَاسَمَاءٌ ذَاتُ أَبْرَاجٍ، وَلَاأَرْضٌ ذَاتُ مِهَادٍ، وَلَابَحْرٌ لُجِّيٌّ، وَلَاظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، تُدْلِجُ الرَّحْمَةَ عَلى مَنْ تَشَاءُ مِنْ خَلْقِكَ، تَعْلَمُ خَائِنَةَ الْأَعْيُنِ‌ وَمَا تُخْفِي الصُّدُورُ، أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلى نَفْسِكَ، وَشَهِدَتْ مَلَائِكَتُكَ وَأُولُو الْعِلْمِ، لَاإِلهَ إِلاَّ أَنْتَ الْعَزِيزُ الْحَكِيمُ، وَمَنْ لَمْ يَشْهَدْ عَلى ما شَهِدْتَ بِهِ عَلى نَفْسِكَ، وَشَهِدَتْ مَلَائِكَتُكَ وَأُولُو الْعِلْمِ، فَاكْتُبْ شَهَادَتِي مَكَانَ شَهَادَتِهِمْ

اللهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، أَسْأَلُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، أَنْ تَفُكَّ رَقَبَتِي مِنَ النَّارِ ».

(It has been narrated) from Abu Abdullahasws, that heasws used to recite (the following supplication):

‘O Allahazwj! Fill my heart with love for Youazwj, and humbleness from Youazwj, and ratification and Eman in Youazwj, and distinction from Youazwj, and desire to Youazwj, O the One with the Majesty and the Benevolence!

O Allahazwj! Cause me to love meeting Youazwj, and Make for me, during Yourazwj meeting, best of the Mercy and the Blessings, and Join me with the righteous ones and do not Delay me with the evil ones, and Join me with the righteous ones of the past and Make me to be with the righteous ones who remain, and Take me to the way of the righteous ones, and Assist me upon myself with what Youazwj Assisted the righteous ones upon themselves, and do not Repel me to be in evil but Youazwj would be Rescuing me from it.

O Lordazwj of the worlds! I ask Youazwj for Eman there being nor reason for it except Meeting Youazwj, Causing me to live, and Causing me to die upon it, and Resurrecting me upon it when Youazwj do Resurrect me, and free my heart from the show-off, and to be heard of, and the doubts in Yourazwj Religion. O Allahazwj! Give me victory in Yourazwj Religion, and strength to be in Yourazwj worship, and understanding in Yourazwj creation, and two portion from Yourazwj Mercy (57: 28), and Whiten my face with Yourazwj Noor (Light), and Make my desire to be in what is with Youazwj, and Cause me to pass away being in Yourazwj Way, upon Yourazwj Religion, and Religion of Yourazwj Rasoolsaww.

O Allahazwj! I seek Refuge with Youazwj from the laziness, and the infirmity (of old age), and the cowardice, and the stinginess, and the neglect-fullness, and the cruelness, and the weakness, and the destitution. And I seek Refuge with Youazwj, O Lordazwj, from a self not being satiated, and from a heart not fearing, and from a supplication not being heard, and from a Salāt not being beneficial. And I seek Refuge with Youazwj for myselfasws, and myasws family, and myasws offspring, from the Pelted Satanla.

O Allahazwj! It is such that no one can Rescue me from Youazwj, and I cannot find anyone as a Shelter besides Youazwj. Therefore, do not Abandon me, and do not Repel me to be in destruction, nor Repel me to be in a Punishment. I ask Youazwj of the steadfastness upon Yourazwj Religion, and the ratification of Yourazwj Book, and following of Yourazwj Rasoolsaww. O Allahazwj! Remember me by Yourazwj Mercy, and do not Remember me with my mistakes, and Accept from me, and increase for me from Yourazwj Grace, I am being hopeful to Youazwj.

O Allahazwj! Make the Reward of myasws speaking, and the Reward for my sitting as being Yourazwj Pleasure from me, and Make my deeds and my supplication to be sincerely for Youazwj, and Make my Reward to be the Paradise by Yourazwj Mercy,

and Make to be for me the entirety of what I am asking Youazwj for, and Increase it for me from Yourazwj Grace, I am being hopeful to Youazwj.

O Allahazwj! The stars have disappeared, and the eyes are sleeping, and Youazwj are the Living, the Eternal. Neither is the dark night hidden from Youazwj, nor is the sky with the constellations, nor the earth with the flatness, nor the unfathomable ocean, nor the darkness on top of each other. Youazwj Bestow the Mercy upon the one whom Youazwj so Desire to from Yourazwj creatures. Youazwj Know the betrayal of the eyes and what the chests conceal.

I testify with what Youazwj Testified with upon Yourselfazwj, and Yourazwj Angels testified with, and the ones with the knowledge, that, there is no god except Youazwj, the Mighty, the Wise; and the ones who do not testify with what Youazwj Testified with upon Yourselfazwj and (what) Yourazwj Angels testified with, and (what) the ones with the knowledge (testified with), so Write my testimony in place of their testimonies.

O Allahazwj! Youazwj are the (source of) the Peace and from Youazwj is the Peace. I ask Youazwj, O One with the Majesty and the Benevolence, that Youazwj Liberate my neck from the Fire’.60

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَبَا ذَرٍّ أَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَمَعَهُ جَبْرَئِيلُ عليه‌السلام فِي صُورَةِ دِحْيَةَ الْكَلْبِيِّ وَقَدِ اسْتَخْلَاهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَلَمَّا رَآهُمَا انْصَرَفَ عَنْهُمَا، وَلَمْ يَقْطَعْ كَلَامَهُمَا، فَقَالَ جَبْرَئِيلُ عليه‌السلام: يَا مُحَمَّدُ، هذَا أَبُو ذَرٍّ قَدْ مَرَّ بِنَا وَلَمْ يُسَلِّمْ عَلَيْنَا، أَمَا لَوْ سَلَّمَ لَرَدَدْنَا عَلَيْهِ ؛ يَا مُحَمَّدُ، إِنَّ لَهُ دُعَاءً يَدْعُو بِهِ مَعْرُوفاً عِنْدَ أَهْلِ السَّمَاءِ، فَسَلْهُ عَنْهُ إِذَا عَرَجْتُ إِلَى السَّمَاءِ.

فَلَمَّا ارْتَفَعَ جَبْرَئِيلُ جَاءَ أَبُو ذَرٍّ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا مَنَعَكَ ـ يَا أَبَا ذَرٍّ ـ أَنْ تَكُونَ سَلَّمْتَ عَلَيْنَا حِينَ مَرَرْتَ بِنَا؟

فَقَالَ: ظَنَنْتُ ـ يَا رَسُولَ اللهِ ـ أَنَّ الَّذِي كَانَ مَعَكَ دِحْيَةُ الْكَلْبِيُّ قَدِ اسْتَخْلَيْتَهُ لِبَعْضِ شَأْنِكَ، فَقَالَ: ذَاكَ جَبْرَئِيلُ عليه‌السلام يَا أَبَا ذَرٍّ، وَقَدْ قَالَ: أَمَا لَوْ سَلَّمَ عَلَيْنَا لَرَدَدْنَا عَلَيْهِ. فَلَمَّا عَلِمَ أَبُو ذَرٍّ أَنَّهُ كَانَ جَبْرَئِيلَ عليه‌السلام، دَخَلَهُ مِنَ النَّدَامَةِ ـ حَيْثُ لَمْ يُسَلِّمْ عَلَيْهِ ـ مَا شَاءَ اللهُ.

فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا هذَا الدُّعَاءُ الَّذِي تَدْعُو بِهِ؟ فَقَدْ أَخْبَرَنِي جَبْرَئِيلُ عليه‌السلام أَنَّ لَكَ دُعَاءً تَدْعُو بِهِ مَعْرُوفاً فِي السَّمَاءِ.

فَقَالَ: نَعَمْ يَا رَسُولَ اللهِ، أَقُولُ: اللهُمَّ إِنِّي أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ بِكَ، وَالتَّصْدِيقَ بِنَبِيِّكَ، وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ، وَالشُّكْرَ عَلَى الْعَافِيَةِ، وَالْغِنى عَنْ شِرَارِ النَّاسِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Yahya Al Khas’amy,

(It has been narrated) from Abu Abdullahasws having said: ‘Abu Zarrra came over to the Prophetsaww, and with himsaww was Jibraeelas in the image of Dihyat Al Kalby (name of a man), and Rasool-Allahsaww had isolated with himas. So when he (Abu Zarrra) saw themasws, hera turned away from the two of themasws, and did not cut off theirasws conversation. So Jibraeelas said: ‘O Muhammadsaww! This is Abu Zarrra who has passed by usasws and did not greet upon usasws. But, had hera greeted, weasws would have returned the greeting upon himra. O Muhammadsaww! For himra there is a supplication hera tends to supplicate with which is well-known among the inhabitants of the sky, therefore ask himra about it, when Ira ascend to the sky’.

So when Jibraeelas ascended, Abu Zarrra came over to the Prophetsaww. So Rasool-Allahsaww said to himas: ‘What prevented youra, O Abu Zarrra, from greeting upon usasws when youra passed by usasws?’ So hera said: ‘Ira thought, O Rasool-Allahsaww, that who was with yousaww, Dihiyat Al-Kalby, yousaww had isolated with him for one of yoursaww matters’. So hesaww said: ‘That was Jibraeelas, O Abu Zarrra, and heas said: ‘But, had hera greeted, weasws would have returned the greeting upon himra’.

So when Abu Zarrra came to know that it was Jibraeelas, regret entered upon himra why hera did not greet upon himas, for as long as Allahazwj so Desired. So Rasool-Allahsaww said to him: ‘What is this supplication which youra tend to supplicate with, for Jibraeelas informed mesaww that there is a supplication with youra, which youas tend to supplicate with which is well-known in the sky?’

So hera said: ‘Yes, O Rasool-Allahsaww! Ira say,

‘O Allahazwj! Ias ask Youazwj for the safety and the Eman in Youazwj, and the ratification with Yourazwj Prophetsaww, and the well-being from the entirety of the affliction, and the gratefulness upon the well-being, and the needlessness from the evil people’.61

26. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: أَخَذْتُ هذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عليهما‌السلام، قَالَ: وَكَانَ أَبُو جَعْفَرٍ عليه‌السلام يُسَمِّيهِ الْجَامِعَ: « بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، أَشْهَدُ أَنْ لَاإِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، آمَنْتُ بِاللهِ، وَبِجَمِيعِ رُسُلِهِ، وَبِجَمِيعِ مَا أَنْزَلَ بِهِ عَلى جَمِيعِ‌ الرُّسُلِ، وَأَنَّ وَعْدَ اللهِ حَقٌّ، وَلِقَاءَهُ حَقٌّ، وَصَدَقَ اللهُ، وَبَلَّغَ الْمُرْسَلُونَ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، وَسُبْحَانَ اللهِ كُلَّمَا سَبَّحَ اللهَ شَيْ‌ءٌ، وَكَمَا يُحِبُّ اللهُ أَنْ يُسَبَّحَ، وَالْحَمْدُ لِلّهِ كُلَّمَا حَمِدَ اللهَ شَيْ‌ءٌ، وَكَمَا يُحِبُّ اللهُ أَنْ يُحْمَدَ، وَلَاإِلهَ إِلاَّ اللهُ كُلَّمَا هَلَّلَ اللهَ شَيْ‌ءٌ، وَكَمَا يُحِبُّ اللهُ أَنْ يُهَلَّلَ، وَاللهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللهَ شَيْ‌ءٌ، وَكَمَا يُحِبُّ اللهُ أَنْ يُكَبَّرَ.

اللهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ، وَخَوَاتِيمَهُ، وَسَوَابِغَهُ، وَفَوَائِدَهُ، وَبَرَكَاتِهِ، وَمَا بَلَغَ عِلْمَهُ عِلْمِي، وَمَا قَصَرَ عَنْ إِحْصَائِهِ حِفْظِي.

اللهُمَّ انْهَجْ لِي أَسْبَابَ مَعْرِفَتِهِ، وَافْتَحْ لِي أَبْوَابَهُ، وَغَشِّنِي بَرَكَاتِ رَحْمَتِكَ، وَمُنَّ عَلَيَّ بِعِصْمَةٍ عَنِ الْإِزَالَةِ عَنْ دِينِكَ، وَطَهِّرْ قَلْبِي مِنَ الشَّكِّ، وَلَاتَشْغَلْ قَلْبِي بِدُنْيَايَ، وَعَاجِلِ مَعَاشِي عَنْ آجِلِ ثَوَابِ آخِرَتِي، وَاشْغَلْ قَلْبِي بِحِفْظِ مَا لَاتَقْبَلُ

مِنِّي جَهْلَهُ، وَذَلِّلْ لِكُلِّ خَيْرٍ لِسَانِي، وَطَهِّرْ قَلْبِي مِنَ الرِّيَاءِ، وَلَاتُجْرِهِ فِي مَفَاصِلِي، وَاجْعَلْ عَمَلِي خَالِصاً لَكَ.

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَأَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ـ ظَاهِرِهَا وَبَاطِنِهَا وَغَفَلَاتِهَا ـ وَجَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ، وَمَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَنِيدُ، مِمَّا أَحَطْتَ بِعِلْمِهِ، وَأَنْتَ الْقَادِرُ عَلى صَرْفِهِ عَنِّي.

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَالْإِنْسِ، وَزَوَابِعِهِمْ، وَبَوَائِقِهِمْ، وَمَكَايِدِهِمْ، وَمَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَالْإِنْسِ، وَأَنْ أُسْتَزَلَّ عَنْ دِينِي، فَتَفْسُدَ عَلَيَّ آخِرَتِي، وَأَنْ يَكُونَ ذلِكَ مِنْهُمْ ضَرَراً عَلَيَّ فِي مَعَاشِي، أَوْ يَعْرِضَ بَلَاءٌ يُصِيبُنِي مِنْهُمْ لَاقُوَّةَ لِي بِهِ، وَلَاصَبْرَ لِي عَلَى احْتِمَالِهِ، فَلَا تَبْتَلِيَنِّي يَا إِلهِي، بِمُقَاسَاتِهِ ؛ فَيَمْنَعَنِي ذلِكَ عَنْ ذِكْرِكَ، وَيَشْغَلَنِي عَنْ عِبَادَتِكَ ؛ أَنْتَ الْعَاصِمُ الْمَانِعُ الدَّافِعُ، الْوَاقِي مِنْ ذلِكَ كُلِّهِ.

أَسْأَلُكَ اللهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا أَبْقَيْتَنِي، مَعِيشَةً أَقْوى بِهَا عَلى طَاعَتِكَ، وَأَبْلُغُ بِهَا رِضْوَانَكَ، وَأَصِيرُ بِهَا إِلى دَارِ الْحَيَوَانِ غَداً، وَلَاتَرْزُقْنِي رِزْقاً يُطْغِينِي، وَلَا تَبْتَلِيَنِّي بِفَقْرٍ أَشْقى بِهِ مُضَيَّقاً عَلَيَّ، أَعْطِنِي حَظّاً وَافِراً فِي آخِرَتِي، وَمَعَاشاً وَاسِعاً هَنِيئاً مَرِيئاً فِي دُنْيَايَ، وَلَاتَجْعَلِ الدُّنْيَا عَلَيَّ سِجْناً، وَلَاتَجْعَلْ فِرَاقَهَا عَلَيَّ حُزْناً، أَجِرْنِي مِنْ فِتْنَتِهَا، وَاجْعَلْ عَمَلِي فِيهَا مَقْبُولاً، وَسَعْيِي فِيهَا مَشْكُوراً.

اللهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ بِمِثْلِهِ، وَمَنْ كَادَنِي فِيهَا فَكِدْهُ، وَاصْرِفْ عَنِّي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ، وَامْكُرْ بِمَنْ مَكَرَ بِي ؛ فَإِنَّكَ خَيْرُ الْمَاكِرِينَ، وَافْقَأْ عَنِّي عُيُونَ الْكَفَرَةِ الظَّلَمَةِ، وَالطُّغَاةِ الْحَسَدَةِ

اللهُمَّ وَأَنْزِلْ عَلَيَّ مِنْكَ سَكِينَةً، وَأَلْبِسْنِي دِرْعَكَ الْحَصِينَةَ، وَاحْفَظْنِي بِسِتْرِكَ‌ الْوَاقِي، وَجَلِّلْنِي عَافِيَتَكَ النَّافِعَةَ، وَصَدِّقْ قَوْلِي وَفَعَالِي، وَبَارِكْ لِي فِي وُلْدِي وَأَهْلِي وَمَالِي.

اللهُمَّ مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَغْفَلْتُ وَمَا تَعَمَّدْتُ وَمَا تَوَانَيْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَرْتُ، فَاغْفِرْهُ لِي يَا أَرْحَمَ الرَّاحِمِينَ ».

Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Hamza who said, ‘I took this supplication from Abu Ja’farasws Muhammad Bin Aliasws, and Abu Ja’farasws used to call it, ‘The Comprehensive’.

In the Name of Allahazwj the Beneficent, the Merciful. I testify that there is no god except Allahazwj, Alone, there being no associate for Himazwj. And I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww. I believe in Allahazwj and in the entirety of Hisazwj Rasoolas, and in the entirety of what Heazwj Revealed with upon the entirety of the Rasoolsas, and that the Promise of Allahazwj is True, and Hisazwj Meeting is True, and Allahazwj Spoke the Truth and the Mursil Prophetsas delivered (the Message).

And the Praise is for Allahazwj, Lordazwj of the worlds, and Glory be to Allahazwj every time something Glorifies Allahazwj, and just as Allahazwj Loves that Heazwj be Glorified. And the Praise is for Allahazwj every time something praises Himazwj, and just as Heazwj Loves that Heazwj be Glorifed. And there is no god except Allahazwj every time something Extols the Oneness of Allahazwj, and just as Allahazwj Loves that Heazwj be Extolled. And Allahazwj is the Greatest, every time something exclaims the Greatness of Allahazwj and just as Allahazwj Loves that Hisazwj Greatness be exclaimed.

O Allahazwj! I ask Youazwj for the opening of the goodness, and for its completion, and for its pleasures, and its benefits, and I Blessings, and what my knowledge reaches it, and what my memory falls short of its counting. O Allahazwj! Draw closer to me the causes for its recognition, and Open its doors for me, and Overwhelm me with the Blessings of Yourazwj Mercy, and Bestow upon me the infallibility from the decline from Yourazwj Religion.

And Purify my heart from the doubts, and do not Let my heart be pre-occupied with my world and my immediate life from the deferred Rewards of my Hereafter, and Pre-occupy my heart with the preservation of what is not Acceptable from me from being ignorant of it, and Humble my tongue for every goodness, and Purify my heart from the showing off, and do not Cause it (showing off) to flow in my joints, and Make my deeds to be sincerely for Youazwj.

O Allahazwj! I seek Refuge with Youazwj from the evil and the varieties of the immoralities, all of them, its apparent ones and its hidden ones, and its neglectful ones, and the entirety of what the Pelted Satanla intends me with, and what the obstinate ruling authorities intend me with from what his knowledge encompasses, and Youazwj are Able upon Exchanging it from me.

O Allahazwj! I seek Refuge with Youazwj from the ways of the Jinn and the human beings, and their furies, and their noisy disputes, and their plots, and facing the mischief from the Jinn and the human beings and that they would waver me from my Religion so they would spoil my Hereafter upon me, and that would happen to be harmful upon me during my life-time, or they would present an affliction to hit me from them, there neither being any strength for me with it nor patience for me upon bearing it.

Therefore, do not Try me, O my God, with its sizes so that would prevent me from remembering Youazwj and pre-occupy me from worshipping Youazwj. Youazwj are the Rescuer, the Defender, the Repeller, the Saver from all of that. I ask Youazwj, O Allahazwj, for the ease in my living for what remains of my life-time, I can strengthen by being upon Yourazwj obedience, and reach Yourazwj Pleasure by it, and by it I can come to the House of (eternal) living tomorrow.

And do not Grace me with such a sustenance which would cause me to transgress, and nor Try me with poverty which I would be miserable with, being constrained upon me. Give me an abundant share in my Hereafter, and a capacious living, welcoming, pleasant in my world, and do not Make the world to be a prison upon me, nor Making its separation upon me to be a grief. Rescue me from its strife and Make my deeds therein to be Acceptable, and my striving in it to be grateful.

O Allahazwj! And the one who intends evil with me, Return it to him with the like of it, and the one who plots against me therein, so Plot (against) him, and Exchange from me its worries from entering upon me, and Plan against the one who plans against me, for Youazwj are the Best of the planners, and Blind from me the eyes of the disbelievers, and the oppressors, and the arrogant ones, and the envious ones.

O Allahazwj! And Send down the tranquillity upon me, from Youazwj, and Clothe me with Yourazwj Fortified Shield, and Protect me with Yourazwj Defensive Veil, and Wrap me with Yourazwj goodly beneficial health, and Ratify my words and my deeds, and Bless for me regarding my children, and my family, and my wealth.

O Allahazwj! Whatever I have sent forward, and whatever I have delayed, and whatever I neglected, and whatever I deliberated, and whatever I slackened, and whatever I (did) publicly, and whatever I (did) privately, so Forgive it for me, O Most Merciful of the merciful ones!’’.62

27. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قُلِ: اللهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي، وَامْدُدْ لِي فِي عُمُرِي، وَاغْفِرْ لِي ذَنْبِي، وَاجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ، وَلَاتَسْتَبْدِلْ بِي غَيْرِي ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Say, ‘O Allahazwj! Expand upon me regarding my sustenance, and Extend to me regarding my life-span, and Forgive my sins for me, and Make me to be from the one whom Youazwj would be Helping Yourazwj Religion with’’.63

28. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ‌ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَانَ يَقُولُ: « يَا مَنْ يَشْكُرُ الْيَسِيرَ، وَيَعْفُو عَنِ الْكَثِيرِ، وَهُوَ الْغَفُورُ الرَّحِيمُ، اغْفِرْ لِيَ الذُّنُوبَ الَّتِي ذَهَبَتْ لَذَّتُهَا، وَبَقِيَتْ تَبِعَتُهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullahasws, that heasws was saying: ‘O the One Who Thanks for the less, and Forgives from the more, and Heazwj is the Forgiving, the Merciful. Forgive my sins for me whose pleasure has (already) gone, and there remains its consequence’’.64

29. وَبِهذَا الْإِسْنَادِ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: كَانَ مِنْ دُعَائِهِ يَقُولُ: « يَا نُورُ يَا قُدُّوسُ، يَا أَوَّلَ الْأَوَّلِينَ، وَيَا آخِرَ الْآخِرِينَ، يَا رَحْمَانُ يَا رَحِيمُ، اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُحِلُّ النِّقَمَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُدِيلُ الْأَعْدَاءَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَكْشِفُ الْغِطَاءَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ، وَاغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَرُدُّ غَيْثَ السَّمَاءِ ».

And by this chain, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullahasws, said: ‘It was from hisasws supplications, that heasws was saying: ‘O Light! O Holy! O First of the foremost ones and O Last of the latter ones! O Beneficent! O Merciful! Forgive for me the sins which change the Bounties, and Forgive for me the sins which bring down the calamities, and Forgive for me the sins which rupture the defences, and Forgive for me the sins which bring down the afflictions, and Forgive for me the sins which assist the enemies, and Forgive for me the sins which hasten the perishing, and Forgive for me the sins which cut-off the hopes, and Forgive for me the sins which darken the atmosphere, and Forgive for me the sins which uncover the cover, and Forgive for me the sins which repel the supplications, and Forgive for me the sins which repel the rains of the sky’’.65

30. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « يَا عُدَّتِي فِي كُرْبَتِي، وَيَا صَاحِبِي فِي شِدَّتِي، وَيَا وَلِيِّي فِي‌ نِعْمَتِي، وَيَا غِيَاثِي فِي رَغْبَتِي » قَالَ: « وَكَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام: اللهُمَّ كَتَبْتَ الْآثَارَ، وَعَلِمْتَ الْأَخْبَارَ، وَاطَّلَعْتَ عَلَى الْأَسْرَارِ، فَحُلْتَ بَيْنَنَا وَبَيْنَ الْقُلُوبِ، فَالسِّرُّ عِنْدَكَ عَلَانِيَةٌ، وَالْقُلُوبُ إِلَيْكَ مُفْضَاةٌ، وَإِنَّمَا أَمْرُكَ لِشَيْ‌ءٍ إِذَا أَرَدْتَهُ أَنْ تَقُولَ لَهُ: كُنْ فَيَكُونُ، فَقُلْ بِرَحْمَتِكَ لِطَاعَتِكَ أَنْ تَدْخُلَ فِي كُلِّ عُضْوٍ مِنْ أَعْضَائِي، وَلَاتُفَارِقَنِي حَتّى أَلْقَاكَ، وَقُلْ بِرَحْمَتِكَ لِمَعْصِيَتِكَ أَنْ تَخْرُجَ مِنْ كُلِّ عُضْوٍ مِنْ أَعْضَائِي، فَلَا تَقْرَبَنِي حَتّى أَلْقَاكَ، وَارْزُقْنِي مِنَ الدُّنْيَا، وَزَهِّدْنِي فِيهَا، وَلَاتَزْوِهَا عَنِّي وَرَغْبَتِي فِيهَا يَا رَحْمَانُ ».

From him, from Muhammad Bin Sinan, from Yaoub Bin Shuayb,

(It has been narrated) from Abu Abdullahasws having said: ‘O myasws Aider during myasws complains, and myasws Companions during myasws difficulties, and O myasws Guardian in myasws Bounties, and O myasws Helper during myasws wishes!’.

Heasws said: ‘And it was from the supplications of Amir Al-Momineenasws: ‘(Say), ‘O Allahazwj! Youazwj Write down the impacts, and Know the information, and are Notified upon the secrets. Youazwj are Situated between us and the hearts, therefore the secret with Youazwj is open, and the hearts are broken up to Youazwj, and rather Yourazwj Command for something when Youazwj Intend it is that Youazwj are Saying to it: “Be”, so it comes into being.

So, Say with Yourazwj Mercy to Yourazwj obedience to enter into every part of my body parts, and not to separate from me until I meet Youazwj. And Say with Yourazwj Mercy to Yourazwj disobedience that it should exit from every part of my body parts, so it would not come near me until I meet Youazwj; and Grace me from the world, and Cause me to be ascetic therein, and not to impede me and my wishes therein, O Beneficent!’’.66

31. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَيَابَةَ، قَالَ: أَعْطَانِي أَبُو عَبْدِ اللهِ عليه‌السلام هذَا الدُّعَاءَ: « الْحَمْدُ لِلّهِ وَلِيِّ الْحَمْدِ وَأَهْلِهِ وَمُنْتَهَاهُ وَمَحَلِّهِ، أَخْلَصَ مَنْ وَحَّدَهُ، وَاهْتَدى مَنْ عَبَدَهُ، وَفَازَ مَنْ أَطَاعَهُ، وَأَمِنَ الْمُعْتَصِمُ بِهِ.

اللهُمَّ يَا ذَا الْجُودِ وَالْمَجْدِ، وَالثَّنَاءِ الْجَمِيلِ وَالْحَمْدِ، أَسْأَلُكَ مَسْأَلَةَ مَنْ خَضَعَ‌ لَكَ بِرَقَبَتِهِ، وَرَغِمَ لَكَ أَنْفَهُ، وَعَفَّرَ لَكَ وَجْهَهُ، وَذَلَّلَ لَكَ نَفْسَهُ، وَفَاضَتْ مِنْ خَوْفِكَ دُمُوعُهُ، وَتَرَدَّدَتْ عَبْرَتُهُ، وَاعْتَرَفَ لَكَ بِذُنُوبِهِ، وَفَضَحَتْهُ عِنْدَكَ خَطِيئَتُهُ، وَشَانَتْهُ عِنْدَكَ جَرِيرَتُهُ، وَضَعُفَتْ عِنْدَ ذلِكَ قُوَّتُهُ، وَقَلَّتْ حِيلَتُهُ، وَانْقَطَعَتْ عَنْهُ أَسْبَابُ خَدَائِعِهِ، وَاضْمَحَلَّ عَنْهُ كُلُّ بَاطِلٍ، وَأَلْجَأَتْهُ ذُنُوبُهُ إِلى ذُلِّ مَقَامِهِ بَيْنَ يَدَيْكَ، وَخُضُوعِهِ لَدَيْكَ، وَابْتِهَالِهِ إِلَيْكَ.

أَسْأَلُكَ اللهُمَّ سُؤَالَ مَنْ هُوَ بِمَنْزِلَتِهِ، أَرْغَبُ إِلَيْكَ كَرَغْبَتِهِ، وَأَتَضَرَّعُ إِلَيْكَ كَتَضَرُّعِهِ، وَأَبْتَهِلُ إِلَيْكَ كَأَشَدِّ ابْتِهَالِهِ.

اللهُمَّ فَارْحَمِ اسْتِكَانَةَ مَنْطِقِي، وَذُلَّ مُقَامِي وَمَجْلِسِي وَخُضُوعِي إِلَيْكَ بِرَقَبَتِي ؛ أَسْأَلُكَ اللهُمَّ الْهُدى مِنَ الضَّلَالَةِ، وَالْبَصِيرَةَ مِنَ الْعَمى، وَالرُّشْدَ مِنَ‌ الْغَوَايَةِ ؛ وَأَسْأَلُكَ اللهُمَّ أَكْثَرَ الْحَمْدِ عِنْدَ الرَّخَاءِ، وَأَجْمَلَ الصَّبْرِ عِنْدَ الْمُصِيبَةِ، وَأَفْضَلَ الشُّكْرِ عِنْدَ مَوْضِعِ الشُّكْرِ، وَالتَّسْلِيمَ عِنْدَ الشُّبُهَاتِ.

وَأَسْأَلُكَ الْقُوَّةَ فِي طَاعَتِكَ، وَالضَّعْفَ عَنْ مَعْصِيَتِكَ، وَالْهَرَبَ إِلَيْكَ مِنْكَ، وَالتَّقَرُّبَ إِلَيْكَ رَبِّ لِتَرْضى، وَالتَّحَرِّيَ لِكُلِّ مَا يُرْضِيكَ عَنِّي فِي إِسْخَاطِ خَلْقِكَ ؛ الْتِمَاساً لِرِضَاكَ.

رَبِّ، مَنْ أَرْجُوهُ إِنْ لَمْ تَرْحَمْنِي؟ أَوْ مَنْ يَعُودُ عَلَيَّ إِنْ أَقْصَيْتَنِي؟ أَوْ مَنْ يَنْفَعُنِي عَفْوُهُ إِنْ عَاقَبْتَنِي؟ أَوْ مَنْ آمُلُ عَطَايَاهُ إِنْ حَرَمْتَنِي؟ أَوْ مَنْ يَمْلِكُ كَرَامَتِي إِنْ أَهَنْتَنِي؟

أَوْ مَنْ يَضُرُّنِي هَوَانُهُ إِنْ أَكْرَمْتَنِي؟

رَبِّ، مَا أَسْوَأَ فِعْلِي! وَأَقْبَحَ عَمَلِي! وَأَقْسى قَلْبِي! وَأَطْوَلَ أَمَلِي! وَأَقْصَرَ أَجَلِي! وَأَجْرَأَنِي عَلى عِصْيَانِ مَنْ خَلَقَنِي!

رَبِّ، وَمَا أَحْسَنَ بَلَاءَكَ عِنْدِي! وَأَظْهَرَ نَعْمَاءَكَ عَلَيَّ! كَثُرَتْ عَلَيَّ مِنْكَ النِّعَمُ فَمَا أُحْصِيهَا، وَقَلَّ مِنِّيَ الشُّكْرُ فِيمَا أَوْلَيْتَنِيهِ، فَبَطِرْتُ بِالنِّعَمِ، وَتَعَرَّضْتُ لِلنِّقَمِ، وَسَهَوْتُ‌ عَنِ الذِّكْرِ، وَرَكِبْتُ الْجَهْلَ بَعْدَ الْعِلْمِ، وَجُزْتُ مِنَ الْعَدْلِ إِلَى الظُّلْمِ، وَجَاوَزْتُ الْبِرَّ إِلَى الْإِثْمِ، وَصِرْتُ إِلَى الْهَرَبِ مِنَ الْخَوْفِ وَالْحُزْنِ، فَمَا أَصْغَرَ حَسَنَاتِي وَأَقَلَّهَا فِي كَثْرَةِ ذُنُوبِي! وَمَا أَكْثَرَ ذُنُوبِي وَأَعْظَمَهَا عَلى قَدْرِ صِغَرِ خَلْقِي وَضَعْفِ رُكْنِي!

رَبِّ، وَمَا أَطْوَلَ أَمَلِي فِي قِصَرِ أَجَلِي! وَأَقْصَرَ أَجَلِي فِي بُعْدِ أَمَلِي! وَمَا أَقْبَحَ سَرِيرَتِي فِي عَلَانِيَتِي!

رَبِّ، لَاحُجَّةَ لِي إِنِ احْتَجَجْتُ، وَلَاعُذْرَ لِي إِنِ اعْتَذَرْتُ، وَلَاشُكْرَ عِنْدِي إِنِ ابْتُلِيتُ، وَ أُولِيتُ إِنْ لَمْ تُعِنِّي عَلى شُكْرِ مَا أُولِيتُ.

رَبِّ، مَا أَخَفَّ مِيزَانِي غَداً إِنْ لَمْ تُرَجِّحْهُ! وَأَزَلَّ لِسَانِي إِنْ لَمْ تُثَبِّتْهُ! وَأَسْوَدَ وَجْهِي إِنْ لَمْ تُبَيِّضْهُ!

رَبِّ، كَيْفَ لِي بِذُنُوبِيَ الَّتِي سَلَفَتْ مِنِّي قَدْ هَدَّتْ لَهَا أَرْكَانِي ؟

رَبِّ، كَيْفَ أَطْلُبُ شَهَوَاتِ الدُّنْيَا وَأَبْكِي عَلى خَيْبَتِي فِيهَا وَلَاأَبْكِي وَتَشْتَدُّ حَسَرَاتِي عَلى عِصْيَانِي وَتَفْرِيطِي؟

رَبِّ، دَعَتْنِي دَوَاعِي الدُّنْيَا، فَأَجَبْتُهَا سَرِيعاً، وَرَكَنْتُ إِلَيْهَا طَائِعاً، وَدَعَتْنِي دَوَاعِي الْآخِرَةِ، فَتَثَبَّطْتُ عَنْهَا، وَأَبْطَأْتُ فِي الْإِجَابَةِ وَالْمُسَارَعَةِ إِلَيْهَا، كَمَا سَارَعْتُ إِلى دَوَاعِي الدُّنْيَا وَحُطَامِهَا الْهَامِدِ، وَهَشِيمِهَا الْبَائِدِ، وَسَرَابِهَا الذَّاهِبِ.

رَبِّ، خَوَّفْتَنِي وَشَوَّقْتَنِي، وَاحْتَجَجْتَ عَلَيَّ بِرِقِّي، وَكَفَلْتَ لِي بِرِزْقِي، فَأَمِنْتُ خَوْفَكَ، وَتَثَبَّطْتُ عَنْ تَشْوِيقِكَ، وَلَمْ أَتَّكِلْ عَلى ضَمَانِكَ، وَتَهَاوَنْتُ بِاحْتِجَاجِكَ.

اللهُمَّ فَاجْعَلْ أَمْنِي مِنْكَ فِي هذِهِ الدُّنْيَا خَوْفاً، وَحَوِّلْ تَثَبُّطِي شَوْقاً، وَتَهَاوُنِي بِحُجَّتِكَ فَرَقاً مِنْكَ، ثُمَّ رَضِّنِي بِمَا قَسَمْتَ لِي مِنْ رِزْقِكَ، يَا كَرِيمُ، أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ رِضَاكَ عِنْدَ السَّخْطَةِ، وَالْفَرْجَةَ عِنْدَ الْكُرْبَةِ، وَالنُّورَ عِنْدَ الظُّلْمَةِ، وَالْبَصِيرَةَ عِنْدَ تَشَبُّهِ الْفِتْنَةِ.

رَبِّ، اجْعَلْ جُنَّتِي مِنْ خَطَايَايَ حَصِينَةً، وَدَرَجَاتِي فِي الْجِنَانِ رَفِيعَةً، وَأَعْمَالِي كُلَّهَا مُتَقَبَّلَةً، وَحَسَنَاتِي مُضَاعَفَةً زَاكِيَةً، وَأَعُوذُ بِكَ مِنَ الْفِتَنِ كُلِّهَا مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَمِنْ رَفِيعِ المَطْعَمِ وَالْمَشْرَبِ، وَمِنْ شَرِّ مَا أَعْلَمُ، وَمِنْ شَرِّ مَا لَاأَعْلَمُ، وَأَعُوذُ بِكَ مِنْ أَنْ أَشْتَرِيَ الْجَهْلَ بِالْعِلْمِ، وَالْجَفَاءَ بِالْحِلْمِ، وَالْجَوْرَ بِالْعَدْلِ، وَالْقَطِيعَةَ بِالْبِرِّ، وَالْجَزَعَ بِالصَّبْرِ، وَالْهُدى بِالضَّلَالَةِ، وَالْكُفْرَ بِالْإِيمَانِ ».

ابْنُ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ أَنَّهُ ذَكَرَ أَيْضاً مِثْلَهُ. وَذَكَرَ أَنَّهُ دُعَاءُ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، وَزَادَ فِي آخِرِهِ: « آمِينَ رَبَّ الْعَالَمِينَ ».

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

‘Abu Abdullahasws gave me this supplication:

‘The Praise is for Allahazwj the Sovereign of the Praise, and its Rightful, and its End-point, and its (rightful) Place. He (became) sincere, the one who professed Hisazwj Oneness, and Guided was the one who worshipped Himazwj, and successful was the one who obeyed Himazwj, and secured was the one who attached himself with Himazwj.

O Allahazwj! O One with the Benevolence, and the Glory, and the Laudation, and the Beauty, and the Praise! I ask Youazwj by a (manner of) asking of the one who has humbled to Youazwj with his neck, and rubbed his nose (in the ground) for Youazwj, and covered his face (in dust) for Youazwj, and disgraced himself to Youazwj, and his tears flowed from Yourazwj fear, and repeatedly was his crying, and acknowledged to Youazwj of his sins, and exposed his mistakes in Yourazwj Presence, and reflected his audacity in Yourazwj Presence, and his strength weakend during that in Yourazwj Presence, and scarce were his strategies, and the reasons of his deception were cut off from him, and every falsehood has wasted away from him, and his sins have compelled him to a lowly place in front of Youazwj, and his humbleness to Youazwj, and his invocation to Youazwj.

I ask Youazwj, O Allahazwj, a (manner of) asking of the one who is at his status of wishing to Youazwj like his desire and is desperate to Youazwj like his desperation, and is invoking to Youazwj with intense invocation. O Allahazwj! Have Mercy on the complacency of my speaking, and the lowliness of my position and my sitting, and by humbleness to Youazwj with my neck. I ask Youazwj, O Allahazwj, for the Guidance from the straying, and the insight from the blindness, and the righteous Guidance from the temptations.

And I ask Youazwj for the frequency of the Praise during the prosperity and the beautiful patience during the difficulties, and the best gratefulness during the place of the thankfulness, and the submission during the confusioin. And I ask Youazwj for the strength in obeying Youazwj, and the weakness from disobeying Youazwj, and the fleeing towards Youazwj from Youazwj, and the nearness to Youazwj Lordazwj, in order for me to be pleased and investigate for everything what would Please Youazwj from me in agering Yourazwj creatures seeking Yourazwj Pleasure.

Lordazwj! Whom can I hope to if Youazwj do not have Mercy on me, or who would be cordial upon me if Youazwj were to Exclude me, or whose pardon would benefit me if Youazwj were to Punish me, or whose gifts can I have expectancy for if Youazwj were to Deprive me, or who could control my prestige if Youazwj were to Degrade me, or whose degradation would harm me if Youazwj were to Honour me.

Lordazwj! How evil are my deeds, and how ugly are my deeds, and how harsh is my heart, and how long-term are my works and how short is my term (life-span), and these have made me to be audacious upon disobeying the Oneazwj Who Created me.

Lordazwj! And how good is Yourazwj affliction with me, and the manifestation of Yourazwj Bounties upon me. Abundant upon me are the the Bounties from Youazwj, and I cannot (even) count them, and the gratefulness from me is little regarding what I have been Given, so I was exulted with the Bounties and exposed myself to the afflictions, and forgot from the Remembrance, and rode the ignorance after having the knowledge, and panicked from the justice to the oppression, and exceeded the righteousness to the sinning, and came to be in the fleeing from the fear and the grief.

So how small are my good deeds and its scarcity regarding the abundance of my sinning, and how more are my sins and grievous upon the measurement of the smallness of my stature, and weakness of my limbs.

Lordazwj! And how long-term are my works during the shortness of my term (life-span), and short is my term regarding the remoteness of (the completion) of my workds, and how ugly is my secretive deeds and my public ones.

Lordazwj! There is no argument (left) for me that I can argue with, nor is there any excuse for me that I can offer as an excuse, nor is there any gratefulness with me if I were to be Tried and Given if Youazwj do not Assist upon the thanking of what I have been Given.

Lordazwj! How light would be my scale tomorrow if Youazwj do not Toggle it (in my favour), and how wavering is my tongue if Youazwj do not Affirm it, and how black is my face if Youazwj do not Whiten it.

Lordazwj! How would it be for me with my sins which have have been commited in the past from me, that have crushed my limbs?

Lordazwj! How can I seek the lustful desires of the world and cry upon my defeat regarding (achieving) these, and I do not cry while my regrets have intensified upon my disobedience and my audciousness?

Lordazwj! The temptations of the world invited me, so I responded to these quickly and turned towards these willingly, and the temptations of the Hereafter invited me, so I stayed steadfastedly away from these and was complacent in the response and being quick towards these, just as I had quickly gone to the temptations of the world and its lifeless debris, and its transitory vanities, and its disappearing mirages.

Lordazwj! Youazwj Frightened me, and Argued against me of my slavery, and Guaranteed for me with my sustenance, but I felt safe from Yourazwj fear, and remained steadfast from Your Encouragement and did not rely upon Yourazwj Guarantee and took lightly with Yourazwj Arguments.

O Allahazwj! Hasten my security from Youazwj in this world from the fear and horrors which have demoralized my desires and made me take lightly with Yourazwj Arguments separating from Youazwj, then (Please Help) me with what Youazwj have Apportioned for me from Yourazwj sustenance.

O Benevolent! O Benevolent! I ask Youazwj by Yourazwj Magnificent Name, of Yourazwj Pleasure during the anger, and the relief dueing the worries, and the Light during the darkness, and the insight during the confusion of the strife.

Lordazwj! Make my shield to be fortified from my mistakes, and my Levels in the Gardens to be elevated, and my works, all of them, as being Acceptable, and my good deeds to be multiplied, purifying. And I seek Refuge with Youazwj from the strife, all of them, what is apparent from it and what is hidden, and from the lifting of the foods and the drinks, and from the evil of what I know and from the evil of what I do not know. And I seek Refuge with Youazwj from buying the ignorance with the knowledge, and the disloyalty with the forbearance, and the tyranny with the justice, and the cutting off of relationships with the righteousness, and the panic with the patience, and the Guidance with the straying, and the disbelief with the Eman’’.

Ibn Mahboub, from Jameel Bin Salih, that he mentioned as well (a Hadeeth) similar to it, and mentioned that is it a supplication of Aliasws Bin Al-Husaynasws, and there was an increase at the end of it of, ‘Ameen, Lordazwj of the worlds’’.67

32. ابْنُ مَحْبُوبٍ، قَالَ: حَدَّثَنَا نُوحٌ أَبُو الْيَقْظَانِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ادْعُ بِهذَا الدُّعَاءِ: اللهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي لَا تُنَالُ مِنْكَ إِلاَّ بِرِضَاكَ، وَالْخُرُوجَ مِنْ جَمِيعِ مَعَاصِيكَ، وَالدُّخُولَ فِي كُلِّ مَا يُرْضِيكَ، وَالنَّجَاةَ مِنْ كُلِّ وَرْطَةٍ، وَالْمَخْرَجَ مِنْ كُلِّ كَبِيرَةٍ أَتى بِهَا مِنِّي عَمْدٌ، أوْ زَلَّ بِهَا مِنِّي خَطَأٌ، أَوْ خَطَرَ بِهَا عَلَيَّ خَطَرَاتُ الشَّيْطَانِ

أَسْأَلُكَ خَوْفاً تُوقِفُنِي بِهِ عَلى حُدُودِ رِضَاكَ، وَتَشْعَبُ بِهِ عَنِّي كُلَّ شَهْوَةٍ خَطَرَ بِهَا هَوَايَ، وَاسْتَزَلَّ بِهَا رَأْيِي لِيُجَاوِزَ حَدَّ حَلَالِكَ

أَسْأَلُكَ اللهُمَّ الْأَخْذَ بِأَحْسَنِ مَا تَعْلَمُ، وَتَرْكَ سَيِّئِ كُلِّ مَا تَعْلَمُ، أَوْ أَخْطَأُ مِنْ حَيْثُ لَا أَعْلَمُ، أَوْ مِنْ حَيْثُ أَعْلَمُ.

أَسْأَلُكَ السَّعَةَ فِي الرِّزْقِ، وَالزُّهْدَ فِي الْكَفَافِ، وَالْمَخْرَجَ بِالْبَيَانِ مِنْ كُلِّ شُبْهَةٍ، وَالصَّوَابَ فِي كُلِّ حُجَّةٍ، وَالصِّدْقَ فِي جَمِيعِ الْمَوَاطِنِ، وَإِنْصَافَ النَّاسِ مِنْ نَفْسِي‌ فِيمَا عَلَيَّ وَلِي، وَالتَّذَلُّلَ فِي إِعْطَاءِ النَّصَفِ مِنْ جَمِيعِ مَوَاطِنِ السَّخَطِ وَالرِّضَا، وَتَرْكَ قَلِيلِ الْبَغْيِ وَكَثِيرِهِ فِي الْقَوْلِ مِنِّي وَالْفِعْلِ، وَتَمَامَ نِعْمَتِكَ فِي جَمِيعِ الْأَشْيَاءِ، وَالشُّكْرَ لَكَ عَلَيْهَا لِكَيْ تَرْضى وَبَعْدَ الرِّضَا.

وَأَسْأَلُكَ الْخِيَرَةَ فِي كُلِّ مَا يَكُونُ فِيهِ الْخِيَرَةُ بِمَيْسُورِ الْأُمُورِ كُلِّهَا، لَابِمَعْسُورِهَا يَا كَرِيمُ، يَا كَرِيمُ، يَا كَرِيمُ

وَافْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْعَافِيَةُ وَالْفَرَجُ، وَافْتَحْ لِي بَابَهُ، وَيَسِّرْ لِي مَخْرَجَهُ ؛ وَمَنْ قَدَّرْتَ لَهُ عَلَيَّ مَقْدُرَةً مِنْ خَلْقِكَ، فَخُذْ عَنِّي بِسَمْعِهِ وَبَصَرِهِ وَلِسَانِهِ وَيَدِهِ، وَخُذْهُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، وَمِنْ خَلْفِهِ وَمِنْ قُدَّامِهِ، وَامْنَعْهُ أَنْ يَصِلَ إِلَيَّ بِسُوءٍ ؛ عَزَّ جَارُكَ، وَجَلَّ ثَنَاءُ‌ وَجْهِكَ، وَلَاإِلهَ غَيْرُكَ، أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ.

اللهُمَّ أَنْتَ رَجَائِي فِي كُلِّ كُرْبَةٍ، وَأَنْتَ ثِقَتِي فِي كُلِّ شِدَّةٍ، وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعُدَّةٌ، فَكَمْ مِنْ كَرْبٍ ـ يَضْعُفُ عَنْهُ الْفُؤَادُ، وَتَقِلُّ فِيهِ الْحِيلَةُ، وَيَشْمَتُ فِيهِ الْعَدُوُّ، وَتَعْيَا فِيهِ الْأُمُورُ ـ أَنْزَلْتُهُ بِكَ، وَشَكَوْتُهُ إِلَيْكَ، رَاغِباً إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ، قَدْ فَرَّجْتَهُ وَكَفَيْتَهُ، فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ، وَصَاحِبُ كُلِّ حَاجَةٍ، وَمُنْتَهى كُلِّ رَغْبَةٍ ؛ فَلَكَ الْحَمْدُ كَثِيراً، وَلَكَ الْمَنُّ فَاضِلاً ».

Ibn Mahboub said, ‘Nuh Abu Al Yaqzan narrated to us,

(It has been narrated) from Abu Abdullahasws having said: ‘Supplicate with this supplication, ‘O Allahazwj! I ask Youazwj by Yourazwj Mercy which cannot be attained from Youazwj except by Yourazwj Pleasure, and the exiting from the entirety of Yourazwj disobedience, and the entering into every thing what Pleases Youazwj, and the salvation from every predicament, and the exiting from every major sin indulged in by me deliberately, or an error by me as a mistake, or there was a faltering with it upon by by the insinuations of the Satanla’.

I ask Youazwj for the fear which I could stop with upon the limits of Yourazwj Pleasure, and I can diverge by it from every lustful desire insinuated by my desires, and my opinions would falter by it to exceed the Limit if Yourazwj Permissibles.

I ask Youazwj, O Allahazwj, for my taking with the good deeds what Youazwj Know of and neglecting of my evil deeds all of which Youazwj Know of, or my mistakes from where I do not (even) know of, or from where I do know of.

I ask Youazwj of the Expansion in the sustenance, and the ascetism in the subsistence, and the coming out from every confusion by the clarity, and the correctness in every argument, and the truthfulness in the entirety of the places, and being fair with the people from myself regarding whatever is against me or for me, and the subservience in the giving of the justice from the entirety of the situations, the anger and the pleasures, and neglecting the lesser rebellions and its more, in the words from me and the deeds, and the completion of Yourazwj Bounties in the entirety of the things, and the thanking to Youazwj upon it, perhaps Youazwj would be Pleased, and after the Pleasure (as well).

And I ask Youazwj of the goodness during everythin what is to happen wherein is the goodness with the easy matters, all of them, not by its difficult ones. O Benevilent! O Benevolent! O Benevolent! And Open a door of the matter for me in which is the good health, and the relief; and Open its door for me, and Ease its exit for me.

And the one from Yourazwj creatures for whom Youazwj have Empowered upon me, so Seize him from me by his hearing, and his sight, and his tongue, and his hands, and Seize him from his right, and from his left, and from behind him, and from his front, and Prevent him from arriving to me with evil.

Mighty is Yourazwj Vicinity, and Majestic is Yourazwj Laudation of Yourazwj Face, and there is no God apart from Youazwj my Lordazwj, and I am Yourazwj servant.

O Allahazwj! Youazwj are my hope in every distress, and Youazwj are my reliance in every difficulty, and Youazwj are a Reliable one and One can count upon during every matter which descends with me. So how many worries has my heart been weakend from, and the strategies were scarce with regards to it, and the enemies gloated regarding it, and the matters exhausted me during it.

I present them with Youazwj and complain of it to Youazwj, hoping to Youazwj regarding it from the ones besides Youazwj, so Youazwj Relieve it and Suffice for it, for Youazwj are the Guardian of every Bounty, and Owner of every need, and End-point of every wish. So for Youazwj is the abundant Praise, and for Youazwj is the (Giving of) extra Favours’.68

33. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قُلِ: اللهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ التَّوَّابِينَ وَعَمَلَهُمْ، وَنُورَ‌ الْأَنْبِيَاءِ وَصِدْقَهُمْ، وَنَجَاةَ الْمُجَاهِدِينَ وَثَوَابَهُمْ، وَشُكْرَ الْمُصْطَفَيْنَ وَنَصِيحَتَهُمْ، وَعَمَلَ الذَّاكِرِينَ وَيَقِينَهُمْ، وَإِيمَانَ الْعُلَمَاءِ وَفِقْهَهُمْ، وَتَعَبُّدَ الْخَاشِعِينَ وَتَوَاضُعَهُمْ، وَحُكْمَ الْفُقَهَاءِ وَسِيرَتَهُمْ، وَخَشْيَةَ الْمُتَّقِينَ وَرَغْبَتَهُمْ، وَتَصْدِيقَ الْمُؤْمِنِينَ وَتَوَكُّلَهُمْ، وَرَجَاءَ الْمُحْسِنِينَ وَبِرَّهُمْ.

اللهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ، وَمَنْزِلَةَ الْمُقَرَّبِينَ، وَمُرَافَقَةَ النَّبِيِّينَ.

اللهُمَّ إِنِّي أَسْأَلُكَ خَوْفَ الْعَامِلِينَ لَكَ، وَعَمَلَ الْخَائِفِينَ مِنْكَ، وَخُشُوعَ الْعَابِدِينَ لَكَ، وَيَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ، وَتَوَكُّلَ الْمُؤْمِنِينَ بِكَ.

اللهُمَّ إِنَّكَ بِحَاجَتِي عَالِمٌ غَيْرُ مُعَلَّمٍ، وَأَنْتَ لَهَا وَاسِعٌ غَيْرُ مُتَكَلِّفٍ، وَأَنْتَ الَّذِي لَايُحْفِيكَ سَائِلٌ، وَلَايَنْقُصُكَ نَائِلٌ، وَلَايَبْلُغُ‌ مِدْحَتَكَ قَوْلُ قَائِلٍ، أَنْتَ كَمَا تَقُولُ، وَفَوْقَ مَا نَقُولُ.

اللهُمَّ اجْعَلْ لِي فَرَجاً قَرِيباً، وَأَجْراً عَظِيماً، وَسِتْراً جَمِيلاً.

اللهُمَّ إِنَّكَ تَعْلَمُ أَنِّي عَلى ظُلْمِي لِنَفْسِي وَإِسْرَافِي عَلَيْهَا لَمْ أَتَّخِذْ لَكَ ضِدّاً وَلَانِدّاً، وَلَاصَاحِبَةً وَلَاوَلَداً.

يَا مَنْ لَاتُغَلِّطُهُ الْمَسَائِلُ، يَا مَنْ لَايَشْغَلُهُ شَيْ‌ءٌ عَنْ شَيْ‌ءٍ، وَلَاسَمْعٌ عَنْ سَمْعٍ، وَلَابَصَرٌ عَنْ بَصَرٍ، وَلَايُبْرِمُهُ إِلْحَاحُ الْمُلِحِّينَ، أَسْأَلُكَ أَنْ تُفَرِّجَ عَنِّي فِي سَاعَتِي هذِهِ مِنْ حَيْثُ أَحْتَسِبُ، وَمِنْ حَيْثُ لَاأَحْتَسِبُ، إِنَّكَ تُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ، وَإِنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ.

يَا مَنْ قَلَّ شُكْرِي لَهُ فَلَمْ يَحْرِمْنِي، وَعَظُمَتْ خَطِيئَتِي فَلَمْ يَفْضَحْنِي، وَرَآنِي عَلَى الْمَعَاصِي فَلَمْ يَجْبَهْنِي، وَخَلَقَنِي لِلَّذِي خَلَقَنِي لَهُ، فَصَنَعْتُ‌ غَيْرَ الَّذِي خَلَقَنِي لَهُ، فَنِعْمَ الْمَوْلى أَنْتَ يَا سَيِّدِي، وَبِئْسَ الْعَبْدُ أَنَا وَجَدْتَنِي، وَنِعْمَ الطَّالِبُ أَنْتَ رَبِّي، وَبِئْسَ الْمَطْلُوبُ أَنَا أَلْفَيْتَنِي ؛ عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ بَيْنَ يَدَيْكَ، مَا شِئْتَ صَنَعْتَ بِيَ.

اللهُمَّ هَدَأَتِ الْأَصْوَاتُ، وَسَكَنَتِ الْحَرَكَاتُ، وَخَلَا كُلُّ حَبِيبٍ بِحَبِيبِهِ، وَخَلَوْتُ بِكَ، أَنْتَ الْمَحْبُوبُ إِلَيَّ، فَاجْعَلْ خَلْوَتِي مِنْكَ اللَّيْلَةَ الْعِتْقَ مِنَ النَّارِ.

يَا مَنْ لَيْسَتْ لِعَالِمٍ فَوْقَهُ صِفَةٌ، يَا مَنْ لَيْسَ لِمَخْلُوقٍ دُونَهُ مَنَعَةٌ، يَا أَوَّلُ قَبْلَ كُلِّ شَيْ‌ءٍ، وَيَا آخِرُ بَعْدَ كُلِّ شَيْ‌ءٍ، يَا مَنْ لَيْسَ لَهُ عُنْصُرٌ، وَيَا مَنْ لَيْسَ لآِخِرِهِ فَنَاءٌ، وَيَا أَكْمَلَ مَنْعُوتٍ، وَيَا أَسْمَحَ الْمُعْطِينَ، وَيَا مَنْ يَفْقَهُ بِكُلِّ لُغَةٍ يُدْعى بِهَا، وَيَا مَنْ عَفْوُهُ قَدِيمٌ، وَبَطْشُهُ شَدِيدٌ، وَمُلْكُهُ مُسْتَقِيمٌ، أَسْأَلُكَ بِاسْمِكَ الَّذِي شَافَهْتَ بِهِ مُوسى، يَا أَللهُ، يَا رَحْمَانُ، يَا رَحِيمُ، يَا لَاإِلهَ إِلاَّ أَنْتَ.

اللهُمَّ أَنْتَ الصَّمَدُ، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُدْخِلَنِيَ الْجَنَّةَ بِرَحْمَتِكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Say, ‘O Allahazwj! I ask Youazwj for the words of the repentants and their deeds, and Light of the Prophetsas and theiras truthfulness, and the salvation of the Mujahideen (soldiers) and their Rewards, and the gratefulness of the Chosen ones and their advice, and the deeds of the Zakireen (Oft-mentioners of Allahazwj) and their conviction, and Eman of the scholar and their understanding, and the worship of the fearful ones and their humbleness, and wisdom of the jurists and their ways, and fear of the pious ones and their wishes, and the ratification of the Momineen and their reliance (upon Allahazwj), and hopes of the good doers and their righteousness.

O Allahazwj! I ask Youazwj for the Rewards of the grateful ones, and the status of the ones of Proximity, and the friendship of the Prophetsas.

O Allahazwj! I ask Youazwj for the fear of the workers for Youazwj, and the deeds of the ones fearful from Youazwj, and the humbleness of the worshippers to Youazwj, and the conviction of the ones relying upon Youazwj, and the reliance of the Momineen with Youazwj.

O Allahazwj! Youazwj are Knowing of my needs without these being made known, and Youazwj are Capacious for these without any encumberance, and Youazwj are such that no beggar can Exhaust Youazwj, and not attainer can reduce Youazwj (of Yourazwj resources), and no word of a speaker can reach Yourazwj (Rightful) Praise. Youazwj are just as Youazwj are Saying, and above what we are saying.

O Allahazwj! Make a relief for me to be close-by, and a great Recompense, and a beautiful Veiling. O Allahazwj! Youazwj Know that I am upon doing injustice to myself, and my extravagance upon it. I have neither taken to be for Youazwj, an opposite, nor a match, nor a female companion nor a son.

O the One Whom the questions do make Himazwj to err! O the One Whom nothing can pre-occupy from anything, nor a hearing from Hearing, nor a sight from Seeing, nor does the insistence of the insisting ones Tire Himazwj. I Ask Youazwj that Youazwj Relieve from me during this time of mine, from where I an expecting and from where I am not expecting. Youazwj will Revive the bones when they are dust, and You are Able upon every thing.

O the One Who received little thanks of mine but did not Deprive me, and grievous were my sins but did not Expose me, and Saw me to be upon the disobedience but did not Confront me, and Created me for which I was Created for, but I did other than what I was Created for. So the Best Master are Youazwj, O my Master, and the most evil worshipper am I. Youazwj Found me and the Best Seeker are Youazwjmy Lordazwj and the most evil of the sought ones am I, as Youazwj Know me, I am Yourazwj servant, and son of Yourazwj servant, and son of Yourazwj maid, in front of Youazwj. Do whatever Youazwj so Desire to with me.

O Allahazwj! The voices have subsided, and the movements have settled, and every beloved is alone with his beloved, and Youazwj are Alone with me. Youazwj are the Beloved to me, therefore Make my being Alone with Youazwj at night to be an Emancipation from the Fire.

O the One Who, there is none above Himazwj to describe for the Knowledge! O the One Who, there is no Defender for the creatures besides Himazwj! O the First One before everything, and O the last One after everything! O the One Who there are no ingredients for Himazwj! O the One Who there is no perishing for Hisazwj End, and O the One of Complete Attributes, and O Pardoner of the obeying ones, and O the One Who Surpasses with every language supplicated with, and O the One Whose Pardoning is ancient, and Hisazwj Grip is intense, and Hisazwj Kingdom is straight.

I ask Youazwj by Yourazwj Name Which Youazwj Faced Musaas with, O Allahazwj, O Beneficent, O Merciful! There is no god except Youazwj. O Allahazwj! Youazwj are the Last. I ask Youazwj that Youazwj Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj Enter me into the Paradise by Yourazwj Mercy’.69

34. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ يُونُسَ، قَالَ: قُلْتُ لِلرِّضَا عليه‌السلام: عَلِّمْنِي دُعَاءً، وَأَوْجِزْ، فَقَالَ: « قُلْ: يَا مَنْ دَلَّنِي عَلى نَفْسِهِ، وَذَلَّلَ قَلْبِي بِتَصْدِيقِهِ، أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Al Waleed, from Yunus who said,

‘I said to Al-Rezaasws, ‘Teach me a supplication and be brief’. So heasws said: ‘Say, ‘O Oneazwj Who Pointed me to Himselfsaww and Humbled my heart with ratifying Himazwj! I ask Youazwj for the safety and the Eman’’.70

35. عَلِيُّ بْنُ أَبِي حَمْزَةَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ رَجُلاً أَتى أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، كَانَ لِي مَالٌ وَرِثْتُهُ، وَلَمْ أُنْفِقْ مِنْهُ دِرْهَماً فِي طَاعَةِ اللهِ عَزَّ وَجَلَّ، ثُمَّ اكْتَسَبْتُ مِنْهُ مَالاً، فَلَمْ أُنْفِقْ مِنْهُ دِرْهَماً فِي طَاعَةِ اللهِ، فَعَلِّمْنِي دُعَاءً يُخْلِفُ عَلَيَّ مَا مَضى، وَيَغْفِرُ لِي مَا عَمِلْتُ، أَوْ عَمَلاً أَعْمَلُهُ.

قَالَ: قُلْ.

قَالَ: وَأَيَّ شَيْ‌ءٍ أَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ؟

قَالَ: قُلْ كَمَا أَقُولُ: يَا نُورِي فِي كُلِّ ظُلْمَةٍ، وَيَا أُنْسِي فِي كُلِّ وَحْشَةٍ، وَيَا رَجَائِي فِي كُلِّ كُرْبَةٍ، وَيَا ثِقَتِي فِي كُلِّ شِدَّةٍ، وَيَا دَلِيلِي فِي الضَّلَالَةِ، أَنْتَ دَلِيلِي إِذَا انْقَطَعَتْ دَلَالَةُ الْأَدِلاَّءِ ؛ فَإِنَّ دَلَالَتَكَ لَاتَنْقَطِعُ، وَلَايَضِلُّ مَنْ هَدَيْتَ، أَنْعَمْتَ عَلَيَّ فَأَسْبَغْتَ، وَرَزَقْتَنِي فَوَفَّرْتَ، وَغَذَّيْتَنِي فَأَحْسَنْتَ غِذَائِي، وَأَعْطَيْتَنِي فَأَجْزَلْتَ بِلَا اسْتِحْقَاقٍ لِذلِكَ بِفِعْلٍ مِنِّي، وَلكِنِ ابْتِدَاءً مِنْكَ لِكَرَمِكَ وَجُودِكَ، فَتَقَوَّيْتُ بِكَرَمِكَ عَلى مَعَاصِيكَ، وَتَقَوَّيْتُ بِرِزْقِكَ عَلى سَخَطِكَ، وَأَفْنَيْتُ عُمُرِي فِيمَا لَاتُحِبُّ، فَلَمْ يَمْنَعْكَ جُرْأَتِي عَلَيْكَ، وَرُكُوبِي لِمَا نَهَيْتَنِي عَنْهُ، وَدُخُولِي فِيمَا حَرَّمْتَ عَلَيَّ أَنْ عُدْتَ عَلَيَّ‌ بِفَضْلِكَ ؛ وَلَمْ يَمْنَعْنِي حِلْمُكَ عَنِّي، وَعَوْدُكَ عَلَيَّ بِفَضْلِكَ أَنْ عُدْتُ فِي مَعَاصِيكَ ؛ فَأَنْتَ الْعَوَّادُ بِالْفَضْلِ، وَأَنَا الْعَوَّادُ بِالْمَعَاصِي، فَيَا أَكْرَمَ مَنْ أُقِرَّ لَهُ بِذَنْبٍ، وَأَعَزَّ مَنْ خُضِعَ لَهُ بِذُلٍّ، لِكَرَمِكَ أَقْرَرْتُ بِذَنْبِي، وَلِعِزِّكَ خَضَعْتُ بِذُلِّي، فَمَا أَنْتَ صَانِعٌ بِي فِي كَرَمِكَ ؛ وَ إِقْرَارِي بِذَنْبِي، وَعِزِّكَ، وَخُضُوعِي بِذُلِّي: افْعَلْ بِي مَا أَنْتَ أَهْلُهُ، وَلَاتَفْعَلْ بِي مَا أَنَا أَهْلُهُ ».

Ali Bin Hamza, from one of his companions,

(It has been narrated) from Abu Abdullahasws that a man came over to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws! There used to be wealth for me. I had inherited it and did not spend a Dirham from it in the obedience of Allahazwj Mighty and Majestic. Then I earned wealth from it, but I did not spend Dirham from it in the obedience of Allahazwj. So teach me a supplication replacing upon me what is past and Heazwj would Forgive me what I have done or work that I am doing’.

Heasws said: ‘Say!’ He said, ‘And which thing should I be saying, O Amir Al-Momineenasws?’ Heasws said: ‘Say just as Iasws am saying: ‘O my Light in every darkness, and O my Comfort in every loneliness, and O my Hope in every distress, and of My Reliance in every difficulty, and O my Direction during the straying! Youazwj are my Guidance when the guidance of the guides is cut off, for Yourazwj Guidance doe not get cut off, nor does he go astray, the one whom Youazwj Guide.

Youazwj Bestowed upon me, so Youazwj were Liberal, and Youazwj Graced me sustenance, so Youazwj were Ample in provision, and Youazwj Fed me with excellent of my food, and You Gave to me, so Youazwj (Chose) the best without me being deserving of that by any deed from me, but Initiated from Youazwj due to Yourazwj Benevolence and Yourazwj generousity.

Thus, I was strengthened upon my disobedience due to Yourazwj Benevolence, and was strengthened upon Yourazwj Wrath by Yourazwj sustenance, and I finished my life regarding what Youazwj do not Love, but Youazwj did not Deprive me despite my audacity to Youazwj and my indulging in what Youazwj had Forbidden from and my entering into what Youazwj had Prohibited upon me, Youazwj (still) Returned upon me with Yourazwj Grace, and did not Deprive me of Yourazwj Forbearance from me and Yourazwj Cordiality upon me with Yourazwj Grace even when I returned to be in Yourazwj disobedience.

So Youazwj are the Liberal with the Grace and I am the liberal in my disobedience. So O Benevolent to the one who acknowledges with Himazwj, and Honourable to the one who succumbs to Himazwj with humiliation to Yourazwj Benevolence, I hereby acknowledge with my sins and I humble myself to Yourazwj Might with my humbleness. So whatever Youazwj Do with me in Yourazwj Benevolence and my acknowledgement with my sins, and Yourazwj Mighty and my subservience with my humiliation, Treat me with what Youazwj are Rightful of and do not Treat with me what I am deserving of’’.71

تَمَّ كِتَابُ الدُّعَاءِ، ويَتْلُوهُ كِتَابُ فَضْلِ الْقُرآنِ.

Notice:

This sentence is not mentioned in Hubeali version. [www. alhassanain. org/english]

Notes

1 Al-Kafi V 2 – The Book Of Supplication CH 56 H 1

2 Al-Kafi V 2 – The Book Of Supplication CH 56 H 2

3 Al-Kafi V 2 – The Book Of Supplication CH 56 H 3

4 Al-Kafi V 2 – The Book Of Supplication CH 56 H 4

5 Al-Kafi V 2 – The Book Of Supplication CH 56 H 5

6 Al-Kafi V 2 – The Book Of Supplication CH 56 H 6

7 Al-Kafi V 2 – The Book Of Supplication CH 56 H 7

8 Al-Kafi V 2 – The Book Of Supplication CH 56 H 8

9 Al-Kafi V 2 – The Book Of Supplication CH 56 H 9

10 Al-Kafi V 2 – The Book Of Supplication CH 56 H 10

11 Al-Kafi V 2 – The Book Of Supplication CH 56 H 11

12 Al-Kafi V 2 – The Book Of Supplication CH 56 H 12

13 Al-Kafi V 2 – The Book Of Supplication CH 56 H 13

14 Al-Kafi V 2 – The Book Of Supplication CH 56 H 14

15 Al-Kafi V 2 – The Book Of Supplication CH 56 H 15

16 Al-Kafi V 2 – The Book Of Supplication CH 56 H 16

17 Al-Kafi V 2 – The Book Of Supplication CH 56 H 17

18 Al-Kafi V 2 – The Book Of Supplication CH 56 H 18

19 Al-Kafi V 2 – The Book Of Supplication CH 56 H 19

20 Al-Kafi V 2 – The Book Of Supplication CH 57 H 1

21 Al-Kafi V 2 – The Book Of Supplication CH 57 H 2

22 Al-Kafi V 2 – The Book Of Supplication CH 57 H 3

23 Al-Kafi V 2 – The Book Of Supplication CH 57 H 4

24 Al-Kafi V 2 – The Book Of Supplication CH 57 H 5

25 Al-Kafi V 2 – The Book Of Supplication CH 57 H 6

26 Al-Kafi V 2 – The Book Of Supplication CH 57 H 7

27 Al-Kafi V 2 – The Book Of Supplication CH 57 H 8

28 Al-Kafi V 2 – The Book Of Supplication CH 57 H 9

29 Al-Kafi V 2 – The Book Of Supplication CH 57 H 10

30 Al-Kafi V 2 – The Book Of Supplication CH 57 H 11

31 Al-Kafi V 2 – The Book Of Supplication CH 57 H 12

32 Al-Kafi V 2 – The Book Of Supplication CH 57 H 13

33 Al-Kafi V 2 – The Book Of Supplication CH 57 H 14

34 Al-Kafi V 2 – The Book Of Supplication CH 58 H 1

35 Al-Kafi V 2 – The Book Of Supplication CH 59 H 1

36 Al-Kafi V 2 – The Book Of Supplication CH 59 H 2

37 Al-Kafi V 2 – The Book Of Supplication CH 60 H 1

38 Al-Kafi V 2 – The Book Of Supplication CH 60 H 2

39 Al-Kafi V 2 – The Book Of Supplication CH 60 H 3

40 Al-Kafi V 2 – The Book Of Supplication CH 60 H 4

41 Al-Kafi V 2 – The Book Of Supplication CH 60 H 5

42 Al-Kafi V 2 – The Book Of Supplication CH 60 H 6

43 Al-Kafi V 2 – The Book Of Supplication CH 60 H 7

44 Al-Kafi V 2 – The Book Of Supplication CH 60 H 8

45 Al-Kafi V 2 – The Book Of Supplication CH 60 H 9

46 Al-Kafi V 2 – The Book Of Supplication CH 60 H 10

47 Al-Kafi V 2 – The Book Of Supplication CH 60 H 11

48 Al-Kafi V 2 – The Book Of Supplication CH 60 H 12

49 Al-Kafi V 2 – The Book Of Supplication CH 60 H 13

50 Al-Kafi V 2 – The Book Of Supplication CH 60 H 14

51 Al-Kafi V 2 – The Book Of Supplication CH 60 H 15

52 Al-Kafi V 2 – The Book Of Supplication CH 60 H 16

53 Al-Kafi V 2 – The Book Of Supplication CH 60 H 17

54 Al-Kafi V 2 – The Book Of Supplication CH 60 H 18

55 Al-Kafi V 2 – The Book Of Supplication CH 60 H 19

56 Al-Kafi V 2 – The Book Of Supplication CH 60 H 20

57 Al-Kafi V 2 – The Book Of Supplication CH 60 H 21

58 Al-Kafi V 2 – The Book Of Supplication CH 60 H 22

59 Al-Kafi V 2 – The Book Of Supplication CH 60 H 23

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

61 Al-Kafi V 2 – The Book Of Supplication CH 60 H 25

62 Al-Kafi V 2 – The Book Of Supplication CH 60 H 26

63 Al-Kafi V 2 – The Book Of Supplication CH 60 H 27

64 Al-Kafi V 2 – The Book Of Supplication CH 60 H 28

65 Al-Kafi V 2 – The Book Of Supplication CH 60 H 29

66 Al-Kafi V 2 – The Book Of Supplication CH 60 H 30

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

68 Al-Kafi V 2 – The Book Of Supplication CH 60 H 32

69 Al-Kafi V 2 – The Book Of Supplication CH 60 H 33

70 Al-Kafi V 2 – The Book Of Supplication CH 60 H 34

71 Al-Kafi V 2 – The Book Of Supplication CH 60 H 35

[7]

كِتَابُ فَضْلِ الْقُرْآنِ‌

THE BOOK OF MERITS OF THE QURAN

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

Chapter 1 – A Chapter

This is added by the translator [www. alhassanain. org/english]

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْعَبَّاسِ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ سُفْيَانَ الْحَرِيرِيِّ، عَنْ أَبِيهِ، عَنْ سَعْدٍ الْخَفَّافِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَا سَعْدُ، تَعَلَّمُوا الْقُرْآنَ ؛ فَإِنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ نَظَرَ إِلَيْهَا الْخَلْقُ، وَالنَّاسُ صُفُوفٌ عِشْرُونَ وَمِائَةُ أَلْفِ صَفٍّ، ثَمَانُونَ أَلْفَ صَفٍّ أُمَّةُ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، وَأَرْبَعُونَ أَلْفَ صَفٍّ مِنْ سَائِرِ الْأُمَمِ، فَيَأْتِي عَلى صَفِّ الْمُسْلِمِينَ فِي صُورَةِ رَجُلٍ، فَيُسَلِّمُ، فَيَنْظُرُونَ إِلَيْهِ، ثُمَّ يَقُولُونَ: لَاإِلهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ، إِنَّ هذَا الرَّجُلَ مِنَ الْمُسْلِمِينَ نَعْرِفُهُ بِنَعْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَشَدَّ اجْتِهَاداً مِنَّا فِي الْقُرْآنِ ؛ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالْجَمَالِ وَالنُّورِ مَا لَمْ نُعْطَهُ. ثُمَّ يُجَاوِزُ حَتّى يَأْتِيَ عَلى صَفِّ الشُّهَدَاءِ، فَيَنْظُرُ إِلَيْهِ الشُّهَدَاءُ، ثُمَّ يَقُولُونَ: لَاإِلهَ إِلاَّ اللهُ الرَّبُّ الرَّحِيمُ، إِنَّ هذَا الرَّجُلَ مِنَ الشُّهَدَاءِ نَعْرِفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ مِنْ شُهَدَاءِ الْبَحْرِ ؛ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالْفَضْلِ مَا لَمْ نُعْطَهُ ». قَالَ: « فَيَتَجَاوَزُ حَتّى يَأْتِيَ عَلى صَفِّ شُهَدَاءِ الْبَحْرِ فِي صُورَةِ شَهِيدٍ، فَيَنْظُرُ إِلَيْهِ شُهَدَاءُ الْبَحْرِ، فَيَكْثُرُ تَعَجُّبُهُمْ، وَيَقُولُونَ: إِنَّ هذَا مِنْ شُهَدَاءِ الْبَحْرِ نَعْرِفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّ الْجَزِيرَةَ الَّتِي أُصِيبَ فِيهَا كَانَتْ أَعْظَمَ هَوْلاً مِنَ الْجَزِيرَةِ الَّتِي أُصِبْنَا فِيهَا ؛ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالْجَمَالِ وَالنُّورِ مَا لَمْ نُعْطَهُ. ثُمَّ يُجَاوِزُ حَتّى يَأْتِيَ صَفَّ النَّبِيِّينَ وَالْمُرْسَلِينَ فِي صُورَةِ نَبِيٍّ مُرْسَلٍ، فَيَنْظُرُ النَّبِيُّونَ وَالْمُرْسَلُونَ إِلَيْهِ، فَيَشْتَدُّ لِذلِكَ تَعَجُّبُهُمْ، وَيَقُولُونَ: لَاإِلهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ، إِنَّ هذَا النَّبِيَّ مُرْسَلٌ نَعْرِفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ أُعْطِيَ فَضْلاً كَثِيراً ». قَالَ: « فَيَجْتَمِعُونَ فَيَأْتُونَ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَيَسْأَلُونَهُ، وَيَقُولُونَ: يَا مُحَمَّدُ، مَنْ‌ هذَا؟ فَيَقُولُ لَهُمْ: أَوَمَا تَعْرِفُونَهُ؟ فَيَقُولُونَ: مَا نَعْرِفُهُ، هذَا مِمَّنْ لَمْ يَغْضَبِ اللهُ عَلَيْهِ، فَيَقُولُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: هذَا حُجَّةُ اللهِ عَلى خَلْقِهِ، فَيُسَلِّمُ. ثُمَّ يُجَاوِزُ حَتّى يَأْتِيَ عَلى صَفِّ الْمَلَائِكَةِ فِي صُورَةِ مَلَكٍ مُقَرَّبٍ، فَتَنْظُرُ إِلَيْهِ الْمَلَائِكَةُ، فَيَشْتَدُّ تَعَجُّبُهُمْ، وَيَكْبُرُ ذلِكَ عَلَيْهِمْ ؛ لِمَا رَأَوْا مِنْ فَضْلِهِ، وَيَقُولُونَ: تَعَالى رَبُّنَا وَتَقَدَّسَ، إِنَّ هذَا الْعَبْدَ مِنَ الْمَلَائِكَةِ نَعْرِفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَقْرَبَ الْمَلَائِكَةِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مَقَاماً ؛ فَمِنْ هُنَاكَ أُلْبِسَ مِنَ النُّورِ وَالْجَمَالِ مَا لَمْ نُلْبَسْ. ثُمَّ يُجَاوِزُ حَتّى يَنْتَهِيَ إِلى رَبِّ الْعِزَّةِ ـ تَبَارَكَ وَتَعَالى ـ فَيَخِرُّ تَحْتَ الْعَرْشِ، فَيُنَادِيهِ تَبَارَكَ وَتَعَالى: يَا حُجَّتِي فِي الْأَرْضِ وَكَلَامِيَ الصَّادِقَ النَّاطِقَ، ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَيَرْفَعُ رَأْسَهُ، فَيَقُولُ اللهُ تَبَارَكَ وَتَعَالى: كَيْفَ رَأَيْتَ عِبَادِي؟ فَيَقُولُ: يَا رَبِّ، مِنْهُمْ مَنْ صَانَنِي وَحَافَظَ عَلَيَّ وَلَمْ يُضَيِّعْ شَيْئاً، وَمِنْهُمْ مَنْ ضَيَّعَنِي وَاسْتَخَفَّ بِحَقِّي وَكَذَّبَ بِي، وَأَنَا حُجَّتُكَ عَلى جَمِيعِ خَلْقِكَ، فَيَقُولُ‌ اللهُ تَبَارَكَ وَتَعَالى: وَعِزَّتِي وَجَلَالِي وَارْتِفَاعِ مَكَانِي، لَأُثِيبَنَّ عَلَيْكَ الْيَوْمَ أَحْسَنَ الثَّوَابِ، وَلَأُعَاقِبَنَّ عَلَيْكَ الْيَوْمَ أَلِيمَ الْعِقَابِ ». قَالَ: « فَيَرْجِعُ الْقُرْآنُ رَأْسَهُ فِي صُورَةٍ أُخْرى ». قَالَ: فَقُلْتُ لَهُ: يَا أَبَا جَعْفَرٍ، فِي أَيِّ صُورَةٍ يَرْجِعُ؟ قَالَ: « فِي صُورَةِ رَجُلٍ شَاحِبٍ مُتَغَيِّرٍ يُبْصِرُهُ أَهْلُ الْجَمْعِ، فَيَأْتِي الرَّجُلَ مِنْ شِيعَتِنَا ـ الَّذِي كَانَ يَعْرِفُهُ وَيُجَادِلُ بِهِ أَهْلَ الْخِلَافِ ـ فَيَقُومُ بَيْنَ يَدَيْهِ، فَيَقُولُ: مَا تَعْرِفُنِي؟ فَيَنْظُرُ إِلَيْهِ الرَّجُلُ، فَيَقُولُ: مَا أَعْرِفُكَ يَا عَبْدَ اللهِ ». قَالَ: « فَيَرْجِعُ فِي صُورَتِهِ الَّتِي كَانَتْ فِي الْخَلْقِ الْأَوَّلِ، وَيَقُولُ: مَا تَعْرِفُنِي؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ الْقُرْآنُ: أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ، وَأَنْصَبْتُ عَيْشَكَ، سَمِعْتَ الْأَذى، وَرُجِمْتَ بِالْقَوْلِ فِيَّ، أَلَا وَإِنَّ كُلَّ تَاجِرٍ قَدِ اسْتَوْفى تِجَارَتَهُ، وَأَنَا وَرَاءَكَ الْيَوْمَ ». قَالَ: « فَيَنْطَلِقُ بِهِ إِلى رَبِّ الْعِزَّةِ ـ تَبَارَكَ وَتَعَالى ـ فَيَقُولُ: يَا رَبِّ، عَبْدُكَ، وَأَنْتَ أَعْلَمُ بِهِ قَدْ كَانَ نَصِباً بِي، مُوَاظِباً عَلَيَّ، يُعَادى بِسَبَبِي، وَيُحِبُّ فِيَّ وَيُبْغِضُ، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: أَدْخِلُوا عَبْدِي جَنَّتِي، وَاكْسُوهُ حُلَّةً مِنْ حُلَلِ الْجَنَّةَ، وَتَوِّجُوهُ بِتَاجٍ، فَإِذَا فُعِلَ بِهِ ذلِكَ، عُرِضَ عَلَى الْقُرْآنِ، فَيُقَالُ لَهُ: هَلْ رَضِيتَ بِمَا صُنِعَ بِوَلِيِّكَ؟ فَيَقُولُ: يَا رَبِّ، إِنِّي أَسْتَقِلُّ هذَا لَهُ، فَزِدْهُ مَزِيدَ الْخَيْرِ كُلِّهِ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي وَعُلُوِّي وَارْتِفَاعِ مَكَانِي، لَأَنْحَلَنَّ لَهُ الْيَوْمَ خَمْسَةَ أَشْيَاءَ مَعَ الْمَزِيدِ لَهُ وَلِمَنْ كَانَ بِمَنْزِلَتِهِ، أَلَا إِنَّهُمْ شَبَابٌ لَايَهْرَمُونَ، وَأَصِحَّاءُ لَايَسْقُمُونَ، وَأَغْنِيَاءُ لَايَفْتَقِرُونَ، وَفَرِحُونَ لَايَحْزَنُونَ، وَأَحْيَاءٌ لَايَمُوتُونَ » ثُمَّ تَلَا هذِهِ الْآيَةَ: (لا يَذُوقُونَ فِيهَا الْمَوْتَ إِلاَّ الْمَوْتَةَ الْأُولى). قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ، وَهَلْ يَتَكَلَّمُ الْقُرْآنُ؟ فَتَبَسَّمَ، ثُمَّ قَالَ: « رَحِمَ اللهُ الضُّعَفَاءَ مِنْ شِيعَتِنَا ؛ إِنَّهُمْ أَهْلُ تَسْلِيمٍ » ثُمَّ قَالَ: « نَعَمْ، يَا سَعْدُ، وَالصَّلَاةُ تَتَكَلَّمُ، وَلَهَا صُورَةٌ وَخَلْقٌ، تَأْمُرُ وَتَنْهى ». قَالَ سَعْدٌ: فَتَغَيَّرَ لِذلِكَ لَوْنِي، وَقُلْتُ: هذَا شَيْ‌ءٌ لَاأَسْتَطِيعُ أَنَا أَتَكَلَّمُ بِهِ فِي النَّاسِ، فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « وَهَلِ النَّاسُ إِلاَّ شِيعَتُنَا، فَمَنْ لَمْ يَعْرِفِ الصَّلَاةَ فَقَدْ أَنْكَرَ حَقَّنَا ». ثُمَّ قَالَ: « يَا سَعْدُ، أُسْمِعُكَ كَلَامَ الْقُرْآنِ؟ » قَالَ سَعْدٌ: فَقُلْتُ: بَلى صَلَّى اللهُ عَلَيْكَ، فَقَالَ: « (إِنَّ الصَّلاةَ تَنْهى عَنِ الْفَحْشاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللهِ أَكْبَرُ) فَالنَّهْيُ كَلَامٌ، وَالْفَحْشَاءُ وَالْمُنْكَرُ رِجَالٌ، وَنَحْنُ ذِكْرُ اللهِ، وَنَحْنُ أَكْبَرُ ».

Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Husayn Bin Abdul Rahman, from Sufyan Al Hareyri, from his father, from Sa’ad Al Khaffaf,

(It has been narrated) from Abu Ja’farasws having said: ‘O Sa’ad! Learn the Quran, for the Quran would come on the Day of Judgment in an excellent image. The creatures would look at it, and the people would be in one hundred and twenty thousand rows – eighty thousand rows being the community of Muhammadsaww, and forty thousand rows from the rest of the communities.

So it would come to the rows of the Muslims in an image of a man, and it would greet. So they would be looking at him, then they would be saying, ‘There is no god except Allahazwj, the Forbearing, the Benevolent. This man is from the Muslims. We recognise him by his appearance and his description, apart from that he was of a more intense striving than us in the Quran, so from over there he has been Given from the splendour, and the beauty, and the radiance what we have not been Given’.

Then he would cross over until he comes to the rows of the martyrs. So the martyrs would be looking at him, then they would be saying, ‘There is no god except Allahazwj, the Lordazwj, the Merciful. This man is from the martyrs. We recognise him by his appearance and his qualities, apart from that he is from the martyrs of the sea, for from over there he has been Given from the splendour and the superiority what he was not been Given’.

Heasws said: ‘So he would cross over until he comes to the rows of the martyrs of the sea in an image of a martyr. So the martyrs of the sea would look at him and would frequent in wonderment, and they would be saying, ‘This one is from the martyrs of the sea. We recognise him by his appearance and his qualities, apart from that the island in which he was hit would have been of a more grievous terror than the island in which we were hit. So from over there, he was Given from the splendour, and the beauty, and the radiance what we have not been Given’.

Then he would cross over until he comes to the rows of the Prophetsas and the Mursil Prophetsas in an image of a Mursil Prophetas. So the Prophetsas and the Mursil Prophetsas would be looking at him, and theiras wonderment would intensify due to that, and they would be saying: ‘There is no god except Allahazwj, the Forbearing, the Benevolent. This is a Mursil Prophet. We recognise him by his appearance and his qualities, apart from that he has been Given a lot of merits’.

So theyas would be gathering together, and theyas would be coming to Rasool-Allahsaww, and theyas would be asking himsaww: ‘O Muhammadsaww! Who is this?’ So hesaww would be saying to them: ‘Or are youas all not recognising him?’ So theyas would be saying: ‘Weas do not recognise him. This is from the one whom Allahazwj is not Angered upon’. So Rasool-Allahsaww would be saying: ‘This is a Proof of Allahazwj upon Hisazwj creatures, so greet him’.

Then he would cross over until he comes to the rows of the Angels in an image of an Angel of Proximity. So the Angels would look at him and their wonderment would intensify, and that would be a great thing upon them due to what they see from his merits, and they would be saying: ‘Exalted is our Lordazwj and Holy! This is the servant from the Angels. We recognise him by his appearance and his qualities, apart from that he was the closest of the Angels to Allahazwj Mighty and Majestic in status, so from over there he was Clothed from the radiance and the beauty what we have not been Clothed in’.

Then he would cross over until he ends up to the Lordazwj of the Might, the Blessed and Exalted. So he would prostrate beneath the Throne. So the Blessed and High would Call out to him: “O Myazwj Proof in the earth, and Myazwj Truthful Speech, the Speaker! Raise your head and ask, you will be Given, and interceded, your intercession will be Accepted!”

So he would raise his head, and Allahazwj Blessed and High would be saying: “How did you see Myazwj servants to be?” So he would be saying: ‘O Lordazwj! From them were the ones who safeguarded me and memorised me, and did not waste anything; and from them were the one who wasted me and took lightly with my rights, and belief with me, and I am Yourazwj Proof upon the entirety of Yourazwj creatures’.

الْعِقَا So Allahazwj Blessed and High would be Saying: “By Myazwj Might and the Loftiness of Myazwj Position! Today Iazwj shall be Rewarding with the most excellent of Rewards based upon you, and today Iazwj shall be Punishing with the most painful of the Punishments based upon you”.

Heasws said: ‘So the Quran would be returning its head to be in another image’. I said to himasws, ‘O Abu Ja’farasws! In which image would it return to be?’ Heasws said: ‘In a changed image of a pale man. The people gathered would look at him, and he would go over to a man from our Shias whom he would recognise the one who used to argue by him against the adversaries. So he would pause in front of him and he would be saying: ‘Do you not recognise me?’ So the man would look at him and he would be saying, ‘I do not recognise you, O servant of Allahazwj!’

Heasws said: ‘So it would return to be in its image which it used to be among the former creatures, and it would be saying: ‘Do you not recognise me (even now)?’ So he would be saying, ‘Yes (I do now)’. So the Quran would be saying: ‘I am that which you held a vigil with for your nights, and your life was concentrated upon listening to the hurtful things and you were pelted with the words regarding me. Indeed! And every trader would be fulfilled his trade, and I would be your backer today’.

Heasws said: ‘So it would go with him to the Lordazwj of Might, the Blessed and Exalted, and it would be saying: ‘O Lordazwj! O Lordazwj! Yourazwj servant, and Youazwj are more Knowing with him, he was hard-working regarding me, and had established animosity due to my reason, and he was loving and hating regarding me. So Allahazwj Mighty and Majestic would be Saying: “Enter Myazwj servant into Myazwj Paradise, and Clothe him with garments and ornaments of the Paradise, and crown him with a crown’.

So when that would be done with him, he would be displayed to the Quran, so Heazwj would be Saying to it: ‘Are you pleased with what Iazwj have done with your friend?’ So it would be saying: ‘O Lordazwj! I consider this to be little for him, therefore Increase it more with the goodness, all of it’. So Heazwj would be Saying: “By Myazwj Might and Myazwj Majesty and Myazwj Exaltedness and the Loftiness of Myazwj Position! Iazwj shall Permit five things to be for him, along with the increase for him and for the ones who were at his status. Indeed! He shall be a youth and would not be growing old, and he shall be healthy and would not be getting any sickness, and he shall be rich and would not be impoverished, and he shall be happy and would not be grieving, and he shall live and would not be dying”.

Then the Imamasws recited this Verse [44: 56] They shall not taste therein death except for the first death. I said, ‘May I be sacrificed for youasws, O Abu Ja’farasws! And would the Quran be speaking?’ So heasws smiled, then said: ‘May Allahazwj be Merciful upon the weak ones (of understanding) from ourasws Shias. They are people of the submission’. Then heasws said: ‘Yes, O Sa’ad! And the Salāt would (also) be speaking, and for it there would be an image, and a shape. It would enjoin and forbid’.

Sa’ad said, ‘So my colour changed due to that, and I said, ‘This is something I do not have the capacity to speak with among the people’. So Abu Ja’farasws said: ‘And are the people except for ourasws Shias? So the one who does not recognise the Salāt, so he has denied ourasws rights’.

Then heasws said: ‘O Sa’ad! Shall Iasws make you hear the speech of the Quran?’ So I said, ‘Yes, O sonasws of Rasool-Allahsaww!’ So heasws said:

‘[29: 45] surely, Salāt prevents from the immoralities and evil, and the Remembrance of Allah is the greatest.

So the prevention is a speech, and the immoralities and the evil are (two) men, and weasws are the Remembrance of Allahazwj, and weasws are the greatest’.1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ آبَائِهِ عليهم‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَيُّهَا النَّاسُ، إِنَّكُمْ فِي دَارِ هُدْنَةٍ، وَأَنْتُمْ عَلى ظَهْرِ سَفَرٍ، وَالسَّيْرُ بِكُمْ سَرِيعٌ، وَقَدْ رَأَيْتُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ يُبْلِيَانِ كُلَّ جَدِيدٍ، وَيُقَرِّبَانِ كُلَّ بَعِيدٍ، وَيَأْتِيَانِ بِكُلِّ مَوْعُودٍ ؛ فَأَعِدُّوا الْجَهَازَ لِبُعْدِ الْمَجَازِ ». قَالَ: « فَقَامَ الْمِقْدَادُ بْنُ الْأَسْوَدِ، فَقَالَ: يَا رَسُولَ اللهِ، وَمَا دَارُ الْهُدْنَةِ؟ قَالَ: دَارُ بَلَاغٍ وَانْقِطَاعٍ ؛ فَإِذَا الْتَبَسَتْ عَلَيْكُمُ الْفِتَنُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، فَعَلَيْكُمْ بِالْقُرْآنِ ؛ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ، وَمَاحِلٌ مُصَدَّقٌ ؛ وَمَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ، وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ، وَهُوَ الدَّلِيلُ يَدُلُّ عَلى خَيْرِ سَبِيلٍ، وَهُوَ كِتَابٌ فِيهِ تَفْصِيلٌ وَبَيَانٌ وَتَحْصِيلٌ، وَهُوَ الْفَصْلُ لَيْسَ‌ بِالْهَزْلِ، وَلَهُ ظَهْرٌ وَبَطْنٌ، فَظَاهِرُهُ حُكْمٌ، وَبَاطِنُهُ عِلْمٌ، ظَاهِرُهُ أَنِيقٌ، وَبَاطِنُهُ عَمِيقٌ، لَهُ نُجُومٌ، وَعَلى نُجُومِهِ نُجُومٌ، لَاتُحْصى عَجَائِبُهُ، وَلَاتُبْلى غَرَائِبُهُ، فِيهِ مَصَابِيحُ الْهُدى، وَمَنَارُ الْحِكْمَةِ، وَدَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ، فَلْيَجْلُ جَالٍ بَصَرَهُ، وَلْيُبْلِغِ الصِّفَةَ نَظَرَهُ ؛ يَنْجُ مِنْ عَطَبٍ، وَيَتَخَلَّصْ مِنْ نَشَبٍ ؛ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ، كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ، فَعَلَيْكُمْ بِحُسْنِ التَّخَلُّصِ وَقِلَّةِ‌ التَّرَبُّصِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘O you people! You are in a house of truce, and you are upon the back of a journey and the travel is quick with you, and you have seen the night and the day, and the sun and the moon turning every new (thing) into old, and every remote (thing) to be close by, and every promised (thing) has come up, therefore prepare the ship (of life) for the long passageway’.

So Al-Miqdad Bin al-Aswadra arose and said, ‘O Rasool-Allahsaww! And what is the house of truce?’ Hesaww said: ‘A house of communication and interruption. So when the strife confuses upon you like the interruption of the dark night, so upon you is to be with the Quran, for it is an interceder who would be interceded with, and an inviter who would be ratified; and the one who makes it to be in front of him, it would Guide him to the Paradise, and the one who makes it to be behind him, it would usher him into the Fire, and it is a pointer upon the best way.

And it is a Book wherein is detail, and explanation, and achievement, and it is the detail not being with the amusement; and for it there is an apparent and a hidden (meaning). So it’s apparent is wisdom, and its hidden is knowledge. Its apparent is profound, and its hidden is bottomless. There are luminaries for it, and upon its luminaries, are (more) luminaries. Neither can its wonderments be counted nor do its marvels wear out.

Therein are lanterns of guidance, and minarets of wisdom, and it evidences upon the recognition to the oneasws who understands the capacity, so it brightens the brightness of his insight and lets his look reach the capacity. It rescues from the corruption and finishes off from the entanglements, for the pondering is a revival of the heart of insight just as the enlightened one walks in the darkness with the light. Therefore, it is upon you with the excellent sincerity and without having second thoughts’.2

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الْعَزِيزَ الْجَبَّارَ أَنْزَلَ عَلَيْكُمْ كِتَابَهُ، وَهُوَ الصَّادِقُ الْبَارُّ، فِيهِ خَبَرُكُمْ، وَخَبَرُ مَنْ قَبْلَكُمْ، وَخَبَرُ مَنْ بَعْدَكُمْ، وَخَبَرُ السَّمَاءِ وَالْأَرْضِ، وَلَوْ أَتَاكُمْ مَنْ يُخْبِرُكُمْ عَنْ ذلِكَ لَتَعَجَّبْتُمْ ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Sama’at Bin Mihran who said,

‘Abu Abdullahasws said: ‘The Mighty, the Compeller Sent down Hisazwj Book upon you all, and it is the truthful and righteous. Therein is your news, and the news of the ones before you, and news of the ones (to come) after you, and news of the sky and the earth. And if someone were to come to you informing you all about that, it would have astonished you all’.3

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَنَا أَوَّلُ وَافِدٍ عَلَى الْعَزِيزِ الْجَبَّارِ يَوْمَ الْقِيَامَةِ، وَكِتَابُهُ وَأَهْلُ بَيْتِي، ثُمَّ أُمَّتِي، ثُمَّ أَسْأَ لُهُمْ: مَا فَعَلْتُمْ بِكِتَابِ اللهِ وَبِأَهْلِ بَيْتِي؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘Abu Ja’farasws said: ‘Rasool-Allahsaww said: ‘Isaww would be the first delegate to the Mighty, the Compeller, on the Day of Judgment, and (and so would be) Hisazwj Book, and the Peopleasws of mysaww Household. Then it would be mysaww community, then Isaww would ask them what they did with the Book of Allahazwj and with the Peopleasws of mysaww Household’.4

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ هذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدى، وَمَصَابِيحُ الدُّجى، فَلْيَجْلُ جَالٍ بَصَرَهُ، وَ يَفْتَحْ لِلضِّيَاءِ نَظَرَهُ، فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ، كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘This Quran, in it are minarets of guidance, and lanterns for the darkness. So let him brighten the brightness of his vision and open his vision for the illumination, for the pondering is a revival for the insight of’ قَلْ’ (wisdom sometimes also translated as the heart) just as the enlightened one would walk in’ فِي الظُّلُمَاتِ بِالنُّورِ’ the darkness with the light’.5

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي جَمِيلَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام أَصْحَابَهُ: اعْلَمُوا أَنَّ الْقُرْآنَ هُدَى النَّهَارِ، وَنُورُ اللَّيْلِ الْمُظْلِمِ عَلى مَا كَانَ مِنْ جَهْدٍ وَفَاقَةٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Jameela who said,

‘Abu Abdullahasws said: ‘It was in the bequest of Amir Al-Momineenasws to hisasws companions: ‘Know that the Quran is a Guidance for the day, and light for the dark night, upon the one who was from a striving one and destitution’.6

7. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ آبَائِهِ عليهم‌السلام، قَالَ: « شَكَا رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم وَجَعاً فِي صَدْرِهِ، فَقَالَ صلى‌الله‌عليه‌وآله‌وسلم: اسْتَشْفِ بِالْقُرْآنِ ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَشِفاءٌ لِما فِي الصُّدُورِ) ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws, from hisasws forefathersasws having said: ‘A man complained to the Prophetsaww of pain in his chest, so hesaww said: ‘Seek healing with the Quran, for Allahazwj Mighty and Majestic is Saying [10: 57] and a Healing for what is in the chests’.7

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْخَشَّابِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا وَاللهِ، لَايَرْجِعُ الْأَمْرُ وَالْخِلَافَةُ إِلى آلِ أَبِي بَكْرٍ وَعُمَرَ أَبَداً، وَلَاإِلى بَنِي أُمَيَّةَ أَبَداً، وَلَافِي وُلْدِ طَلْحَةَ وَالزُّبَيْرِ أَبَداً ؛ وَذلِكَ أَنَّهُمْ نَبَذُوا الْقُرْآنَ، وَأَبْطَلُوا السُّنَنَ، وَعَطَّلُوا الْأَحْكَامَ، وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْقُرْآنُ هُدًى مِنَ الضَّلَالَةِ، وَتِبْيَانٌ مِنَ الْعَمى، وَاسْتِقَالَةٌ مِنَ الْعَثْرَةِ، وَنُورٌ مِنَ الظُّلْمَةِ، وَضِيَاءٌ مِنَ الْأَحْدَاثِ، وَعِصْمَةٌ مِنَ الْهَلَكَةِ، وَرُشْدٌ مِنَ الْغَوَايَةِ، وَبَيَانٌ مِنَ الْفِتَنِ، وَبَلَاغٌ مِنَ الدُّنْيَا إِلَى الْآخِرَةِ، وَفِيهِ كَمَالُ دِينِكُمْ، وَمَا عَدَلَ أَحَدٌ عَنِ الْقُرْآنِ إِلاَّ إِلَى النَّارِ ».

Abu Ali Al Ashary, from one of his companions, from Al Khashhab, raising it, said,

‘Abu Abdullahasws said: ‘No, by Allahazwj! Neither will the command nor the Caliphate return to Abu Bakr, and Umar, ever, nor to the Clan of Umayya, ever, nor to be among the children of Talha and Al-Zubeyr, ever, and that is because they discarded the Quran, and invalidated the Sunnah, and disrupted the judgments.

And Rasool-Allahsaww said: ‘The Quran is a Guidance from the straying, and is a clarity from the blindness, and a stability from the stumbling, and a light from the darkness, and an illumination from the newly-occurring events, and an infallibility from the destruction, and a reasoning from the temptation, and an explanation from the strife, and an achievement from the world to the Hereafter; and therein is perfection of your Religion, and no one would deviate from the Quran except to the Fire’’.8

9. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْقُرْآنَ زَاجِرٌ وَ آمِرٌ، يَأْمُرُ بِالْجَنَّةِ، وَيَزْجُرُ عَنِ النَّارِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘The Quran Prohibits and is a Commander. It Commands with (going to) the Paradise and Prohibits from (going to) the Fire’.9

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ سَعْدٍ الْإِسْكَافِ، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « أُعْطِيتُ السُّوَرَ الطِّوَالَ مَكَانَ التَّوْرَاةِ، وَأُعْطِيتُ الْمِئِينَ مَكَانَ الْإِنْجِيلِ، وَأُعْطِيتُ الْمَثَانِيَ مَكَانَ الزَّبُورِ، وَفُضِّلْتُ بِالْمُفَصَّلِ ثَمَانٌ وَسِتُّونَ سُورَةً، وَهُوَ مُهَيْمِنٌ عَلى سَائِرِ الْكُتُبِ، فالتَّوْرَاةُ لِمُوسى، وَالْإِنْجِيلُ لِعِيسى، وَالزَّبُورُ لِدَاوُدَ عليهم‌السلام ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Sa’ad Al Askaf who said,

‘Rasool-Allahsaww said: ‘Isaww have been Given the lengthy Chapters in place of the Torah, and Isaww have been Given the (Chapter of) one hundred (Verses) in place of the Evangel, and Isaww have been Given the Double (Surah Al-Fatiha) in place of the Psalms, and Isaww have been Preferred with the detail of sixty eight Chapters, and these are the pre-dominant upon the rest of the Book; and the Torah is for Musaas and the Evangel is for Isaas, and the Psalms is for Dawoodas’’.10

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَجِي‌ءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ مَنْظُورٍ إِلَيْهِ صُورَةً، فَيَمُرُّ بِالْمُسْلِمِينَ، فَيَقُولُونَ: هذَا رَجُلٌ مِنَّا، فَيُجَاوِزُهُمْ إِلَى النَّبِيِّينَ، فَيَقُولُونَ: هُوَ مِنَّا، فَيُجَاوِزُهُمْ إِلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ، فَيَقُولُونَ: هُوَ مِنَّا، حَتّى يَنْتَهِيَ إِلى رَبِّ الْعِزَّةِ ـ عَزَّ وَجَلَّ ـ فَيَقُولُ: يَا رَبِّ، فُلَانُ بْنُ فُلَانٍ أَظْمَأْتُ هَوَاجِرَهُ، وَأَسْهَرْتُ لَيْلَهُ فِي دَارِ الدُّنْيَا، وَفُلَانُ بْنُ فُلَانٍ لَمْ أُظْمِئْ هَوَاجِرَهُ، وَلَمْ أُسْهِرْ لَيْلَهُ، فَيَقُولُ تَبَارَكَ وَتَعَالى: أَدْخِلْهُمُ الْجَنَّةَ عَلى مَنَازِلِهِمْ، فَيَقُومُ فَيَتَّبِعُونَهُ، فَيَقُولُ لِلْمُؤْمِنِ: اقْرَأْ وَارْقَهْ » قَالَ: « فَيَقْرَأُ وَيَرْقى حَتّى يَبْلُغَ كُلُّ رَجُلٍ مِنْهُمْ مَنْزِلَتَهُ الَّتِي هِيَ لَهُ، فَيَنْزِلُهَا ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The Quran will come on the Day of Judgment in the best perspective of the image. So it would pass by the Muslims, and they would be saying, ‘This is the man from us’. So it would go past them to the Prophetsas, and theyas would be saying: ‘He is from us’. So it would go past them to the Angels of Proximity, and they would be saying: ‘He is from us’; to the extent that it would end up to the Lordazwj of the Honour, Mighty and Majestic and it would be saying: ‘O Lordazwj! So and so, son of so and so, his mouth was thirsty, and he observed vigils during his nights in the house of the world; and so and so, son of so and so, his mouth was not thirsty and he did not observe vigils during his night’.

So the Blessed and High would be Saying: “Enter them into the Paradise upon their (relevant) status. So they would be arising and following it. So it would be Saying to the Momin: ‘Recite and ascend’. Heasws said: ‘So he (the Momin) would recite and ascend until each man from them would reach his dwelling which is for him, so it would lodge him (therein)’.11

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الدَّوَاوِينَ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: دِيوَانٌ فِيهِ النِّعَمُ، وَدِيوَانٌ فِيهِ الْحَسَنَاتُ، وَدِيوَانٌ فِيهِ السَّيِّئَاتُ، فَيُقَابَلُ بَيْنَ دِيوَانِ النِّعَمِ وَدِيوَانِ الْحَسَنَاتِ، فَتَسْتَغْرِقُ النِّعَمُ عَامَّةَ الْحَسَنَاتِ، وَيَبْقى دِيوَانُ السَّيِّئَاتِ، فَيُدْعى بِابْنِ آدَمَ الْمُؤْمِنِ لِلْحِسَابِ، فَيَتَقَدَّمُ الْقُرْآنُ أَمَامَهُ فِي أَحْسَنِ صُورَةٍ، فَيَقُولُ: يَا رَبِّ، أَنَا الْقُرْآنُ، وَهذَا عَبْدُكَ الْمُؤْمِنُ قَدْ كَانَ يُتْعِبُ نَفْسَهُ بِتِلَاوَتِي، وَيُطِيلُ لَيْلَهُ بِتَرْتِيلِي، وَتَفِيضُ عَيْنَاهُ إِذَا تَهَجَّدَ ؛ فَأَرْضِهِ كَمَا أَرْضَانِي ».

قَالَ: « فَيَقُولُ الْعَزِيزُ الْجَبَّارُ: عَبْدِيَ، ابْسُطْ يَمِينَكَ، فَيَمْلَؤُهَا مِنْ رِضْوَانِ اللهِ الْعَزِيزِ الْجَبَّارِ، وَيَمْلَأُ شِمَالَهُ مِنْ رَحْمَةِ اللهِ، ثُمَّ يُقَالُ: هذِهِ الْجَنَّةُ مُبَاحَةٌ لَكَ، فَاقْرَأْ وَاصْعَدْ، فَإِذَا قَرَأَ آيَةً صَعِدَ دَرَجَةً ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘Abu Abdullahasws said: ‘The registers on the Day of Judgment would be three registers – a register in which are (recorded) the Bounties, and a register in which are (recorded) the good deeds, and a register in which are (recorded) the evil deeds.

So the Bounties would generally cover the good deeds, and there would remain the evil deeds. So the son of Adamas would be called for the Reckoning, and the Quran would walk in front of him in an excellent image, and it would be saying: ‘O Lordazwj! I am the Quran, and this is Yourazwj servant who used to exhaust himself by my recitation, and prolong his nights by my slow recitation, and flooded his eyes (with tears) when he (prayed the) Tahajjud Salāt, therefore Please him just as Youazwj have Pleased me’.

Heasws said: ‘So the Mighty, the Compeller would be Saying: “Myazwj servant! Extend your right hand”. So it would be Filled with the Pleasure of Allahazwj, the Mighty, the Compeller, and his left hand would be Filled from the Mercy of Allahazwj. Then it would be said to him: ‘This is the Paradise, Gifted for you. Therefore recite and ascend. So whenever he recites a Verse, he would ascend a level’.12

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: « لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، لَمَا اسْتَوْحَشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِي » وَكَانَ عليه‌السلام إِذَا قَرَأَ (مالِكِ يَوْمِ الدِّينِ) يُكَرِّرُهَا حَتّى كَادَ أَنْ يَمُوتَ.

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

‘Aliasws Bin Al-Husaynasws said: ‘(Even) if (all) the ones in the east and the west were to die, Iasws would not be lonely if the Quran happens to be with measws’. And it was so that whenever heasws recited [1: 4] Master of the Day of Judgment heasws would keep on repeating it until heasws would almost be dying’.13

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ إِسْحَاقَ بْنِ غَالِبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا جَمَعَ اللهُ ـ عَزَّ وَجَلَّ ـ الْأَوَّلِينَ وَالْآخِرِينَ إِذَا هُمْ بِشَخْصٍ قَدْ أَقْبَلَ، لَمْ يُرَ قَطُّ أَحْسَنُ صُورَةً مِنْهُ، فَإِذَا نَظَرَ إِلَيْهِ الْمُؤْمِنُونَ ـ وَهُوَ الْقُرْآنُ ـ قَالُوا: هذَا مِنَّا، هذَا أَحْسَنُ شَيْ‌ءٍ رَأَيْنَا، فَإِذَا انْتَهى إِلَيْهِمْ جَازَهُمْ.

ثُمَّ يَنْظُرُ إِلَيْهِ الشُّهَدَاءُ، حَتّى إِذَا انْتَهى إِلى آخِرِهِمْ جَازَهُمْ، فَيَقُولُونَ: هذَا الْقُرْآنُ، فَيَجُوزُهُمْ كُلَّهُمْ حَتّى‌ إِذَا انْتَهى إِلَى الْمُرْسَلِينَ، فَيَقُولُونَ: هذَا الْقُرْآنُ، فَيَجُوزُهُمْ حَتّى يَنْتَهِيَ إِلَى الْمَلَائِكَةِ، فَيَقُولُونَ: هذَا الْقُرْآنُ، فَيَجُوزُهُمْ، ثُمَّ يَنْتَهِي حَتّى يَقِفَ عَنْ يَمِينِ الْعَرْشِ، فَيَقُولُ الْجَبَّارُ: وَعِزَّتِي وَجَلَالِي وَارْتِفَاعِ مَكَانِي، لَأُكْرِمَنَّ الْيَوْمَ مَنْ أَكْرَمَكَ، وَلَأُهِينَنَّ مَنْ أَهَانَكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Is’haq Bin Ghalib who said,

‘Abu Abdullahasws said: ‘When Allahazwj will Gather the formers ones and the latter ones, they would be with a person who would in front of them. They would not have seen an image better than it, at all. So when the Momineen will look at him, and he would be the Quran, they would be saying, ‘This one is from us. This is the best thing we have seen’.

So when he ends up to them, he would go past them. Then the martyrs would look at him, until when he ends up to the last of them, and goes past them. So they would be saying: ‘This is the Quran’. So he would go past them until when he ends up to the Mursil Prophetsas, and theyas would be saying: ‘This is the Quran’. So he would go past them until he ends up to the Angels, and they would be saying: ‘This is the Quran’.

So he would be going past them. Then he would end up until he pauses on the right of the Throne. So the Compeller would be Saying: “By Myazwj Mighty and Myazwj Majesty, and the Loftiness of Myazwj Position! Today Iazwj shall Honour the one whom honoured you, and Iazwj shall Dishonour the one who dishonoured you”‘.14

1- بَابُ فَضْلِ حَامِلِ الْقُرْآنِ‌

Chapter 2 – Merits of the bearers (memorisers) of the Quran

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ، عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ أَهْلَ الْقُرْآنِ فِي أَعْلى دَرَجَةٍ مِنَ الْآدَمِيِّينَ مَا خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ ؛ فَلَا تَسْتَضْعِفُوا أَهْلَ الْقُرْآنِ حُقُوقَهُمْ ؛ فَإِنَّ لَهُمْ مِنَ اللهِ الْعَزِيزِ الْجَبَّارِ لَمَكَاناً عَلِيّاً ».

Ali Bin Ibrahim, from his father, from Al Hassan Bin Abu Al Husayn Al Farsy, from Suleyman Bin Ja’far Al Ja’fary, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The people of the Quran would be in the highest Levels from the human beings except for the Prophetsas and the Mursils Prophetsas. Therefore, you should not consider them weaken in the matter of their rights, for there is for them, from Allahazwj the Mighty, the Compeller, a lofty position’’.15

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ، مَعَ السَّفَرَةِ الْكِرَامِ‌ الْبَرَرَةِ ».

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘The memoriser of the Quran, the one acting by it, would be with the Ambassadors (Mursil Prophetsas), the honourable, the righteous’.16

3. وَبِإِسْنَادِهِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: تَعَلَّمُوا الْقُرْآنَ ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ صَاحِبَهُ فِي صُورَةِ شَابٍّ جَمِيلٍ شَاحِبِ اللَّوْنِ، فَيَقُولُ لَهُ: أَنَا الْقُرآنُ الَّذِي كُنْتُ أَسْهَرْتُ لَيْلَكَ، وَأَظْمَأْتُ هَوَاجِرَكَ، وَأَجْفَفْتُ رِيقَكَ، وَأَسَلْتُ دَمْعَتَكَ، أَؤُولُ مَعَكَ حَيْثُمَا أُلْتَ، وَكُلُّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَأَنَا الْيَوْمَ لَكَ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ، وَسَيَأْتِيكَ كَرَامَةٌ مِنَ اللهِ عَزَّ وجلَّ، فَأَبْشِرْ، فَيُؤْتى بِتَاجٍ، فَيُوضَعُ عَلى رَأْسِهِ، وَيُعْطَى الْأَمَانَ بِيَمِينِهِ، وَالْخُلْدَ فِي الْجِنَانِ بِيَسَارِهِ، وَيُكْسى حُلَّتَيْنِ، ثُمَّ يُقَالُ لَهُ: اقْرَأْ‌ وَارْقَهْ، فَكُلَّمَا قَرَأَ آيَةً صَعِدَ دَرَجَةً، وَيُكْسى أَبَوَاهُ حُلَّتَيْنِ إِنْ كَانَا مُؤْمِنَيْنِ، ثُمَّ يُقَالُ لَهُمَا: هذَا لِمَا عَلَّمْتُمَاهُ الْقُرْآنَ ».

And by his chain, from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Learn the Quran, for it would be coming on the Day of Judgment to its companion in an image of a beautiful youth, radiant, and the Quran would be saying to him: ‘I am the one whom you held a vigil during your night, and your mouth was thirsty, and dried your throat, and your tears flowed. I shall be with you wherever you go to; and every trader is behind his trade, and I am for you today, from behind a trade with every trader, and there shall be coming to you, a Prestige from Allahazwj Mighty and Majestic. Therefore, receive glad tidings, for you would be Given a crown upon your head’.

And he would be Given the (deed of) security in his right hand, and the (deed of) eternal life in the Gardens in his left hand, and he would be Clothed in two garments. Then it would be said to him: ‘Recite and ascend. So every time he recites a Verse, he would ascend a level. And his parents would be Clothed by two Garments, if he was a Momin. Then it would be said to both of them: ‘This is due to both of you teaching him (your son) the Quran’’.17

4. ابْنُ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ مِنْهَالٍ الْقَصَّابِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَرَأَ الْقُرْآنَ ـ وَهُوَ شَابٌّ مُؤْمِنٌ ـ اخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَدَمِهِ، وَجَعَلَهُ اللهُ ـ عَزَّ وَجَلَّ ـ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَكَانَ الْقُرْآنُ حَجِيزاً عَنْهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: يَا رَبِّ، إِنَّ كُلَّ عَامِلٍ قَدْ أَصَابَ أَجْرَ عَمَلِهِ غَيْرَ عَامِلِي، فَبَلِّغْ بِهِ أَكْرَمَ عَطَايَاكَ ».

قَالَ: « فَيَكْسُوهُ اللهُ الْعَزِيزُ الْجَبَّارُ حُلَّتَيْنِ مِنْ حُلَلِ الْجَنَّةِ، وَيُوضَعُ عَلى رَأْسِهِ تَاجُ الْكَرَامَةِ، ثُمَّ يُقَالُ لَهُ: هَلْ أَرْضَيْنَاكَ فِيهِ؟ فَيَقُولُ الْقُرْآنُ: يَا رَبِّ، قَدْ كُنْتُ أَرْغَبُ لَهُ فِيمَا هُوَ أَفْضَلُ مِنْ هذَا، فَيُعْطَى الْأَمْنَ بِيَمِينِهِ، وَالْخُلْدَ بِيَسَارِهِ، ثُمَّ يَدْخُلُ الْجَنَّةَ، فَيُقَالُ لَهُ: اقْرَأْ وَاصْعَدْ دَرَجَةً، ثُمَّ يُقَالُ لَهُ: هَلْ بَلَغْنَا بِهِ وَأَرْضَيْنَاكَ؟ فَيَقُولُ: نَعَمْ ».

قَالَ: « وَمَنْ قَرَأَهُ كَثِيراً، وَ تَعَاهَدَهُ بِمَشَقَّةٍ مِنْ شِدَّةِ حِفْظِهِ، أَعْطَاهُ اللهُ ـ عَزَّ وَجَلَّ ـ أَجْرَ هذَا مَرَّتَيْنِ ».

Ibn Mahboub, from Malik Bin Atiyya, from Minhal Al Qassab,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who recites the Quran and he is a Momin youth, the Quran would blend with his flesh and his blood, and Allahazwj Mighty and Majestic would Make him to be with the Ambassadors (Mursil Prophetsas), the honourable, the righteous; and it would be so that the Quran would be concerned about him on the Day of Judgment, saying: ‘O Lordazwj! Every worker has attained a Recompense apart from my worker, therefore let him reach the most prestigious of Yourazwj Gifts’.

Heasws said: ‘So Allahazwj the Mighty, the Compeller would Clothe him with two garments of the Paradise and Place a crown of honour upon his head. The Heazwj would Say to him (The Quran): “Have I please you with regards to him?” So the Quran would be saying: ‘O Lordazwj! I used to wish for him regarding what is superior than this, therefore Grant the (deed of) security in his right hand, and the (deed of) eternal life in his left hand’.

Then he would enter the Paradise, so it would be said to him: ‘Recite and ascend a level’. The Heazwj would Say to him: “Have Weazwj Made him reach it and Please you?” So he (the Quran) would be saying: ‘Yes’.

Heasws said: ‘And the one who recites it a lot and approaches it with laboriousness (difficulty) from the difficulties of memorising it, Allahazwj Mighty and Majestic would Give him the Recompense of this, twice’.18

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ ؛ وَحُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ جَمِيعاً، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ، عَنْ مُعَاذِ بْنِ ثَابِتٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ أَحَقَّ النَّاسِ بِالتَّخَشُّعِ فِي السِّرِّ وَالْعَلَانِيَةِ لَحَامِلُ الْقُرْآنِ، وَإِنَّ أَحَقَّ النَّاسِ فِي السِّرِّ وَالْعَلَانِيَةِ بِالصَّلَاةِ وَالصَّوْمِ لَحَامِلُ الْقُرْآنِ، ثُمَّ نَادى بِأَعْلى صَوْتِهِ: يَا حَامِلَ الْقُرْآنِ، تَوَاضَعْ بِهِ ؛ يَرْفَعْكَ اللهُ، وَلَاتَعَزَّزْ بِهِ ؛ فَيُذِلَّكَ اللهُ، يَا حَامِلَ الْقُرْآنِ، تَزَيَّنْ بِهِ لِلّهِ ؛ يُزَيِّنْكَ اللهُ بِهِ، وَلَاتَزَيَّنْ بِهِ لِلنَّاسِ ؛ فَيَشِينَكَ اللهُ بِهِ، مَنْ خَتَمَ الْقُرْآنَ فَكَأَنَّمَا أُدْرِجَتِ النُّبُوَّةُ بَيْنَ جَنْبَيْهِ، وَلكِنَّهُ لَايُوحى إِلَيْهِ، وَمَنْ جَمَعَ الْقُرْآنَ فَنَوْلُهُ لَايَجْهَلُ مَعَ مَنْ يَجْهَلُ عَلَيْهِ، وَلَايَغْضَبُ فِيمَنْ يَغْضَبُ عَلَيْهِ، وَلَايَحِدُّ فِيمَنْ يَحِدُّ، وَلكِنَّهُ يَعْفُو وَيَصْفَحُ وَيَغْفِرُ وَيَحْلُمُ لِتَعْظِيمِ الْقُرْآنِ، وَمَنْ أُوتِيَ الْقُرْآنَ فَظَنَّ أَنَّ أَحَداً مِنَ النَّاسِ أُوتِيَ أَفْضَلَ مِمَّا أُوتِيَ، فَقَدْ عَظَّمَ مَا حَقَّرَ اللهُ، وَحَقَّرَ مَا عَظَّمَ اللهُ ».

Abu Ali Al-Ashary, from Al Hassan Bin Ali Bin Abdullah, and Humeyd Bin Ziyad, from Al Khashaab, altogether from Al Hassan Bin Ali Bin Yusuf, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The most rightful of the people with the humbleness in the private and public, is for the bearer (memoriser) of the Quran; and the mort rightful of the people in the private and public with the Salāt and the Fasting, is for the bearer (memoriser) of the Quran’.

Then hesaww called out in a raised voice: ‘O bearer of the Quran! Be humble with it, Allahazwj would Raise you, and do not be bold with it for Allahazwj would Disgrace you. If you adorn with it for the Sake of Allahazwj, Allahazwj would Adorn you with it, and do not adorn with it for the people, for Allahazwj would Discredit you with it.

The one who completes the Quran, so it is as if he has inserted the Prophet-hood between his two sides, but there is no Revelation (coming) to him; and the one who collects the Quran, so his Conferment is that he would not be ignorant along with the ones who are ignorant upon it, nor would he be angered regarding the one who would be angered upon him, nor would he be irritable regarding the one who irritates him, but he would be pardoning, and excusing, and forgiving, and forbearing due to the reverence of the Quran.

And the one who has been Given the Quran, if he thinks that anyone else from the people has been Given (anything) more superior than what he has been Given, so he has magnified what Allahazwj has Belittled, and belittled what Allahazwj has Magnified’.19

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، قَالَ: حَدَّثَنَا صَالِحٌ الْقَمَّاطُ، عَنْ أَبَانِ بْنِ تَغْلِبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « النَّاسُ أَرْبَعَةٌ » فَقُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا هُمْ؟ فَقَالَ: « رَجُلٌ أُوتِيَ الْإِيمَانَ وَلَمْ يُؤْتَ الْقُرْآنَ، وَرَجُلٌ أُوتِيَ الْقُرْآنَ وَلَمْ يُؤْتَ الْإِيمَانَ، وَرَجُلٌ أُوتِيَ الْقُرْآنَ وَأُوتِيَ الْإِيمَانَ، وَرَجُلٌ لَمْ يُؤْتَ الْقُرْآنَ وَلَا الْإِيمَانَ ».

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَسِّرْ لِي حَالَهُمْ.

فَقَالَ: « أَمَّا الَّذِي أُوتِيَ الْإِيمَانَ وَلَمْ يُؤْتَ الْقُرْآنَ، فَمَثَلُهُ كَمَثَلِ التَّمْرَةِ، طَعْمُهَا حُلْوٌ وَلَارِيحَ لَهَا. وَأَمَّا الَّذِي أُوتِيَ الْقُرْآنَ وَلَمْ يُؤْتَ الْإِيمَانَ، فَمَثَلُهُ كَمَثَلِ الْآس، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ. وَأَمَّا مَنْ أُوتِيَ الْقُرْآنَ وَالْإِيمَانَ، فَمَثَلُهُ كَمَثَلِ الْأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ. وَأَمَّا الَّذِي لَمْ يُؤْتَ الْإِيمَانَ وَلَاالْقُرْآنَ، فَمَثَلُهُ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ، وَلَارِيحَ لَهَا ».

Abu Ali Al Asjary, from Al Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hisham who said, ‘Salih Al Qammat narrated to us, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullahasws having said: ‘The people are four (types)’. So I said, ‘May I be sacrificed for youasws! And what (types) are they?’ So heasws said: ‘A man Given the Eman and not been Given the Quran; and a man Given the Quran and not been Given the Eman; and a man Given the Quran and Given the Eman; and a man not Given the Quran nor the Eman’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! Explain their states to me’. So heasws said: ‘As for the one Given the Eman and not been Given the Quran, so his example it like an example of the date. Its taste is sweet, but there is no aroma for it. And as for the one Given the Quran and not Given the Eman, so his example is like an example of the myrtle. Its smell is aromatic and its taste is bitter. And as for the one Given the Quran and the Eman, so his example it like an example of the citrus. Its smell is aromatic and its taste is good. And as for the one neither Given the Eman nor the Quran, so his example is like an example of the colocynth, its taste is bitter and there is no (aromatic) smell to it’.20

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: « الْحَالُّ الْمُرْتَحِلُ » قُلْتُ: وَمَا الْحَالُّ الْمُرْتَحِلُ؟ قَالَ: « فَتْحُ الْقُرْآنِ وَخَتْمُهُ، كُلَّمَا جَاءَ بِأَوَّلِهِ ارْتَحَلَ فِي آخِرِهِ ».

وَقَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ أَعْطَاهُ اللهُ الْقُرْآنَ، فَرَأى أَنَّ رَجُلاً أُعْطِيَ أَفْضَلَ مِمَّا أُعْطِيَ، فَقَدْ صَغَّرَ عَظِيماً، وَعَظَّمَ صَغِيراً ».

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

‘I said to Aliasws Bin Al-Husaynasws, ‘Which of the deeds is the most superior?’ Heasws said: ‘The state of travelling’. I said, ‘And what is the state of travelling?’ Heasws said: ‘Opening the Quran and ending it. Every time one comes to the beginning of it, travels to the end of it’.

And heasws said: ‘Rasool-Allahsaww said: ‘The one whom Allahazwj has Given the Quran, so he views that (another) man has been Given superior than what he has been Given, so he has belittled a great (thing), and magnified a little one’.21

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ سُلَيْمَانَ بْنِ رُشَيْدٍ، عَنْ أَبِيهِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ قَرَأَ الْقُرْآنَ فَهُوَ غَنِيٌّ وَلَا فَقْرَ بَعْدَهُ، وَإِلاَّ مَا بِهِ غِنًى ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Suleyman Bin Rusheyd, from his father, from Muawiya Bin Ammar who said,

‘Abu Abdullahasws said to me: ‘The one who recites the Quran so he is rich, and there is no poverty after it, or else he is not with riches’.22

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا مَعَاشِرَ قُرَّاءِ الْقُرْآنِ، اتَّقُوا اللهَ ـ عَزَّ وَجَلَّ ـ فِيمَا حَمَّلَكُمْ مِنْ كِتَابِهِ، فَإِنِّي مَسْؤُولٌ، وَإِنَّكُمْ مَسْؤُولُونَ، إِنِّي مَسْؤُولٌ عَنْ تَبْلِيغِ الرِّسَالَةِ، وَأَمَّا أَنْتُمْ، فَتُسْأَلُونَ عَمَّا حُمِّلْتُمْ مِنْ كِتَابِ اللهِ وَسُنَّتِي ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘O group of reciters of the Quran! Fear Allahazwj Mighty and Majestic regarding what you are bearing from Hisazwj Book, for Isaww would be Questioned and you all would be Questioned. Isaww would be Questioned about the delivery of the Message, and as for you, so you would be Questioned about what you bore from the Book of Allahazwj and mysaww Sunnah’’.23

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ حَفْصٍ، قَالَ: سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ عليهما‌السلام يَقُولُ لِرَجُلٍ: « أَتُحِبُّ الْبَقَاءَ فِي الدُّنْيَا؟ » فَقَالَ: نَعَمْ، فَقَالَ: « وَلِمَ؟ » قَالَ: لِقِرَاءَةِ (قُلْ هُوَ اللهُ أَحَدٌ)، فَسَكَتَ عَنْهُ، فَقَالَ لَي بَعْدَ سَاعَةٍ: « يَا حَفْصُ، مَنْ مَاتَ مِنْ أَوْلِيَائِنَا وَشِيعَتِنَا وَلَمْ يُحْسِنِ الْقُرْآنَ، عُلِّمَ فِي قَبْرِهِ لِيَرْفَعَ اللهُ بِهِ مِنْ دَرَجَتِهِ ؛ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلى قَدْرِ آيَاتِ الْقُرْآنِ، يُقَالُ لَهُ: اقْرَأْ وَارْقَ، فَيَقْرَأُ، ثُمَّ يَرْقى ».

قَالَ حَفْصٌ: فَمَا رَأَيْتُ أَحَداً أَشَدَّ خَوْفاً عَلى نَفْسِهِ مِنْ مُوسَى بْنِ جَعْفَرٍ عليهما‌السلام وَلَا أَرْجَى النَّاسِ مِنْهُ، وَكَانَتْ قِرَاءَتُهُ حُزْناً، فَإِذَا قَرَأَ فَكَأَنَّهُ يُخَاطِبُ إِنْسَاناً.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs who said,

‘I heard Musaasws Bin Ja’farasws saying to a man: ‘Would you love to remain in the world?’ So he said, ‘Yes’. So heasws said: ‘And why?’ He said, ‘In order to recite [112: 1] Say He Allah is One (Chapter 112)’. So heasws was silent from him, and said to him after a while: ‘O Hafs! The one from ourasws friends and ourasws Shias who dies and is not good (at reciting) the Quran, would be taught in his grave, in order for Allahazwj to Raise his status by it, from his (current) level, for the Levels of the Paradise are upon a measurement of the Verses of the Quran. It would be said to him: ‘Recite and ascend’. So he would recite, then he would ascend’.

Hafs said, ‘So I did not see anyone more intensely fearful upon himself than Musaasws Bin Ja’farasws, nor anyone more hopeful of the people than himasws, and it was so that hisasws recitation was (full of) grief. So whenever heasws recited, it was as if heasws was addressing the people’.24

11. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ، وَالْمُجْتَهِدُونَ قُوَّادُ أَهْلِ الْجَنَّةَ، وَالرُّسُلُ سَادَةُ أَهْلِ الْجَنَّةَ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The bearers of the Quran are the understanding ones of the Paradise, and the strivers are the guides of the people of the Paradise, and the Rasoolsas would be the chiefs of the people of the Paradise’.25

2- بَابُ مَنْ يَتَعَلَّمُ الْقُرْآنَ بِمَشَقَّةٍ‌

Chapter 3 – The one who learns the Quran with difficulty

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الَّذِي يُعَالِجُ الْقُرْآنَ، وَيَحْفَظُهُ بِمَشَقَّةٍ مِنْهُ وَقِلَّةِ حِفْظٍ، لَهُ أَجْرَانِ ».

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, altogether, from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The one who addresses the Quran and memorises it with difficulty from him, and has scarce memorisation, for him would be two Recompenses (double)’.26

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ شُدِّدَ عَلَيْهِ فِي الْقُرْآنِ، كَانَ لَهُ أَجْرَانِ ؛ وَمَنْ يُسِّرَ عَلَيْهِ، كَانَ مَعَ الْأَوَّلِينَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sabbah Bin Sayaba who said,

‘I heard Abu Abdullahasws saying: ‘The one who has difficulty upon him regarding the Quran would have two Recompenses for him, and the one who has ease upon him, would be with the former ones’.27

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمٍ الْفَرَّاءِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَايَمُوتَ حَتّى يَتَعَلَّمَ الْقُرْآنَ، أَوْ يَكُونَ فِي تَعْلِيمِهِ ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Suleym Al Fara’a, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘It is befitting for the Momin that he does not die until he learns the Quran, or happens to be in its learning (process)’.28

3- بَابُ مَنْ حَفِظَ الْقُرْآنَ ثُمَّ نَسِيَهُ‌

Chapter 4 – The one who memorises the Quran, then forgets it

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ يَعْقُوبَ الْأَحْمَرِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، إِنِّي كُنْتُ قَرَأْتُ الْقُرْآنَ فَتَفَلَّتَ مِنِّي، فَادْعُ اللهَ ـ عَزَّ وَجَلَّ ـ أَنْ يُعَلِّمَنِيهِ، قَالَ: فَكَأَنَّهُ فَزِعَ لِذلِكَ، فَقَالَ: « عَلَّمَكَ اللهُ هُوَ وَإِيَّانَا جَمِيعاً » قَالَ: وَنَحْنُ نَحْوٌ مِنْ عَشَرَةٍ.

ثُمَّ قَالَ: « السُّورَةُ تَكُونُ مَعَ الرَّجُلِ قَدْ قَرَأَهَا، ثُمَّ تَرَكَهَا، فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ، وَتُسَلِّمُ عَلَيْهِ، فَيَقُولُ: مَنْ أَنْتِ؟ فَتَقُولُ: أَنَا سُورَةُ كَذَا وَكَذَا، فَلَوْ أَنَّكَ تَمَسَّكْتَ بِي، وَأَخَذْتَ بِي، لَأَنْزَلْتُكَ هذِهِ الدَّرَجَةَ ؛ فَعَلَيْكُمْ بِالْقُرْآنِ ».

ثُمَّ قَالَ: « إِنَّ مِنَ النَّاسِ مَنْ يَقْرَأُ الْقُرْآنَ لِيُقَالَ: فُلَانٌ قَارِئٌ، وَمِنْهُمْ مَنْ يَقْرَأُ الْقُرْآنَ لِيَطْلُبَ بِهِ الدُّنْيَا، وَلَاخَيْرَ فِي ذلِكَ، وَمِنْهُمْ مَنْ يَقْرَأُ الْقُرْآنَ لِيَنْتَفِعَ بِهِ فِي صَلَاتِهِ وَلَيْلِهِ وَنَهَارِهِ ».

A number of our companbions, from Ahmad Bin Muhammad, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether, from Ibn Fazzal, from Abu Is’haq Sa’alba Bin Maymoun, from Yaqoub Al Ahmar who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! I used to recite the Quran, but it has escaped from me, therefore supplicate to Allahazwj Mighty and Majestic that Heazwj Teaches it (to me)’. He (the narrator) said, ‘So it was as if heasws was shocked due to that, and heasws said: ‘May Allahazwj Teach you it, and us altogether’. He (the narrator) said, ‘And we were approximately ten (people)’.

Then heasws said: ‘The Chapter (of the Holy Quran) which happens to be with the man, having had recited it, then he neglected it, so it would be coming to him on the Day of Judgment in an excellent image and greet upon him. So he would be saying, ‘Who are you?’ So it would be saying: ‘I am Chapter such and such, so had you attached yourself with me, and taken (to the recitation) with me, I would have catapulted you to this level’. Therefore, it is upon you with the (recitation of the) Quran’.

Then heasws said: ‘From the people is one who recites the Quran in order for it to be said, ‘So and so is a reciter’; and from them is one who recites the Quran in order to seek the world with it, and there is no goodness in that; and from them is one who recites the Quran in order to benefit with it during his Salāt, and his night, and his day’.29

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ نَسِيَ سُورَةً مِنَ الْقُرْآنِ، مُثِّلَتْ لَهُ فِي صُورَةٍ حَسَنَةٍ، وَدَرَجَةٍ رَفِيعَةٍ فِي الْجَنَّةِ، فَإِذَا رَآهَا، قَالَ: مَا أَنْتِ؟ مَا أَحْسَنَكِ! لَيْتَكِ لِي! فَتَقُولُ: أَمَا تَعْرِفُنِي؟ أَنَا سُورَةُ كَذَا وَكَذَا، وَلَوْ لَمْ تَنْسَنِي لَرَفَعْتُكَ إِلى هذَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra’a, from Abu baser who said,

‘Abu Abdullahasws said: ‘The one who forgets a Chapter from the Quran, it would be resembled for him in a beautiful image, and be in a lofty level in the Paradise. So when he sees it, he would say, ‘What are you? How beautiful! If only you were for me’. So it would be saying: ‘But, do you not recognise me? I am Chapter such and such, and had you not forgotten me, I would have raised you to this (level)’.30

3. ابْنُ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ يَعْقُوبَ الْأَحْمَرِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ عَلَيَّ دَيْناً كَثِيراً، وَقَدْ دَخَلَنِي مَا كَانَ الْقُرْآنُ يَتَفَلَّتُ مِنِّي. فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْقُرْآنَ الْقُرْآنَ ؛ إِنَّ الْآيَةَ مِنَ الْقُرْآنِ وَالسُّورَةَ لَتَجِي‌ءُ يَوْمَ الْقِيَامَةِ حَتّى تَصْعَدَ أَلْفَ دَرَجَةٍ ـ يَعْنِي فِي الْجَنَّةِ ـ فَتَقُولُ: لَوْ حَفِظْتَنِي لَبَلَغْتُ بِكَ هَاهُنَا ».

Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Yaqoub Al Ahmar who said,

‘I said to Abu Abdullahasws, ‘There are a lot of debts upon me, and what entered me (from the worries). Whatever was of the Quran has escaped from me’. So Abu Abdullahasws said: ‘The Quran! The Quran! The Verse from the Quran and the Chapter would be coming on the Day of Judgment until it ascends a thousand Levels, meaning in the Paradise, so it would be saying: ‘Had you memorised me, I would have reached with you to be over here’’.31

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الرَّجُلَ إِذَا كَانَ يَعْلَمُ السُّورَةَ، ثُمَّ نَسِيَهَا، أَوْ‌ تَرَكَهَا وَدَخَلَ الْجَنَّةَ، أَشْرَفَتْ عَلَيْهِ مِنْ فَوْقٍ فِي أَحْسَنِ صُورَةٍ، فَتَقُولُ: تَعْرِفُنِي؟ فَيَقُولُ: لَا، فَتَقُولُ: أَنَا سُورَةُ كَذَا وَكَذَا لَمْ تَعْمَلْ بِي وَتَرَكْتَنِي، أَمَا ـ وَاللهِ ـ لَوْ عَمِلْتَ بِي لَبَلَغْتُ بِكَ هذِهِ الدَّرَجَةَ، وَأَشَارَتْ بِيَدِهَا إِلى فَوْقِهَا ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at and a number of our companions, from Ahmad Bin Muhammad, altogether from Muhassin Bin Ahmad, from Aban Bin Usman, from Ibn Abu Yafour who said,

‘I heard Abu Abdullahasws saying: ‘When the man learns the Chapter (of the Holy Quran), then forgets it or neglects it, and enters the Paradise, it would display itself upon him from above in a beautiful image, and it would be saying: ‘Do you recognise me?’ So he would be saying, ‘No’. So it would be saying: ‘I am Chapter such and such. You did not act by me and neglected me. But, by Allahazwj, had you acted with me, I would have made you reach to this Level’, and it would gesture by its hand to above it’.32

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنِ الْحَجَّاجِ الْخَشَّابِ، عَنْ أَبِي كَهْمَسٍ الْهَيْثَمِ بْنِ عُبَيْدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ قَرَأَ الْقُرْآنَ، ثُمَّ نَسِيَهُ، فَرَدَدْتُ عَلَيْهِ ثَلَاثاً، أَعَلَيْهِ فِيهِ حَرَجٌ؟ قَالَ: « لَا »

Abu Ali Al Ashary, from Al Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Al Hajjaj Al Khashhab, from Abu Kahmasy Al Haysam Bin Ubeyd who said,

‘I asked Abu Abdullahasws about a man who recites the Quran, then forgets it’, and I reiterated it to himasws three (times), ‘Is there any blame upon him?’ Heasws said: ‘No’.33

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ عَبْدِاللهِ بْنِ مُسْكَانَ، عَنْ يَعْقُوبَ الْأَحْمَرِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، إِنَّهُ أَصَابَتْنِي هُمُومٌ وَأَشْيَاءُ لَمْ يَبْقَ شَيْ‌ءٌ‌ مِنَ الْخَيْرِ إِلاَّ وَقَدْ تَفَلَّتَ مِنِّي مِنْهُ طَائِفَةٌ حَتَّى الْقُرْآنِ، لَقَدْ تَفَلَّتَ مِنِّي طَائِفَةٌ مِنْهُ، قَالَ: فَفَزِعَ عِنْدَ ذلِكَ حِينَ ذَكَرْتُ الْقُرْآنَ، ثُمَّ قَالَ: « إِنَّ الرَّجُلَ لَيَنْسَى السُّورَةَ مِنَ الْقُرْآنِ، فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ حَتّى تُشْرِفَ عَلَيْهِ مِنْ دَرَجَةٍ مِنْ بَعْضِ الدَّرَجَاتِ، فَتَقُولُ: السَّلَامُ عَلَيْكَ، فَيَقُولُ: وَعَلَيْكِ السَّلَامُ، مَنْ أَنْتِ؟ فَتَقُولُ: أَنَا سُورَةُ كَذَا وَكَذَا، ضَيَّعْتَنِي وَتَرَكْتَنِي، أَمَا لَوْ تَمَسَّكْتَ بِي بَلَغْتُ بِكَ هذِهِ الدَّرَجَةَ ». ثُمَّ أَشَارَ بِإِصْبَعِهِ، ثُمَّ قَالَ: « عَلَيْكُمْ بِالْقُرْآنِ، فَتَعَلَّمُوهُ ؛ فَإِنَّ مِنَ النَّاسِ مَنْ يَتَعَلَّمُ الْقُرْآنَ لِيُقَالَ: فُلَانٌ قَارِئٌ ؛ وَمِنْهُمْ مَنْ يَتَعَلَّمُهُ، فَيَطْلُبُ بِهِ الصَّوْتَ، فَيُقَالُ: فُلَانٌ حَسَنُ الصَّوْتِ، وَلَيْسَ فِي ذلِكَ خَيْرٌ ؛ وَمِنْهُمْ مَنْ يَتَعَلَّمُهُ، فَيَقُومُ بِهِ فِي لَيْلِهِ وَنَهَارِهِ لَايُبَالِي مَنْ عَلِمَ ذلِكَ وَمَنْ لَمْ يَعْلَمْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskan, from Yaqoub Al Ahmar who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! Worries and other things hit me, and there does not remain anything from the goodness except a section from it has escaped from me, even the Quran, a section from it has escaped from me (as well)’.

He (the narrator) said, ‘So heasws was shocked at that when I mentioned the Quran. Then heasws said: ‘The man forgets the Chapter from the Quran, so it would come to him on the Day of Judgment until it displays itself upon him from a Level from some of the Levels, and it would be saying: ‘The greetings be upon you’. So he would be saying, ‘And upon you be the greetings. Who are you?’ So it would be saying: ‘I am Chapter such and such. You wasted me and neglected me. But, had you attached yourself with me, I would have caused you to reach to this Level’. Then it would gesture by its fingers.

Then heasws said: ‘(It is) upon you with the Quran. From the people is one who learns the Quran in order for it to be said, ‘So and so is a reciter’; and from them is the one who learns it, and he seeks the voice by it, so it is said to him, ‘So and so and an excellent voice’, and there is no goodness in that; and from them is the one who learns it, so he stands by it during his night and his day, not caring who knows of that and who does not know of that’.34

4- بَابٌ فِي قِرَاءَتِهِ‌

Chapter 5 – Regarding its recitation

1. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْقُرْآنُ عَهْدُ اللهِ إِلى خَلْقِهِ، فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ، وَأَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً ».

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullahasws having said: ‘The Quran is a Covenant of Allahazwj to Hisazwj creatures. Thus, it is befitting for the Muslim person that he looks into his covenant, and that he recites from it, during every day, fifty Verses’.35

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنِ الزُّهْرِيِّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام يَقُولُ: « آيَاتُ الْقُرْآنِ خَزَائِنُ، فَكُلَّمَا فُتِحَتْ خِزَانَةٌ، يَنْبَغِي لَكَ أَنْ تَنْظُرَ مَا فِيهَا ».

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Giyas, from Al Zuhry who said,

‘I heard Aliasws Bin Al-Husaynasws saying: ‘The Verse of the Quran are a treasure, so every time you open the vault, it is befitting for you that you look at what is in it’.36

5- بَابُ الْبُيُوتِ الَّتِي يُقْرَأُ فِيهَا الْقُرْآنُ‌

Chapter 6 – The houses in which the Quran is recited

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْفُضَيْلِ بْنِ عُثْمَانَ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ رَفَعَهُ، قَالَ: قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: « نَوِّرُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ، وَلَاتَتَّخِذُوهَا قُبُوراً ـ كَمَا فَعَلَتِ الْيَهُودُ وَالنَّصَارى: صَلَّوْا فِي الْكَنَائِسِ وَالْبِيَعِ، وَعَطَّلُوا بُيُوتَهُمْ ـ فَإِنَّ الْبَيْتَ إِذَا كَثُرَ‌ فِيهِ تِلَاوَةُ الْقُرْآنِ كَثُرَ خَيْرُهُ، وَاتَّسَعَ أَهْلُهُ، وَأَضَاءَ لِأَهْلِ السَّمَاءِ، كَمَا تُضِي‌ءُ نُجُومُ السَّمَاءِ لِأَهْلِ الدُّنْيَا ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Fuzayl Bin Usman, from Lays Bin Abu Suleym, raising it,

‘Heasws said: ‘The Prophetsaww said: ‘Illuminate your houses by the recitation of the Quran and do not be taking it as graves just as the Jews and the Christians did. They pray in their churches and the synagogues, and they left their houses as inactive, for the house, when the recitation of the Quran is frequented in it, would be of abundant goodness, and (sustenance of) its inhabitants would be Expanded, and it would shine for the inhabitants of the sky just as the stars shine for the inhabitants of the earth’.37

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ عَبْدِ الْأَعْلى مَوْلى آلِ سَامٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْبَيْتَ إِذَا كَانَ فِيهِ الْمَرْءُ الْمُسْلِمُ يَتْلُو الْقُرْآنَ، يَتَرَاءَاهُ أَهْلُ السَّمَاءِ، كَمَا يَتَرَاءَى أَهْلُ الدُّنْيَا الْكَوْكَبَ الدُّرِّيَّ فِي السَّمَاءِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abd Al A’ala, a slave of the family of Saam,

(It has been narrated) from Abu Abdullahasws having said: ‘The house in which there was a Muslim person reciting the Quran, the inhabitants of the sky would see it just as the inhabitants of the world seen the shining star in the sky’.38

3. مُحَمَّدٌ، عَنْ أَحْمَدَ ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَيُذْكَرُ اللهُ ـ عَزَّ وَجَلَّ ـ فِيهِ تَكْثُرُ بَرَكَتُهُ، وَتَحْضُرُهُ الْمَلَائِكَةُ، وَتَهْجُرُهُ الشَّيَاطِينُ، وَيُضِي‌ءُ لِأَهْلِ السَّمَاءِ، كَمَا تُضِي‌ءُ الْكَوَاكِبُ لِأَهْلِ الْأَرْضِ ؛ وَإِنَّ الْبَيْتَ الَّذِي لَايُقْرَأُ فِيهِ الْقُرْآنُ وَلَايُذْكَرُ اللهُ ـ عَزَّ وَجَلَّ ـ فِيهِ تَقِلُّ بَرَكَتُهُ، وَتَهْجُرُهُ الْمَلَائِكَةُ، وَتَحْضُرُهُ الشَّيَاطِينُ ».

Muhammad Bin Ahmad and a number of our companions, from Sahl Bin Ziyad, altogether, from Ja’far Bin Muhammad Bin Ubeydullah, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The house in which the Quran is recited, and wherein Allahazwj Mighty and Majestic is Mentioned, would be of abundant Blessings; and the Angels would attend it and the Satansla would forsake it, and it would shine for the inhabitants of the sky just as the stars shine for the inhabitants of the earth; and that the house in which neither the Quran is being recited, nor is Allahazwj Mighty and Majestic being Mentioned, would be of scarce Blessings, and the Angels would forsake (abandon) it and the Satansla would attend it’.39

6- بَابُ ثَوَابِ قِرَاءَةِ الْقُرْآنِ‌

Chapter 7 – Rewards for the recitation of the Quran

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ مُعَاذِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَرَأَ الْقُرْآنَ قَائِماً فِي صَلَاتِهِ، كَتَبَ اللهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ ؛ وَمَنْ قَرَأَهُ فِي صَلَاتِهِ جَالِساً، كَتَبَ اللهُ لَهُ بِكُلِّ حَرْفٍ‌ خَمْسِينَ حَسَنَةً ؛ وَمَنْ قَرَأَهُ فِي غَيْرِ صَلَاتِهِ، كَتَبَ اللهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ ». قَالَ ابْنُ مَحْبُوبٍ: وَقَدْ سَمِعْتُهُ مِنْ مُعَاذٍ عَلى نَحْوٍ مِمَّا رَوَاهُ ابْنُ سِنَانٍ.

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abdullah Bin Sinan, from Muaz Bin Muslim, from Abdullah Ibn Suleyman,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who recites the Quran standing during his Salāt, Allahazwj would Write for him, with every letter, one hundred good deeds; and the one who recites during his Salāt, seated, Allahazwj would Write for him with every letter, fifty good deeds; and the one who recites during other than his Salāt, Allahazwj would Write for him, with every letter, ten good deeds’.

Ibn Mahboub (the fourth narrator) said, ‘And I had heard it from Muaz (the second reporter) upon an approximation from what Ibn Sinan (the third reporter) had reported it’.40

2. ابْنُ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا يَمْنَعُ التَّاجِرَ مِنْكُمُ الْمَشْغُولَ فِي سُوقِهِ إِذَا رَجَعَ إِلى مَنْزِلِهِ أَنْ لَايَنَامَ حَتّى يَقْرَأَ سُورَةً مِنَ الْقُرْآنِ، فَتُكْتَبَ لَهُ مَكَانَ كُلِّ آيَةٍ يَقْرَؤُهَا عَشْرُ حَسَنَاتٍ، وَيُمْحى عَنْهُ عَشْرُ سَيِّئَاتٍ؟ ».

Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘What prevents the trader from you, the one busy in his market, when he returns to his house that he does not sleep until he recites a Chapter from the Quran, so that it would be Written for him for every Verse he recites, ten good deeds, and ten evil deeds would be Deleted from him?’41

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ أَوْ غَيْرِهِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ رَجُلٍ، عَنْ جَابِرٍ، عَنْ مُسَافِرٍ، عَنْ بِشْرِ بْنِ غَالِبٍ الْأَسَدِيِّ: عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عليهما‌السلام، قَالَ: « مَنْ قَرَأَ آيَةً مِنْ كِتَابِ اللهِ ـ عَزَّ وَجَلَّ ـ فِي صَلَاتِهِ قَائِماً، يُكْتَبُ لَهُ بِكُلِّ حَرْفٍ مِائَةُ حَسَنَةٍ، فَإِذَا قَرَأَهَا فِي غَيْرِ صَلَاةٍ، كَتَبَ اللهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ، وَإِنِ اسْتَمَعَ الْقُرْآنَ، كَتَبَ اللهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً، وَإِنْ خَتَمَ الْقُرْآنَ لَيْلاً، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتّى يُصْبِحَ، وَإِنْ خَتَمَهُ نَهَاراً، صَلَّتْ عَلَيْهِ الْحَفَظَةُ حَتّى يُمْسِيَ، وَكَانَتْ لَهُ دَعْوَةٌ مُجَابَةٌ، وَكَانَ خَيْراً لَهُ مِمَّا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ ». قُلْتُ: هذَا لِمَنْ قَرَأَ الْقُرْآنَ، فَمَنْ لَمْ يَقْرَأْ ؟ قَالَ: « يَا أَخَا بَنِي أَسَدٍ، إِنَّ اللهَ جَوَادٌ مَاجِدٌ كَرِيمٌ، إِذَا قَرَأَ مَا مَعَهُ، أَعْطَاهُ اللهُ ذلِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, or someone else, from Sayf Bin Ameyra, from a man, from Jabir, from Musafir, from Bishr Bin Ghalib Al Asady,

(It has been narrated) from Al-Husaynasws Bin Aliasws having said: ‘The one who recites a Verse from the Book of Allahazwj Mighty and Majestic during his Salāt, standing, there would be Written for him, for every letter, one hundred good deeds. So when he recites it during other than his Salāt, Allahazwj would Write for him, with every letter, ten good deeds; and that the intent listener of the Quran, Allahazwj would Write for him, with every letter, one good deed; and that the completer of the Quran at night, the Angels would arrive upon him until the morning; and that the one who completes it at daytime, the recorders (Angels) would arrive upon him until evening; and there would be an Answered supplication for him, and it would be better for him than what is between the sky to the earth’.

I said, ‘This is for the one who recites the Quran. So (what about) the one who does not recite?’ Heasws said: ‘O brother of the Clan of Asad! Allahazwj is Generous, Glorious, Benevolent. When he reads whatever is with him (from the Holy Quran), Allahazwj would Give him that’.42

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ النَّضْرِ بْنِ سَعِيْدٍ، عَنْ خَالِدِ بْنِ مَادٍّ الْقَلَانِسِيِّ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ خَتَمَ الْقُرْآنَ بِمَكَّةَ مِنْ جُمُعَةٍ إِلى جُمُعَةٍ، أَوْ أَقَلَّ مِنْ ذلِكَ، أَوْ أَكْثَرَ، وَخَتَمَهُ فِي يَوْمِ جُمُعَةٍ، كُتِبَ لَهُ مِنَ الْأَجْرِ وَالْحَسَنَاتِ مِنْ أَوَّلِ جُمُعَةٍ كَانَتْ فِي الدُّنْيَا إِلى آخِرِ جُمُعَةٍ تَكُونُ فِيهَا، وَإِنْ خَتَمَهُ فِي سَائِرِ الْأَيَّامِ، فَكَذَلِكَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Suweyd, from Khalid Bin Maad Al Qalanasy, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who completes the Quran at Makkah from a Friday to a Friday, or less than that, or more, and completes it during the day of Friday, Allahazwj would Write for him the Recompense and the Rewards from the first Friday he was in the world to the last Friday which he would happen to be in it; and if he were to complete it during the rest of the days, so it would be like that’.43

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ، لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ ؛ وَمَنْ قَرَأَ خَمْسِينَ آيَةً، كُتِبَ مِنَ الذَّاكِرِينَ ؛ وَمَنْ قَرَأَ مِائَةَ آيَةٍ، كُتِبَ مِنَ الْقَانِتِينَ ؛ وَمَنْ قَرَأَ مِائَتَيْ آيَةٍ، كُتِبَ مِنَ الْخَاشِعِينَ ؛ وَمَنْ قَرَأَ ثَلَاثَمِائَةِ آيَةٍ، كُتِبَ مِنَ الْفَائِزِينَ ؛ وَمَنْ قَرَأَ خَمْسَمِائَةِ آيَةٍ، كُتِبَ مِنَ الْمُجْتَهِدِينَ ؛ وَمَنْ قَرَأَ أَلْفَ آيَةٍ، كُتِبَ لَهُ قِنْطَارٌ مِنْ بِرٍّ ـ الْقِنْطَارُ خَمْسَةَ عَشَرَ أَلْفَ مِثْقَالٍ مِنْ ذَهَبٍ، وَالْمِثْقَالُ أَرْبَعَةٌ وَعِشْرُونَ قِيرَاطاً ـ أَصْغَرُهَا مِثْلُ جَبَلِ أُحُدٍ، وَأَكْبَرُهَا مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Muhammad Bin Marwan, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who recites ten Verse during a night would not be Written as being from the neglectful ones; and the one who recites fifty Verses would be Written as being from the Zakireen (Oft-Mentioners of Allahazwj); and the one who recites one hundred Verses would be Written as being from the contented ones; and the one who recites two hundred Verse would be Written as being from the fearful ones; and the one who recites three hundred Verses would be Written as being from the successful ones; and the one who recites five hundred Verses would be Written as being from the strivers.

And the one who recites a thousand Verses, there would be Written for him a Qintar of gold nuggets. The Qintar is fifteen thousand Misqaal of gold, and the Misqaal is twenty four Qiraat, the smallest of it being like the mountain of Ohad, and the largest of it being what is between the sky to the earth’.44

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ بَشِيرٍ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: وَقَدْ رُوِيَ هذَا الْحَدِيثُ عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنِ اسْتَمَعَ حَرْفاً مِنْ كِتَابِ اللهِ ـ عَزَّ وَجَلَّ ـ مِنْ غَيْرِ قِرَاءَةٍ، كَتَبَ اللهُ ـ عزّوجلّ ـ لَهُ حَسَنَةً، وَمَحَا عَنْهُ سَيِّئَةً، وَرَفَعَ لَهُ دَرَجَةً ؛ وَمَنْ قَرَأَ نَظَراً مِنْ غَيْرِ صَوْتٍ، كَتَبَ اللهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً، وَمَحَا عَنْهُ سَيِّئَةً، وَرَفَعَ لَهُ دَرَجَةً ؛ وَمَنْ تَعَلَّمَ مِنْهُ حَرْفاً ظَاهِراً، كَتَبَ اللهُ لَهُ عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ » قَالَ: « لَا أَقُولُ: بِكُلِّ آيَةٍ، وَلكِنْ بِكُلِّ حَرْفٍ: بَاءٍ، أَوْ تَاءٍ، أَوْ شِبْهِهِمَا ». قَالَ: « وَمَنْ قَرَأَ حَرْفاً وَهُوَ جَالِسٌ فِي صَلَاتِهِ، كَتَبَ اللهُ لَهُ بِهِ خَمْسِينَ حَسَنَةً، وَمَحَا عَنْهُ خَمْسِينَ سَيِّئَةً، وَرَفَعَ لَهُ خَمْسِينَ دَرَجَةً ؛ وَمَنْ قَرَأَ حَرْفاً وَهُوَ قَائِمٌ فِي صَلَاتِهِ، كَتَبَ اللهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ، وَمَحَا عَنْهُ مِائَةَ سَيِّئَةٍ، وَرَفَعَ لَهُ مِائَةَ دَرَجَةٍ ؛ وَمَنْ خَتَمَهُ، كَانَتْ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ مُؤَخَّرَةً، أَوْ مُعَجَّلَةً ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، خَتَمَهُ كُلَّهُ؟ قَالَ: « خَتَمَهُ كُلَّهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Hadeed, from Mansour, from Muhammad Bin Bashir,

(It has been narrated) from Aliasws Bin Al-Husaynasws, said, ‘And this Hadeeth has been reported from Abu Abdullahasws having said: ‘The one who listens intently to a letter from the Book of Allahazwj Mighty and Majestic from without a recitation, Allahazwj would Write for him a good deed and Delete an evil deed from him, and Raise a Level for him.

And the one who recites looking from without a voice, Allahazwj would Write for him, for every letter, a good deed and Delete from him an evil deed, and Raise a Level for him; and the one who learns a letter from it apparently, Allahazwj would Write for him ten good deeds and Deleted ten evil deeds from him, and Raise ten Levels for him’.

Heasws said: ‘I am not saying, for every Verse, but I am saying, for every letter, ‘B’, or’T’, or the likes of these two’.

Heasws said: ‘And the one who recites a Letter apparently while he is seated during his Salāt, Allahazwj would Write for him, due to it, fifty good deeds, and Delete fifty evil deeds from him, and Raise fifty Levels for him; and the one who recites a letter while he is standing during his Salāt, Allahazwj would Write for him, for every letter, one hundred good deeds, and Delete one hundred evil deeds from him, and Rasie one hundred Levels for him.

And the one who completes it, would be an Answered supplication for him, whether delared or hastened’. I said, ‘May I be sacrificed for youasws! Completing all of it?’ Heasws said: ‘Completing all of it’.45

7. مَنْصُورٌ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سَمِعْتُ أَبِي عليه‌السلام يَقُولُ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: خَتْمُ الْقُرْآنِ إِلى حَيْثُ يَعْلَمُ ».

Mansour,

(It has been narrated) from Abu Abdullahasws having said: ‘Iasws heard myasws fatherasws saying: ‘Rasool-Allahsaww said: ‘Completion of the Quran is up to where you know’’.46

7- بَابُ قِرَاءَةِ الْقُرْآنِ فِي الْمُصْحَفِ‌

Chapter 8 – Recitation of the Quran in the Parchment (Book form)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ: رَفَعَهُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَرَأَ الْقُرْآنَ فِي الْمُصْحَفِ، مُتِّعَ بِبَصَرِهِ، وَخُفِّفَ عَنْ وَالِدَيْهِ وَإِنْ كَانَا كَافِرَيْنِ ».

A number of our companions, from Ahmad Bin Muhammad, from Yaqoub Bin Yazeed,

(It has been narrated) raising it to Abu Abdullahasws having said: ‘The one who recites the Quran in the Parchment would have pleasure in his eyes, and (Punishment) would be lightened from his parents and even if they were disbelievers’.47

2. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ الضَّرِيرِ، عَنْ حَمَّادِ بْنِ عِيسى: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليه‌السلام، قَالَ: « إِنَّهُ لَيُعْجِبُنِي أَنْ يَكُونَ فِي الْبَيْتِ مُصْحَفٌ يَطْرُدُ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ الشَّيَاطِينَ ».

From him, from Ali Bin Al Husayn Bin Al Hassan Al Zareyr, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullahasws having said: ‘Iasws would love it if there happens to be a Parchment in the House by which Allahazwj Mighty and Majestic Repels the Satansla’.48

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ فَضَّالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثَةٌ يَشْكُونَ إِلَى اللهِ عَزَّ وَجَلَّ: مَسْجِدٌ خَرَابٌ لَا يُصَلِّي فِيهِ أَهْلُهُ، وَعَالِمٌ بَيْنَ جُهَّالٍ، وَمُصْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ الْغُبَارُ لَايُقْرَأُ فِيهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Three (things) would complain to Allahazwj Mighty and Majestic – a ruined Masjid, it people not praying Salāt in it, and a scholar among the ignorant ones, and a Parchment hanging (somewhere), the dust having occurred upon it, not been recited’.49

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُمْهُورٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ مَسْعَدَةَ، عَنِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ جَدِّهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قِرَاءَةُ الْقُرْآنِ فِي الْمُصْحَفِ تُخَفِّفُ الْعَذَابَ عَنِ الْوَالِدَيْنِ وَلَوْ كَانَا كَافِرَيْنِ ».

Ali Bin Muhammad, from Ibn Jamhour, from Muhammad Bin Umar Bin Mas’ada, from Al Hassan Bin Rashid, from his grandfather,

(It has been narrated) from Abu Abdullahasws having said: ‘Recitation of the Quran in the Parchment would lighten the Punishment from the parents, and even if they were both disbelievers’.50

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، إِنِّي أَحْفَظُ الْقُرْآنَ عَلى ظَهْرِ قَلْبِي، فَأَقْرَؤُهُ عَلى ظَهْرِ قَلْبِي أَفْضَلُ، أَوْ أَنْظُرُ فِي الْمُصْحَفِ؟ قَالَ: فَقَالَ لِي: « بَلِ اقْرَأْهُ وَانْظُرْ فِي الْمُصْحَفِ، فَهُوَ أَفْضَلُ، أَمَا عَلِمْتَ أَنَّ النَّظَرَ فِي الْمُصْحَفِ عِبَادَةٌ؟ ».

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! I have memorised the Quran by heart, reading it from memory so is it superior or looking into the Parchment (while reciting)?’ So heasws said to me: ‘But, recite and while looking into the Parchment, for it is superior. Do you not know that the looking into the Parchment is an act of worship?’51

8- بَابُ تَرْتِيلِ الْقُرْآنِ بِالصَّوْتِ الْحَسَنِ‌

Chapter 9 – Slow clear recitation of the Quran in the beautiful voice

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ وَاصِلِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً) قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: بَيِّنْهُ تِبْيَاناً، وَلَاتَهُذَّهُ هَذَّ الشِّعْرِ، وَلَاتَنْثُرْهُ نَثْرَ الرَّمْلِ، وَلكِنْ أَفْزِعُوا قُلُوبَكُمُ الْقَاسِيَةَ، وَلَايَكُنْ هَمُّ أَحَدِكُمْ آخِرَ السُّورَةِ ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Wasil Bin Suleyman, from Abdullah Bin Suleyman who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [73: 4] and recite the Quran as it ought to be recited. Heasws said: ‘Amir Al-Momineenasws said: ‘Pronounce it with clarity and do not bunch it like the bunching of the poem, nor scatter it like the scattering of the grains of sand, but shake-up your hard hearts. Not one of you should be concerned of (reaching to) the end of the Chapter (rushing it)’.52

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْقُرْآنَ نَزَلَ بِالْحُزْنِ، فَاقْرَؤُوهُ بِالْحُزْنِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The Quran came down with the grief, therefore recite it with the grief’.53

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ الْأَحْمَرِ، عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اقْرَؤُوا الْقُرْآنَ بِأَلْحَانِ الْعَرَبِ وَأَصْوَاتِهَا، وَإِيَّاكُمْ وَلُحُونَ أَهْلِ الْفِسْقِ وَأَهْلِ الْكَبَائِرِ ؛ فَإِنَّهُ سَيَجِي‌ءُ مِنْ بَعْدِي أَقْوَامٌ يُرَجِّعُونَ الْقُرْآنَ تَرْجِيعَ الْغِنَاءِ وَالنَّوْحِ وَالرَّهْبَانِيَّةِ، لَا يَجُوزُ تَرَاقِيَهُمْ، قُلُوبُهُمْ‌ مَقْلُوبَةٌ، وَقُلُوبُ مَنْ يُعْجِبُهُ شَأْنُهُمْ ».

Ali Bin Muhammad, from Ibrahim Al Ahmad, from Abdullah Bin Hammad, from Abdulla Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Recite the Quran with the tone of the Arabs and their voices; and beware of the immoral people and the people (committing) major sins, for there would be coming a group of people after mesaww, they would be repeating (Verses) of the Quran like the repetition of the songs, and the lamentations, and the monks, not exceeding their throats. Their hearts would be inverted along with the hearts of the ones amazed by their affair’.54

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ حَسَنِ بْنِ شَمُّونٍ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: ذَكَرْتُ الصَّوْتَ عِنْدَهُ، فَقَالَ: « إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام كَانَ يَقْرَأُ، فَرُبَّمَا مَرَّ بِهِ الْمَارُّ، فَصَعِقَ مِنْ حُسْنِ صَوْتِهِ، وَإِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ ذلِكَ شَيْئاً، لَمَا احْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ ». قُلْتُ: وَ لَمْ يَكُنْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُصَلِّي بِالنَّاسِ وَيَرْفَعُ صَوْتَهُ بِالْقُرْآنِ؟ فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَحْمِلُ النَّاسُ مِنْ خُلْقِهِ مَا يُطِيقُونَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Hasan Bin Shamoun who said, ‘Ali Bin Muhammad Al Nowfaly narrated to me,

(It has been narrated) from Abu Al-Hassanasws, said: ‘The (good) voice was mentioned in hisasws presence. So heasws said: ‘Aliasws Bin Al-Husaynasws used to recite. So sometimes a passer-by would pause (in order to listen), and he would shriek from the beauty of hisasws voice, and that the Imamasws, if heas were to manifest anything from that, the people would not be able to bear the beauty of hisasws voice’.

I said, ‘And why didn’t Rasool-Allahsaww raise hissaww voice with the Quran (recitation) when hesaww prayed Salāt with (leading) the people?’ So heasws said: ‘Rasool-Allahsaww used to only load upon the people – following himsaww what they could endure’.55

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سُلَيْمٍ الْفَرَّاءِ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَعْرِبِ الْقُرْآنَ ؛ فَإِنَّهُ عَرَبِيٌّ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym Al Fara’a, from the one who informed him,

(It has been narrated) from Abu Abdullahasws having said: ‘Arabise (articulate in Arabic) the Quran, for it is in Arabic’.56

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَوْحى إِلى مُوسَى بْنِ عِمْرَانَ عليه‌السلام: إِذَا وَقَفْتَ بَيْنَ يَدَيَّ، فَقِفْ مَوْقِفَ الذَّلِيلِ الْفَقِيرِ، وَإِذَا قَرَأْتَ التَّوْرَاةَ، فَأَسْمِعْنِيهَا بِصَوْتٍ حَزِينٍ ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Revealed unto Musaas Bin Imranas: “Whenever youas stand in front of Meazwj, so stand the standing of the disgraced one, the poor; and whenever youas recite the Torah, so make it to be heard in a grief-laden voice’.57

7. عَنْهُ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَمْ يُعْطَ أُمَّتِي أَقَلَّ مِنْ ثَلَاثٍ: الْجَمَالِ، وَالصَّوْتِ الْحَسَنِ، وَالْحِفْظِ ».

From him, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Mysaww community has not been Given anything more scarcely than three (things) – the beauty, and the beautiful voice, and the memorisation (of the Holy Quran)’.58

8. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ مِنْ أَجْمَلِ الْجَمَالِ الشَّعْرَ الْحَسَنَ، وَنَغْمَةَ الصَّوْتِ الْحَسَنِ ».

From him, from his father, from Ali Bin Ma’bad, from Yunus, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘The most beautiful of the beauties is the beautiful hair and the tone of the beautiful voice’.59

9. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللهِ بْنِ‌ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: لِكُلِّ شَيْ‌ءٍ حِلْيَةٌ، وَحِلْيَةُ الْقُرْآنِ الصَّوْتُ الْحَسَنُ ».

From him, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘For everything is an ornament, and an ornament of the Quran is the beautiful voice’.60

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُوسَى بْنِ عُمَرَ الصَّيْقَلِ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنِ السَّكُونِيِّ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِيثَمِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا بَعَثَ اللهُ ـ عَزَّ وَجَلَّ ـ نَبِيّاً إِلاَّ حَسَنَ الصَّوْتِ ».

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Umar Al Sayqal, from Muhammad Bin Isa, from Al Sakuny, from Ali Bin Ismail Al Maysami, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic did not Send a Prophetsaww except with the beautiful voice’.61

11. سَهْلٌ، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ أَحْسَنَ النَّاسِ صَوْتاً بِالْقُرْآنِ، وَكَانَ السَّقَّاؤُونَ يَمُرُّونَ، فَيَقِفُونَ بِبَابِهِ يَسْمَعُونَ قِرَاءَتَهُ، وَكَانَ أَبُو جَعْفَرٍ عليه‌السلام أَحْسَنَ النَّاسِ صَوْتاً ».

Sahl Bin Ziyad, from Al Hajjal, from Ali Bin Uqba, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws was of the most beautiful of voices of the people with the (recitation of the) Quran, and the water carriers used to pass by hisasws door, and they would be pausing at hisasws door listening to hisasws recitation, and it was so that Abu Ja’farasws was of the most beautiful of voices of the people’.62

12. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ‌ الْمِيثَمِيِّ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يُكْرَهُ أَنْ يُقْرَأَ (قُلْ هُوَ اللهُ أَحَدٌ) بِنَفَسٍ وَاحِدٍ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Asady, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Muhammad Bin Al Fuzayl who said,

‘Abu Abdullahasws said: ‘It is disliked to recite [112: 1] Say He Allah is One (Chapter 112), in one breath’.63

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِذَا قَرَأْتُ الْقُرْآنَ فَرَفَعْتُ بِهِ صَوْتِي، جَاءَنِي الشَّيْطَانُ، فَقَالَ: إِنَّمَا تُرَائِي بِهذَا أَهْلَكَ وَالنَّاسَ؟ قَالَ: « يَا أَبَا مُحَمَّدٍ، اقْرَأْ قِرَاءَةً مَا بَيْنَ الْقِرَاءَتَيْنِ: تُسْمِعُ أَهْلَكَ، وَرَجِّعْ بِالْقُرْآنِ‌ صَوْتَكَ ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُحِبُّ الصَّوْتَ الْحَسَنَ يُرَجَّعُ فِيهِ تَرْجِيعاً ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Ja’farasws, ‘Whenever I recite the Quran, so I raise my voice with it, the Satanla come to me and says, ‘But rather, you are showing-off with this to your family and the people’. Heasws said: ‘O Abu Muhammad! Recite a recitation what is in-between the two recitations, to cause your family to hear, and repeat with the (Verses of the) Quran in your voice, for Allahazwj Mighty and Majestic Loves the beautiful voice repeating in it (with a) repeating’.64

9- بَابٌ فِيمَنْ يُظْهِرُ الْغَشْيَةَ عِنْدَ الْقُرْآنِ‌

Chapter 10 – Regarding the one who manifests the fainting during recitation of the Quran

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ الضَّبِّيِّ، عَنْ أَبِي عِمْرَانَ الْأَرْمَنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الْحَكَمِ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ: إِنَّ قَوْماً إِذَا ذَكَرُوا شَيْئاً مِنَ الْقُرْآنِ أَوْ حُدِّثُوا بِهِ، صَعِقَ أَحَدُهُمْ، حَتّى يُرى أَنَّ أَحَدَهُمْ لَوْ قُطِعَتْ يَدَاهُ أَوْ رِجْلَاهُ، لَمْ يَشْعُرْ بِذلِكَ؟ فَقَالَ: « سُبْحَانَ اللهِ! ذَاكَ مِنَ الشَّيْطَانِ، مَا بِهذَا نُعِتُوا، إِنَّمَا‌ هُوَ اللِّينُ وَالرِّقَّةُ وَالدَّمْعَةُ وَالْوَجَلُ ».

أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ أَبِي عِمْرَانَ الْأَرْمَنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الْحَكَمِ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام، مِثْلَهُ.

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Is’haq Al Sabiy, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘I said, ‘There is a group of people, when something is mentioned from the Quran or narrated with it, one of them would shriek (scream) to the extent that one of them would view that if his hand or his leg were to be cut off, he would not be aware of that’. So heasws said: ‘Glory be to Allahazwj! That is from the Satanla, what is attributed with this. But rather, it is the softness and the tenderness, and the tears, and the scruples’.

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Jabir,

(It has been narrated) from Abu Ja’farasws – similar to it.65

10- بَابٌ فِي كَمْ يُقْرَأُ الْقُرْآنُ وَيُخْتَمُ‌

Chapter 11 – In how much (time) should the Quran be recited and completed

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَقْرَأُ الْقُرْآنَ فِي لَيْلَةٍ؟ قَالَ: « لَا يُعْجِبُنِي أَنْ تَقْرَأَهُ فِي أَقَلَّ مِنْ شَهْرٍ ».

Ali Bin Ibrahim, from his father, from Hammad, from Al Husayn Bin Al Mukhtar, from Muhammad Bin Abdullah who said,

‘I said to Abu Abdullahasws, ‘Can I recite the (whole) Quran in a night?’ Heasws said: ‘Iasws do not like it if you were to recite it in less than a month’.66

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ أَبُو بَصِيرٍ: جُعِلْتُ فِدَاكَ، أَقْرَأُ الْقُرْآنَ فِي شَهْرِ رَمَضَانَ فِي لَيْلَةٍ؟ فَقَالَ: « لَا » قَالَ: فَفِي لَيْلَتَيْنِ؟ قَالَ: « لَا » قَالَ: فَفِي ثَلَاثٍ؟ قَالَ: « هَا » وَأَشَارَ بِيَدِهِ. ثُمَّ قَالَ: « يَا أَبَا مُحَمَّدٍ، إِنَّ لِرَمَضَانَ حَقّاً وَحُرْمَةً، لَا يُشْبِهُهُ شَيْ‌ءٌ مِنَ الشُّهُورِ، وَسكَانَ أَصْحَابُ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم يَقْرَأُ أَحَدُهُمُ الْقُرْآنَ فِي شَهْرٍ، أَوْ أَقَلَّ ؛ إِنَّ الْقُرْآنَ لَايُقْرَأُ هَذْرَمَةً، وَلكِنْ يُرَتَّلُ تَرْتِيلاً، فَإِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ، فَقِفْ عِنْدَهَا، وَسَلِ اللهَ ـ عَزَّ وَجَلَّ ـ الْجَنَّةَ، وَإِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ، فَقِفْ عِنْدَهَا، وَتَعَوَّذْ بِاللهِ مِنَ النَّارِ ».

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Ali Bin Abu Hamza who said,

‘I went over to Abu Abdullahasws, and Abu Baseer said to himasws, ‘May I be sacrificed for youasws! Should I recite the (whole) Quran in a Month of Ramazan in a night?’ So heasws said: ‘No’. He said, ‘So in two nights?’ Heasws said: ‘No’. He said, ‘So in three?’ Heasws said: ‘Ha!’, and gestured by hisasws hand.

Then heasws said: ‘O Abu Muhammad! For (the Month of) Ramazan there is a right and a sanctity. Nothing resembles it from the (other) months; and it was so that the companions of Muhammadsaww, one of them would recite the (whole) Quran during a month, or less. The Quran is not to be recited jabbering, but it is to be recited slowly and with clarity (as it ought to be recited).

So whenever you pass by a Verse wherein is a Mention of the Paradise, so pause at it and ask Allahazwj Mighty and Majestic for the Paradise; and whenever you pass by a Verse wherein is Mention of the Fire, so pause at it and seek Refuge with Allahazwj from the Fire’.67

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، عَنْ حُسَيْنِ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: فِي كَمْ أَقْرَأُ الْقُرْآنَ؟ فَقَالَ: « اقْرَأْهُ أَخْمَاساً، اقْرَأْهُ أَسْبَاعاً، أَمَا إِنَّ عِنْدِي مُصْحَفاً مُجَزًّى أَرْبَعَةَ عَشَرَ جُزْءاً ».

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Ali Bin Al Nu’man, from Yaqoub Bin Shuayb, from Husayn Bin Khalid,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘In how much (time) should I recite the (whole) Quran?’ So heasws said: ‘Recite it in fifths or sevenths. But, with measws there is a Parchment sectioned upon fourteen parts’.68

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّ أَبِي سَأَلَ جَدَّكَ عَنْ خَتْمِ الْقُرْآنِ فِي كُلِّ لَيْلَةٍ، فَقَالَ لَهُ جَدُّكَ: « فِي كُلِّ لَيْلَةٍ؟ » فَقَالَ لَهُ: فِي شَهْرِ رَمَضَانَ، فَقَالَ لَهُ جَدُّكَ: « فِي‌ شَهْرِ رَمَضَانَ؟ » فَقَالَ لَهُ أَبِي: نَعَمْ، مَا اسْتَطَعْتُ، فَكَانَ أَبِي يَخْتِمُهُ أَرْبَعِينَ خَتْمَةً فِي شَهْرِ رَمَضَانَ، ثُمَّ خَتَمْتُهُ بَعْدَ أَبِي، فَرُبَّمَا زِدْتُ، وَرُبَّمَا نَقَصْتُ عَلى قَدْرِ فَرَاغِي وَشُغُلِي وَنَشَاطِي وَكَسَلِي ؛ فَإِذَا كَانَ فِي يَوْمِ الْفِطْرِ جَعَلْتُ لِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم خَتْمَةً، وَلِعَلِيٍّ عليه‌السلام أُخْرى، وَلِفَاطِمَةَ عليها‌السلام أُخْرى، ثُمَّ لِلْأَئِمَّةِ عليهم‌السلام حَتَّى انْتَهَيْتُ إِلَيْكَ، فَصَيَّرْتُ لَكَ وَاحِدَةً مُنْذُ صِرْتُ فِي هذَا الْحَالِ، فَأَيُّ شَيْ‌ءٍ لِي بِذلِكَ؟ قَالَ: « لَكَ بِذلِكَ أَنْ تَكُونَ مَعَهُمْ يَوْمَ الْقِيَامَةِ » قُلْتُ: اللهُ أَكْبَرُ، فَلِي بِذلِكَ؟! قَالَ: « نَعَمْ » ثَلَاثَ مَرَّاتٍ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim Bin Abu Al Balad, from his father, from Ali Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I said to himasws, ‘My father asked yourasws grandfatherasws about completing the (whole) Quran during every night. So yourasws grandfatherasws said to him: ‘Every night?’ So he said to himasws, ‘In a Month of Ramazan’. So yourasws grandfatherasws said to him: ‘In a Month of Ramazan?’ So my father said to himasws, ‘Yes, whatever capacity (I have)’.

It was so that my father used to complete it, forty completions in a Month of Ramazan. Then I was completing it after my father. So sometimes I would exceed and sometimes I would be deficient, based upon a measurement of my free time, and my occupation, and my activity and my laziness. So whenever it was the day of (Eid) Al-Fitr, I would make one completion to be for Rasool-Allahsaww, and another one for Aliasws, and another for Syeda Fatimaasws, then another for the Imamsasws until I would end up with youasws. Thus, I have rendered one (completion) to be for youasws since I came to be in this state. So which thing would be for me due to that?’

Heasws said: ‘For you, due to that, is that you would happen to be with themasws on the Day of Judgment’. I said, ‘Allahazwj is the Greatest! So, for me would be that?’ Heasws said: ‘Yes’, three times’.69

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللهِ عليه‌السلام ـ وَأَنَا حَاضِرٌ ـ فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، أَقْرَأُ الْقُرْآنَ فِي لَيْلَةٍ؟ فَقَالَ: « لَا » فَقَالَ: فِي لَيْلَتَيْنِ؟ فَقَالَ: « لَا » حَتّى بَلَغَ سِتَّ لَيَالٍ، فَأَشَارَ بِيَدِهِ، فَقَالَ: « هَا ».

ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَبَا مُحَمَّدٍ، إِنَّ مَنْ كَانَ قَبْلَكُمْ مِنْ أَصْحَابِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَقْرَأُ الْقُرْآنَ فِي شَهْرٍ وَأَقَلَّ ؛ إِنَّ الْقُرْآنَ لَايُقْرَأُ هَذْرَمَةً، وَلكِنْ يُرَتَّلُ تَرْتِيلاً، إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ، وَقَفْتَ عِنْدَهَا، وَتَعَوَّذْتَ بِاللهِ مِنَ النَّارِ ».

فَقَالَ أَبُو بَصِيرٍ: أَقْرَأُ الْقُرْآنَ فِي رَمَضَانَ فِي لَيْلَةٍ؟ فَقَالَ: « لَا » فَقَالَ: فِي لَيْلَتَيْنِ؟ فَقَالَ: « لَا » فَقَالَ: فِي ثَلَاثٍ؟ فَقَالَ: « هَا » وَأَوْمَأَ بِيَدِهِ فَقَالَ: « نَعَمْ، شَهْرُ رَمَضَانَ لَا يُشْبِهُهُ شَيْ‌ءٌ مِنَ الشُّهُورِ، لَهُ حَقٌّ وَحُرْمَةٌ، أَكْثِرْ مِنَ الصَّلَاةِ مَا اسْتَطَعْتَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

‘Abu Baseer asked Abu Abdullahasws, and I was present. So he said to himasws, ‘May I be sacrificed for youasws! Should I recite (the whole) Quran in a night?’ so heasws said: ‘No’. So he said, ‘In two nights?’ So heasws said: ‘No’. Until it reached six nights. So heasws gestured by hisasws hand, and heasws said: ‘Ha!’

Then Abu Abdullahasws said: ‘O Abu Muhammad! The ones who were before you from the companions of Muhammadsaww used to recite the (whole) Quran in a month, and less. The Quran is such that it should not be recited by jabbering, but slowly and with clarity (as it ought to be recited). Whenever you pass by a Verse wherein is a Mention of the Fire, pause at it and seek Refuge with Allahazwj from the Fire’.

So Abu Baseer said, ‘Should I recite (the whole) Quran in one night of the Month of Ramazan?’ So heasws said: ‘No’. So he said, ‘In two nights?’ So heasws said: ‘No’. So he said, ‘In three?’ So heasws said: ‘Ha!’, and gestured by hisasws hand, ‘Yes, the Month of Ramazan is such that nothing resembles it from the (other) months. For it is a right and a sanctity. Frequent from the Salāt, whatever your capacity may be’.70

11- بَابُ أَنَّ الْقُرْآنَ يُرْفَعُ كَمَا أُنْزِلَ‌

Chapter 12 – The Quran would be Raised just as it was Sent down

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ الرَّجُلَ الْأَعْجَمِيَّ مِنْ أُمَّتِي لَيَقْرَأُ الْقُرْآنَ بِعَجَمِيَّةٍ، فَتَرْفَعُهُ الْمَلَائِكَةُ عَلى عَرَبِيَّةٍ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘The non-Arab man from mysaww community, let him recite the Quran in non-Arab (recitation), and the Angels would Raise it upon Arabic’.71

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، إِنَّا نَسْمَعُ الْآيَاتِ فِي الْقُرْآنِ لَيْسَ هِيَ عِنْدَنَا كَمَا نَسْمَعُهَا، وَلَانُحْسِنُ أَنْ نَقْرَأَهَا كَمَا بَلَغَنَا عَنْكُمْ، فَهَلْ نَأْثَمُ؟

فَقَالَ: « لَا، اقْرَؤُوا كَمَا تَعَلَّمْتُمْ، فَسَيَجِيئُكُمْ مَنْ يُعَلِّمُكُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from one of his companions,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! We tend to hear the Verses in the Quran which are not with us just as we are hearing these to be, nor are we good in reciting it just as it reached us from youasws. So are we sinning?’ So heasws said: ‘No. Recite it just as you have learned it, so there would be coming, one (Al-Qaimasws) who would be teaching you all’.72

12- بَابُ فَضْلِ الْقُرْآنِ‌

Chapter 13 – Merits of the Quran

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ بَدْرٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَرَأَ (قُلْ هُوَ اللهُ أَحَدٌ) مَرَّةً، بُورِكَ عَلَيْهِ ؛ وَمَنْ قَرَأَهَا مَرَّتَيْنِ، بُورِكَ عَلَيْهِ وَعَلى أَهْلِهِ ؛ وَمَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ، بُورِكَ عَلَيْهِ وَعَلى أَهْلِهِ وَعَلى جِيرَانِهِ ؛ وَمَنْ قَرَأَهَا اثْنَتَيْ عَشْرَةَ مَرَّةً، بَنَى اللهُ لَهُ اثْنَيْ عَشَرَ قَصْراً فِي الْجَنَّةِ، فَيَقُولُ الْحَفَظَةُ: اذْهَبُوا بِنَا إِلى قُصُورِ أَخِينَا فُلَانٍ، فَنَنْظُرَ إِلَيْهَا ؛ وَمَنْ قَرَأَهَا مِائَةَ مَرَّةٍ، غُفِرَتْ لَهُ ذُنُوبُ خَمْسٍ وَعِشْرِينَ سَنَةً مَا خَلَا الدِّمَاءَ وَالْأَمْوَالَ ؛ وَمَنْ قَرَأَهَا أَرْبَعَمِائَةِ مَرَّةٍ، كَانَ لَهُ أَجْرُ أَرْبَعِمِائَةِ شَهِيدٍ كُلُّهُمْ قَدْ عُقِرَ جَوَادُهُ وَأُرِيقَ دَمُهُ ؛ وَمَنْ قَرَأَهَا أَلْفَ مَرَّةٍ فِي يَوْمٍ وَلَيْلَةٍ، لَمْ يَمُتْ حَتّى يَرى مَقْعَدَهُ فِي الْجَنَّةِ، أَوْ يُرى لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Badr, from Muhammad Bin Marwan,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who recites [112: 1] Say He Allah is One (Chapter 112) once, would have Blessings upon him; and the one who recites it twice would have Blessings upon him and upon his family. And the one who recites it three times would have Blessings upon him, and upon his family, and upon his neighbours.

And the one who recites it twelve times, Allah would Build for him twelve castles in the Paradise. So the preservers (Angels) would be saying: ‘Come with us to the castle of our brother so and so, to look at it’.

And the one who recites it one hundred times, his sins of twenty five years would be Forgiven for him, apart from the (shedding of unlawful) blood, and the wealth. And the one who recites it four hundred times, would have for him the Recompense of four hundred martyrs having had hamstrung their horses (not to let it fall into enemy hands) and shed its blood. And the one who recites it a thousand times in a day and night, would not die until he sees his seat in the Paradise, or it is shown to him’.73

2. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ هذِهِ الْآيَاتِ أَنْ يَهْبِطْنَ إِلَى الْأَرْضِ، تَعَلَّقْنَ بِالْعَرْشِ، وَقُلْنَ: أَيْ رَبِّ، إِلى أَيْنَ تُهْبِطُنَا؟ إِلى أَهْلِ الْخَطَايَا وَالذُّنُوبِ؟

فَأَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِنَّ: أَنِ اهْبِطْنَ، فَوَعِزَّتِي وَجَلَالِي، لَايَتْلُوكُنَّ أَحَدٌ مِنْ آلِ مُحَمَّدٍ وَشِيعَتِهِمْ فِي دُبُرِ مَا افْتَرَضْتُ عَلَيْهِ مِنَ الْمَكْتُوبَةِ فِي كُلِّ يَوْمٍ، إِلاَّ نَظَرْتُ‌ إِلَيْهِ بِعَيْنِيَ الْمَكْنُونَةِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظْرَةً، أَقْضِي لَهُ فِي كُلِّ نَظْرَةٍ سَبْعِينَ حَاجَةً، وَقَبِلْتُهُ عَلى مَا فِيهِ مِنَ الْمَعَاصِي، وَهِيَ: أُمُّ الْكِتَابِ، وَ (شَهِدَ اللهُ أَنَّهُ لا إِلهَ إِلاّ هُوَ وَالْمَلائِكَةُ وَأُولُوا الْعِلْمِ)، وَآيَةُ الْكُرْسِيِّ، وَآيَةُ الْمُلْكِ ».

الْخَطَايَا وَ الذُّنُو Humeyd Bin Ziyad, from Al Husayn Bin Muhammad, from Ahmad Bin Al Hassan Al Maysami, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullahasws having said: ‘When Allahazwj Mighty and Majestic Commanded these Verses that they should descend to the earth, they attached themselves to the Throne and they said: ‘Yes Lordazwj! To where are Youazwj Causing us to descend to? The people of the errors and sins?’

So Allahazwj Mighty and Majestic Revealed unto them to descend: “By Myazwj Might and Myazwj Majesty! You will not be recited by anyone from the Progenyasws of Muhammadsaww and theirasws Shias at the end of what Iazwj have Imposed upon him from the Prescribed (Salāt) during every day, except that Iazwj would Look at him with Myazwj Hidden Eyes during every day with seventy Glances, Fulfilling for him during every Glance, seventy needs, and Accept him upon whatever he would be in, from disobeying Meazwj.

And these are – the Mother of the Book (Surah Al-Fatiha – Chapter 1), [3: 18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, and the Ayat Al-Kursy (2: 255)’.74

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ سُكَيْنٍ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَنْ قَرَأَ الْمُسَبِّحَاتِ كُلَّهَا قَبْلَ أَنْ يَنَامَ، لَمْ يَمُتْ حَتّى يُدْرِكَ الْقَائِمَ، وَإِنْ مَاتَ كَانَ فِي جِوَارِ مُحَمَّدٍ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Sukeyn, from Amro Bin Shimr, from Jabir who said,

‘I heard Abu Ja’farasws saying: ‘The one who recites the Musabbihaat (Chapters 17, 57, 59, 61, 62, 64 & 87), all of them, before he sleeps, would not die until he sees Al-Qaimasws; and when he does die, he would be in the vicinity of Muhammadas, the Prophetsaww’.75

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللهِ بْنِ طَلْحَةَ: عَنْ جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ قَرَأَ (قُلْ هُوَ اللهُ أَحَدٌ) مِائَةَ مَرَّةٍ حِينَ‌ يَأْخُذُ مَضْجَعَهُ، غَفَرَ اللهُ لَهُ ذُنُوبَ خَمْسِينَ سَنَةً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Nu’man, from Abdullah Bin Talha,

(It has been narrated) from Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who recites [112: 1] Say He Allah is One (Chapter 112) one hundred times when he takes to his bed, Allahazwj would Forgive his sins of fifty years’.76

5. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: رَفَعَهُ إِلى عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ قَرَأَ أَرْبَعَ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ، وَآيَةَ الْكُرْسِيِّ، وَآيَتَيْنِ بَعْدَهَا، وَثَلَاثَ آيَاتٍ مِنْ آخِرِهَا، لَمْ يَرَ فِي نَفْسِهِ وَمَالِهِ شَيْئاً يَكْرَهُهُ، وَلَايَقْرَبُهُ شَيْطَانٌ، وَلَايَنْسَى الْقُرْآنَ ».

Humeyd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz, from Amro Bin Humeyd,

(It has been narrated) raising it to Aliasws Bin Al-Husaynasws having said: ‘Rasool-Allahsaww said: ‘The one who recites four Verses from the beginning of (Surah) Al-Baqarah, and Ayat Al-Kursy (2: 255), and two Verses after it, and three Verses from its end, would not see anything in himself and his wealth, anything which he dislikes, nor will Satanla come near him, nor would he forget the Quran’.77

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَرَأَ (إِنّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ) يَجْهَرُ بِهَا صَوْتَهُ، كَانَ كَالشَّاهِرِ سَيْفَهُ فِي سَبِيلِ اللهِ ؛ وَمَنْ قَرَأَهَا سِرّاً، كَانَ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللهِ ؛ وَمَنْ قَرَأَهَا عَشْرَ مَرَّاتٍ، مَرَّتْ لَهُ عَلى نَحْوِ أَلْفِ ذَنْبٍ مِنْ ذُنُوبِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sayf Bin Ameyra, from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who recites [97: 1] We have indeed revealed this in the Night of Predestination, being loud with it by his voice, would be like the brandisher of his sword in the Way of Allahazwj; and the one who recites it privately would be like the one rolling in his blood in the Way of Allahazwj; and the one who recites it ten times, Allahazwj would Forgive (his sins) for him upon an approximation of a thousand sins from his sins’.78

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: (قُلْ هُوَ اللهُ أَحَدٌ) ثُلُثُ الْقُرْآنِ، وَ (قُلْ يا أَيُّهَا الْكافِرُونَ) رُبُعُ الْقُرْآنِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying [112: 1] Say He Allah is One Chapter 112) is a third of the Quran, and [109: 1] (Say: O unbelievers) Chapter 109) is a quarter of the Quran’.79

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ: عَنْ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ، لَمْ يَخَفِ الْفَالِجَ إِنْ شَاءَ اللهُ ؛ وَمَنْ قَرَأَهَا فِي دُبُرِ كُلِّ فَرِيضَةٍ، لَمْ يَضُرَّهُ ذُو حُمَةٍ ».

وَقَالَ: « مَنْ قَدَّمَ (قُلْ هُوَ اللهُ أَحَدٌ) بَيْنَهُ وَبَيْنَ جَبَّارٍ، مَنَعَهُ اللهُ ـ عَزَّ وَجَلَّ ـ مِنْهُ ؛ يَقْرَؤُهَا مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ ؛ فَإِذَا فَعَلَ ذلِكَ رَزَقَهُ اللهُ ـ عَزَّ وَجَلَّ ـ خَيْرَهُ، وَمَنَعَهُ مِنْ شَرِّهِ ».

وَقَالَ: « إِذَا خِفْتَ أَمْراً فَاقْرَأْ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ حَيْثُ شِئْتَ، ثُمَّ قُلِ: “اللهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ” ؛ ثَلَاثَ مَرَّاتٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Al Hassan Bin Al Jahm, from Ibrahim Bin Mihzam,

(It has been narrated) from a man who heard Abu Al-Hassanasws saying: ‘The one who recites Ayat Al-Kursy (2: 255) at his sleep time would not be fearful of the paralysis, Allahazwj Willing; and the one who recites I at the end of every Obligatory (Salāt) who will not be harmed by (a creature with) the sting (e. g. scorpion etc.)’.

And heasws said: ‘The one precedes (by the recitation of) [112: 1] Say He Allah is One (Chapter 112) between him and a tyrant, Allahazwj Mighty and Majestic would Defend him due to his recitation of it, from in front of him, and from behind him, and from his right, and from his left. So when he does that, Allahazwj Mighty and Majestic would Grace him his goodness and Defend him from his (tyrant’s) evil’.

And heasws said: ‘Whenever you fear a matter, so recite one hundred Verses from the Quran from wherever you so desire to, then say,

‘O Allahazwj! Remove the affliction from me’ – three times’.80

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَرَأَ مِائَةَ آيَةٍ يُصَلِّي بِهَا فِي لَيْلَةٍ، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ بِهَا قُنُوتَ لَيْلَةٍ ؛ وَمَنْ قَرَأَ مِائَتَيْ آيَةٍ فِي غَيْرِ صَلَاةٍ، لَمْ يُحَاجَّهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ ؛ وَمَنْ قَرَأَ خَمْسَمِائَةِ آيَةٍ فِي يَوْمٍ وَ لَيْلَةٍ فِي صَلَاةِ النَّهَارِ وَاللَّيْلِ، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ فِي اللَّوْحِ الْمَحْفُوظِ قِنْطَاراً مِنْ حَسَنَاتٍ، وَالْقِنْطَارُ أَلْفٌ وَمِائَتَا أُوقِيَّةٍ، وَالْأُوقِيَّةُ أَعْظَمُ مِنْ جَبَلِ أُحُدٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who recites one hundred Verses, praying Salāt with these during a night, Allahazwj Mighty and Majestic would Write for him, due to it, the Qunoot (supplication during Salāt) for a night; and the one who recites two hundred Verses during other than a Salāt, the Quran would not argue against him on the Day of Judgment; and the one who recites five hundred Verses during a day and a night during a Salāt of a day and a night, Allahazwj Mighty and Majestic would Write for him in the Guarded Tablet, a Qintar of good deeds, and the Qintar is one thousand two hundred Owqiya, and the Owqiya is greater than the mountain of Ohad’.81

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ مَضى بِهِ يَوْمٌ وَاحِدٌ، فَصَلّى فِيهِ بِخَمْسِ صَلَوَاتٍ، وَلَمْ يَقْرَأْ فِيهَا بِـ (قُلْ هُوَ اللهُ أَحَدٌ)، قِيلَ لَهُ: يَا عَبْدَ اللهِ، لَسْتَ مِنَ الْمُصَلِّينَ ».

Abu Ali Al Ashary, from Muhammad Bin Hasan, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘The one for whom a day passes by and he prays five Salāt during it and does not recite in these [112: 1] Say He Allah is One (Chapter 112), it would be said to him: ‘O servant of Allahazwj! You are not from the praying ones’.82

11. وَبِهذَا الْإِسْنَادِ، عَنِ الْحَسَنِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَدَعْ أَنْ يَقْرَأَ فِي دُبُرِ الْفَرِيضَةِ بِـ (قُلْ هُوَ اللهُ أَحَدٌ) ؛ فَإِنَّهُ مَنْ قَرَأَهَا جَمَعَ اللهُ لَهُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، وَغَفَرَ لَهُ وَلِوَالِدَيْهِ وَمَا وَلَدَا ».

And by this chain, from Al Hassan Bin Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who was a believer in Allahazwj and the Last Day, so he should not leave the recitation at the end of the Obligatory (Salāt) with [112: 1] Say He Allah is One (Chapter 112), for the one who recites it, Allahazwj would Gather for him the goodness of the world and the Hereafter, and would Forgive (his sins) for him, and for his parents, and whatever he begets’.83

12. عَنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ سُورَةَ الْأَنْعَامِ نَزَلَتْ جُمْلَةً، شَيَّعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حَتّى أُنْزِلَتْ عَلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، فَعَظَّمُوهَا وَبَجَّلُوهَا ؛ فَإِنَّ اسْمَ اللهِ ـ عَزَّ وَجَلَّ ـ فِيهَا فِي سَبْعِينَ مَوْضِعاً، وَلَوْ يَعْلَمُ النَّاسُ مَا فِي قِرَاءَتِهَا مَا تَرَكُوهَا ».

From him, from Al Hassan Bin Ali Bin Abu Hamza, raising it, said,

‘Abu Abdullahasws said: ‘Surah Al-Anam (Chapter 6) was Revealed in its totality. Seventy thousand Angels escorted it until it was Revealed unto Muhammadsaww. Therefore, you should magnify it and revere it, for the Name of Allahazwj Mighty and Majestic is in it in seventy places, and had the people known what is in its recitation, they would not be neglecting it’.84

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم صَلّى عَلى سَعْدِ بْنِ مُعَاذٍ، فَقَالَ: لَقَدْ وَافى مِنَ الْمَلَائِكَةِ سَبْعُونَ أَلْفاً، وَفِيهِمْ جَبْرَئِيلُ عليه‌السلام يُصَلُّونَ عَلَيْهِ، فَقُلْتُ لَهُ: يَا جَبْرَئِيلُ، بِمَا يَسْتَحِقُّ صَلَاتَكُمْ عَلَيْهِ؟ فَقَالَ: بِقِرَاءَتِهِ (قُلْ هُوَ اللهُ أَحَدٌ) قَائِماً وَقَاعِداً، وَرَاكِباً وَمَاشِياً، وَذَاهِباً وَجَائِياً ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws, that the Prophetsaww prayed (the funeral) Salāt upon Sa’ad Bin Mu’az and hesaww said: ‘There has been a delegation of seventy thousand from the Angels, and among them was Jibraeelas, praying (the funeral Salāt) upon him. So Isaww said to himas: ‘O Jibraeelas! Due to what is he deserving of youras Salāt upon him?’ So heas said: ‘Due to his recitation of [112: 1] Say He Allah is One (Chapter 112), standing, and sitting, and riding, and walking, and going and coming’.85

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ بَشِيرٍ، عَنْ عُبَيْدِ اللهِ بْنِ الدِّهْقَانِ، عَنْ دُرُسْتَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ قَرَأَ (أَلْهاكُمُ التَّكاثُرُ) عِنْدَ النَّوْمِ، وُقِيَ فِتْنَةَ الْقَبْرِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja. far Bin Muhammad Bin Bashir, from Ubeydullah Bin Al Dihqan, from Dorost,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who recites [102: 1] (Abundance diverts you) at sleep-time would be saved from the strife of the grave’.86

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ رَفَعَهُ، قَالَ: مَا قُرِئَتِ الْحَمْدُ عَلى وَجَعٍ سَبْعِينَ مَرَّةً إِلاَّ سَكَنَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi’e, from Abdullah Bin Al Fazl Al Nowfaly, raising it,

‘Heasws said: ‘(Surah) Al-Hamd (Chapter 1) would not be recited upon a pain seventy times, except that it would settle’.87

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَوْ قُرِئَتِ الْحَمْدُ عَلى مَيِّتٍ سَبْعِينَ مَرَّةً، ثُمَّ رُدَّتْ فِيهِ الرُّوحُ، مَا كَانَ ذلِكَ عَجَباً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘If (Surah) Al-Hamd (Chapter 1) was to be recited upon a deceased seventy times, then the soul were to return back in him, that would not be a cause for astonishment’.88

17. عَنْهُ، عَنْ أَحْمَدَ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَا مِنْ أَحَدٍ فِي حَدِّ الصِّبَا يَتَعَهَّدُ فِي كُلِّ لَيْلَةٍ قِرَاءَةَ (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)، وَ (قُلْ أَعُوذُ بِرَبِّ النّاسِ) كُلَّ وَاحِدَةٍ ثَلَاثَ مَرَّاتٍ، وَ (قُلْ هُوَ اللهُ أَحَدٌ) مِائَةَ مَرَّةٍ، فَإِنْ لَمْ يَقْدِرْ فَخَمْسِينَ، إِلاَّ صَرَفَ اللهُ ـ عَزَّ وَجَلَّ ـ عَنْهُ كُلَّ لَمَمٍ، أَوْ عَرَضٍ مِنْ أَعْرَاضِ الصِّبْيَانِ، وَالْعُطَاشَ، وَفَسَادَ الْمَعِدَةِ، وَبُدُورَ الدَّمِ أَبَداً، مَا تُعُوهِدَ بِهذَا حَتّى يَبْلُغَهُ الشَّيْبُ، فَإِنْ تَعَهَّدَ نَفْسَهُ بِذلِكَ أَوْ تُعُوهِدَ، كَانَ‌ مَحْفُوظاً إِلى يَوْمِ يَقْبِضُ اللهُ ـ عَزَّ وَجَلَّ ـ نَفْسَهُ ».

From him, from Ahmad Bin Bakr, from Salih, from Suleyman Al Ja’fary,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I heard himasws saying: ‘There is no one (still) in the limit of childhood who vows for the recitation during every night with [113: 1] Say: I seek Refuge with the Lord of Al Falaq (Chapter 113) and [114: 1] Say: I seek Refuge with the Lord of the people (Chapter 114), each one three times, and [112: 1] Say: He Allah is One one-hundred times, but if he is not able, then fifty times, except that Allahazwj Mighty and Majestic would Exchange from him, every mental problem, or an illness from the illnesses of the children, and the dangerous thirst (dehydration), and the spoiling of the stomach, and the blood circulation (disorder), ever, for as long as he vows by this until he reaches the old age. So if he were to vow himself with that, or keeps on vowing, would be protected up to the Day Allahazwj Mighty and Majestic Captures his soul’.89

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ، قَالَ: سَمِعْتُ أَبَا إِبْرَاهِيمَ عليه‌السلام يَقُولُ: « مَنِ اسْتَكْفى بِآيَةٍ مِنَ الْقُرْآنِ مِنَ الشَّرْقِ إِلَى الْغَرْبِ، كُفِيَ إِذَا كَانَ بِيَقِينٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Ahmad Al Minqary who said,

‘I heard Abu Ibrahimasws (7th Imamasws) saying: ‘The one who suffices with one Verse from the Quran from the east to the west, that would suffice him, when that was with conviction’.90

19. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْعُوذَةِ، قَالَ: « تَأْخُذُ قُلَّةً جَدِيدَةً، فَتَجْعَلُ فِيهَا مَاءً، ثُمَّ تَقْرَأُ عَلَيْهَا (إِنّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ) ثَلَاثِينَ مَرَّةً، ثُمَّ تُعَلَّقُ، وَتَشْرَبُ مِنْهَا وَتَتَوَضَّأُ، وَيُزَادُ فِيهَا مَاءٌ إِنْ شَاءَ اللهُ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq and Ali Bin Ibrahim, from his father, Altogether from Bakr Bin Muhammad Al Azdy, from a man,

(It has been narrated) from Abu Abdullahasws regarding the amulet. Heasws said: ‘Take a new jar and make water to be in it. Then recite upon it [97: 1] We have indeed revealed this in the Night of Predestination (Chapter 97), thirty times, then hang it (somewhere), and drink from it, and perform ablution (from it), and increase the water in it, Allahazwj Willing’.91

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِدْرِيسَ الْحَارِثِيِّ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا مُفَضَّلُ، احْتَجِزْ مِنَ النَّاسِ كُلِّهِمْ بِـ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ)، وَبِـ (قُلْ هُوَ اللهُ أَحَدٌ)، اقْرَأْهَا عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَمِنْ بَيْنِ يَدَيْكَ وَمِنْ خَلْفِكَ، وَمِنْ فَوْقِكَ وَمِنْ تَحْتِكَ، فَإِذَا دَخَلْتَ عَلى سُلْطَانٍ جَائِرٍ، فَاقْرَأْهَا حِينَ تَنْظُرُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ، وَاعْقِدْ بِيَدِكَ الْيُسْرى، ثُمَّ لَاتُفَارِقْهَا حَتّى تَخْرُجَ مِنْ عِنْدِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Idrees Al Harsy, from Muhammad Bin Sinan, from Mufazzal Bin Umra who said,

‘Abu Abdullahasws said: ‘O Mufazzal! Protect yourself from the people, all of them by [1: 1] In the Name of Allah the Beneficent, the Merciful, and by [112: 1] Say: He Allah is One (Chapter 112), reciting it on your right, and on your left, and in front of you, and from behind you, and from above you, and from beneath you. So whenever you go over to a tyrannous ruling authority, then recite it when you look at him, three times, and close your left hand, nor releasing it until you come out from his presence’.92

21. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنِ السَّيَّارِيِّ، عَنْ مُحَمَّدِ بْنِ بَكْرٍ، عَنْ أَبِي الْجَارُودِ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ: عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ أَنَّهُ قَالَ: « وَالَّذِي بَعَثَ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم بِالْحَقِّ وَأَكْرَمَ أَهْلَ بَيْتِهِ، مَا مِنْ شَيْ‌ءٍ تَطْلُبُونَهُ مِنْ حِرْزٍ ـ مِنْ حَرَقٍ، أَوْ غَرَقٍ، أَوْ سَرَقٍ، أَوْ إِفْلَاتِ دَابَّةٍ مِنْ صَاحِبِهَا، أَوْ ضَالَّةٍ، أَوْ آبِقٍ ـ إِلاَّ وَهُوَ فِي الْقُرْآنِ ؛ فَمَنْ أَرَادَ ذلِكَ فَلْيَسْأَلْنِي عَنْهُ ».

قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَمَّا يُؤَمِّنُ مِنَ الْحَرَقِ، وَالْغَرَقِ.

فَقَالَ: « اقْرَأْ هذِهِ الْآيَاتِ: (اللهُ الَّذِي نَزَّلَ الْكِتابَ وَهُوَ يَتَوَلَّى الصّالِحِينَ) وَ (ما قَدَرُوا اللهَ حَقَّ قَدْرِهِ) إِلى قَوْلِهِ: (سُبْحانَهُ وَتَعالى عَمّا يُشْرِكُونَ) فَمَنْ قَرَأَهَا فَقَدْ أَمِنَ الْحَرَقَ وَالْغَرَقَ ». قَالَ: فَقَرَأَهَا رَجُلٌ وَاضْطَرَمَتِ النَّارُ فِي بُيُوتِ جِيرَانِهِ وَبَيْتُهُ وَسَطَهَا، فَلَمْ يُصِبْهُ شَيْ‌ءٌ.

ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ دَابَّتِيَ اسْتَصْعَبَتْ عَلَيَّ وَأَنَا‌ مِنْهَا عَلى وَجَلٍ

فَقَالَ: « اقْرَأْ فِي أُذُنِهَا الْيُمْنى: (وَلَهُ أَسْلَمَ مَنْ فِي السَّماواتِ وَالْأَرْضِ طَوْعاً وَكَرْهاً وَإِلَيْهِ يُرْجَعُونَ) » فَقَرَأَهَا، فَذَلَّتْ لَهُ دَابَّتُهُ.

وَقَامَ إِلَيْهِ رَجُلٌ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ أَرْضِي أَرْضٌ مَسْبَعَةٌ، وَإِنَّ السِّبَاعَ تَغْشى مَنْزِلِي وَلَاتَجُوزُ حَتّى تَأْخُذَ فَرِيسَتَهَا.

فَقَالَ: « اقْرَأْ: (لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللهُ لا إِلهَ إِلاّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ) » فَقَرَأَهُمَا الرَّجُلُ، فَاجْتَنَبَتْهُ السِّبَاعُ.

ثُمَّ قَامَ إِلَيْهِ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ، فَهَلْ مِنْ شِفَاءٍ؟

فَقَالَ: « نَعَمْ، بِلَا دِرْهَمٍ وَلَا دِينَارٍ، وَلكِنِ اكْتُبْ عَلى بَطْنِكَ آيَةَ الْكُرْسِيِّ، وَتَغْسِلُهَا، وَتَشْرَبُهَا، وَتَجْعَلُهَا ذَخِيرَةً فِي بَطْنِكَ، فَتَبْرَأُ بِإِذْنِ اللهِ عَزَّ وَجَلَّ » فَفَعَلَ الرَّجُلُ، فَبَرَأَ بِإِذْنِ اللهِ.

ثُمَّ قَامَ إِلَيْهِ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَنِ الضَّالَّةِ.

فَقَالَ: « اقْرَأْ « يس » فِي رَكْعَتَيْنِ، وَقُلْ: يَا هَادِيَ الضَّالَّةِ، رُدَّ عَلَيَّ ضَالَّتِي » فَفَعَلَ، فَرَدَّ اللهُ عَلَيْهِ ضَالَّتَهُ ثُمَّ قَامَ إِلَيْهِ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَنِ الْآبِقِ.

فَقَالَ: « اقْرَأْ: (أَوْ كَظُلُماتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ) إِلى قَوْلِهِ: (وَمَنْ لَمْ يَجْعَلِ اللهُ لَهُ نُوراً فَما لَهُ مِنْ نُورٍ) » فَقَالَهَا الرَّجُلُ، فَرَجَعَ إِلَيْهِ الْآبِقُ.

ثُمَّ قَامَ إِلَيْهِ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَنِ السَّرَقِ ؛ فَإِنَّهُ لَايَزَالُ قَدْ يُسْرَقُ لِيَ الشَّيْ‌ءُ بَعْدَ الشَّيْ‌ءِ لَيْلاً.

فَقَالَ: « اقْرَأْ إِذَا أَوَيْتَ إِلى فِرَاشِكَ: (قُلِ ادْعُوا اللهَ أَوِ ادْعُوا الرَّحْمنَ) إِلى قَوْلِهِ: (وَكَبِّرْهُ تَكْبِيراً) ».

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « مَنْ بَاتَ بِأَرْضٍ قَفْرٍ، فَقَرَأَ هذِهِ الْآيَةَ: (إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّماواتِ وَالْأَرْضَ فِي سِتَّةِ أَيّامٍ ثُمَّ اسْتَوى عَلَى الْعَرْشِ) إِلى قَوْلِهِ: (تَبارَكَ اللهُ رَبُّ الْعالَمِينَ) حَرَسَتْهُ الْمَلَائِكَةُ، وَتَبَاعَدَتْ عَنْهُ الشَّيَاطِينُ ».

قَالَ: فَمَضَى الرَّجُلُ، فَإِذَا هُوَ بِقَرْيَةٍ خَرَابٍ، فَبَاتَ فِيهَا، وَلَمْ يَقْرَأْ هذِهِ الْآيَةَ، فَتَغَشَّاهُ الشَّيْطَانُ، وَإِذَا هُوَ آخِذٌ بِخَطْمِهِ، فَقَالَ لَهُ صَاحِبُهُ: أَنْظِرْهُ، وَاسْتَيْقَظَ الرَّجُلُ، فَقَرَأَ الْآيَةَ، فَقَالَ الشَّيْطَانُ لِصَاحِبِهِ: أَرْغَمَ اللهُ أَنْفَكَ، احْرُسْهُ الْآنَ حَتّى يُصْبِحَ، فَلَمَّا أَصْبَحَ رَجَعَ إِلى أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، فَأَخْبَرَهُ، وَقَالَ لَهُ: رَأَيْتُ فِي كَلَامِكَ الشِّفَاءَ وَالصِّدْقَ، وَمَضى بَعْدَ طُلُوعِ الشَّمْسِ، فَإِذَا هُوَ بِأَثَرِ شَعْرِ الشَّيْطَانِ مُجْتَمِعاً فِي الْأَرْضِ.

Muhammad Bin Yahya, from Abdullah Bin Ja’far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

(It has been narrated) from Amir Al-Momineenasws having said: ‘By the Oneazwj Who Sent Muhammadsaww with the Truth, and Honoured the Peopleasws of hissaww Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask measws about it’.

He (the narrator) said, ‘So a man stood up to himasws and said, ‘O Amir Al-Momineenasws! Inform me about what can secure from the burning, and the drowning?’ So heasws said: ‘Recite these Verses - [7: 196] Surely, my guardian is Allah, Who Revealed the Book, and He Befriends the righteous; [39: 67] And they did not appreciate Allah with the appreciation that is due to Him - up to Hisazwj Words Glory be to Him, and Exalted is He, above what they are associating. So the one who recites these, so he would be safe from the burning and the drowning.

He (the narrator) said, ‘So the man recited these, and fire erupted in the houses of his neighbourhood, and his house was in the middle of it, but nothing affected him’.

Then another man stood up to himasws and he said, ‘O Amir Al-Momineenasws! My animal has become difficult upon me and I am apprehensive from it’. So heasws said:

‘Recite in its right ear [3: 83] and to Him submits whoever is in the skies and the earth, willingly or unwillingly, and to Him shall they be returning’. So he recited it, and his animal became submissive to him.

And another man stood up to himasws and he said, ‘O Amir Al-Momineenasws! My land is a land (full of) wild animals, and the animals tend to overwhelm my house and they do not go away until they seize their prey’. So heasws said: ‘Recite [9: 128] Certainly a Rasool has come to you from among yourselves; It is grievous to him that you should be overburdened, being full of concern for you; to the believers (he is) kind, merciful [9: 129] But if they turn back, say: Allah is Sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of the Magnificent Throne’. So the man recited them both, and the predatory wild animals kept away from him’.

Then another man stood up to himasws and he said, ‘O Amir Al-Momineenasws! In my belly there is yellow water, so is there a cure from it?’ So heasws said: ‘Yes, without a Dirham nor a Dinar. But write upon your belly Ayat Al-Kursy (2: 255), and wash it, and drink it, and make it to be a hoard inside your belly, and you would be cured by the Permission of Allahazwj Mighty and Majestic’. So the man did so and he was cured by the Permission of Allahazwj’.

Then another one stood up to himasws and he said, ‘O Amir Al-Momineenasws! Inform me about the strayed (animal)’. So heasws said: ‘Recite Ya Seen (Chapter 36) during the two Rukous (in the Salāt), and say, ‘O Guide of the straying one! Return my straying (animal)’. So he did so and Allahazwj Mighty and Majestic Returned his straying (animal) back to him.

Then another one stood up to himasws and he said, ‘O Amir Al-Momineenasws! Inform me about the absconding one (slave)’. So heasws said: ‘Recite [24: 40] Or like utter darkness in the sea – up to Hisazwj Words and to whomsoever Allah does not give Light, he has no Light. So the man said these, and he absconding (slave) returned to him’.

Then another stood up to himasws and he said, ‘O Amir Al-Momineenasws! Inform me about the theft, for I have not ceased to be stolen from, something after something, at nights’. So heasws said to him: ‘Recite whenever you go to your bed [17: 110] Say: Call upon Allah or call upon the Beneficent; whichever (Name) you call upon – up to Hisazwj Words [17: 111] and exclaim His Greateness with Exclamations’.

Then Amir Al-Momineenasws said: ‘The one who spends the night in a land of wilderness, so he should recite these Verses [7: 54] Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne – up to Hisazwj Words Blessed is Allah, the Lord of the Worlds, the Angels would fortify him and the Satansla would distance themselves from him’.

Then (the narrator) said, ‘The man went, and he was in a ruined town, So he spent the night in it and did not recite these Verses. So the Satanla overcame him and seized him by his face. So hisla companion said to himla, ‘Look at this’, and the man woke up. So he recited the Verse. So the Satanla said to hisla companion, ‘May Allahazwj Rub your nose (Humiliate you). Protect him now, until the morning’. So when it was morning, he returned to Amir Al-Momineenasws and informed himasws, and said, to himasws, ‘I saw the healing and the truthfulness in yourasws speech’. And he went after the emergence of the sun, and there were traces of the hair of the Satanla, gathered in the ground’.93

22. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ سَلَمَةَ بْنِ مُحْرِزٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَنْ لَمْ يُبْرِئْهُ الْحَمْدُ، لَمْ يُبْرِئْهُ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Ahmad Bn Muhammad, from Muhammad Bin Sinan, from Salma Bin Muhriz who said,

‘I heard Abu Ja’farasws saying: ‘The one whom (Surah) Al-Hamd (Chapter 1) does not cure, nothing would cure him’.94

23. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « مَنْ قَرَأَ إِذَا أَوى إِلى فِرَاشِهِ: (قُلْ يا أَيُّهَا الْكافِرُونَ)‌ وَ (قُلْ هُوَ اللهُ أَحَدٌ)، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ بَرَاءَةً مِنَ الشِّرْكِ ».

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who recites when he retires to his bed [109: 1] (Say: O unbelievers) Chapter 109) and [112: 1] Say He Allah is One (Chapter 112), Allahazwj Mighty and Majestic would Write for him an immunity from the Shirk (association with Allahazwj)’.95

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « لَا تَمَلُّوا مِنْ قِرَاءَةِ (إِذا زُلْزِلَتِ الْأَرْضُ زِلْزالَها) ؛ فَإِنَّهُ مَنْ كَانَتْ قِرَاءَتُهُ بِهَا فِي نَوَافِلِهِ، لَمْ يُصِبْهُ اللهُ ـ عَزَّ وَجَلَّ ـ بِزَلْزَلَةٍ أَبَداً، وَلَمْ يَمُتْ بِهَا، وَلَابِصَاعِقَةٍ، وَلَابِآفَةٍ مِنْ آفَاتِ الدُّنْيَا حَتّى يَمُوتَ ؛ وَإِذَا مَاتَ نَزَلَ عَلَيْهِ مَلَكٌ كَرِيمٌ مِنْ عِنْدِ رَبِّهِ، فَيَقْعُدُ عِنْدَ رَأْسِهِ، فَيَقُولُ: يَا مَلَكَ الْمَوْتِ، ارْفُقْ بِوَلِيِّ اللهِ، فَإِنَّهُ كَانَ كَثِيراً مَا يَذْكُرُنِي، وَيَذْكُرُ تِلَاوَةَ هذِهِ السُّورَةِ، وَتَقُولُ لَهُ السُّورَةُ مِثْلَ ذلِكَ، وَيَقُولُ مَلَكُ الْمَوْتِ: قَدْ أَمَرَنِي رَبِّي أَنْ أَسْمَعَ لَهُ وَأُطِيعَ، وَلَاأُخْرِجَ رُوحَهُ حَتّى يَأْمُرَنِي بِذلِكَ، فَإِذَا أَمَرَنِي أَخْرَجْتُ رُوحَهُ، وَلَايَزَالُ مَلَكُ الْمَوْتِ عِنْدَهُ حَتّى يَأْمُرَهُ بِقَبْضِ رُوحِهِ إِذَا كُشِفَ لَهُ الْغِطَاءُ، فَيَرى مَنَازِلَهُ فِي الْجَنَّةِ، فَيُخْرِجُ رُوحَهُ مِنْ أَلْيَنِ مَا يَكُونُ مِنَ الْعِلَاجِ، ثُمَّ يُشَيِّعُ رُوحَهُ إِلَى الْجَنَّةِ سَبْعُونَ أَلْفَ مَلَكٍ يَبْتَدِرُونَ بِهَا إِلَى الْجَنَّةِ ».

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not be frustrated from the recitation of [99: 1] When the earth is shaken with its (violent) shaking Chapter 99), for the one who was reciting with it in his Optional (Salāt), Allahazwj Mighty and Majestic would not Hit him by an earthquake, ever, and he would not die due to it, nor by a thunderbolt, nor by a calamity from the calamities of the world until he dies. And when he does die, a benevolent Angel would descend upon him from the Presence of his Lordazwj and sit by his head, and he would be saying: ‘O Angel of death! Be kind with a friend of Allahazwj, for it was frequent what he used to mentioned me and mention the recitation of this Chapter.

And the Chapter (99) would say to him similar to that, and the Angel of death would be saying: ‘My Lordazwj has already Commanded me that I should listen to him and obey, and not extract his soul until he instructs me with that. So when he does instruct me, I shall extract his soul’.

And the Angel of death would not cease to be in his presence until he instruct him with the extraction of his own soul; and when the covers are removed for him, so he sees his house in the Paradise, so he (the Angel of death) would extract his soul from the gentlest of what can happen to be from the treatment. Then his soul would be escorted to the Paradise by seventy thousand Angels, encircling him to the Paradise’.96

13- بَابُ النَّوَادِرِ‌

Chapter 14 – The Miscellaneous

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قُرَّاءُ الْقُرْآنِ ثَلَاثَةٌ: رَجُلٌ قَرَأَ الْقُرْآنَ، فَاتَّخَذَهُ بِضَاعَةً، وَاسْتَدَرَّ بِهِ الْمُلُوكَ، وَاسْتَطَالَ بِهِ عَلَى النَّاسِ ؛ وَرَجُلٌ قَرَأَ الْقُرْآنَ، فَحَفِظَ حُرُوفَهُ، وَضَيَّعَ حُدُودَهُ، وَأَقَامَهُ إِقَامَةَ الْقِدْحِ، فَلَا كَثَّرَ اللهُ هؤُلَاءِ مِنْ حَمَلَةِ الْقُرْآنِ ؛ وَرَجُلٌ قَرَأَ الْقُرْآنَ، فَوَضَعَ دَوَاءَ الْقُرْآنِ عَلى دَاءِ قَلْبِهِ، فَأَسْهَرَ بِهِ لَيْلَهُ، وَأَظْمَأَ بِهِ نَهَارَهُ، وَقَامَ بِهِ فِي مَسَاجِدِهِ، وَتَجَافى بِهِ عَنْ فِرَاشِهِ، فَبِأُولئِكَ يَدْفَعُ اللهُ الْعَزِيزُ الْجَبَّارُ الْبَلَاءَ، وَبِأُولئِكَ يُدِيلُ اللهُ ـ عَزَّ وَجَلَّ ـ مِنَ الْأَعْدَاءِ، وَبِأُولئِكَ يُنَزِّلُ اللهُ ـ عَزَّ وَجَلَّ ـ الْغَيْثَ مِنَ السَّمَاءِ، فَوَ اللهِ لَهؤُلَاءِ فِي قُرَّاءِ الْقُرْآنِ أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Ubeys Bin Hisham, from the one who mentioned it,

(It has been narrated) from Abu Ja’farasws having said: ‘The reciters of the Quran are three (types) – A man who recites the Quran, so he takes it as a commodity and attracts the attention of the kings with it, and extend (his control) by it upon the people. And a man who recites the Quran, so he memorises its letters and wastes its limits, and his standing is (like) the standing of the arrow. May Allahazwj not Cause a lot of these ones to be from the bearers of the Quran.

And a man who recites the Quran, so he places the medicine of the Quran upon the illness of his heart. So he holds a vigil with it during his nights and remains thirsty due to it by his day, and he stands by it in his Masjid, and ignores his bed due to it. So it is due to them that Allahazwj the Mighty, the Compeller Repels the affliction, and it is due to them Allahazwj Defends from the enemies, and it is due to them that Allahazwj Mighty and Majestic Sends down the rain from the sky. Thus, by Allahazwj, these ones among the reciters of the Quran, they are more rarer than the red ruby’.97

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِي يَحْيى، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: « نَزَلَ الْقُرْآنُ أَثْلَاثاً: ثُلُثٌ فِينَا وَفِي عَدُوِّنَا ؛ وَثُلُثٌ سُنَنٌ وَأَمْثَالٌ ؛ وَثُلُثٌ فَرَائِضُ وَأَحْكَامٌ ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abu Hamza, from Abu Yahya,

(It has been narrated) from Al-Asbagh Bin Nubata who said, ‘I heard Amir Al-Momineenasws saying: ‘The Quran was Revealed in three (parts) – one-third is regarding usasws and ourasws enemies, and one-third is about the Sunnah and examples, and one-third is about Impositions and the regulations’.98

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْقُرْآنَ نَزَلَ أَرْبَعَةَ أَرْبَاعٍ: رُبُعٌ حَلَالٌ، وَرُبُعٌ حَرَامٌ، وَرُبُعٌ سُنَنٌ وَأَحْكَامٌ، وَرُبُعٌ خَبَرُ مَا كَانَ قَبْلَكُمْ، وَنَبَأُ مَا يَكُونُ بَعْدَكُمْ، وَفَصْلُ مَا بَيْنَكُمْ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from Ali Bin Uqba, from Dawood Bin Farqad, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The Quran is Revealed in four (parts) – a quarter is Permissible, and a quarter is Prohibitions, and a quarter is Sunnah and regulations, and a quarter is information of what was before you and a news (foretelling) of what is to happen after you, and decisions of what (disputes there are) between you’.99

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « نَزَلَ الْقُرْآنُ أَرْبَعَةَ أَرْبَاعٍ: رُبُعٌ فِينَا، وَرُبُعٌ فِي عَدُوِّنَا، وَرُبُعٌ سُنَنٌ وَأَمْثَالٌ، وَرُبُعٌ فَرَائِضُ وَأَحْكَامٌ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is’haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘The Quran is Revealed in four (parts) – a quarter is regarding usasws, and a quarter is regarding ourasws enemies, and a quarter is a Sunnah and examples, and a quarter is Obligations and regulations’.100

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ السَّرِيِّ، عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَوَّلُ مَا نَزَلَ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ اقْرَأْ بِاسْمِ رَبِّكَ) وَآخِرُهُ: (إِذا جاءَ نَصْرُ اللهِ) ».

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Muhammad Bin Al Hassan Al Sarriy, from his uncle Ali Bin Al Sariy,

(It has been narrated) from Abu Abdullahasws having said: ‘The first of what was Revealed upon Rasool-Allahsaww was In the Name of Allahazwj the Beneficent, the Merciful, [96: 1] Read in the name of your Lord Who Created and the last of it (Chapter Revealed) was [110: 1] When there comes the help of Allah and the victory’.101

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ) وَإِنَّمَا أُنْزِلَ فِي عِشْرِينَ سَنَةً بَيْنَ أَوَّلِهِ وَآخِرِهِ؟

فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « نَزَلَ الْقُرْآنُ جُمْلَةً وَاحِدَةً فِي شَهْرِ رَمَضَانَ إِلَى الْبَيْتِ الْمَعْمُورِ، ثُمَّ نَزَلَ فِي طُولِ عِشْرِينَ سَنَةً ».

ثُمَّ قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: نَزَلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَاةُ لِسِتٍّ مَضَيْنَ مِنْ شَهْرِ رَمَضَانَ، وَأُنْزِلَ الْإِنْجِيلُ لِثَلَاثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ رَمَضَانَ، وَأُنْزِلَ الزَّبُورُ لِثَمَانَ عَشْرَةَ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ، وَأُنْزِلَ الْقُرْآنُ فِي ثَلَاثٍ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Al Qasim, from Muhammad Bin Suleyman, from Dawood, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [2: 185] The Month of Ramazan is that in which the Quran was Revealed, but rather it was Revealed during twenty years between its first and its last’.

So Abu Abdullahasws said: ‘The Quran was Revealed as a whole in one go during the Month of Ramazan to the Frequented House (البيت المعمور), and then it was Revealed in length over twenty years’.

Then heasws said: ‘The Prophetsaww said: ‘The Parchment of Ibrahimas was Revealed during the first night from the Month of Ramazan, and the Torah was Revealed when two (days) had not lapsed from the Month of Ramazan, and the Evangel, when thirteen nights from the Month of Ramazan, and the Psalms was Revealed on the eighteenth from the Month of Ramazan, and the Quran was Revealed during the twenty-third from the Month of Ramazan’.102

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ بَعْضِ رِجَالِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَتَفَأَّلْ بِالْقُرْآنِ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from one of his men,

(It has been narrated) from Abu Abdullahasws having said: ‘You must not (derive) omens (prophecies) from the Quran (Fa’al)’.103

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ الْوَرَّاقِ، قَالَ: عَرَضْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام كِتَاباً فِيهِ قُرْآنٌ مُخَتَّمٌ، مُعَشَّرٌ بِالذَّهَبِ، وَكُتِبَ فِي آخِرِهِ سُورَةٌ بِالذَّهَبِ، فَأَرَيْتُهُ إِيَّاهُ، فَلَمْ يَعِبْ فِيهِ شَيْئاً إِلاَّ كِتَابَةَ الْقُرْآنِ بِالذَّهَبِ، وَ قَالَ: « لَا يُعْجِبُنِي أَنْ يُكْتَبَ الْقُرْآنُ إِلاَّ بِالسَّوَادِ، كَمَا كُتِبَ أَوَّلَ مَرَّةٍ ».

Ali Bin Ibrahim, from his father, from Safwan, from Ibn Muskan, from Muhammad Bin Al Warraq who said,

‘There was displayed to Abu Abdullahasws a Book in wherein was Quran (Verses) sealed by decorations with the gold, and at the end of it was a Chapter written in gold. So heasws saw it but did not fault anything in it except for the writing of the Quran with gold, and said: ‘Iasws do not like it if the Quran is written except with the black (ink) just as it was written the first time’.104

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يَاسِينَ الضَّرِيرِ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ: « تَأْخُذُ الْمُصْحَفَ فِي الثُّلُثِ الثَّانِي مِنْ شَهْرِ رَمَضَانَ، فَتَنْشُرُهُ، وَتَضَعُهُ بَيْنَ يَدَيْكَ، وَتَقُولُ: « اللهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنْزَلِ وَمَا فِيهِ، وَفِيهِ اسْمُكَ الْأَعْظَمُ الْأَكْبَرُ، وَأَسْمَاؤُكَ الْحُسْنى وَمَا يُخَافُ وَيُرْجى أَنْ تَجْعَلَنِي مِنْ عُتَقَائِكَ مِنَ النَّارِ » وَتَدْعُو بِمَا بَدَا لَكَ مِنْ حَاجَةٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Yaseen Al Zareyr, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Take the Parchment (Quran) during the second third (11th to 20th) from a Month of Ramazan, so display it and place it in front of you and you should be saying, ‘O Allahazwj! I ask Youazwj by Yourazwj Revealed Book and what is in it, and in it is Yourazwj Magnificent Name, the Greatest, and Yourazwj Good Names, and what one would fear and hope for, that Youazwj should Make me to be from the ones Emancipated from the Fire’, and you can supplicate with whatever comes to you’.105

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لِكُلِّ شَيْ‌ءٍ رَبِيعٌ، وَرَبِيعُ الْقُرْآنِ شَهْرُ رَمَضَانَ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘For everything there is a spring, and the spring of the Quran is a Month of Ramazan’.106

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ سِنَانٍ أَوْ عَنْ غَيْرِهِ، عَمَّنْ ذَكَرَهُ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْقُرْآنِ وَالْفُرْقَانِ: أَهُمَا شَيْئَانِ، أَوْ شَيْ‌ءٌ وَاحِدٌ؟

فَقَالَ عليه‌السلام: « الْقُرْآنُ جُمْلَةُ الْكِتَابِ، وَالْفُرْقَانُ الْمُحْكَمُ الْوَاجِبُ الْعَمَلِ بِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Sinan, or from someone else, from the one who mentioned it who said,

‘I asked Abu Abdullahasws about the Quran and the Furqan, are these two different things or one thing?’ So heasws said: ‘The Quran is the total Book, and the Furqan is the Decisive, the Obligatory to be acted with’.107

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْقُرْآنَ وَاحِدٌ، نَزَلَ مِنْ عِنْدِ وَاحِدٍ، وَلكِنَّ الِاخْتِلَافَ‌ يَجِي‌ءُ مِنْ قِبَلِ الرُّوَاةِ ».

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Al Washa, from Jameel Bin Darraj, from Muhammad Bin Muslim, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The Quran is one, Revealed from the Presence of Oneazwj, but the differing come from the direction of the reporters’.108

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ النَّاسَ يَقُولُونَ: إِنَّ الْقُرْآنَ نَزَلَ عَلى سَبْعَةِ أَحْرُفٍ ؟

فَقَالَ: « كَذَبُوا أَعْدَاءُ اللهِ، وَلكِنَّهُ نَزَلَ عَلى حَرْفٍ وَاحِدٍ مِنْ عِنْدِ الْوَاحِدِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasar who said,

‘I said to Abu Abdullahasws, ‘The people are saying that the Quran was Revealed upon seven Letters (Phrases)’. So heasws said: ‘They are lying, enemies of Allahazwj! But, it was Revealed upon one Letter (Phrase) from the Presence of the Oneazwj’.109

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « نَزَلَ الْقُرْآنُ بِإِيَّاكِ أَعْنِي وَاسْمَعِي يَا جَارَةُ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘The Quran was Revealed Meaning you (as the second person) and Making the neighbours (third person) hear it’.

15. وَفِي رِوَايَةٍ أُخْرى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ مَا مَعْنَاهُ: « مَا عَاتَبَ اللهُ عَزَّ وَجَلَّ بِهِ عَلى نَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم ـ فَهُوَ يَعْنِي بِهِ مَا قَدْ مَضى فِي الْقُرْآنِ، مِثْلُ قَوْلِهِ: (وَلَوْ لا أَنْ ثَبَّتْناكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلاً) ـ عَنى بِذلِكَ غَيْرَهُ ».

And in another report,

(It has been narrated) from Abu Abdullahasws having said: ‘Its Meaning what Allahazwj Mighty and Majestic Reproached with upon Hisazwj Prophetas, so its Meaning is what has continued in the Quran, for example Hisazwj Words [17: 74] And had We not Affirmed you, you would have almost inclined towards them a little, Meaning by that others than himsaww’. (i. e. , the word’you’ is not addressed to Rasool-Allahsaww, but to the general Muslims).110

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ جُنْدَبٍ، عَنْ سُفْيَانَ بْنِ السِّمْطِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ تَنْزِيلِ الْقُرْآنِ، قَالَ: « اقْرَؤُوا كَمَا عُلِّمْتُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

‘I asked Abu Abdullahasws about the Revelation of the Quran. Heasws said: ‘Recite it just as you learnt it’. (i. e. – ignore the alterations in the meantime before the rising of Al-Qaimasws).111

17. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: دَفَعَ إِلَيَّ أَبُو الْحَسَنِ عليه‌السلام مُصْحَفاً، وَقَالَ: « لَا تَنْظُرْ فِيهِ » فَفَتَحْتُهُ، وَقَرَأْتُ فِيهِ: (لَمْ يَكُنِ الَّذِينَ كَفَرُوا) فَوَجَدْتُ فِيهَا اسْمَ سَبْعِينَ رَجُلاً مِنْ قُرَيْشٍ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ، قَالَ: فَبَعَثَ إِلَيَّ: « ابْعَثْ إِلَيَّ بِالْمُصْحَفِ ».

Ali Bin Muhammad, from one of his companions, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Abu Al-Hassanasws handed over a Parchment to me and said: ‘Do not look into it’. But I opened it and read in it [98: 1] Those who disbelieved, so I found therein names of seventy men from Qureysh, by their names and the names of their fathers. So heasws sent a message to me: ‘Send someone to (return to) me with the Parchment’.112

18. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ‌ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَبِي عليه‌السلام: مَا ضَرَبَ رَجُلٌ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ إِلاَّ كَفَرَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bi Suleyman,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws said: ‘No man would strike the Quranic parts with each other (explain one Verse with another), except that he would disbelieve’.113

19. عَنْهُ، عَنِ الْحُسَيْنِ، عَنِ النَّضْرِ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « وَقَعَ مُصْحَفٌ فِي الْبَحْرِ، فَوَجَدُوهُ وَقَدْ ذَهَبَ مَا فِيهِ إِلاَّ هذِهِ الْآيَةَ: (أَلا إِلَى اللهِ تَصِيرُ الْأُمُورُ) ».

From him, from Al Husayn Bin Al Nazar, from Al Qasim Bin Suleyman, from Abu Maryam Al Ansary, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘A Parchment had fallen into the sea, so Iasws found it, and there had gone (obliterated) whatever was (written) in it except for this Verse [42: 53] Indeed, to Allah do all affairs eventually come’.114

20. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ مَيْمُونٍ‌ الْقَدَّاحِ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عليه‌السلام: « اقْرَأْ » قُلْتُ: مِنْ أَيِّ شَيْ‌ءٍ أَقْرَأُ؟ قَالَ: « مِنَ السُّورَةِ التَّاسِعَةِ » قَالَ: فَجَعَلْتُ أَلْتَمِسُهَا، فَقَالَ: « اقْرَأْ مِنْ سُورَةِ يُونُسَ » قَالَ: فَقَرَأْتُ: (لِلَّذِينَ أَحْسَنُوا الْحُسْنى وَزِيادَةٌ وَلا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلا ذِلَّةٌ) قَالَ: « حَسْبُكَ » قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنِّي لَأَعْجَبُ كَيْفَ لَاأَشِيبُ إِذَا قَرَأْتُ الْقُرْآنَ؟! ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Maymoun Al Qaddah who said,

‘Abu Ja’farasws said to me: ‘Read!’. I said, ‘From which thing?’ Heasws said: ‘From the ninth Chapter’. So I went on to seek it. So heasws said: ‘Read from Surah Yunus (Chapter 10). So I recited [10: 26] For those who do good is good and more; neither darkness nor disgrace shall cover their faces. Heasws said: ‘Rasool-Allahsaww said: ‘Isaww am astonished how Isaww do not age when Isaww recite the Quran’.115

21. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، عَنِ الْحَجَّالِ، عَمَّنْ ذَكَرَهُ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (بِلِسانٍ عَرَبِيٍّ مُبِينٍ) قَالَ: « يُبِينُ الْأَلْسُنَ، وَلَاتُبِينُهُ الْأَلْسُنُ ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hajjal, from the one who mentioned it,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [26: 195] In clear Arabic language. Heasws said: ‘It (Quran) explains the languages, and the languages do not explain it’.116

22. أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ أَبَانٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ جُذَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ عَبْدٍ يَقْرَأُ آخِرَ الْكَهْفِ، إِلاَّ تَيَقَّظَ فِي السَّاعَةِ الَّتِي يُرِيدُ ».

Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Al Waleed, from Aban, from Aamir Bin Abdullah Bin Juza’at,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a servant who recites the end of (Surah) Al-Kahf except he will wake up in the time which he intended to’.117

23. أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَغَيْرُهُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: سُلَيْمٌ مَوْلَاكَ ذَكَرَ أَنَّهُ لَيْسَ مَعَهُ مِنَ الْقُرْآنِ إِلاَّ سُورَةُ يس فَيَقُومُ مِنَ اللَّيْلِ، فَيَنْفَدُ مَا مَعَهُ مِنَ الْقُرْآنِ، أَيُعِيدُ مَا قَرَأَ؟ قَالَ: « نَعَمْ، لَابَأْسَ ».

Abu Ali Al Ashary and someone else, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar who said,

‘I said to Abu Abdullahasws, ‘Suleym, yourasws slave mentioned that there is nothing with him from the Quran except for Surah Yaseen (Chapter 36). So he arises during the night and he runs out of what is with him from the Quran. Should he repeat what he recited?’ Heasws said: ‘Yes, there is no problem’.118

24. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ، عَنْ سَالِمٍ أَبِي سَلَمَةَ، قَالَ: قَرَأَ رَجُلٌ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام ـ وَأَنَا أَسْتَمِعُ ـ حُرُوفاً مِنَ الْقُرْآنِ لَيْسَ عَلى‌ مَا يَقْرَؤُهَا النَّاسُ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَهْ، كُفَّ عَنْ هذِهِ الْقِرَاءَةِ، اقْرَأْ كَمَا يَقْرَأُ النَّاسُ حَتّى يَقُومَ الْقَائِمُ عليه‌السلام، فَإِذَا قَامَ الْقَائِمُ عليه‌السلام، قَرَأَ كِتَابَ اللهِ ـ عَزَّ وَجَلَّ ـ عَلى حَدِّهِ ».

وَأَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلِيٌّ عليه‌السلام، وَقَالَ: « أَخْرَجَهُ عَلِيٌّ عليه‌السلام إِلَى النَّاسِ حِينَ فَرَغَ مِنْهُ وَكَتَبَهُ، فَقَالَ لَهُمْ: هذَا كِتَابُ اللهِ ـ عَزَّ وَجَلَّ ـ كَمَا أَنْزَلَهُ اللهُ عَلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، وَ قَدْ جَمَعْتُهُ بَيْنَ اللَّوْحَيْنِ، فَقَالُوا: هُوَ ذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ، لَاحَاجَةَ لَنَا فِيهِ، فَقَالَ: أَمَا وَاللهِ مَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هذَا أَبَداً، إِنَّمَا كَانَ عَلَيَّ أَنْ أُخْبِرَكُمْ حِينَ جَمَعْتُهُ لِتَقْرَؤُوهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Salama who said,

‘A man recited to Abu Abdullahasws and I was listening, certain phrases from the Quran, not being upon what the people are reading it. So Abu Abdullahasws said: ‘Stop from this recitation! Recite it just as the people are reciting it as until the rising of Al-Qaimasws. So when the Qaimasws does arise, heasws would recite the Book of Allahazwj Mighty and Majestic upon its limits, and heasws would bring out the Parchment which Aliasws had written’.

And heasws said: ‘Aliasws had brought it out when heasws was free from (compiling) it, and writing it. So heasws had said: ‘This is the Book of Allahazwj Mighty and Majesty just as Allahazwj had Revealed it upon Muhammadsaww’; and heasws had gathered it from two Tablets. So they said, ‘It is that which is with us, a comprehensive Parchment, in which is the Quran. There is no need for us with regards to it’. So heasws said: ‘But, by Allahazwj! You will not be seeing it after this day of yours, ever! But rather, it was upon measws that I should inform you all when Iasws had gathered it, in order for you to be reciting it’.119

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ سَعِيدِ بْنِ عَبْدِ اللهِ الْأَعْرَجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَقْرَأُ الْقُرْآنَ، ثُمَّ يَنْسَاهُ، ثُمَّ يَقْرَؤُهُ، ثُمَّ يَنْسَاهُ، أَعَلَيْهِ فِيهِ حَرَجٌ؟ فَقَالَ: « لَا ».

Ali Bin Ibrahim, from his father, from Safwan, from Saeed Bin Abdullah Al A’araj who said,

‘I asked Abu Abdullahasws about the man who recites the Quran, then forgets it. Then he recites it, then he forgets it. Would there be a blame upon him?’ Heasws said: ‘No’.120

26. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَبِي عليه‌السلام: مَا ضَرَبَ رَجُلٌ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ إِلاَّ كَفَرَ ».

Ali, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws said: ‘No man would strike the Quran, part of it with the other (explain one Verse with the other), except that he would disbelieve’.121

27. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلٍ، عَنْ سَدِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « سُورَةُ الْمُلْكِ هِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ، وَهِيَ مَكْتُوبَةٌ فِي التَّوْرَاةِ: سُورَةَ الْمُلْكِ، وَ مَنْ قَرَأَهَا فِي لَيْلَتِهِ فَقَدْ أَكْثَرَ وَأَطَابَ، وَلَمْ يُكْتَبْ مِنَ الْغَافِلِينَ. وَإِنِّي لَأَرْكَعُ بِهَا بَعْدَ عِشَاءِ الْآخِرَةِ وَأَنَا جَالِسٌ، وَإِنَّ وَالِدِي عليه‌السلام كَانَ يَقْرَؤُهَا فِي يَوْمِهِ وَلَيْلَتِهِ، وَمَنْ قَرَأَهَا إِذَا دَخَلَ عَلَيْهِ فِي قَبْرِهِ نَاكِرٌ وَنَكِيرٌ مِنْ قِبَلِ رِجْلَيْهِ، قَالَتْ رِجْلَاهُ لَهُمَا: لَيْسَ لَكُمَا إِلى مَا قِبَلِي سَبِيلٌ، قَدْ كَانَ هذَا الْعَبْدُ يَقُومُ عَلَيَّ، فَيَقْرَأُ سُورَةَ الْمُلْكِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، وَإِذَا أَتَيَاهُ مِنْ قِبَلِ جَوْفِهِ، قَالَ لَهُمَا: لَيْسَ لَكُمَا إِلى مَا قِبَلِي سَبِيلٌ، قَدْ كَانَ هذَا الْعَبْدُ أَوْعَانِي سُورَةَ الْمُلْكِ، وَإِذَا أَتَيَاهُ مِنْ قِبَلِ لِسَانِهِ، قَالَ لَهُمَا: لَيْسَ لَكُمَا إِلى مَا قِبَلِي سَبِيلٌ، قَدْ كَانَ هذَا الْعَبْدُ يَقْرَأُ بِي فِي كُلِّ يَوْمٍ وَلَيْلَةٍ سُورَةَ‌ الْمُلْكِ ».

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Jameel, from Sadeyr,

(It has been narrated) from Abu Ja’farasws having said: ‘Surah Al-Mulk (Chapter 67), it is the defender. It defends from the Punishment of the grave. Surah Al-Mulk is Written in the Torah (as well), and the one who recites it during his night, so he would have the abundance, and pleasance, and he would not be Written as being from the neglectful ones due to it.

And Iasws tend to bow with it after the last Isha (Salāt) while Iasws am seated, and myasws fatherasws used to recite it during hisasws day and hisasws night; and the one who recites it, when the Nakir and Nakeer (two Questioning Angels) come over to him in his grave from the direction of his left, his leg would say to both of them, ‘There is no way for the two of you from my direction, for it was so that this servant used to stand upon me and he was reciting Surah Al-Mulk during every day and night of his.

And when they come over to him from the direction of his middle, it would say to the to both of them, ‘There is no way for the two of you from my direction, as it was so that this servant had sheltered Surah Al-Mulk inside me’. And when they come over from the direction of his tongue, it would say to them both, ‘There is no way for the two of you from my direction, as it was so that this servant used to recite by me, during every day and night, Surah Al-Mulk’.122

28. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ فَرْقَدٍ وَالْمُعَلَّى بْنِ خُنَيْسٍ، قَالَا: كُنَّا عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام وَمَعَنَا رَبِيعَةُ الرَّأْيِ، فَذَكَرْنَا فَضْلَ الْقُرْآنِ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنْ كَانَ ابْنُ مَسْعُودٍ لَايَقْرَأُ عَلى قِرَاءَتِنَا، فَهُوَ ضَالٌّ » فَقَالَ رَبِيعَةُ: ضَالٌّ؟! فَقَالَ: « نَعَمْ، ضَالٌّ ». ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَمَّا نَحْنُ، فَنَقْرَأُ عَلى قِرَاءَةِ أُبَيٍّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Farqad and Al Moalla Bin Khunays who both said,

‘We were both in the presence of Abu Abdullahasws and with us was Rabi’e Al-Ra’iy, and we mentioned the merits of the Quran. So Abu Abdullahasws said: ‘If it was so that Ibn Masoud is not reciting upon ourasws recitation, so he has strayed’. So Rabi’e said, ‘Strayed?’ So heasws said: ‘Yes, strayed’.

Then Abu Abdullahasws said: ‘As for usasws, so weasws are reciting it upon the recitation of myasws fatherasws’.123

29. عَلِيُّ بْنُ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جَبْرَئِيلُ عليه‌السلام إِلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم‌ سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ ».

Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘The Quran which Jibraeelas came with unto Muhammadsaww was of seventeen thousand Verses’.124

Please notice this notice for the severel versions of total number of Verses:

هكذا في « بر ، جس » والوافي. وفي سائر النسخ والمطبوع: « سبعة عشر ألف ». وقال المحقّق الشعراني: « أقول: أمّا كلمة سبعة عشر ألف آية في هذا الخبر ، فكلمة « عشر » زيدت قطعاً من بعض النسّاخ أو الرواة. وسبعة آلاف تقريب ، كما هو معروف في إحصاءالامور لغرض آخر غير بيان العدد ، كما يقال: أحاديث الكافي ستّة عشر ألف ، والمقصود بيان الكثرة والتقريب ، لاتحقيق العدد ؛ فإنّ عدد آي القرآن بين الستّة والسبعة آلاف ». وللمزيد راجع: شرح المازندراني ، ج 11 ، ص 76.

www. alhassanain. org/english

تَمَّ كِتَابُ فَضْلِ الْقُرْآنِ بِمَنِّهِ وَجُودِهِ، وَيَتْلُوهُ كِتَابُ الْعِشْرَةِ

The Book of the Merits of the Quran is completed by Hisazwj Favour, and Hisazwj Generosity, and it would be followed by the Book of the social relationships.

Notes

1 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 1

2 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 2

3 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 3

4 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 4

5 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 5

6 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 6

7 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 7

8 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 8

9 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 9

10 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 10

11 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 11

12 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 12

13 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 13

14 Al-Kafi V 2 – The Book Of Merits of the Quran CH 1 H 14

15 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 1

16 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 2

17 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 3

18 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 4

19 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 5

20 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 6

21 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 7

22 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 8

23 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 9

24 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 10

25 Al-Kafi V 2 – The Book Of Merits of the Quran CH 2 H 11

26 Al-Kafi V 2 – The Book Of Merits of the Quran CH 3 H 1

27 Al-Kafi V 2 – The Book Of Merits of the Quran CH 3 H 2

28 Al-Kafi V 2 – The Book Of Merits of the Quran CH 3 H 3

29 Al-Kafi V 2 – The Book Of Merits of the Quran CH 4 H 1

30 Al-Kafi V 2 – The Book Of Merits of the Quran CH 4 H 2

31 Al-Kafi V 2 – The Book Of Merits of the Quran CH 4 H 3

32 Al-Kafi V 2 – The Book Of Merits of the Quran CH 4 H 4

33 Al-Kafi V 2 – The Book Of Merits of the Quran CH 4 H 5

34 Al-Kafi V 2 – The Book Of Merits of the Quran CH 4 H 6

35 Al-Kafi V 2 – The Book Of Merits of the Quran CH 5 H 1

36 Al-Kafi V 2 – The Book Of Merits of the Quran CH 5 H 2

37 Al-Kafi V 2 – The Book Of Merits of the Quran CH 6 H 1

38 Al-Kafi V 2 – The Book Of Merits of the Quran CH 6 H 2

39 Al-Kafi V 2 – The Book Of Merits of the Quran CH 6 H 3

40 Al-Kafi V 2 – The Book Of Merits of the Quran CH 7 H 1

41 Al-Kafi V 2 – The Book Of Merits of the Quran CH 7 H 2

42 Al-Kafi V 2 – The Book Of Merits of the Quran CH 7 H 3

43 Al-Kafi V 2 – The Book Of Merits of the Quran CH 7 H 4

44 Al-Kafi V 2 – The Book Of Merits of the Quran CH 7 H 5

45 Al-Kafi V 2 – The Book Of Merits of the Quran CH 7 H 6

46 Al-Kafi V 2 – The Book Of Merits of the Quran CH 7 H 7

47 Al-Kafi V 2 – The Book Of Merits of the Quran CH 8 H 1

48 Al-Kafi V 2 – The Book Of Merits of the Quran CH 8 H 2

49 Al-Kafi V 2 – The Book Of Merits of the Quran CH 8 H 3

50 Al-Kafi V 2 – The Book Of Merits of the Quran CH 8 H 4

51 Al-Kafi V 2 – The Book Of Merits of the Quran CH 8 H 5

52 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 1

53 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 2

54 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 3

55 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 4

56 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 5

57 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 6

58 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 7

59 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 8

60 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 9

61 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 10

62 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 11

63 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 12

64 Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 13

65 Al-Kafi V 2 – The Book Of Merits of the Quran CH 10 H 1

66 Al-Kafi V 2 – The Book Of Merits of the Quran CH 11 H 1

67 Al-Kafi V 2 – The Book Of Merits of the Quran CH 11 H 2

68 Al-Kafi V 2 – The Book Of Merits of the Quran CH 11 H 3

69 Al-Kafi V 2 – The Book Of Merits of the Quran CH 11 H 4

70 Al-Kafi V 2 – The Book Of Merits of the Quran CH 11 H

71 Al-Kafi V 2 – The Book Of Merits of the Quran CH 12 H 1

72 Al-Kafi V 2 – The Book Of Merits of the Quran CH 12 H 2

73 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 1

74 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 2

75 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 3

76 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 4

77 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 5

78 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 6

79 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 7

80 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 8

81 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 9

82 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 10

83 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 11

84 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 12

85 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 13

86 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 14

87 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 15

88 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 16

89 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 17

90 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 18

91 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 19

92 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 20

93 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 21

94 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 22

95 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 23

96 Al-Kafi V 2 – The Book Of Merits of the Quran CH 13 H 24

97 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 1

98 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 2

99 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 3

100 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 4

101 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 5

102 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 6

103 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 7

104 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 8

105 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 9

106 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 10

107 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 11

108 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 12

109 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 13

110 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 14

111 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 15

112 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 16

113 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 17

114 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 18

115 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 19

116 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 20

117 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 21

118 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 22

119 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 23

120 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 24

121 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 25

122 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 26

123 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 27

124 Al-Kafi V 2 – The Book Of Merits of the Quran CH 14 H 28

بِسْمِ اللهِ الرَّحْمنِ الرَّحيمِ

[8]

كِتَابُ الْعِشْرَةِ‌

THE BOOK OF SOCIAL RELATIONSHIPS

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1- بَابُ مَا يَجِبُ مِنَ الْمُعَاشَرَةِ‌

Chapter 1 – What is Obligated from the Social Relations

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مُرَازِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسَاجِدِ، وَحُسْنِ الْجِوَارِ لِلنَّاسِ، وَإِقَامَةِ الشَّهَادَةِ، وَحُضُورِ الْجَنَائِزِ ؛ إِنَّهُ لَابُدَّ لَكُمْ مِنَ النَّاسِ، إِنَّ أَحَداً لَايَسْتَغْنِي عَنِ النَّاسِ حَيَاتَهُ، وَالنَّاسُ لَابُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim who said,

‘Abu Abdullahasws said: ‘(It is) upon you with the (praying of) Salāt in the Masjids, and goodly neighbourliness to the people, and establishing’ ااشَّهَادَةِ’ the testimonies (three or more), and attending the funerals. It is essential for you (having interactions) with the people. Not one of you is needless from the people during his lifetime, and the people need each other’.1

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَبَيْنَ قَوْمِنَا، وَفِيمَا‌ بَيْنَنَا وَبَيْنَ خُلَطَائِنَا مِنَ النَّاسِ؟

قَالَ: فَقَالَ: « تُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ، وَتُقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ، وَتَعُودُونَ مَرْضَاهُمْ، وَتَشْهَدُونَ جَنَائِزَهُمْ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazan and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Muawiya Bin Wahab who said,

‘I said to Abu Abdullahasws, ‘How is it befitting for us that we behave regarding what is between us and our people, and regarding what is between us and those from the people who intermingle with us?’ So heasws said: ‘You should pay back the entrustments to them, and you should be establishing the’ ااشَّهَادَةِ’ testimonies for them and against them, and you should be consoling their sick ones, and attending their funerals’.2

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ حَبِيبٍ الْخَثْعَمِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « عَلَيْكُمْ بِالْوَرَعِ وَالِاجْتِهَادِ، وَاشْهَدُوا الْجَنَائِزَ، وَعُودُوا الْمَرْضى، وَاحْضُرُوا مَعَ قَوْمِكُمْ مَسَاجِدَكُمْ، وَأَحِبُّوا لِلنَّاسِ مَا تُحِبُّونَ لِأَنْفُسِكُمْ، أَمَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارُهُ حَقَّهُ، وَلَايَعْرِفَ حَقَّ جَارِهِ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Muhammad Bin Khalid, altogether from Al Qasim Bin Muhammad, from Habeeb Al Khash’amy who said,

‘I heard Abu Abdullahasws saying: ‘(It is) upon you with the piety, and the striving, and attending the funerals, and consoling the sick, and to be present along with your people in the Masjids, and loving for the people what you are loving for yourselves.

Would not the man from you be embarrassed if his neighbour were to recognise his right while he does not recognise the right of his neighbour?’3

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: قُلْتُ لَهُ: كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَبَيْنَ قَوْمِنَا، وَبَيْنَ خُلَطَائِنَا مِنَ النَّاسِ مِمَّنْ لَيْسُوا عَلى أَمْرِنَا؟

قَالَ: « تَنْظُرُونَ إِلى أَئِمَّتِكُمُ الَّذِينَ تَقْتَدُونَ بِهِمْ، فَتَصْنَعُونَ مَا يَصْنَعُونَ ؛ فَوَ اللهِ، إِنَّهُمْ لَيَعُودُونَ مَرْضَاهُمْ، وَيَشْهَدُونَ جَنَائِزَهُمْ، وَيُقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ، وَيُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ ».

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

‘I said to himasws, ‘How is it befitting for us that we behave regarding what is between us and our people, and between those who intermingle with us from the people, from the ones who are not upon our matter (Al-Wilayah)?’ Heasws said: ‘You should be looking at your Imamsasws, those whom you are being Guided with, so you should be doing what theyasws are doing. By Allahazwj! Theyasws are consoling their sick ones, and theyasws are attending their funerals, and theyasws are establishing the testimonies for them and against them, and theyasws are paying back the entrustments to them’.4

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « اقْرَأْ عَلى مَنْ تَرى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِيَ السَّلَامَ، وَأُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ، وَالْوَرَعِ فِي دِينِكُمْ، وَالِاجْتِهَادِ لِلّهِ، وَصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَطُولِ السُّجُودِ، وَحُسْنِ الْجِوَارِ ؛ فَبِهَذَا جَاءَ مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم، أَدُّوا الْأَمَانَةَ إِلى مَنِ ائْتَمَنَكُمْ عَلَيْهَا، بَرّاً أَوْ فَاجِراً، فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ، وَالْمِخْيَطِ ؛ صِلُوا عَشَائِرَكُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَعُودُوا مَرْضَاهُمْ، وَأَدُّوا حُقُوقَهُمْ ؛ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرِعَ فِي دِينِهِ، وَصَدَقَ الْحَدِيثَ، وَأَدَّى الْأَمَانَةَ، وَحَسُنَ خُلُقُهُ مَعَ النَّاسِ، قِيلَ: هذَا جَعْفَرِيٌّ، فَيَسُرُّنِي ذلِكَ، وَيَدْخُلُ عَلَيَّ مِنْهُ السُّرُورُ، وَقِيلَ: هذَا أَدَبُ جَعْفَرٍ ؛ وَإِذَا كَانَ عَلى غَيْرِ ذلِكَ، دَخَلَ عَلَيَّ بَلَاؤُهُ وَعَارُهُ، وَقِيلَ: هذَا أَدَبُ جَعْفَرٍ ؛ فَوَ اللهِ، لَحَدَّثَنِي أَبِي عليه‌السلام أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ عليه‌السلام، فَيَكُونُ زَيْنَهَا: آدَاهُمْ لِلْأَمَانَةِ، وَأَقْضَاهُمْ لِلْحُقُوقِ، وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ‌ وَوَدَائِعُهُمْ، تُسْأَلُ الْعَشِيرَةُ عَنْهُ، فَتَقُولُ: مَنْ مِثْلُ فُلَانٍ؟ إِنَّهُ لَآدَانَا لِلْأَمَانَةِ، وَأَصْدَقُنَا لِلْحَدِيثِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Safwan Bin Yahya, from Abu Asama Zayd Al Shahaam who said,

‘Abu Abdullahasws said to me: ‘Convey the greeting upon the ones from them whom you view that they would obey measws and take to myasws words, and Iasws advise you all with the fear of Allahazwj Mighty and Majestic, and the devoutness in your Religion, and the striving for Allahazwj, and truthfulness of narrations, and paying back the entrustment, and the prolonging of the Sajdah, and goodly neighbourliness.

It is by this that Muhammadsaww came with – paying the entrustments to the ones who entrusted himsaww upon it, be he righteous or immoral. It was so that Rasool-Allahsaww used to order with (even) the giving back of the thread and the needle. Help your relatives and attend their funerals, and console their sick ones, and fulfil their rights, for the man from you, when he is devout in his Religion, and truthful in the narrations, and pays back the entrustments, and is of goodly mannerisms along with the people, it would be said, ‘This is a Ja’fary’, so that would cheer measws up, and the happiness from it would enter upom measws, and it would be said, ‘This is the education of Ja’farasws’.

And when he was upon other than that, its agony and its reproach would enter upon measws, and it would be said, ‘This is the education of Ja’farasws’. By Allahazwj! Myasws fatherasws narrated to measws that there happened to be a man in the tribe from the Shias of Aliasws, so his quality was that he was the best of them in paying back entrustments, and the most fulfilling them of the rights, and the most truthful of them of the narrations. It is to him that they (people) used to keep their bequests and their deposits. The clan was asked about him, so they said, ‘Who can be like so and so? He is the best of us in paying back the entrustment and the most truthful of us for the narrations’.5

2- بَابُ حُسْنِ الْمُعَاشَرَةِ‌

Chapter 2 – Excellent social relations

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَنْ خَالَطْتَ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِمْ، فَافْعَلْ ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Mhammad Bin Muslim who said,

‘Abu Ja’farasws said: ‘The one who inter-mingles (with the people), so if you can maintain an upper hand (more giving than receiving), then do so’.6

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مُحَمَّدِ بْنِ حَفْصٍ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، وَالْبَيْتُ غَاصٌّ بِأَهْلِهِ، فِيهِ الْخُرَاسَانِيُّ وَالشَّامِيُّ وَمِنْ أَهْلِ الْآفَاقِ، فَلَمْ أَجِدْ مَوْضِعاً أَقْعُدُ فِيهِ، فَجَلَسَ أَبُو عَبْدِ اللهِ عليه‌السلام وَكَانَ مُتَّكِئاً، ثُمَّ قَالَ: « يَا شِيعَةَ آلِ مُحَمَّدٍ، اعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِهِ، وَمَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحِبَهُ، وَمُخَالَقَةَ مَنْ خَالَقَهُ، وَمُرَافَقَةَ مَنْ رَافَقَهُ، وَمُجَاوَرَةَ مَنْ جَاوَرَهُ، وَمُمَالَحَةَ مَنْ مَالَحَهُ ؛ يَا شِيعَةَ آلِ مُحَمَّدٍ، اتَّقُوا اللهَ مَا اسْتَطَعْتُمْ، وَلَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Muhammad Bin Jafs, from Abu Al Rabi’e Al Shamy who said,

‘I went over to Abu Abdullahasws and the room was crowded with hisasws family members. Among them were (people from) Khurasan, and (people from) Syria, and from the people of the outskirts (of the city). So I could not find a place to sit in, and Abu Abdullahasws was seated, and reclining.

Then heasws said: ‘O Shias of the Progenyasws of Muhammadsaww! Know, that he is not from usasws, the one who does not control his own self during his anger, and the one who is not a good companion with his companions, and (of good) manners with the ones who display good mannerisms with him, and (of good) friendship with the one who is a friend of his, and (of goodly) neighbourliness with his neighbour, and (of good) table manners with the ones who eat with him. O Shias of the Progenyasws of Muhammadsaww! Fear Allahazwj whatever your capacity is, and there is neither Might nor Strength except with Allahazwj’.7

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنّا نَراكَ مِنَ الْمُحْسِنِينَ) قَالَ: « كَانَ يُوَسِّعُ الْمَجْلِسَ، وَيَسْتَقْرِضُ لِلْمُحْتَاجِ، وَيُعِينُ الضَّعِيفَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [12: 36] we see you to be of the doers of good. Heasws said: ‘Heas (Prophet Yusufas), used to make space (for others) in the gatherings, and lend to the needy, and assist the weak ones’.8

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَلَاءِ بْنِ الْفُضَيْلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبُو جَعْفَرٍ عليه‌السلام يَقُولُ: عَظِّمُوا أَصْحَابَكُمْ وَوَقِّرُوهُمْ، وَلَايَتَهَجَّمْ بَعْضُكُمْ عَلى بَعْضٍ، وَلَاتَضَارُّوا، وَلَاتَحَاسَدُوا، وَإِيَّاكُمْ وَالْبُخْلَ، كُونُوا عِبَادَ اللهِ الْمُخْلَصِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ala’a Bin Al Fuzayl,

(It has been narrated) from Abu Abdullahasws having said: ‘Abu Ja’farasws was saying: ‘Venerate your companions and dignify them, and you should neither attack each other, nor harm, nor envy (each other); and beware of the stinginess. Become the servants of Allahazwj, the sincere, the righteous’.9

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَجَّالِ، عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَثَعْلَبَةَ وَعَلِيِّ بْنِ عُقْبَةَ، عَنْ بَعْضِ مَنْ رَوَاهُ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « الِانْقِبَاضُ مِنَ النَّاسِ مَكْسَبَةٌ لِلْعَدَاوَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed and Sa’alba, and Ali Bin Uqba, from someone of reported it,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘The seizing (faulting everything someone says) from the people, earns the animosity’.10

3- بَابُ مَنْ يَجِبُ مُصَادَقَتُهُ وَمُصَاحَبَتُهُ‌

Chapter 3 – The one whose friendship and companionship is Obligated

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حُسَيْنِ بْنِ الْحَسَنِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَاعَلَيْكَ أَنْ تَصْحَبَ ذَا الْعَقْلِ‌ وَإِنْ لَمْ تَحْمَدْ كَرَمَهُ، وَلكِنِ انْتَفِعْ بِعَقْلِهِ، وَاحْتَرِسْ مِنْ سَيِّئِ أَخْلَاقِهِ، وَلَاتَدَعَنَّ صُحْبَةَ الْكَرِيمِ وَإِنْ لَمْ تَنْتَفِعْ بِعَقْلِهِ، وَلكِنِ انْتَفِعْ بِكَرَمِهِ بِعَقْلِكَ، وَافْرِرْ كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ ».

A number of our companions, from Ahmad Bin Muhammad, from Husayn Bin Al Hassan, from Muhammad Bin Sinan, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenaswssaid: ‘It is upon you that you accompany the one with the intellect and even though you may not consider his benevolences as praiseworthy, but you can benefit by his intellect, and watch out from his evil mannerisms; and do not leave the company of the benevolent and even though you may not benefit by his intellect, but you would benefit from his benevolence by your own intellect; but flee very far away from a lowly and an idiot’.11

2. عَنْهُ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ مُحَمَّدِ بْنِ الصَّلْتِ، عَنْ أَبَانٍ، عَنْ أَبِي الْعُدَيْسِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « يَا صَالِحُ، اتَّبِعْ مَنْ يُبْكِيكَ وَهُوَ لَكَ نَاصِحٌ، وَلَاتَتَّبِعْ مَنْ يُضْحِكُكَ وَهُوَ لَكَ غَاشٌّ، وَسَتَرِدُونَ عَلَى اللهِ جَمِيعاً فَتَعْلَمُونَ ».

From him, from Abdul Rahman Bin Abu Najran, from Muhammad Bin Al Salt, from Aban, from Abu Al Udays who said,

‘Abu Ja’farasws said: ‘O Salih! Follow the one makes you cry and he is an adviser to you, and do not follow the one who makes you laugh and he is a swindler to you, and all of you would be returning to Allahazwj and will find out’.12

3. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُوسَى بْنِ يَسَارٍ الْقَطَّانِ، عَنِ الْمَسْعُودِيِّ، عَنْ أَبِي دَاوُدَ، عَنْ ثَابِتِ بْنِ أَبِي صَخْرٍ، عَنْ أَبِي الزَّعْلى، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: انْظُرُوا مَنْ تُحَادِثُونَ ؛ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ يَنْزِلُ بِهِ الْمَوْتُ إِلاَّ مُثِّلَ لَهُ أَصْحَابُهُ إِلَى اللهِ، إِنْ كَانُوا خِيَاراً فَخِيَاراً، وَإِنْ كَانُوا شِرَاراً فَشِرَاراً، وَلَيْسَ أَحَدٌ يَمُوتُ إِلاَّ تَمَثَّلْتُ لَهُ عِنْدَ مَوْتِهِ ».

From him, from Muhammad Bin Ali, from Musa Bin Yasaar Al qataan, from Al Masoudy, from Abu Dawood, from Sabit Bin Abu Sakhra, from Abu Al Za’ly who said,

‘Amir Al-Momineenasws said: ‘Rasool-Allahsaww said: ‘Consider the ones you are talking to (associating with), for there is no one who dies except an image of his (associate) is presented to him by Allahazwj – if he was good, so good, and if he was evil, so evil; and there is no one who is dying except Iasws come to him (in person) during his death’.13

4. عَلِىُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ الْحَلَبِيِّينَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « عَلَيْكَ بِالتِّلَادِ، وَإِيَّاكَ وَكُلَّ‌ مُحْدَثٍ لَاعَهْدَ لَهُ، وَلَاأَمَانَ، وَلَاذِمَّةَ، وَلَامِيثَاقَ ؛ وَكُنْ عَلى حَذَرٍ مِنْ أَوْثَقِ النَّاسِ عِنْدَكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of the (people of) Al Halab, from Abdullah Bin Muskan, from a man from the people of the mountains, not being named, who said,

‘Abu Abdullahasws said: ‘(It is) upon you (to maintain) good relations with your old associates and friends, be cautious about a new one who does not have any commitment, responsibility or protection and always avoid (observe caution) from the most reliable of the people in your presence’.14

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ: رَفَعَهُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدى إِلَيَّ عُيُوبِي ».

A number of our companions, from Ahmad Bin Muhammad,

(It has been narrated) raising it to Abu Abdullahasws having said: ‘The most beloved of my brethren to me is the one who points out to me my faults’.15

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ عُبَيْدِ اللهِ الدِّهْقَانِ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ عُبَيْدِ اللهِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَكُونُ الصَّدَاقَةُ إِلاَّ بِحُدُودِهَا ؛ فَمَنْ كَانَتْ فِيهِ هذِهِ الْحُدُودُ أَوْ شَيْ‌ءٌ مِنْهَا، فَانْسُبْهُ إِلَى الصَّدَاقَةِ ؛ وَمَنْ لَمْ يَكُنْ فِيهِ شَيْ‌ءٌ مِنْهَا، فَلَا تَنْسُبْهُ إِلى شَيْ‌ءٍ مِنَ الصَّدَاقَةِ ؛ فَأَوَّلُهَا: أَنْ تَكُونَ سَرِيرَتُهُ وَعَلَانِيَتُهُ لَكَ وَاحِدَةً ؛ وَالثَّانِيَةُ: أَنْ يَرى زَيْنَكَ زَيْنَهُ، وَشَيْنَكَ شَيْنَهُ ؛ وَالثَّالِثَةُ: أَنْ لَاتُغَيِّرَهُ عَلَيْكَ وِلَايَةٌ وَلَا مَالٌ ؛ وَالرَّابِعَةُ: أَنْ لَايَمْنَعَكَ شَيْئاً تَنَالُهُ مَقْدُرَتُهُ ؛ وَالْخَامِسَةُ ـ وَهِيَ تَجْمَعُ هذِهِ الْخِصَالَ ـ: أَنْ لَايُسْلِمَكَ عِنْدَ النَّكَبَاتِ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ubeydullah Al Dihqan, from Ahmad Bin A’iz, from Ubeydullah Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘The friendship cannot happen to be except by its limits. So the one in whom there were these limits, or something from these, so join his friendship; and the one who does not happen to have anything from these, so do not establish any (form of) friendship with him.

So the first of these is that his private and his public (behaviour) to you should happen to be one (and the same); and the second is that he would see your goodness as being his goodness, and your fault (troubles) as being his fault (troubles); and the third is that he would neither be at variance with you, neither due to authority nor wealth; and the fourth is that he would not deprive you of anything - that would benefit you which is in his ability; and the fifth, and it is the summary of these qualities, is that he would not abandon you during the calamities’.16

4- بَابُ مَنْ تُكْرَهُ مُجَالَسَتُهُ وَمُرَافَقَتُهُ‌

Chapter 4 – The one whose association and friendship is disliked

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكِنْدِيِّ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام إِذَا صَعِدَ الْمِنْبَرَ، قَالَ: يَنْبَغِي لِلْمُسْلِمِ أَنْ يَتَجَنَّبَ مُؤاخَاةَ ثَلَاثَةٍ: الْمَاجِنِ الْفَاجِرِ، وَالْأَحْمَقِ، وَالْكَذَّابِ.

فَأَمَّا الْمَاجِنُ الْفَاجِرُ، فَيُزَيِّنُ لَكَ فِعْلَهُ، وَيُحِبُّ أَنَّكَ مِثْلُهُ، وَلَايُعِينُكَ عَلى أَمْرِ دِينِكَ وَمَعَادِكَ، وَمُقَارَبَتُهُ جَفَاءٌ وَقَسْوَةٌ، وَمَدْخَلُهُ وَمَخْرَجُهُ عَارٌ عَلَيْكَ.

وَأَمَّا الْأَحْمَقُ، فَإِنَّهُ لَايُشِيرُ عَلَيْكَ بِخَيْرٍ، وَلَايُرْجى لِصَرْفِ السُّوءِ عَنْكَ وَلَوْ أَجْهَدَ نَفْسَهُ، وَرُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَّكَ، فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ، وَسُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ، وَبُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ.

وَأَمَّا الْكَذَّابُ، فَإِنَّهُ لَايَهْنِئُكَ مَعَهُ عَيْشٌ، يَنْقُلُ حَدِيثَكَ، وَيَنْقُلُ إِلَيْكَ الْحَدِيثَ، كُلَّمَا أَفْنى أُحْدُوثَةً مَطَرَهَا بِأُخْرى مِثْلِهَا حَتّى أَنَّهُ يُحَدِّثُ بِالصِّدْقِ، فَمَا يُصَدَّقُ، وَيُفَرِّقُ بَيْنَ النَّاسِ بِالْعَدَاوَةِ، فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ، فَاتَّقُوا اللهَ عَزَّ وَجَلَّ، وَانْظُرُوا لِأَنْفُسِكُمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Imran Bin Usman, from Muhammad Bin Salim Al Kindy, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that when Amir Al-Momineenasws ascended the Pulpit, said: ‘It is befitting for the Muslim that he keeps aside from establishing brotherhood with three – the shameless immoral, and the idiot, and the liar.

So, as for the shameless immoral one, so he would decorate his deed to you and he would love it if you were like him, and he would not assist you upon a matter of your Religion and your Hereafter; and his closeness is aversion, and harshness, and his entry and his exit (from your presence) would be a discredit upon you.

And as for the idiot, so he would neither indicate upon you with goodness, nor would he hope for the repelling of the evil from you; and if he were to exert himself and sometimes intends to benefit you, so he would harm you (instead). Thus, his death would be better than his life, and his silence would be better than his speaking, and his remoteness would be better than his closeness.

And as for the liar, for the life would not be pleasant with him. He would transmit your narration (to others) and he would bring the narrations (of the others) to you. Every time his discussion runs out, he would mingle it with another one similar to it, to the extent that (when) he does narrate with the truthfulness, so he would not be believed, and he would (end up) effecting separation between the people with the enmity, as he would be sowing the hatred in the chests.

Therefore, fear Allahazwj Mighty and Majestic, and watch out for yourselves’.17

2. وَفِي رِوَايَةِ عَبْدِ الْأَعْلى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَايَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ ؛ فَإِنَّهُ يُزَيِّنُ لَهُ فِعْلَهُ، وَيُحِبُّ أَنْ يَكُونَ مِثْلَهُ، وَلَايُعِينُهُ عَلى أَمْرِ دُنْيَاهُ وَلَا أَمْرِ مَعَادِهِ ؛ وَمَدْخَلُهُ إِلَيْهِ وَمَخْرَجُهُ مِنْ عِنْدِهِ شَيْنٌ عَلَيْهِ ».

And in a report of Abdul A’ala,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘It is not befitting for the Muslim man that he establishes brotherhood with the immoral one for he would decorate his own deed to him, and he would love it if he would happen to be like him, and he would not assist him upon the matter of his world, nor a matter of his Hereafter; and his entry and his exit from his presence would be a disgrace upon him’.18

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ مُيَسِّرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ، وَلَا الْأَحْمَقَ، وَلَاالْكَذَّابَ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Muhammad Bin Yusuf, from Muyassar,

(It has been narrated) from Abu Abdullahasws having said: ‘It is not befitting for the Muslim man that he establishes brotherhood with an immoral, nor an idiot, nor a liar’.19

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « قَالَ عِيسى عليه‌السلام: إِنَّ صَاحِبَ الشَّرِّ يُعْدِي، وَقَرِينَ السَّوْءِ يُرْدِي، فَانْظُرْ مَنْ تُقَارِنُ ».

A number of his companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Isaas Bin Maryamas said: ‘The owner of the evil, infects, and an evil partner destroys, therefore consider (carefully) the one whom you associate with’.20

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مُوسى، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا عَمَّارُ، إِنْ كُنْتَ تُحِبُّ أَنْ تَسْتَتِبَّ لَكَ النِّعْمَةُ، وَتَكْمُلَ لَكَ الْمُرُوءَةُ، وَتَصْلُحَ لَكَ الْمَعِيشَةُ، فَلَا تُشَارِكِ الْعَبِيدَ وَالسَّفِلَةَ فِي أَمْرِكَ ؛ فَإِنَّكَ إِنِ ائْتَمَنْتَهُمْ خَانُوكَ، وَإِنْ حَدَّثُوكَ كَذَبُوكَ، وَإِنْ نُكِبْتَ خَذَلُوكَ، وَإِنْ وَعَدُوكَ أَخْلَفُوكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Musa who said,

‘Abu Abdullahasws said: ‘O Ammar! If you love that the Bounties are delightful to you and the magnanimity be completed for you, and the life is corrected for you, so you should not associate with the slave and the lowly ones in your affairs, for if you were to entrust them, they would betray you, and if they narrate to you, they would lie to you, and if you are afflicted, they would abandon you, and if they promise you, they would break it’.21

6. قَالَ، وَسَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ ثَوَابٌ لِلْأَبْرَارِ، وَحُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ، وَبُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ، وَبُغْضُ الْأَبْرَارِ لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ ».

He (the above narrator) said, ‘And I heard Abu Abdullahasws saying: ‘The love of the righteous for the righteous is a Reward for the righteous, and the love of the immoral for the righteous, is a merit for the righteous one, and hatred of the immoral for the righteous one is an adornment for the righteous one, and hatred of the righteous for the immoral is a disgrace upon the immoral one’.22

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « قَالَ لِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ: يَا بُنَيَّ، انْظُرْ خَمْسَةً، فَلَا تُصَاحِبْهُمْ وَلَاتُحَادِثْهُمْ وَلَاتُرَافِقْهُمْ فِي طَرِيقٍ.

فَقُلْتُ: يَا أَبَتِ، مَنْ هُمْ؟ عَرِّفْنِيهِمْ.

قَالَ: إِيَّاكَ وَمُصَاحَبَةَ الْكَذَّابِ، فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ، يُقَرِّبُ لَكَ الْبَعِيدَ، وَيُبَعِّدُ لَكَ الْقَرِيبَ ؛ وَإِيَّاكَ وَمُصَاحَبَةَ الْفَاسِقِ، فَإِنَّهُ بَائِعُكَ بِأُكْلَةٍ، أَوْ أَقَلَّ مِنْ ذلِكَ ؛ وَإِيَّاكَ وَمُصَاحَبَةَ الْبَخِيلِ، فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ ؛ وَإِيَّاكَ وَمُصَاحَبَةَ‌ الْأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ ؛ وَإِيَّاكَ وَمُصَاحَبَةَ الْقَاطِعِ لِرَحِمِهِ، فَإِنِّي وَجَدْتُهُ مَلْعُوناً فِي كِتَابِ اللهِ ـ عَزَّ وَجَلَّ ـ فِي ثَلَاثَةِ مَوَاضِعَ: قَالَ اللهُ عَزَّ وَجَلَّ: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحامَكُمْ أُولئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمى أَبْصارَهُمْ).

وَقَالَ عَزَّ وَجَلَّ: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثاقِهِ وَيَقْطَعُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدّارِ).

وَقَالَ فِي الْبَقَرَةِ: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثاقِهِ وَيَقْطَعُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ هُمُ الْخاسِرُونَ) ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altoghether from Amro Bin Usman, from Muhammad Bin Uzafir, from one of their companions, from Muhammad Bin Muslim and Abu Hamza,

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws having said: ‘Myasws fatherasws Aliasws Bin Al-Husaynasws said to measws: ‘O myasws sonasws! Look at five (kinds of people) and do not befriend them, nor discuss with them, nor have accompany with them on a road’. Iasws said: ‘O fatherasws! Who are they? Introduce them’.

Heasws said: ‘Beware of befriending the liar, for he is at the status of the mirage. He would draw closer for you the remote, and distance for you the close by. And beware of befriending the immoral, for he would sell you for a meal, or less than that. And beware of befriending the stingy one, for he would abandon you regarding his wealth – at a time when you need him the most. And beware of befriending the idiot, for he would intend to benefit you, but he would harm you (instead).

And beware of befriending the severer of the relationships, for Iasws have found him to be an accursed one in the Book of Allahazwj Mighty and Majestic, in three places. Allahazwj Says [47: 22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47: 23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.

And the Mighty and Majestic Said [13: 25] And those who break the promise with Allah after its Covenant and are cutting asunder that which Allah has Commanded to be joined and making mischief in the land; they, for them is the Curse, and for them is the evil abode.

And Heazwj Said in (Surah) Al-Baqarah [2: 27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers’.23

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، قَالَ: سَمِعْتُ الْمُحَارِبِيَّ يَرْوِي: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، عَنْ آبَائِهِ عليهم‌السلام قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثَةٌ مُجَالَسَتُهُمْ تُمِيتُ الْقَلْبَ: الْجُلُوسُ مَعَ الْأَنْذَالِ، وَالْحَدِيثُ مَعَ النِّسَاءِ، وَالْجُلُوسُ مَعَ الْأَغْنِيَاءِ ».

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim who said,

‘I heard Al-Muhariby report, from Abu Abdullahasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘There are three (types of people), sitting with them deadens the heart – sitting with the scoundrel, and speaking with the women, and the sitting with the wealthy’.24

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِه، عَنْ إبرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَمَّنْ ذَكَرَهُ رَفَعَهُ، قَالَ: قَالَ لُقْمَانُ عليه‌السلام لِابْنِهِ: « يَا بُنَيَّ، لَاتَقْتَرِبْ فَيَكُونَ أَبْعَدَ لَكَ، وَلَاتَبْعُدْ فَتُهَانَ، كُلُّ دَابَّةٍ تُحِبُّ مِثْلَهَا، وَإِنَّ ابْنَ آدَمَ يُحِبُّ مِثْلَهُ، وَلَاتَنْشُرْ بَزَّكَ إِلاَّ عِنْدَ بَاغِيهِ ؛ كَمَا لَيْسَ بَيْنَ الذِّئْبِ وَالْكَبْشِ خُلَّةٌ، كَذلِكَ لَيْسَ بَيْنَ الْبَارِّ وَالْفَاجِرِ خُلَّةٌ ؛ مَنْ يَقْتَرِبْ مِنَ الزِّفْتِ يَعْلَقْ بِهِ بَعْضُهُ ؛ كَذلِكَ مَنْ يُشَارِكِ الْفَاجِرَ يَتَعَلَّمْ مِنْ طُرُقِهِ ؛ مَنْ يُحِبَّ الْمِرَاءَ يُشْتَمْ ؛ وَمَنْ يَدْخُلْ مَدَاخِلَ السُّوءِ يُتَّهَمْ ؛ وَمَنْ يُقَارِنْ قَرِينَ السَّوْءِ لَايَسْلَمْ ؛ وَمَنْ لَايَمْلِكْ لِسَانَهُ يَنْدَمْ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Ibrahim Bin Abu Al Balaad, from the one who mentioned it,

‘Heasws said: ‘Luqmanas said to hisas son: ‘O myas son! Do not go closer (to the people), for they would become distant to you, neither be (too) remote, for you would be humiliated. Every animal loves its kind, and the son of Adamas loves his like (fellow human being).

And do not spread your righteousness except in the presence of its needy one. Just as there is no friendship between the wolf and the ram, similar to that, there is no friendship between the righteous one and the immoral one. The one who goes near the asphalt, parts of it would attach to him, similar to that, the one who associates with the immoral one would lean towards his ways.

The one who loves to dispute would be insulted; and the one who enters the places of evil would be accused; and the one who pairs with an evil pairing would not remain safe; and the one who does not control his tongue would regret’.25

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، أَنَّهُ قَالَ: « لَا تَصْحَبُوا أَهْلَ الْبِدَعِ وَلَاتُجَالِسُوهُمْ، فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ ؛ قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمَرْءُ عَلى دِينِ خَلِيلِهِ وَقَرِينِهِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not befriend the people of the innovation, nor sit with them (in a gathering), for you would become, in the presence of the people, like one of them’. Rasool-Allahsaww said: ‘The man is upon the Religion of his friend and his associates’.26

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِيَّاكَ وَمُصَادَقَةَ الْأَحْمَقِ ؛ فَإِنَّكَ أَسَرَّ مَا تَكُونُ مِنْ نَاحِيَتِهِ أَقْرَبُ مَا يَكُونُ إِلى مَسَاءَتِكَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajal, from Ali Bin Yaqoub Al Hashimy, from Haroun Bin Muslim, from Ubeyd Bin Zurara who said,

‘Abu Abdullahasws said: ‘Beware of befriending an idiot, the closer you get to him (for his pleasure) the closer you would be to your misfortune’.27

5- بَابُ التَّحَبُّبِ إِلَى النَّاسِ وَالتَّوَدُّدِ إِلَيْهِمْ‌

Chapter 5 – Endearment to the people and the cordiality towards them

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ أَعْرَابِيّاً مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ لَهُ: أَوْصِنِي، فَكَانَ مِمَّا أَوْصَاهُ: تَحَبَّبْ إِلَى النَّاسِ يُحِبُّوكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Baseer, from Abu Ja’farasws having said: ‘A Bedouin from the Clan of Tameem came over to the Prophetsaww and said to himsaww: ‘Advise me’. So, from what hesaww advised him was: ‘Love (and be kind) to the people, they will love you’.28

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مُجَامَلَةُ النَّاسِ ثُلُثُ الْعَقْلِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘Being courteous to the people is a third of’ ‘الْعَقْلِ’ the intellect’.29

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثٌ يُصْفِينَ وُدَّ الْمَرْءِ لِأَخِيهِ الْمُسْلِمِ: يَلْقَاهُ بِالْبُشْرِ إِذَا لَقِيَهُ ؛ وَيُوَسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ ؛ وَيَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Three (things) would purify a Muslim’s love for his brother (in Eman) – he meets him with a smile when he does meet him, and makes space for him in the gathering when he comes over to sit, and he calls him with the name most beloved to him’.30

4. وَبِهذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ ».

And by this chain,

‘Heasws said: ‘Rasool-Allahsaww said: ‘Being affectionate towards the people is half ااْعَقْلِ’’ the intellect’.31

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al Hassanasws having said: ‘Being affectionate towards the people is half the intellect’.32

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ، فَإِنَّمَا يَكُفُّ عَنْهُمْ يَداً وَاحِدَةً، وَيَكُفُّونَ عَنْهُ أَيْدِياً كَثِيرَةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I heard Abu Abdullahasws saying: ‘The one who restrains his hand from the people, so rather he has restrained one hand from them, and they would be restraining from him, a lot of hands’.33

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ سُلَيْمَانَ بْنِ زِيَادٍ التَّمِيمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ الْحَسَنُ بْنُ عَلِيٍّ عليهما‌السلام: الْقَرِيبُ مَنْ قَرَّبَتْهُ الْمَوَدَّةُ وَإِنْ بَعُدَ نَسَبُهُ، وَالْبَعِيدُ مَنْ بَعَّدَتْهُ الْمَوَدَّةُ وَإِنْ قَرُبَ نَسَبُهُ ؛ لَاشَيْ‌ءَ أَقْرَبُ إِلى شَيْ‌ءٍ مِنْ يَدٍ إِلى جَسَدٍ، وَإِنَّ الْيَدَ تَغُلُّ ؛ فَتُقْطَعُ، وَتُقْطَعُ فَتُحْسَمُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Uqba, from Suleyman Bin Ziyad Al Tameemy,

(It has been narrated) from Abu Abdullahasws having said: ‘Al-Hassanasws Bin Aliasws said: ‘The closest is the one whom cordiality brought closer and even though his lineage may be remote; and the remotest one is the one whom cordiality distanced, and even though his lineage may be close. There is nothing closer to something than a hand is to the body; and if the hand is rebellious, (when) it is cut off, so the blood flow stops’.34

6- بَابُ إِخْبَارِ الرَّجُلِ أَخَاهُ بِحُبِّهِ‌

Chapter 6 – The man informing his brother of his love (for him)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ نَصْرِ بْنِ قَابُوسَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا أَحْبَبْتَ أَحَداً مِنْ إِخْوَانِكَ، فَأَعْلِمْهُ ذلِكَ ؛ فَإِنَّ إِبْرَاهِيمَ عليه‌السلام، قَالَ: (رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى قالَ أَوَلَمْ تُؤْمِنْ قالَ بَلى وَلكِنْ لِيَطْمَئِنَّ قَلْبِي) ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Umar Bin Azina, from his father, from Nasr Bin Qabous who said,

‘Abu Abdullahasws said to me: ‘Whenever you love anyone from your brethren, so let him know of that, for Ibrahimas said: ‘[2: 260] And when Ibrahim said: Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart’.35

2. أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَالِدٍ ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى جَمِيعاً، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَحْبَبْتَ رَجُلاً فَأَخْبِرْهُ بِذلِكَ ؛ فَإِنَّهُ أَثْبَتُ لِلْمَوَدَّةِ بَيْنَكُمَا ».

Ahmad Bin Muhammad Bin Khalid, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ali Bin Al Hakam, from Hisham Bin Sali,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you love a man, so inform him of that, for it would be an affirmation for the cordiality between the two of you’.36

7- بَابُ التَّسْلِيمِ‌

Chapter 7 – The Greeting

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: السَّلَامُ تَطَوُّعٌ، وَالرَّدُّ فَرِيضَةٌ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘(Initiating) the greeting (السَّلامُ) is voluntary, and the responding is an Obligation’.37

فَمَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ، فَلَا تُجِيبُوهُ ».

And by this chain, ‘Heasws said: ‘The one who begins the speech before the greeting (السَّلامُ), so do not answer him’.

And heasws said: ‘Initiate with the greeting (السَّلامُ) before the speech. So the one who begins with the speech before the greeting (السَّلامُ), so do not answer him’.38

3. وَبِهذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَوْلَى النَّاسِ بِاللهِ وَبِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ ».

And by this chain,

‘Heasws said: ‘Rasool-Allahsaww said: ‘The closest of the people with Allahazwj and with Hisazwj Rasoolsaww is the one who initiates the greeting (السَّلامُ) ’.39

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ سَلْمَانُ ـ رَحِمَهُ اللهُ ـ يَقُولُ: أَفْشُوا سَلَامَ اللهِ ؛ فَإِنَّ سَلَامَ اللهِ لَايَنَالُ الظَّالِمِينَ ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘It was so that Salmanas was saying: ‘Offer the Greeting (السَّلامُ) of Allahazwj openly, as for the Greeting (السَّلامُ) of Allahazwj cannot be attained by the unjust’.40

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُحِبُّ إِفْشَاءَ السَّلَامِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Loves the greeting (السَّلامُ)’ offered openly (loudly).41

6. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَالَ: الْبَخِيلُ مَنْ يَبْخَلُ بِالسَّلَامِ ».

From him, from Ibn Fazzal, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Said: “The stingy one, is the one who is stingy with the greeting (السَّلامُ) ’.42

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَجْهَرْ بِسَلَامِهِ، لَا يَقُولُ: سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ، وَلَعَلَّهُ يَكُونُ قَدْ سَلَّمَ وَلَمْ يُسْمِعْهُمْ، فَإِذَا رَدَّ أَحَدُكُمْ فَلْيَجْهَرْ بِرَدِّهِ، وَلَا يَقُولُ الْمُسَلِّمُ: سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ ».

ثُمَّ قَالَ: « كَانَ عَلِيٌّ عليه‌السلام يَقُولُ: لَاتَغْضَبُوا، وَلَاتُغْضِبُوا، أَفْشُوا السَّلَامَ، وَأَطِيبُوا الْكَلَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ » ثُمَّ تَلَا عليه‌السلام عَلَيْهِمْ قَوْلَ اللهِ عَزَّ وَجَلَّ: (السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ).

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever one of you greets (السَّلامُ), so let him be loud with his greeting. He should not be saying, ‘I greeted but he did not respond to me’, and perhaps he may have greeted and he did not hear it. So whenever one of you responds, so let him be loud with his response, and the one greeting one should not be saying, ‘I greeted, but he did not respond to me’.

Then heasws said: ‘It was so that Aliasws was saying: ‘Neither get angry nor anger (others). Openly offer the greetings (loudly) and be nice with your speech, and pray Salāt at nights while the people are sleeping, you would be entering the Paradise in safety’.

Then heasws recited the Words of Allahazwj Mighty and Majestic [59: 23] the Giver of peace, the Granter of security, Guardian over all’.43

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْبَادِي بِالسَّلَامِ أَوْلى بِاللهِ وَبِرَسُولِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The initiator with the greeting (السَّلامُ) is the closest of the people with Allahazwj and Hisazwj Rasoolsaww’.44

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ، عَنِ الْحَسَنِ بْنِ الْمُنْذِرِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ قَالَ: السَّلَامُ عَلَيْكُمْ، فَهِيَ عَشْرُ حَسَنَاتٍ ؛ وَمَنْ قَالَ: سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللهِ، فَهِيَ عِشْرُونَ حَسَنَةً ؛ وَمَنْ قَالَ: سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، فَهِيَ ثَلَاثُونَ حَسَنَةً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban, from Al hassan Bin Al Munzir who said,

‘I heard Abu Abdullahasws saying: ‘The one who says’The greetings be upon you’ (السَّلامُ عَلَيكُم), so it would be ten good deeds, and the one who says, ‘The greetings be upon you and the Mercy of Allahazwj’ (سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللهِ), so it is twenty good deeds, and the one who says, ‘The greetings be upon you, and the Mercy of Allahazwj, and Hisazwj Blessings’ (سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ), so it is thirty good deeds’.45

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثَةٌ تَرُدُّ عَلَيْهِمْ رَدَّ الْجَمَاعَةِ وَإِنْ كَانَ وَاحِداً: عِنْدَ الْعُطَاسِ، يُقَالُ: « يَرْحَمُكُمُ اللهُ » وَإِنْ لَمْ يَكُنْ مَعَهُ غَيْرُهُ ؛ وَالرَّجُلُ يُسَلِّمُ عَلَى الرَّجُلِ، فَيَقُولُ: « السَّلَامُ عَلَيْكُمْ » ؛ وَالرَّجُلُ يَدْعُو لِلرَّجُلِ، فَيَقُولُ: « عَافَاكُمُ اللهُ » وَإِنْ كَانَ وَاحِداً ؛ فَإِنَّ مَعَهُ غَيْرَهُ ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘Three would be responded upon by the plural response, and even though it may be one (person only) – during the sneeze it is said, ‘May Allahazwj have Mercy on you all’, and even if there does not happen to be someone else with him; and the man greets upon the man, so he is saying, ‘The greetings be upon you all’, and the man supplicating for the man, so he is saying, ‘May Allahazwj Grant good health to you all’, and even if he is alone; for there are others (Angels) with him’.46

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ، قَالَ: كَانَ أَبُو عَبْدِ اللهِ عليه‌السلام يَقُولُ: « ثَلَاثَةٌ لَايُسَلَّمُونَ: الْمَاشِي مَعَ الْجَنَازَةِ، وَالْمَاشِي إِلَى الْجُمُعَةِ، وَفِي بَيْتِ الْحَمَّامِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, raising it, said,

‘It was so that Abu Abdullahasws was saying: ‘Three (persons) would not be greeting(السَّلام)ُ – the walker along with the funeral, and the walker to the Friday Salāt, and in the bath house’.47

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنَ التَّوَاضُعِ أَنْ تُسَلِّمَ عَلى مَنْ لَقِيتَ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Haroun Bin Kharija,

(It has been narrated) from Abu Abdullahasws having said: ‘(It is) from the reverence that you greet (السَّلامُ) upon the one you meet’.48

13. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَرَّ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام بِقَوْمٍ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَرِضْوَانُهُ، فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَا تُجَاوِزُوا بِنَا مِثْلَ مَا قَالَتِ الْمَلَائِكَةُ لِأَبِينَا إِبْرَاهِيمَ عليه‌السلام، إِنَّمَا قَالُوا: رَحْمَةُ اللهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ».

Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineen Aliasws passed by a group of people, so heasws greeted (السَّلامُ) upon them. So they said, ‘Upon youasws be the greetings, and Mercy of Allahazwj, and Hisazwj Blessings, and Hisazwj Pleasure’. So Amir Al-Momineenasws said to them: ‘Do not say to usasws more than what the Angels said to ourasws fatheras Ibrahimas. But rather, they said, ‘Mercy of Allahazwj and Hisazwj Blessings be upon youas, the People of the Household’.49

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ مِنْ تَمَامِ التَّحِيَّةِ لِلْمُقِيمِ الْمُصَافَحَةَ، وَتَمَامِ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانَقَةَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib,

(It has been narrated) from Abu Abdullahasws having said: ‘From the complete welcome for the staying one (not travelling), is the handshake, and the complete greeting (السَّلامُ) upon the traveller is the hugging’.50

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: يُكْرَهُ لِلرَّجُلِ أَنْ يَقُولَ: حَيَّاكَ اللهُ، ثُمَّ يَسْكُتَ حَتّى يَتْبَعَهَا بِالسَّلَامِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws disliked it for the man that he should be saying, ‘May Allahazwj Keep you alive’, then he is silent, without offering the greetings of peace’.51

8- بَابُ مَنْ يَجِبُ أَنْ يَبْدَأَ بِالسَّلَامِ‌

Chapter 8 – The one on whom it is Obligatory that he begins with the greeting (السَّلَامُ)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullahasws having said: ‘The younger one should offer the greet (السَّلامُ) upon the older, and the passer-by upon the seated one, and the few upon the more’.52

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْقَلِيلُ يَبْدَؤُونَ الْكَثِيرَ بِالسَّلَامِ، وَالرَّاكِبُ يَبْدَأُ الْمَاشِيَ، وَأَصْحَابُ الْبِغَالِ يَبْدَؤُونَ أَصْحَابَ الْحَمِيرِ، وَأَصْحَابُ الْخَيْلِ يَبْدَؤُونَ أَصْحَابَ الْبِغَالِ ».

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Anbasa Bin Mus’ab,

(It has been narrated) from Abu Abdullahasws having said: ‘The few would be initiating the more with the greeting (السَّلامُ), and the rider would initiate the walker, and the owner (rider) of the mules would initiate the owner (rider) of the donkeys, and the owner (rider) of the cavalry horse would be initiating the owner (rider) of the mules’.53

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَإِذَا لَقِيَتْ جَمَاعَةٌ جَمَاعَةً، سَلَّمَ الْأَقَلُّ عَلَى الْأَكْثَرِ، وَإِذَا لَقِيَ وَاحِدٌ جَمَاعَةً، سَلَّمَ الْوَاحِدُ عَلَى الْجَمَاعَةِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The rider should greet (السَّلامُ) upon the walker, and the walker upon the seated one; and whenever a group meets a group, the few should greet upon the more; and when one (person) meets a group, the one should greet upon the group’.54

4. سَهْلُ بْنُ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْقَائِمُ عَلَى الْقَاعِدِ ».

Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘The rider should greet the walker, and the standing one upon the seated one’.55

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَانَ قَوْمٌ فِي مَجْلِسٍ، ثُمَّ سَبَقَ قَوْمٌ فَدَخَلُوا، فَعَلَى الدَّاخِلِ أَخِيراً إِذَا دَخَلَ أَنْ يُسَلِّمَ عَلَيْهِمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

(It has been narrated) from Abu Abdullahasws having said: ‘When a group enters into a gathering, then (another) group proceeds and enters, so it is upon the ones entering later, when they do enter, that they should greet (السَّلامُ) upon them (the first one)’.56

9- بَابُ إِذَا سَلَّمَ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَهُمْ، وَإِذَا رَدَّ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ‌

Chapter 9 – When one from a group greets, it would suffice for (all) of them, and if one of the group responds, it would suffice for (all) of them

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا مَرَّتِ الْجَمَاعَةُ بِقَوْمٍ، أَجْزَأَهُمْ أَنْ يُسَلِّمَ وَاحِدٌ مِنْهُمْ ؛ وَإِذَا سُلِّمَ عَلَى الْقَوْمِ وَهُمْ جَمَاعَةٌ، أَجْزَأَهُمْ أَنْ يَرُدَّ وَاحِدٌ مِنْهُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever a group passes by a group of people, it would suffice for them if one of them was to greet (السَّلامُ); and when a group is greeted upon, and they are a group, it would suffice them if one of them was to respond’.57

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ، أَجْزَأَ عَنْهُمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

‘Heasws said: ‘When the man from a group greets (السَّلامُ), it would suffice (all of) them’.58

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَلَّمَ مِنَ الْقَوْمِ وَاحِدٌ، أَجْزَأَ عَنْهُمْ ؛ وَإِذَا رَدَّ وَاحِدٌ، أَجْزَأَ عَنْهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘When one from a group greets (السَّلامُ), it would suffice from (all of) them, and when one responds, it would suffice from (all of) them’.59

10- بَابُ التَّسْلِيمِ عَلَى النِّسَاءِ‌

Chapter 10 – The greeting upon the women

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُسَلِّمُ عَلَى النِّسَاءِ، وَيَرْدُدْنَ عَلَيْهِ السَّلَامَ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يُسَلِّمُ عَلَى النِّسَاءِ، وَكَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّابَّةِ مِنْهُنَّ، وَيَقُولُ: أَتَخَوَّفُ أَنْ يُعْجِبَنِي صَوْتُهَا، فَيَدْخُلَ عَلَيَّ أَكْثَرُ مِمَّا أَطْلُبُ مِنَ الْأَجْرِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabi’e Bin Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Rasool-Allahsaww would greet (السَّلامُ) upon the women and they were returning the greeting upon himsaww; and it was so that Amir Al Momineenasws would greet (السَّلامُ) upon the women, and heasws used to dislike greeting (السَّلامُ) upon the young ones from them, and heasws was saying (it is so that): ‘One should be afraid that her voice might astound him, so what would enter upon him would be more than what he is seeking from the Recompense’.60

11- بَابُ التَّسْلِيمِ عَلى أَهْلِ الْمِلَلِ‌

Chapter 11 – The greeting (السَّلَامُ) upon the people of the (other) Religions

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « دَخَلَ يَهُودِيٌّ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَعَائِشَةُ عِنْدَهُ، فَقَالَ: السَّامُ عَلَيْكُمْ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم‌ عَلَيْكُمْ، ثُمَّ دَخَلَ آخَرُ، فَقَالَ مِثْلَ ذلِكَ، فَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلى صَاحِبِهِ، ثُمَّ دَخَلَ آخَرُ، فَقَالَ مِثْلَ ذلِكَ، فَرَدَّ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَمَا رَدَّ عَلى صَاحِبَيْهِ، فَغَضِبَتْ عَائِشَةُ، فَقَالَتْ: عَلَيْكُمُ السَّامُ وَالْغَضَبُ وَاللَّعْنَةُ يَا مَعْشَرَ الْيَهُودِ، يَا إِخْوَةَ الْقِرَدَةِ وَالْخَنَازِيرِ، فَقَالَ لَهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا عَائِشَةُ، إِنَّ الْفُحْشَ لَوْ كَانَ مُمَثَّلاً، لَكَانَ مِثَالَ سَوْءٍ، إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلى شَيْ‌ءٍ قَطُّ إِلاَّ زَانَهُ، وَلَمْ يُرْفَعْ عَنْهُ قَطُّ إِلاَّ شَانَهُ، قَالَتْ: يَا رَسُولَ اللهِ، أَمَا سَمِعْتَ إِلى قَوْلِهِمْ: السَّامُ عَلَيْكُمْ ؟ فَقَالَ: بَلى، أَمَا سَمِعْتِ مَا رَدَدْتُ عَلَيْهِمْ، قُلْتُ: عَلَيْكُمْ؟ فَإِذَا سَلَّمَ عَلَيْكُمْ مُسْلِمٌ، فَقُولُوا: سَلَامٌ عَلَيْكُمْ، وَإِذَا سَلَّمَ عَلَيْكُمْ كَافِرٌ، فَقُولُوا: عَلَيْكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from IbnAzina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘A Jew came over to Rasool-Allahsaww, and Ayesha was in hissaww presence. So he said, ‘Al-Saam Alaykum!’ (The poison be upon you). So Rasool-Allahsaww said: ‘Upon you (as well)’. Then another (Jew) came over and said similar to that. So hesaww replied to him just as hesaww has replied upon his companion. Then another came over, and he said similar to that’. So Rasool-Allahsaww replied just as hesaww had replied upon his two companions.

So Ayesha got angered and she said, ‘And upon you be the posion, and the Wrath, and the Curse, O community of the Jews, O brethren of the monkeys and the pigs!’. So Rasool-Allahsaww said to her: ‘O Ayesha! If there was a resemblance of the obscenity, it would have been an evil resemblance. The kindness is not placed upon anything at all except that it would adorn it, and it would not be raised from it at all except that it would dishonour it’.

She said, ‘O Rasool-Allahsaww! Did yousaww not listen to their speech, ‘The poison be upon you!?’ So hesaww said: ‘Yes, Isaww did. But, did you not listen to what Isaww replied upon them? Isaww said: ‘Upon you (as well)’. So, whenever a Muslim greets upon you, so be saying, ‘Salaam Alaykum’, and when a disbeliever greets upon you, so be saying, ‘Alayka’ (the same Upon you)’.61

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَاتَبْدَؤُوا أَهْلَ الْكِتَابِ‌ بِالتَّسْلِيمِ، وَإِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا: وَعَلَيْكُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammd Bin Isa, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Do not initiate the People of the Book (Jews and Christians) with the greeting (السَّلامُ); and when they greet upon you, so (you should) be saying, ‘Wa Alaykum’ (And upon you)’.62

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمُشْرِكِ إِذَا سَلَّمُوا عَلَى الرَّجُلِ وَهُوَ جَالِسٌ، كَيْفَ يَنْبَغِي أَنْ يَرُدَّ عَلَيْهِمْ؟ فَقَالَ: « يَقُولُ: عَلَيْكُمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullahasws about the Jews and the Christians, and the Polytheists, when they greet upon the man while he is seated, how it is befitting that he replies upon them?’ So heasws said: ‘He should be saying, ‘Alaykum’ (Upon you)’.63

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَلَّمَ عَلَيْكَ الْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْمُشْرِكُ، فَقُلْ: عَلَيْكَ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever the Jew and the Christian, and the Polytheist greets upon you, so say, ‘Alayk’ (Upon you)’.64

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَضْرٍ، عَنْ عَمْرِو بْنِ‌ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَقْبَلَ أَبُو جَهْلِ بْنُ هِشَامٍ وَمَعَهُ قَوْمٌ مِنْ قُرَيْشٍ، فَدَخَلُوا عَلى أَبِي طَالِبٍ، فَقَالُوا: إِنَّ ابْنَ أَخِيكَ قَدْ آذَانَا وَآذى آلِهَتَنَا، فَادْعُهُ وَمُرْهُ، فَلْيَكُفَّ عَنْ آلِهَتِنَا، وَنَكُفُّ عَنْ إِلهِهِ ».

قَالَ: « فَبَعَثَ أَبُو طَالِبٍ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَدَعَاهُ، فَلَمَّا دَخَلَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم لَمْ يَرَ فِي‌الْبَيْتِ إِلاَّ مُشْرِكاً، فَقَالَ: السَّلَامُ عَلى مَنِ اتَّبَعَ الْهُدى، ثُمَّ جَلَسَ، فَخَبَّرَهُ أَبُو طَالِبٍ بِمَا جَاؤُوا لَهُ، فَقَالَ: أَوَ هَلْ لَهُمْ فِي كَلِمَةٍ خَيْرٌ لَهُمْ مِنْ هذَا، يَسُودُونَ بِهَا الْعَرَبَ وَيَطَؤُونَ أَعْنَاقَهُمْ؟ فَقَالَ أَبُو جَهْلٍ: نَعَمْ، وَمَا هذِهِ الْكَلِمَةُ؟ فَقَالَ: تَقُولُونَ: لَاإِلهَ إِلاَّ اللهُ ».

قَالَ: « فَوَضَعُوا أَصَابِعَهُمْ فِي آذَانِهِمْ، وَخَرَجُوا هُرَّاباً وَهُمْ يَقُولُونَ: (ما سَمِعْنا بِهذا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هذا إِلاَّ اخْتِلاقٌ) فَأَنْزَلَ اللهُ تَعَالى فِي قَوْلِهِمْ: (ص وَالْقُرْآنِ ذِي الذِّكْرِ) إِلى‌ قَوْلِهِ (إِلاَّ اخْتِلاقٌ) ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Muhammad Bin Abu Nasr, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Abu Jahl Bin Hisham, and with him were a group from Qureysh, came over to Abu Talibas, and they said, ‘The sonsaww of youras brotheras has harmed us and harmed our gods, therefore instruct himas to restrain from our gods, and we would restrain from hissaww Godazwj’. So Abu Talibas sent a message to Rasool-Allahsaww, to call himsaww over.

So when the Prophetsaww came over, hesaww did not see in the room except for the Polytheists. So hesaww said: ‘Greetings be upon the one who follows the Guidance!’. Then hesaww was seated. So Abu Talibas informed himsaww with what (proposal) they had come over with to himas. So hesaww said: ‘Or shall Isaww give a solution for them in a statement (There is no god except Allahazwj), which is good for them, by which they would be prevailing upon the Arabs and treading on their necks?’

So Abu Jahl said, ‘Yes, and what is this statement?’ So hesaww said: ‘You should be saying, ‘There is no god except Allahazwj’’.

Heasws said: ‘So they placed their fingers in their ears and went out fleeing, and they were saying, ‘We were not made to hear this in the former nations. This is nothing except for a fabrication’. So Allahazwj the Exalted Revealed regarding their words [38: 1] Saad. I Swear by the Quran, full of Remembrance – up to Hisazwj Words [38: 7] this is nothing but a fabrication’.65

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَقُولُ فِي الرَّدِّ عَلَى الْيَهُودِيِّ وَالنَّصْرَانِيِّ: سَلَامٌ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin usman, from Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘You should be saying in reply upon the (greeting of the) Jew and the Christian, (السَّلامُ) ’.66

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسى عليه‌السلام: أَرَأَيْتَ إِنِ احْتَجْتُ إِلى مُتَطَبِّبٍ وَهُوَ نَصْرَانِيٌّ أَنْ أُسَلِّمَ عَلَيْهِ وَأَدْعُوَ لَهُ؟

قَالَ: « نَعَمْ، لَايَنْفَعُهُ دُعَاؤُكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajaj who said,

‘I said to Abu Al-Hassan Musaasws, ‘What is yourasws view, if I was needy to a physician and he was a Christian, should I greet upon him and supplicate for him?’ Heasws said: ‘Yes, (but) your supplication will not benefit him’.67

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: أَرَأَيْتَ إِنِ احْتَجْتُ إِلَى الطَّبِيبِ وَهُوَ نَصْرَانِيٌّ أَنْ أُسَلِّمَ عَلَيْهِ وَأَدْعُوَ لَهُ؟

قَالَ: « نَعَمْ، إِنَّهُ لَايَنْفَعُهُ دُعَاؤُكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Al-Hassan Musaasws, ‘What is yourasws view if I was needy to the physician and he was a Christian, should I greet (السَّلامُ) upon him and supplicate for him?’ Heasws said: ‘Yes, (but) your supplication will not benefit him’.68

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ عَرَفَةَ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « قِيلَ لِأَبِي عَبْدِ اللهِ عليه‌السلام: كَيْفَ أَدْعُو لِلْيَهُودِيِّ وَالنَّصْرَانِيِّ؟ قَالَ: تَقُولُ لَهُ: بَارَكَ اللهُ لَكَ فِي دُنْيَاكَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafa,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘It was said to Abu Abdullahasws, ‘How should I supplicate for the Jew and the Christian?’ Heasws said: ‘You should be saying to him, ‘May Allahazwj Bless you in the world’’.69

10. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَحَدِهِمَا عليهما‌السلام فِي مُصَافَحَةِ الْمُسْلِمِ الْيَهُودِيَّ وَالنَّصْرَانِيَّ، قَالَ: « مِنْ وَرَاءِ‌ الثَّوْبِ، فَإِنْ صَافَحَكَ بِيَدِهِ فَاغْسِلْ يَدَكَ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imamasws regarding the handshake of the Muslim for the Jew and the Christian. Heasws said: ‘From behind a (piece of) cloth. So if he was to shake your hand, so wash your hand’.70

11. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عَبَّاسِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَعْمَرٍ، عَنْ خَالِدٍ الْقَلَانِسِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَلْقَى الذِّمِّيَّ، فَيُصَافِحُنِي؟ قَالَ: « امْسَحْهَا بِالتُّرَابِ وَ بِالْحَائِطِ » قُلْتُ: فَالنَّاصِبَ ؟ قَالَ: « اغْسِلْهَا ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Abbas Bin Aamir, from Ali Bin Ma’mar, from Khalid Al Qalanasy who said,

‘I said to Abu Abdullahasws, ‘I met the Zimmy (Christian or Jew under the responsibility of the Islamic government), so he shook my hand’. Heasws said: ‘Wipe it with the dust and with the wall’. I said, ‘So (what about) the Nasibi (Hostile one)?’ Wash it’.71

12. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي رَجُلٍ صَافَحَ رَجُلاً مَجُوسِيّاً؟ قَالَ: « يَغْسِلُ يَدَهُ، وَلَايَتَوَضَّأُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws regarding a man who shook the hand of a Majusi (Magian) man. Heasws said: ‘He should wash his hand and he does not have to perform ablution’.72

12- بَابُ مُكَاتَبَةِ أَهْلِ الذِّمَّةِ‌

Chapter 12 – Contracts of the people under the responsibility (Ahl Al-Zimma)

1. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَكُونُ لَهُ الْحَاجَةُ إِلَى الْمَجُوسِيِّ، أَوْ إِلَى الْيَهُودِيِّ، أَوْ إِلَى النَّصْرَانِيِّ، أَوْ أَنْ يَكُونَ عَامِلاً، أَوْ دِهْقَاناً مِنْ عُظَمَاءِ أَهْلِ أَرْضِهِ، فَيَكْتُبُ إِلَيْهِ الرَّجُلُ فِي الْحَاجَةِ الْعَظِيمَةِ، أَيَبْدَأُ بِالْعِلْجِ، وَيُسَلِّمُ عَلَيْهِ فِي كِتَابِهِ، وَإِنَّمَا يَصْنَعُ ذلِكَ لِكَيْ تُقْضى حَاجَتُهُ؟

قَالَ: « أَمَّا أَنْ تَبْدَأَ بِهِ، فَلَا، وَلكِنْ تُسَلِّمُ عَلَيْهِ فِي كِتَابِكَ ؛ فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَدْ كَانَ يَكْتُبُ إِلى كِسْرى وَقَيْصَرَ ».

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Bin Ali, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Baseer who said,

‘Abu Abdullahasws was asked about the man who happened to have the need for him to the Magian, or to the Jew, or to the Christian, or if he happens to be an office bearer or a manager of the great people of his land. So the man has to write to him regarding the need. Should he begin by his request and greet upon him in his letter, and rather he is doing that, so that perhaps he would fulfil his need?’

Heasws said: ‘As for beginning with it, so no, but you can greet upon him in your letter, for Rasool-Allahsaww had written to Chosroe (of Persia) and Caesar (of Rome)’.73

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَكْتُبُ إِلى رَجُلٍ مِنْ عُظَمَاءِ عُمَّالِ الْمَجُوسِ، فَيَبْدَأُ بِاسْمِهِ قَبْلَ اسْمِهِ؟

فَقَالَ: « لَا بَأْسَ إِذَا فَعَلَ لِاخْتِيَارِ الْمَنْفَعَةِ ».

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws about the man who writes to a man from the greats ones he works for from the Magians. So he begins by his name before his own name. So heasws said, ‘There is no problem when he does that to choose the benefit’.74

13- بَابُ الْإِغْضَاءِ

Chapter 13 – The overlooking (of faults)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: كَانَ عِنْدَهُ قَوْمٌ يُحَدِّثُهُمْ إِذْ ذَكَرَ رَجُلٌ مِنْهُمْ رَجُلاً، فَوَقَعَ فِيهِ وَشَكَاهُ، فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَأَنّى لَكَ بِأَخِيكَ كُلِّهِ؟ وَأَيُّ الرِّجَالِ الْمُهَذَّبُ ؟ ».

A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from Sa’alba Bin Maymoun, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, said, ‘There was a group in hisasws presence heasws was narrating them, when a man from them mentioned a man, and he criticized him and complained of him. So Abu Abdullahasws said to him: ‘And what is the matter with you with your brother, (criticizing) all of him? And which of the men is all (completely) free from faults?’.75

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ وَمُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تُفَتِّشِ النَّاسَ ؛ فَتَبْقى بِلَا صَدِيقٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam and Muhammad Bin Sinan, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘Do not investigate the people, for you would remain without a friend’.76

14- بَابٌ نَادِرٌ‌

Chapter 14 - Miscellaneous

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ وَحَمَّادِ بْنِ عُثْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « انْظُرْ قَلْبَكَ، فَإِذَا أَنْكَرَ صَاحِبَكَ، فَإِنَّ أَحَدَكُمَا قَدْ أَحْدَثَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A’ala Bin Al Fuzayl and Hammad Bin Isman who said,

‘I heard Abu Abdullahasws saying: ‘Look at your heart, so when it rejects your companions, so one of you has done something wrong’.77

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنِ الْحَسَنِ بْنِ يُوسُفَ، عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ الْحَكَمِ، قَالَ: سَمِعْتُ رَجُلاً يَسْأَلُ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ: الرَّجُلُ يَقُولُ: أَوَدُّكَ، فَكَيْفَ أَعْلَمُ أَنَّهُ يَوَدُّنِي ؟ فَقَالَ: « امْتَحِنْ قَلْبَكَ، فَإِنْ كُنْتَ تَوَدُّهُ فَإِنَّهُ يَوَدُّكَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Al Hassan Bin Yusuf, from Zakariyya Bin Muhammad, from Salih Bin Al Hakam who said,

‘I heard a man asking Abu Abdullahasws saying, ‘The man is saying that he likes me, so how do I know that he does like me?’ So heasws said: ‘Test your heart. So if there is liking him, so he likes you’.78

3. أَبُو بَكْرٍ الْحَبَّالُ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْقَطَّانِ الْمَدَائِنِيِّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا مَسْعَدَةُ بْنُ الْيَسَعِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ عليهما‌السلام: إِنِّي وَاللهِ لَأُحِبُّكَ، فَأَطْرَقَ، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: « صَدَقْتَ يَا أَبَا بِشْرٍ، سَلْ قَلْبَكَ عَمَّا لَكَ فِي قَلْبِي مِنْ حُبِّكَ، فَقَدْ أَعْلَمَنِي قَلْبِي عَمَّا لِي فِي قَلْبِكَ ».

Abu Bakr Al Habbal, from Muhammad Bin Isa, Al Qattan Al Madainy who said,

‘I heard my father saying, ‘Mas’ada Bin Al Yas’a narrated to us saying, ‘I said to Abu Abdullah Ja’farasws Bin Muhammadasws, ‘By Allahazwj, I love youasws!’. So heasws bowed, then raised hisasws head, so heasws said: ‘O Abu Bishr! Ask your own heart about what is for you in myasws heart from your love, so that myasws heart would know about what is for measws in your heart’.79

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: لَاتَنْسَنِي مِنَ الدُّعَاءِ، قَالَ: « وَتَعْلَمُ أَنِّي أَنْسَاكَ؟ » قَالَ: فَتَفَكَّرْتُ فِي نَفْسِي، وَقُلْتُ: هُوَ يَدْعُو لِشِيعَتِهِ وَأَنَا مِنْ شِيعَتِهِ، قُلْتُ: لَا، لَاتَنْسَانِي، قَالَ: « وَكَيْفَ عَلِمْتَ ذلِكَ ؟ » قُلْتُ: إِنِّي مِنْ شِيعَتِكَ، وَإِنَّكَ تَدْعُو لَهُمْ، فَقَالَ: « هَلْ عَلِمْتَ بِشَيْ‌ءٍ غَيْرِ هذَا؟ » قَالَ: قُلْتُ: لَا، قَالَ: « إِذَا أَرَدْتَ أَنْ تَعْلَمَ مَا لَكَ عِنْدِي، فَانْظُرْ‌ إِلى مَا لِي عِنْدَكَ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm who said,

‘I said to Abu Al-Hassanasws, ‘Do not forget me from the supplication’. Heasws said: ‘And how do you know Iasws might forget you?’ He said, ‘So I thought within myself, and I said, ‘Heasws must be supplicating for hisasws Shias, and I am from hisasws Shias’. I said, ‘No, youasws will not forget me’.

Heasws said: ‘And how do you know that?’ I said, ‘I am from yourasws Shias, and youasws tend to supplicate for them’. So heasws said: ‘Did you know with something other than this?’ I said, ‘no’. Heasws said: ‘Whenever you intend to know what is for you with measws, so look at what is for measws in your (hearth)’.80

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « انْظُرْ قَلْبَكَ، فَإِنْ أَنْكَرَ صَاحِبَكَ، فَاعْلَمْ أَنَّ أَحَدَكُمَا قَدْ أَحْدَثَ ».

Ali Bin Ibrahim, from his father, from Al Zanar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullahasws having said: ‘Look at your heart, for if it rejects your companion, then know that one of you has done something wrong’.81

15- بَابُ الْعُطَاسِ وَالتَّسْمِيتِ‌

Chapter 15 – The sneezing and the Naming (of Allahazwj)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لِلْمُسْلِمِ عَلى أَخِيهِ مِنَ الْحَقِّ: أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ ؛ وَيَعُودَهُ إِذَا مَرِضَ ؛ وَيَنْصَحَ لَهُ إِذَا غَابَ ؛ وَيُسَمِّتَهُ إِذَا عَطَسَ يَقُولُ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ لَاشَرِيكَ لَهُ، وَيَقُولَ لَهُ: يَرْحَمُكَ اللهُ، فَيُجِيبَهُ، يَقُولَ لَهُ: يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ ؛ وَيُجِيبَهُ إِذَا دَعَاهُ ؛ وَيَتْبَعَهُ إِذَا مَاتَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suelyman, from Jarrah Al Madainy who said,

‘Abu Abdullahasws said: ‘For the Muslim upon his brother, from the rights, is that he greets upon him when he meets him, and he consoles him when he is sick, and he advises for him when he is absent, and he should Name Allahazwj when he sneezes by saying, ‘The Praise is for Allahazwj, Lordazwj or the worlds, there being no associate for Himazwj’, and he should be saying to him, ‘May Allahazwj be Merciful to You’. So he would answer him saying to him, ‘May Allah Guide you and Correct your affairs’, and he should answer him when he invites him, and should follow him (his funeral) when he dies’.82

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا عَطَسَ الرَّجُلُ فَسَمِّتُوهُ وَلَوْ مِنْ وَرَاءِ جَزِيرَةٍ ».

وَفِي رِوَايَةٍ أُخْرى: « وَلَوْ مِنْ وَرَاءِ الْبَحْرِ ».

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘When the man sneezes, so Name (Allahazwj respond to his sneeze) for him, and even if he was behind an island’. And in another report, ‘And even if he was behind the sea’’.83

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُثَنًّى، عَنْ إِسْحَاقَ بْنِ يَزِيدَ وَمُعَمَّرِ بْنِ أَبِي زِيَادٍ وَابْنِ رِئَابٍ، قَالُوا: كُنَّا جُلُوساً عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام إِذَا عَطَسَ رَجُلٌ، فَمَا رَدَّ عَلَيْهِ أَحَدٌ مِنَ الْقَوْمِ شَيْئاً حَتَّى ابْتَدَأَ هُوَ، فَقَالَ: « سُبْحَانَ اللهِ، أَلَاسَمَّتُّمْ، إِنَّ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ: أَنْ يَعُودَهُ إِذَا اشْتَكى، وَأَنْ يُجِيبَهُ إِذَا دَعَاهُ، وَأَنْ يَشْهَدَهُ إِذَا مَاتَ، وَأَنْ يُسَمِّتَهُ إِذَا عَطَسَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Musna, from Is’haq Bin Yazeed, and Moammar Bin Abu Ziyad, and Ibn Raib who all said,

‘We were seated in the presence of Abu Abdullahasws when a man sneezed. So, no one from the group responded upon it with anything, until heasws initiated, so heasws said: ‘Glory be to Allahazwj! Are you not Naming (Allahazwj)? From a right of the Muslim upon the Muslim is that he visits him when he complains (of an illness), and that he answers him when he invites him, and he attends (his funeral) when he dies, and that he Names (Allahazwj) when he sneezes’.84

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ صَفْوَانَ بْنِ يَحْيى، قَالَ: كُنْتُ عِنْدَ الرِّضَا عليه‌السلام، فَعَطَسَ، فَقُلْتُ لَهُ: صَلَّى اللهُ عَلَيْكَ، ثُمَّ عَطَسَ، فَقُلْتُ: صَلَّى اللهُ عَلَيْكَ، ثُمَّ عَطَسَ، فَقُلْتُ: صَلَّى اللهُ عَلَيْكَ، وَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، إِذَا عَطَسَ مِثْلُكَ نَقُولُ لَهُ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ: يَرْحَمُكَ اللهُ، أَوْ كَمَا نَقُولُ ؟

قَالَ: « نَعَمْ، أَلَيْسَ تَقُولُ: صَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ؟ » قُلْتُ: بَلى، قَالَ: « ارْحَمْ مُحَمَّداً وَآلَ مُحَمَّدٍ » قَالَ: « بَلى وَقَدْ صَلّى عَلَيْهِ وَرَحِمَهُ، وَإِنَّمَا صَلَوَاتُنَا عَلَيْهِ رَحْمَةٌ لَنَا وَقُرْبَةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

‘I was in the presence of Al-Rezaasws, so heasws sneezed. So I said to himasws, ‘May Allahazwj Send Salawāt upon youasws’. Then heasws sneezed, so I said, ‘May Allahazwj Send Salawāt upon youasws’. Then heasws sneezed, so I said, ‘May Allahazwj Send Salawāt upon youasws’, and I said to himasws, ‘May I be sacrificed for youasws! When the likes of youasws sneezes, should we be saying just as we are saying for each other, ‘May Allahazwj have Mercy on you’, or just as we are saying?’

Heasws said: ‘Yes. Are you not saying, ‘May Allahazwj Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww’?’ I said, ‘Yes’. Heasws said: ‘Mercy be upon Muhammadsaww and the Progenyasws of Muhammadsaww. Yes, Allahazwj has Sent Salawāt upon himsaww and been Merciful to himsaww, and rather, ourasws Salawāt upon himsaww is a Mercy for usasws, and a (means) of nearness (to Himazwj)’.85

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « التَّثَاؤُبُ مِنَ الشَّيْطَانِ، وَالْعَطْسَةُ مِنَ اللهِ عَزَّ وَجَلَّ ».

From him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I heard Al-Rezaasws saying: ‘The yawning is from the Satanla and the sneeze is from Allahazwj Mighty and Majestic’.86

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ، قَالَ: سَأَلْتُ الْعَالِمَ عليه‌السلام عَنِ الْعَطْسَةِ، وَمَا الْعِلَّةُ فِي الْحَمْدِ لِلّهِ عَلَيْهَا؟ فَقَالَ: «إِنَّ لِلّهِ نِعَماً عَلى عَبْدِهِ فِي صِحَّةِ بَدَنِهِ وَسَلَامَةِ جَوَارِحِهِ، وَإِنَّ الْعَبْدَ يَنْسى ذِكْرَ اللهِ ـ عَزَّ وَجَلَّ ـ عَلى ذلِكَ، وَإِذَا نَسِيَ أَمَرَ اللهُ الرِّيحَ‌ فَتَجَاوَزَ فِي بَدَنِهِ، ثُمَّ يُخْرِجُهَا مِنْ أَنْفِهِ، فَيَحْمَدُ اللهَ عَلى ذلِكَ، فَيَكُونُ حَمْدُهُ عِنْدَ ذلِكَ شُكْراً لِمَا نَسِيَ».

Ali bin Muhammad, from Salih Bin Abu Hammad who said,

‘I asked the knowledgeable oneasws about the sneezing and what is the reason in (saying), ‘The Praise is for Allahazwj’, upon it. So heasws said: ‘For Allahazwj has Favoured upon Hisazwj servant regarding the health in his body and safety of his body parts, and the servant tends to forget the Mention of Allahazwj Mighty and Majestic upon that; and when he does forget, Allahazwj Commands the wind, so it goes through his body, then exits from his nose, so he Praises Allahazwj upon that, and that praise of his during that would happen to be a thankfulness to what he had forgotten’.87

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يُونُسَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَأَحْصَيْتُ فِي الْبَيْتِ أَرْبَعَةَ عَشَرَ رَجُلاً، فَعَطَسَ أَبُو عَبْدِ اللهِ عليه‌السلام، فَمَا تَكَلَّمَ أَحَدٌ مِنَ الْقَوْمِ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: «أَلَاتُسَمِّتُونَ، أَلَا تُسَمِّتُونَ ؟ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ: إِذَا مَرِضَ أَنْ يَعُودَهُ، وَإِذَا مَاتَ أَنْ يَشْهَدَ جَنَازَتَهُ، وَإِذَا عَطَسَ أَنْ يُسَمِّتَهُ ـ أَوْ قَالَ: يُشَمِّتَهُ ـ وَإِذَا دَعَاهُ أَنْ يُجِيبَهُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ja’far Bin Yunus, from Dawood Bin Al Husayn who said,

‘We were in the presence of Abu Abdullahasws, and I counted in the room, there were fourteen men. So Abu Abdullahasws sneezed, and no one from the group spoke (a word)’. So Abu Abdullahasws said: ‘Are you not Naming (Allahazwj)? Are you not Naming (Allahazwj)? From the rights of the Momin upon the Momin is that when he is sick, that you should visit him, and when he dies, that you should attend his funeral,

and when he sneezes, that you should Name (Allahazwj)’. Or heasws said: ‘Yushammituhu’ (be glad for him)’, ‘And when he invites you, that you answer him’.88

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « نِعْمَ الشَّيْ‌ءُ الْعَطْسَةُ، تَنْفَعُ فِي الْجَسَدِ، وَتُذَكِّرُ بِاللهِ عَزَّ وَجَلَّ ». قُلْتُ: إِنَّ عِنْدَنَا قَوْماً يَقُولُونَ: لَيْسَ لِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي الْعَطْسَةِ نَصِيبٌ، فَقَالَ: « إِنْ كَانُوا كَاذِبِينَ، فَلَا نَالَهُمْ شَفَاعَةُ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم ».

Abu Ali Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

‘Abu Ja’farasws said: ‘The sneezing is a good thing. It is beneficial for the body, and reminds you of Allahazwj Mighty and Majestic’. I said, ‘In our presence there is a group of people who are saying, ‘There is no share for Rasool-Allahsaww in the sneezing’. So heasws said: ‘If they were lying, so may they not attain the intercession of Muhammadsaww’’.89

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: عَطَسَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ عليه‌السلام، فَقَالَ: الْحَمْدُ لِلّهِ، فَلَمْ يُسَمِّتْهُ أَبُو جَعْفَرٍ عليه‌السلام، وَقَالَ: « نَقَصَنَا حَقَّنَا » ثُمَّ قَالَ: « إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلِ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ » قَالَ: فَقَالَ الرَّجُلُ، فَسَمَّتَهُ أَبُو جَعْفَرٍ عليه‌السلام.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said,

‘A man sneezed in the presence of Abu Ja’farasws, so he said, ‘The Praise is for Allahazwj’, so Abu Ja’farasws did not respond (Allahazwj) and said: ‘You have been deficient of ourasws rights’. Then heasws said: ‘Whenever one of you sneezes, so let him say, ‘The Praise is for Allahazwj, Lordazwj of the worlds, and may Allahazwj Send Salawāt upon Muhammadsaww and the Progenyasws of Muhammadsaww, and the Peopleasws of hissaww Household’. So the man said it, and Abu Ja’farasws responded (by Naming Allahazwj)’.90

10. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنَّ النَّاسَ يَكْرَهُونَ الصَّلَاةَ عَلى مُحَمَّدٍ وَآلِهِ فِي ثَلَاثَةِ مَوَاطِنَ: عِنْدَ الْعَطْسَةِ، وَعِنْدَ الذَّبِيحَةِ، وَعِنْدَ الْجِمَاعِ؟!

فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَا لَهُمْ وَيْلَهُمْ، نَافَقُوا لَعَنَهُمُ اللهُ ».

Ali, from his father, from Ibn Abu Umeyr, from Ismail Al Basry, from Al Fuzayl Bin Yasaar who said,

‘I said to Abu Ja’farasws, ‘The people are disliking the (sending of) Salawāt upon Muhammadsaww and hisazwj Progenyasws in three places – during the sneezing, and during the slaughtering, and during the copulation’. So Abu Ja’farasws said: ‘What is matter with them? Woe be unto them! They have become hypocrites, may Allahazwj Curse them!’.91

11. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ، قَالَ: كَانَ أَبُو جَعْفَرٍ عليه‌السلام إِذَا عَطَسَ، فَقِيلَ لَهُ: يَرْحَمُكَ اللهُ، قَالَ: « يَغْفِرُ اللهُ لَكُمْ وَيَرْحَمُكُمْ » وَإِذَا عَطَسَ عِنْدَهُ إِنْسَانٌ، قَالَ: « يَرْحَمُكَ اللهُ عَزَّ وَجَلَّ ».

From him, from his father, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf who said,

‘It was so that whenever Abu Ja’farasws sneezed, so it was said to himasws, ‘May Allahazwj have Mercy on youasws’. Heasws would say: ‘May Allahazwj Forgive you and have Mercy on you’. And whenever a person sneezed in hisasws presence, heasws would say: ‘May Allahazwj Mighty and Majestic have Mercy on you’.92

12. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ أَوْ غَيْرِهِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « عَطَسَ غُلَامٌ لَمْ يَبْلُغِ الْحُلُمَ عِنْدَ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: الْحَمْدُ لِلّهِ، فَقَالَ لَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: بَارَكَ اللهُ فِيكَ ».

From him, from his father, from Al Nowfaly, or someone else, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘A boy who had yet to reach puberty, sneezed in the presence of the Prophetsaww, and he said, ‘The Praise is for Allahazwj’. So the Prophetsaww said to him: ‘May Allahazwj Place Blessings in you’.93

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا عَطَسَ الرَّجُلُ، فَلْيَقُلِ: الْحَمْدُ لِلّهِ لَاشَرِيكَ لَهُ ؛ وَإِذَا سَمَّتَ الرَّجُلُ، فَلْيَقُلْ: يَرْحَمُكَ اللهُ ؛ وَإِذَا‌ رَدَدْتَ، فَلْتَقُلْ: يَغْفِرُ اللهُ لَكَ وَلَنَا ؛ فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم سُئِلَ عَنْ آيَةٍ، أَوْ شَيْ‌ءٍ فِيهِ ذِكْرُ اللهِ، فَقَالَ: كُلُّ مَا ذُكِرَ اللهُ فِيهِ فَهُوَ حَسَنٌ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Whenever a man sneezes, so let one say, ‘The Praise is for Allahazwj, Lordazwj of the worlds, there being no associate for Himazwj’ and when the man Names (Allahazwj in response to the sneeze), so let him say, ‘May Allahazwj have Mercy on you’; and when he responds, so let him say, ‘May Allahazwj Forgive you and us’, for Rasool-Allahsaww was asked about a Verse or something wherein was a Mention of Allahazwj. So hesaww said: ‘Everywhere Allahazwj is Mentioned therein, so it is excellent’.94

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: عَطَسَ أَبُو عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ » ثُمَّ جَعَلَ إِصْبَعَهُ عَلى أَنْفِهِ، فَقَالَ: « رَغِمَ أَنْفِي لِلّهِ رَغْماً دَاخِراً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Husayn Bin Nuaym, from Misma’a Bin Abdul Malik who said,

‘Once Abu Abdullahasws sneezed, so heasws said: ‘The Praise is for Allahazwj, Lordazwj of the worlds’, then made hisasws fingers to be upon his nose, and heasws said: ‘Iasws rub myasws nose for Allahazwj, a humble rubbing’.95

15. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ رَفَعَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: مَنْ قَالَ إِذَا عَطَسَ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ عَلى كُلِّ حَالٍ، لَمْ يَجِدْ وَجَعَ الْأُذُنَيْنِ وَالْأَضْرَاسِ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Muhammad Bin Marwan, raising it, said,

‘Amir Al-Momineenasws said: ‘The one who says when he sneezes, ‘The Praise is for Allahazwj, Lordazwj of the worlds, upon every state’, would not find pain of the ears and the teeth, (ever)’.96

16. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ، عَنِ ابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ فِي وَجَعِ الْأَضْرَاسِ وَوَجَعِ الْآذَانِ: « إِذَا سَمِعْتُمْ مَنْ‌ يَعْطِسُ، فَابْدَؤُوهُ بِالْحَمْدِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Ibn Fazzal, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said regarding pain of the teeth and pain of the ears: ‘Whenever he Names (Allahazwj), the one who sneezes, so he should begin with the Praise (Al-Hamd)’.97

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عُثْمَانَ، عَنْ أَبِي أُسَامَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ سَمِعَ عَطْسَةً فَحَمِدَ اللهَ عَزَّ وَجَلَّ، وَصَلّى عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم وَأَهْلِ بَيْتِهِ، لَمْ يَشْتَكِ عَيْنَهُ وَلَاضِرْسَهُ » ثُمَّ قَالَ: « إِنْ سَمِعْتَهَا فَقُلْهَا وَإِنْ كَانَ بَيْنَكَ وَبَيْنَهُ الْبَحْرُ ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Usman, from Abu Asama who said,

‘Abu Abdullahasws said: ‘The one who Names (Allahazwj in response) to a sneeze, so he should Praise Allahazwj Mighty and Majestic and send Salawāt upon the Prophetsaww and the Peopleasws of hissaww Household, he would not be complaining of his eyes, nor his teeth (pain)’.

Then heasws said: ‘If you hear it (the sneeze), so say it (the Naming of Allahazwj), and even if there is the ocean in between you and him’.98

18. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: عَطَسَ رَجُلٌ نَصْرَانِيٌّ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ الْقَوْمُ: هَدَاكَ اللهُ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَرْحَمُكَ اللهُ » فَقَالُوا لَهُ: إِنَّهُ نَصْرَانِيٌّ؟ فَقَالَ: « لَا يَهْدِيهِ اللهُ حَتّى يَرْحَمَهُ ».

Abu Ali Al Ashary, from one of his companions, from Ibn Abu Najran, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘A Christian man sneezed in the presence of Abu Abdullahasws. So the people said to him, ‘May Allahazwj Guide you’. So Abu Abdullahasws said: ‘You should be saying, ‘May Allahazwj have Mercy on you’’. So they said to himasws, ‘He is a Christian’. So heasws said: ‘Allahazwj will not Guide him until Heazwj has Mercy on him’.99

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا عَطَسَ الْمَرْءُ الْمُسْلِمُ، ثُمَّ سَكَتَ لِعِلَّةٍ تَكُونُ بِهِ، قَالَتِ الْمَلَائِكَةُ عَنْهُ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، فَإِنْ قَالَ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، قَالَتِ الْمَلَائِكَةُ: يَغْفِرُ اللهُ لَكَ ».

قَالَ: « وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْعُطَاسُ لِلْمَرِيضِ دَلِيلُ الْعَافِيَةِ وَرَاحَةٌ لِلْبَدَنِ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadawa,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘When the Muslim man sneezes, then is silent due to an illness which happens to be with him, the Angels say on his behalf: ‘The Praise is for Allahazwj, Lordazwj of the worlds’. So if he does say, ‘The Praise is for Allahazwj, Lordazwj of the worlds’, then Angels would say: ‘May Allahazwj Forgive (your sins) for you’’.

Heasws said: ‘Rasool-Allahsaww said: ‘A sneeze of the sick one is evidence of the well-being and the rest for the body’.100

20. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ مُوسى، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ، عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ، قَالَ: قَالَ: « الْعُطَاسُ يَنْفَعُ فِي الْبَدَنِ كُلِّهِ مَا لَمْ يَزِدْ عَلَى الثَّلَاثِ، فَإِذَا زَادَ عَلَى الثَّلَاثِ فَهُوَ دَاءٌ وَسُقْمٌ ».

Muhammad Bin Yahya, from Muhammad Bin Musa, from Yaqoub Bi Yazeed, from Usman Bin Isa, from Abdul Samad Bin Bashir, from Huzeyfa Bin Mansour,

(It has been narrated) from Abu Abdullahasws having said: ‘A sneeze is beneficial in the body, all of it, for as long as it does not increase upon the three (sneezes). So when it does exceed upon the three, so it is an illness and a disease’.101

21. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّ أَنْكَرَ الْأَصْواتِ لَصَوْتُ الْحَمِيرِ) قَالَ: « الْعَطْسَةُ الْقَبِيحَةُ ».

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Bakr Al Hazramy who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [31: 19] surely the most hateful of voices is the voice of the donkeys. Heasws said: ‘The ugly sneezing’.102

22. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ يَحْيى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ عَطَسَ، ثُمَّ وَضَعَ يَدَهُ عَلى قَصَبَةِ أَنْفِهِ، ثُمَّ قَالَ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، الْحَمْدُ لِلّهِ حَمْداً كَثِيراً كَمَا هُوَ أَهْلُهُ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَسَلَّمَ، خَرَجَ مِنْ مَنْخِرِهِ الْأَيْسَرِ طَائِرٌ أَصْغَرُ مِنَ الْجَرَادِ، وَأَكْبَرُ مِنَ الذُّبَابِ حَتّى يَسِيرَ تَحْتَ الْعَرْشِ، يَسْتَغْفِرُ اللهَ لَهُ إِلى يَوْمِ الْقِيَامَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who sneezes, then places his hand upon a nostril of his nose, then says, ‘The Praise is for Allahazwj, Lordazwj of the worlds, abundant Praise just as Heazwj is Rightful of it, and Salawāt of Allahazwj be upon Muhammadsaww the Prophetsaww and hissaww Progenyasws, and greetings’, there would come out from his left nostril, a bird smaller than the locust,

and larger than the fly, until it travels to be beneath the Throne, seeking Forgiveness of Allahazwj for him up to the Day of Judgment’.103

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ رَوَاهُ، عَنْ رَجُلٍ مِنَ الْعَامَّةِ، قَالَ: كُنْتُ أُجَالِسُ أَبَا عَبْدِ اللهِ عليه‌السلام، فَلَا وَاللهِ، مَا رَأَيْتُ مَجْلِساً أَنْبَلَ مِنْ مَجَالِسِهِ، قَالَ: فَقَالَ لِي ذَاتَ يَوْمٍ: « مِنْ أَيْنَ تَخْرُجُ الْعَطْسَةُ؟ » فَقُلْتُ: مِنَ الْأَنْفِ، فَقَالَ لِي: « أَصَبْتَ الْخَطَأَ ».

فَقُلْتُ: جُعِلْتُ فِدَاكَ، مِنْ أَيْنَ تَخْرُجُ؟

فَقَالَ: « مِنْ جَمِيعِ الْبَدَنِ، كَمَا أَنَّ النُّطْفَةَ تَخْرُجُ مِنْ جَمِيعِ الْبَدَنِ، وَمَخْرَجُهَا مِنَ الْإِحْلِيلِ » ثُمَّ قَالَ: « أَمَا رَأَيْتَ الْإِنْسَانَ إِذَا عَطَسَ نُفِضَ أَعْضَاؤُهُ؟ وَصَاحِبُ الْعَطْسَةِ يَأْمَنُ الْمَوْتَ سَبْعَةَ أَيَّامٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, reporting it from a man from the general Muslims having said,

‘I used to sit in a gathering of Abu Abdullahasws, so, by Allahazwj, I had not seen a gathering nobler than hisasws gathering. Heasws said to me one day, ‘From where does the sneeze come out?’ So I said, ‘From the nose’. So heasws said to me: ‘You are wrong’. So I said, ‘May I be sacrificed for youasws! From where does it come out?’ So heasws said: ‘From the entire body, just as the sperm comes out from the entire body, and its exit is from the urethra’.

Then heasws said: ‘Have you not seen the person when he sneezes, his body parts shake? And the sneezer is safe from the death for seven days’.104

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعُطَاسِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘is sneezing is a sign of the truthfulness (of a speaker)’.105

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ بِحَدِيثٍ، فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدُ حَقٍّ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘When the man was narrating with a Hadeeth, so a sneezer sneezes, so it is a testimony of truthfulness’.106

26. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعُطَاسِ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from Ibn Abu Umeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The sneezing is the ratification of truthfulness of a person’s words’.107

27. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا عَطَسَ الرَّجُلُ ثَلَاثاً فَسَمِّتْهُ، ثُمَّ اتْرُكْهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Bin usman, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When a man sneezes three (times), so Name (Allahazwj in response) and leave him (if he sneezes any more)’.108

16- بَابُ وُجُوبِ إِجْلَالِ ذِي الشَّيْبَةِ الْمُسْلِمِ‌

Chapter 16 – The Obligation of respecting the Muslim with old age

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ مِنْ إِجْلَالِ اللهِ ـ عَزَّ وَجَلَّ ـ إِجْلَالَ الشَّيْخِ الْكَبِيرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said to me: ‘From the Respect of Allahazwj Mighty and Majestic is respecting an aged old man’.109

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ عَرَفَ فَضْلَ كَبِيرٍ لِسِنِّهِ فَوَقَّرَهُ، آمَنَهُ اللهُ مِنْ فَزَعِ يَوْمِ الْقِيَامَةِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who recognises the merit of old age, so he dignifies him, Allahazwj would Secure him from the horrors of the Day of Judgment’’.110

3. وَبِهذَا الْإِسْنَادِ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ وَقَّرَ ذَا شَيْبَةٍ فِي الْإِسْلَامِ، آمَنَهُ اللهُ ـ عَزَّ وَجَلَّ ـ مِنْ فَزَعِ يَوْمِ الْقِيَامَةِ ».

And by this chain,

heasws said: ‘Rasool-Allahsaww said: ‘The one who dignifies the one with old age in Al-Islam, Allahazwj Mighty and Majestic would Secure him from the horrors of the Day of Judgment’’.111

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا الْخَطَّابِ يُحَدِّثُ عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَلَاثَةٌ لَايَجْهَلُ حَقَّهُمْ إِلاَّ مُنَافِقٌ مَعْرُوفٌ بِالنِّفَاقِ: ذُو الشَّيْبَةِ فِي الْإِسْلَامِ، وَحَامِلُ الْقُرْآنِ، وَالْإِمَامُ الْعَادِلُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Is’haq Bin Ammar who said,

‘I heard Abu Al-Khattab narrating from Abu Abdullahasws having said: ‘Three (people), none would ignore their rights except for a hypocrite well-known with the hypocrisy – one with old age in Al-Islam, and a bearer (memoriser) of the Quran, and the just Imamasws’.112

5. عَنْهُ، عَنْ أَبِيهِ، عَنْ أَبِي نَهْشَلٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « مِنْ إِجْلَالِ اللهِ ـ عَزَّ وَجَلَّ ـ إِجْلَالُ الْمُؤْمِنِ ذِي الشَّيْبَةِ، وَمَنْ أَكْرَمَ مُؤْمِناً، فَبِكَرَامَةِ اللهِ بَدَأَ، وَمَنِ اسْتَخَفَّ بِمُؤْمِنٍ ذِي شَيْبَةٍ، أَرْسَلَ اللهُ إِلَيْهِ مَنْ يَسْتَخِفُّ بِهِ قَبْلَ مَوْتِهِ ».

From him, from his father, from Abu Nahshal, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said to me: ‘From the respect of Allahazwj Mighty and Majestic is respecting the Momin with old age; and the one who honours a Momin, so he has begun by honouring Allahazwj, and the one takes lightly with a Momin with old age, Allahazwj would Send him one who would take lightly with him before his death’.113

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ أَبِي بَصِيرٍ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « مِنْ إِجْلَالِ اللهِ ـ عَزَّ وَجَلَّ ـ إِجْلَالُ ذِي الشَّيْبَةِ الْمُسْلِمِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’adan Bin Muslim, from Abu Baseer, and someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘From the respect of Allahazwj Mighty and Majestic is the respect for the Muslim with an old age’.114

17- بَابُ إِكْرَامِ الْكَرِيمِ‌

Chapter 17 – Honouring the honourable

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « دَخَلَ رَجُلَانِ عَلى أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، فَأَلْقى لِكُلِّ وَاحِدٍ مِنْهُمَا وِسَادَةً، فَقَعَدَ عَلَيْهَا أَحَدُهُمَا وَأَبَى الْآخَرُ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: اقْعُدْ عَلَيْهَا ؛ فَإِنَّهُ لَايَأْبَى الْكَرَامَةَ إِلاَّ حِمَارٌ ». ثُمَّ قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Two men came over to Amir Al-Momineenasws, heasws placed a pillow for each one of them, and one of them sat upon it and the other one refused. So Amir Al-Momineenasws said: ‘Sit upon it, for no one refuses an honouring except for a donkey’.

Then heasws said: ‘Rasool-Allahsaww said: ‘When an honourable one of a people comes over to you, so honour him’.115

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Whenever an honourable one of a people comes over to you, so honour him’.116

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ عَبْدِ اللهِ الْعَلَوِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم أَدْخَلَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم بَيْتَهُ، وَلَمْ يَكُنْ فِي الْبَيْتِ غَيْرُ خَصَفَةٍ وَوِسَادَةٍ مِنْ أَدَمٍ، فَطَرَحَهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِعَدِيِّ بْنِ حَاتِمٍ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Abdullah Al Alawy, from his father, from his grandfather who said,

‘Amir Al-Momineenasws said: ‘When Udayy Bin Hatim proceeded to the Prophetsaww, the Prophetsaww entered him into hissaww house, and there did not happen to be in the house apart from a sack and a pillow of animal skin. So Rasool-Allahsaww placed it for him’.117

18- بَابُ حَقِّ الدَّاخِلِ‌

Chapter 18 – The right of a comer

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ مِنْ حَقِّ الدَّاخِلِ عَلى أَهْلِ الْبَيْتِ أَنْ يَمْشُوا مَعَهُ هُنَيْئَةً إِذَا دَخَلَ وَإِذَا خَرَجَ ».

وَقَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا دَخَلَ أَحَدُكُمْ عَلى أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ، فَهُوَ أَمِيرٌ عَلَيْهِ حَتّى يَخْرُجَ »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘From the rights of a comer upon the people of the house is that he should walk with him, welcoming him, and when he goes out’.

And heasws said: ‘Rasool-Allahsaww said: ‘Whenever one of you enters a Muslim brother into his house, so he is the commander upon him until he goes out’.118

19- بَابُ الْمَجَالِسُ بِالْأَمَانَةِ‌

Chapter 19 – The gatherings are with the confidentiality

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي عَوْفٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سَمِعْتُهُ يَقُولُ: « الْمَجَالِسُ بِالْأَمَانَةِ ».

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan, from Ibn Abu Awf,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The gatherings are with the confidentiality’ (in the hands of the attendants).119

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمَجَالِسُ بِالْأَمَانَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The gatherings are with the confidentiality’(in the hands of the attendants).120

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمَجَالِسُ بِالْأَمَانَةِ، وَلَيْسَ لِأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكْتُمُهُ صَاحِبُهُ إِلاَّ بِإِذْنِهِ، إِلاَّ أَنْ يَكُونَ فِقْهاً أَوْ ذِكْراً لَهُ بِخَيْرٍ ».

A nuuumber of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The gatherings are with the confidentiality. No one must make public anything that one’s companion does not want to be made public unless it with his permission, or he is trusted and does it only for his good’.121

20- بَابٌ فِي الْمُنَاجَاةِ‌

Chapter 20 – Regarding the whispering

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَانَ الْقَوْمُ ثَلَاثَةً، فَلَا يَتَنَاجى مِنْهُمُ اثْنَانِ دُونَ صَاحِبِهِمَا ؛ فَإِنَّ فِي ذلِكَ مَا يَحْزُنُهُ وَيُؤْذِيهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘When there was a group of three, so two of them should not be whispering (to each other) because it saddens and hurts the feelings of the third’.122

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: « إِذَا كَانَ ثَلَاثَةٌ فِي بَيْتٍ، فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا ؛ فَإِنَّ ذلِكَ مِمَّا يَغُمُّهُ ».

A number of our companions, from Ahmad Bin Muhammad Abu Abdullah, from Muhammad Bin Ali, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Al-Hassanasws the 1st having said: ‘When there were three in a room, so two of them should not whisper (to each other) because it would sadden him’.123

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ عَرَضَ لِأَخِيهِ الْمُسْلِمِ الْمُتَكَلِّمِ فِي حَدِيثِهِ، فَكَأَنَّمَا خَدَشَ وَجْهَهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who displays (himself as) the speaker to him Muslim brother (cutting off) his discussion, so it is as if he has scratched his face’.124

21- بَابُ الْجُلُوسِ‌

Chapter 21 – The Sitting (postures)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ النَّوْفَلِيِّ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ بْنِ الْحَسَنِ الْعَلَوِيِّ رَفَعَهُ، قَالَ: كَانَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم يَجْلِسُ ثَلَاثاً: الْقُرْفُصَا وَهُوَ أَنْ يُقِيمَ سَاقَيْهِ، وَيَسْتَقْبِلَهُمَا بِيَدَيْهِ، وَيَشُدَّ يَدَهُ فِي ذِرَاعِهِ ؛ وَكَانَ يَجْثُو عَلى رُكْبَتَيْهِ ؛ وَكَانَ يَثْنِي رِجْلاً وَاحِدَةً وَيَبْسُطُ عَلَيْهَا الْأُخْرى، وَلَمْ يُرَ صلى‌الله‌عليه‌وآله‌وسلم مُتَرَبِّعاً قَطُّ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Nowfaly, from Abdul Azeem Bin Abdullah Bin Al Hassan Al Alawy, raising it,

‘Heasws said, ‘It was so that the Prophetsaww sat by three (postures) – the squatting, and it is that hesaww raised both hissaww legs (knees) and embraced them with hissaww hand, and tightened hissaww hands in hissaww arms; and hesaww used to bow upon hissaww knees, and hesaww would bend one leg and extend the other one upon it; and hesaww was not seen cross-legged at all’.125

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام قَاعِداً وَاضِعاً إِحْدى رِجْلَيْهِ عَلى فَخِذِهِ، فَقُلْتُ: إِنَّ النَّاسَ يَكْرَهُونَ هذِهِ الْجِلْسَةَ وَيَقُولُونَ: إِنَّهَا جِلْسَةُ الرَّبِّ، فَقَالَ: « إِنِّي إِنَّمَا جَلَسْتُ هذِهِ الْجِلْسَةَ لِلْمَلَالَةِ، وَالرَّبُّ لَايَمَلُّ، وَلَاتَأْخُذُهُ سِنَةٌ وَلَانَوْمٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it, from Abu Hamza Al Sumaly who said,

‘I saw Ali Bin Al-Husaynasws seated placing one of hisasws legs upon hisasws thigh. The people used to dislike this sitting posture and they were saying, ‘It is the sitting of the Lordazwj’. So heasws said: ‘But rather, Iasws am sitting with this posture for the tiredness, and the Lordazwj, Heazwj neither gets tired, nor does slumber seize Himazwj, nor sleep’.126

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ، عَنْ أَبِي سُلَيْمَانَ الزَّاهِدِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ رَضِيَ بِدُونِ التَّشَرُّفِ مِنَ الْمَجْلِسِ، لَمْ يَزَلِ اللهُ ـ عَزَّ وَجَلَّ ـ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَيْهِ حَتّى يَقُومَ ».

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Murazim, from Abu Suleyman Al Zahid,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is contend with a seat without (seeking) a prestige from the gathering, Allahazwj Mighty and Majestic, and Hisazwj Angels would not cease to send Salawāt upon him until he arises’.127

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَكْثَرَ مَا يَجْلِسُ تُجَاهَ الْقِبْلَةِ ».

Ali Bin Ibrahim, from his father, from one of his companions, fromTalha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Rasool-Allahsaww used to mostly sit facing the Qiblah’.128

5. أَبُو عَبْدِ اللهِ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: جَلَسَ أَبُو عَبْدِ اللهِ عليه‌السلام مُتَوَرِّكاً رِجْلُهُ الْيُمْنى عَلى فَخِذِهِ الْيُسْرى، فَقَالَ لَهُ رَجُلٌ: جُعِلْتُ فِدَاكَ، هذِهِ جِلْسَةٌ مَكْرُوهَةٌ، فَقَالَ: « لَا، إِنَّمَا هُوَ شَيْ‌ءٌ قَالَتْهُ الْيَهُودُ: لَمَّا أَنْ فَرَغَ اللهُ ـ عَزَّ وَجَلَّ ـ مِنْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاسْتَوى عَلَى الْعَرْشِ، جَلَسَ هذِهِ الْجِلْسَةَ لِيَسْتَرِيحَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: (اللهُ لا إِلهَ إِلاّ هُوَ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَلا نَوْمٌ) » وَبَقِيَ أَبُو عَبْدِ اللهِ عليه‌السلام مُتَوَرِّكاً كَمَا هُوَ.

Abu Abdullah Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

‘Abu Abdullahasws sat’Mutawarrika’, hisasws right leg being upon hisasws left thigh. So a man said to himasws, ‘This is an abhorrent sitting posture’. So heasws said: ‘No. But rather, it is a thing which the Jews say that when Allahazwj Mighty and Majestic was free from Creating the skies and the earth and Established upon the Throne, Sat in this posture in order to rest. So Allahazwj Mighty and Majestic Revealed [2: 255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him nor sleep, and Abu Abdullahasws remained sitting’Mutawarrika’ posture just as heasws was’.129

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِذَا دَخَلَ مَنْزِلاً، قَعَدَ فِي أَدْنَى الْمَجْلِسِ إِلَيْهِ حِينَ يَدْخُلُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever Rasool-Allahsaww entered a house, hesaww sat in the nearest place to himsaww where hesaww entered (from)’.130

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: سُوقُ الْمُسْلِمِينَ كَمَسْجِدِهِمْ ؛ فَمَنْ سَبَقَ إِلى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ » قَالَ: « وَكَانَ لَايَأْخُذُ عَلى بُيُوتِ‌ السُّوقِ كِرَاءً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The market of the Muslims is like their Masjid. So the one who preceded to a place, so he is more rightful with it up to the night’.

Heasws said: ‘And it was so that heasws did not used to take rent for the market rooms (stalls)’.131

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَنْبَغِي لِلْجُلَسَاءِ فِي الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ اثْنَيْنِ مِقْدَارُ عَظْمِ الذِّرَاعِ لِئَلاَّ يَشُقَّ بَعْضُهُمْ عَلى بَعْضٍ فِي الْحَرِّ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘It is befitting for the sitting ones during the summer that there happens to be between every two, a measurement of an arm bone (elbow’s length), lest it be grievous from some of them upon the others in the heat’.132

9. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَجْلِسُ فِي بَيْتِهِ عِنْدَ بَابِ بَيْتِهِ قُبَالَةَ الْكَعْبَةِ

Ali, from his father, from Ibn Abu Umeyr, from hammad Bin Usman who said,

‘I saw Abu Abdullahasws sit in hisasws house by the door of his house, facing the Qiblah’.133

22- بَابُ الِاتِّكَاءِ وَالِاحْتِبَاءِ

Chapter 22 – The reclining and the folded (postures)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الِاتِّكَاءُ فِي الْمَسْجِدِ رَهْبَانِيَّةُ الْعَرَبِ، إِنَّ الْمُؤْمِنَ مَجْلِسُهُ مَسْجِدُهُ، وَصَوْمَعَتُهُ بَيْتُهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The reclining in the Masjid is the monasticism of the Arabs. A Momin is such that his sitting is his Masjid (place of worship), and his monastery is his house’.134

2. عَنْهُ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الِاحْتِبَاءُ فِي الْمَسْجِدِ حِيطَانُ‌ الْعَرَبِ ».

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Sitting cross-legged in the Masjid is the encirclement of the Arabs (sitting in a circle)’.135

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: الِاحْتِبَاءُ حِيطَانُ الْعَرَبِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazan and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al Hassanasws having said: ‘Rasool-Allahsaww said: ‘The cross-legged (posture) is an encirclement of the Arabs (sitting in a circle)’.136

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَحْتَبِي بِثَوْبٍ وَاحِدٍ، فَقَالَ: « إِنْ كَانَ يُغَطِّي عَوْرَتَهُ فَلَا بَأْسَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullahasws about the man sat cross-legged being in one (piece of) cloth. So heasws said: ‘If he had covered up his private part, so there is no problem’.137

5. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَجُوزُ لِلرَّجُلِ أَنْ يَحْتَبِيَ مُقَابِلَ الْكَعْبَةِ ».

From him, from Muhammad Bin Ali, from Ali Bin Asbaat, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘It is not allowed for the man that he sits cross-legged facing the Kabah’.138

23- بَابُ الدُّعَابَةِ وَالضَّحِكِ‌

Chapter 23 – The humour and the laughter

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام، فَقُلْتُ: جُعِلْتُ فِدَاكَ، الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ، فَيَجْرِي بَيْنَهُمْ كَلَامٌ يَمْزَحُونَ وَيَضْحَكُونَ؟

فَقَالَ: « لَا بَأْسَ مَا لَمْ يَكُنْ » فَظَنَنْتُ أَنَّهُ عَنَى الْفُحْشَ، ثُمَّ قَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَأْتِيهِ الْأَعْرَابِيُّ، فَيُهْدِي لَهُ الْهَدِيَّةَ، ثُمَّ يَقُولُ مَكَانَهُ: أَعْطِنَا ثَمَنَ هَدِيَّتِنَا، فَيَضْحَكُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَكَانَ إِذَا اغْتَمَّ يَقُولُ: مَا فَعَلَ الْأَعْرَابِيُّ؟ لَيْتَهُ أَتَانَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Moammar Bin Khallad who said,

‘I asked Abu Al-Hassanasws saying, ‘May I be sacrificed for youasws! The man happens to be with a group, and the speech flows between them, so they are joking and laughing’. So heasws said: ‘There is no problem for as long as there does not happen to be. . . ‘. So I thought heasws meant the immoralities.

Then heasws said: ‘It was so that Bedouins would come to Rasool-Allahsaww and bring gifts for himsaww, and they was saying, ‘Give us the price of our gifts’. So Rasool-Allahsaww would laugh; and when hesaww was sad hesaww asked: ‘What happened to the Bedouin? If only he would come to ussaww’.139

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مُؤْمِنٍ إِلاَّ وَفِيهِ دُعَابَةٌ ». قُلْتُ: وَمَا الدُّعَابَةُ؟ قَالَ: « الْمِزَاحُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a Momin except there is humour in him’. I said, ‘And what is the humour?’ Heasws said: ‘The (tales in) joyful (manners)’.140

3. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ يَحْيَى بْنِ‌ سَلاَّمٍ، عَنْ يُوسُفَ بْنِ يَعْقُوبَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ يُونُسَ الشَّيْبَانِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كَيْفَ مُدَاعَبَةُ بَعْضِكُمْ بَعْضاً؟ » قُلْتُ: قَلِيلٌ، قَالَ: « فَلَا تَفْعَلُوا ؛ فَإِنَّ الْمُدَاعَبَةَ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّكَ لَتُدْخِلُ بِهَا السُّرُورَ عَلى أَخِيكَ، وَلَقَدْ كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يَسُرَّهُ ».

Fromhim, from Muhammad Bin Ali, from Yahya Bin Sllam, from Yusuf Bin Yaqoub, from Salih Bin Uqba, from Yunus Al Shaybani who said,

‘Abu Abdullahasws said: ‘How is the humouring of some of you unto the others?’ I said, ‘Little’. Heasws said: ‘Do not be doing so (being of little humour), for the humour is from the good morals, and you would be entering the cheerfulness by it upon your brother, and it was so that Rasool-Allahsaww would humour the man intending to cheer him up’.141

4. صَالِحُ بْنُ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام، يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلَا رَفَثٍ ».

Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju’fy who said,

‘I heard Abu Ja’farasws saying: ‘Allahazwj Mighty and Majestic Loves the humour (taking place) in the group without there being any obscenities’.142

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ الْحَسَنِ بْنِ كُلَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ضَحِكُ الْمُؤْمِنِ تَبَسُّمٌ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al hassan Bin Kuleyb,

(It has been narrated) from Abu Abdullahasws having said: ‘The laughter of the Momin is a smile’.143

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مَنْصُورٍ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَثْرَةُ الضَّحِكِ تُمِيتُ الْقَلْبَ » وَقَالَ: « كَثْرَةُ الضَّحِكِ تَمِيثُ الدِّينَ كَمَا يَمِيثُ الْمَاءُ الْمِلْحَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour, from Hareyz,

(It has been narrated) from Abu Abdullahasws having said: ‘Abundant laughter deadens the heart’.

And heasws said: ‘Abundant laughter dissolves the Religion just as the water dissolves the salt’.144

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ مِنَ الْجَهْلِ الضَّحِكَ مِنْ غَيْرِ عَجَبٍ » قَالَ: وَكَانَ يَقُولُ: « لَا تُبْدِيَنَّ عَنْ وَاضِحَةٍ وَقَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ، وَلَايَأْمَنِ الْبَيَاتَ مَنْ عَمِلَ السَّيِّئَاتِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘From the ignorance is the laughter from without any wonderment’.

He (the narrator) said, ‘And heasws was saying: ‘Do not manifest your teeth from a laughter and you have committed the disgraceful deeds, and there is no security overnight from the evil deeds’.145

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِيَّاكُمْ وَالْمِزَاحَ ؛ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

‘Abu Abdullahasws said: ‘Beware of the joking, for it removes with the water (dignity) of the face’.146

9. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَحْبَبْتَ رَجُلاً فَلَا تُمَازِحْهُ وَلَاتُمَارِهِ ».

From him, from his father, from Ibn Abu Umeyr, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘When you love a man, so neither joke with him nor argue bitterly with him’.147

10. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْقَهْقَهَةُ مِنَ الشَّيْطَانِ ».

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘The guffaw (loud bursts of laughter) is from the Satanla’.148

11. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ، عَنْ عَنْبَسَةَ الْعَابِدِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « كَثْرَةُ الضَّحِكِ تَذْهَبُ بِمَاءِ الْوَجْهِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Anbasa Al Aabid who said,

‘I heard Abu Abdullahasws saying: ‘Frequent laughter removes the water (dignity) of the face’.149

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِيَّاكُمْ وَالْمِزَاحَ ؛ فَإِنَّهُ يَجُرُّ السَّخِيمَةَ، وَيُورِثُ الضَّغِينَةَ، وَهُوَ السَّبُّ الْأَصْغَرُ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from IbnAl Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Beware of the joking for it would (cause) the grudges to flow, and would inherit the hatred, and it is the small insult’.150

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ خَالِدِ بْنِ طَهْمَانَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا قَهْقَهْتَ فَقُلْ حِينَ تَفْرُغُ: اللهُمَّ لَاتَمْقُتْنِي ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al hakam, from Aban Bin Usman, from Khalid Bin Tahmaan,

(It has been narrated) from Abu Ja’farasws having said: ‘When you guffaw (loud bursts of laughter), so say when you are free (from it), ‘O Allahazwj! Do not Detest me’’.151

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَجَّالِ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ وَعَلِيِّ بْنِ عُقْبَةَ وَثَعْلَبَةَ: رَفَعُوهُ إِلى أَبِي عَبْدِ اللهِ وَأَبِي جَعْفَرٍ أَوْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « كَثْرَةُ الْمِزَاحِ تَذْهَبُ‌بِمَاءِ الْوَجْهِ، وَكَثْرَةُ الضَّحِكِ تَمُجُّ الْإِيمَانَ مَجّاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Farqad and Ali Bin Uqba and Sa’alba,

(It has been narrated) raising it to Abu Abdullahasws and Abu Ja’farasws, or one of the twoasws having said: ‘The joking removes the water (dignity) of the face, and frequent laughter hurls out the Eman with a hurling’.152

15. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ، عَنْ عَنْبَسَةَ الْعَابِدِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْمِزَاحُ السِّبَابُ الْأَصْغَرُ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Ahmad Bin Al Hassan Al Maysami, from Anbasa Al Aabid who said,

‘I heard Abu Abdullahasws saying: ‘The jokes are the smaller insults’.153

16. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِيَّاكُمْ وَالْمِزَاحَ ؛ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ وَمَهَابَةِ الرِّجَالِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘Beware of the joking, for it does away with the water (dignity) of the face, and the sublimity of the men’.154

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تُمَارِ فَيَذْهَبَ بَهَاؤُكَ، وَلَاتُمَازِحْ فَيُجْتَرَأَ عَلَيْكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Al Abbas, from Ammar Bin Marwan who said,

‘Abu Abdullahasws said: ‘Do not dispute bitterly for it would remove your glory, nor joke, for they (others) would take liberties upon you’.155

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تُمَازِحْ فَيُجْتَرَأَ عَلَيْكَ ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Ammar Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not joke (with people) for they would take liberties upon you’.156

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام: أَنَّهُ قَالَ فِي وَصِيَّةٍ لَهُ لِبَعْضِ وُلْدِهِ، أَوْ قَالَ: « قَالَ أَبِي لِبَعْضِ وُلْدِهِ: إِيَّاكَ وَالْمِزَاحَ ؛ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيمَانِكَ، وَيَسْتَخِفُّ بِمُرُوءَتِكَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sa’ad Bin Abu Khalaf,

(It has been narrated) from Al Hassanasws having said in a bequest of hisasws to one of hisasws sons, or said: ‘Myasws fatherasws said to one of hisasws sons: ‘Beware of the joking, for it would remove the light of your Eman, and would lighten your manliness’.157

20. عَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: « كَانَ يَحْيَى بْنُ زَكَرِيَّا عليهما‌السلام يَبْكِي وَلَايَضْحَكُ، وَكَانَ‌ عِيسَى بْنُ مَرْيَمَ عليهما‌السلام يَضْحَكُ وَيَبْكِي، وَكَانَ الَّذِي يَصْنَعُ عِيسى عليه‌السلام أَفْضَلَ مِنَ الَّذِي كَانَ يَصْنَعُ يَحْيى عليه‌السلام ».

From him, from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Ibrahim Bin Mihzam, from the one who mentioned it,

(It has been narrated) from Abu Al-Hassanasws the 1st having said: ‘It was so that Yahya Bin Zakariyyaas would cry and not laugh, and it was so that Isaas Bin Maryamas would laugh and cry, and that which Isaas did is superior than that which was done by Yahyaas’.158

24- بَابُ حَقِّ الْجِوَارِ‌

Chapter 24 – Rights of the neighbours

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ عَلِيِّ بْنِ فَضَّالٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ جَمِيعاً، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ عُمَرَ بْنِ عِكْرِمَةَ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقُلْتُ لَهُ: لِي جَارٌ يُؤْذِينِي؟ فَقَالَ: « ارْحَمْهُ » فَقُلْتُ: لَا رَحِمَهُ اللهُ، فَصَرَفَ وَجْهَهُ عَنِّي، قَالَ: فَكَرِهْتُ أَنْ أَدَعَهُ، فَقُلْتُ: يَفْعَلُ بِي كَذَا وَكَذَا، وَيَفْعَلُ بِي وَيُؤْذِينِي.

فَقَالَ: «أَرَأَيْتَ إِنْ كَاشَفْتَهُ انْتَصَفْتَ مِنْهُ ؟» فَقُلْتُ: بَلى أُرْبِي عَلَيْهِ.

فَقَالَ: « إِنَّ ذَا مِمَّنْ يَحْسُدُ النَّاسَ عَلى مَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ، فَإِذَا رَأى نِعْمَةً عَلى أَحَدٍ فَكَانَ لَهُ أَهْلٌ، جَعَلَ بَلَاءَهُ عَلَيْهِمْ، وَإِنْ لَمْ يَكُنْ لَهُ أَهْلٌ، جَعَلَهُ عَلى خَادِمِهِ، فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ، أَسْهَرَ لَيْلَهُ وَأَغَاظَ نَهَارَهُ، إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: إِنِّي اشْتَرَيْتُ دَاراً فِي بَنِي فُلَانٍ، وَإِنَّ أَقْرَبَ جِيرَانِي مِنِّي جِوَاراً مَنْ لَا أَرْجُو خَيْرَهُ، وَلَاآمَنُ شَرَّهُ».

قَالَ: « فَأَمَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلِيّاً عليه‌السلام وَسَلْمَانَ وَأَبَا ذَرٍّ ـ وَنَسِيتُ آخَرَ وَأَظُنُّهُ الْمِقْدَادَ ـ أَنْ يُنَادُوا فِي الْمَسْجِدِ بِأَعْلى أَصْوَاتِهِمْ بِأَنَّهُ لَاإِيمَانَ لِمَنْ لَمْ يَأْمَنْ جَارُهُ بَوَائِقَهُ، فَنَادَوْا بِهَا ثَلَاثاً » ثُمَّ أَوْمَأَ بِيَدِهِ إِلى كُلِّ أَرْبَعِينَ دَاراً مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umer and Muhammad Bin Yahya, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Ali Bin Fazzal, from Fazalat Bin Ayoub, altogether from Muawiya Bin Ammar, from Amro bin Ikrama who said:

‘I went over to Abu Abdullahasws, and I said to himasws, ‘There is a neighbour of mine who is bothering me’. So heasws said: ‘Be merciful to him’. So I said, ‘May Allahazwj not have Mercy on him’. So heasws turned hisasws face away from me, so I disliked leaving himasws (like this), so I said, ‘He has done such and such with me, and keeps on doing it and is bothering me’. So heasws said: ‘What is your view, if Iasws were to bring him into the open, would you turn out to be more just than him?’ So I said, ‘Yes, I would exceed (in fairness) upon him’.

So heasws said: That one is from the ones who envy the people upon what Allahazwj has Given them from Hisazwj Grace. So when he sees a Bounty upon anyone, and if there was a family for him, he would be like a curse upon them, and if there does not happen to be a family for him, he would make it to be upon his servant. So if there does not happen to be a servant for him, he would stay awake during his night and be wrathful by his day.

A man from the Helpers came over to Rasool-Allahsaww and he said, ‘I bought a house among the Clan of so and so, and the closest neighbour of mine to me is a neighbour from whom I do not hope for any goodness nor do I feel safe from his evil’. So Rasool-Allahsaww instructed Aliasws, and Salmanas, and Abu Zarras’, and I forgot the other one, and I think heasws mentioned Al-Miqdad’, ‘that they call out in the Masjid by the highest of their voices that, ‘There is no Eman for the one whose neighbour is not safe from him with his deeds’. So theyas called out with it three (times).

Then heasws gestured by hisasws hand, ‘Up to forty houses from in front of him, and from behind him, and from his right and from his left (are all regarded as neighbours)’.159

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « قَرَأْتُ فِي كِتَابِ عَلِيٍّ عليه‌السلام أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم‌ كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ: أَنَّ الْجَارَ كَالنَّفْسِ غَيْرُ مُضَارٍّ وَلَاآثِمٍ، وَحُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ » الْحَدِيثُ مُخْتَصَرٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws having said: ‘Iasws read in the Book of Aliasws that Rasool-Allahsaww wrote between the Emigrants and the Helpers and the ones attached with them from the people of Yasrib: ‘The neighbour is like the soul, neither to be harmed nor sinned (against), and the sanctity of the neighbour upon the neighbour is like the sanctity of his mother’. The brief Hadeeth.160

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « حُسْنُ الْجِوَارِ يَزِيدُ فِي الرِّزْقِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Ibrahim Bin Abu Raja’a,

(It has been narrated) from Abu Abdullahasws having said: ‘Good neighbourliness increases in the sustenance’.161

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنِ الْكَاهِلِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ يَعْقُوبَ عليه‌السلام لَمَّا ذَهَبَ مِنْهُ بِنْيَامِينُ، نَادى: يَا رَبِّ، أَمَا تَرْحَمُنِي أَذْهَبْتَ عَيْنَيَّ، وَأَذْهَبْتَ ابْنَيَّ؟ فَأَوْحَى اللهُ تَبَارَكَ وَتَعَالى: لَوْ أَمَتُّهُمَا لَأَحْيَيْتُهُمَا لَكَ حَتّى أَجْمَعَ بَيْنَكَ وَبَيْنَهُمَا، وَلكِنْ تَذْكُرُ الشَّاةَ الَّتِي ذَبَحْتَهَا وَشَوَيْتَهَا‌ وَأَكَلْتَ وَفُلَانٌ وَفُلَانٌ إِلى جَانِبِكَ صَائِمٌ لَمْ تُنِلْهُ مِنْهَا شَيْئاً؟ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Is’haq Bin Ammar, from Al Kahily who said,

‘I heard Abu Abdullahasws saying: ‘Yaqoubasws, when Beyaminas went away from himas, called out: ‘O Lordazwj! Will Youazwj not have Mercy on meas? Myas eyesight has gone, and myas two sonsas have gone’. So Allahazwj Blessed and High Revealed unto himas: “Had theyas both died, Iazwj would have Revived themas both for youas until Iazwj Gather between youas and themas both. But recall the sheep which youas slaughtered it and roasted it and ate, while so and so from youras side (neighbour) Fasted, not attaining anything from it”‘.162

5. وَفِي رِوَايَةٍ أُخْرى، قَالَ: « فَكَانَ بَعْدَ ذلِكَ يَعْقُوبُ عليه‌السلام يُنَادِي مُنَادِيهِ كُلَّ غَدَاةٍ مِنْ مَنْزِلِهِ عَلى فَرْسَخٍ: أَلَا مَنْ أَرَادَ الْغَدَاءَ فَلْيَأْتِ إِلى يَعْقُوبَ ؛ وَإِذَا أَمْسى، نَادى: أَلَا مَنْ أَرَادَ الْعَشَاءَ فَلْيَأْتِ إِلى يَعْقُوبَ ».

And in another report, heasws said: ‘And it was so after that, Yaqoubas used to get hisas caller to call out during every morning, from his house, upon a Farsakh (about four miles), ‘Indeed! The one who wants the lunch, so let him come to Yaqoubas!’. And when it was evening, he called out, ‘Indeed! The one who wants the dinner, so let him come to Yaqoubas!’’.163

Note:

This Hadith is neither mentioned nor translated a narration as following, when we checked the footnotes, we felt it should be be mentioned:

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَتْ فَاطِمَةُ عليها‌السلام تَشْكُو إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بَعْضَ أَمْرِهَا، فَأَعْطَاهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كُرَيْسَةً، وَقَالَ: تَعَلَّمِي مَا فِيهَا، فَإِذَا فِيهَا: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلَا يُؤْذِي جَارَهُ ؛ وَ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ ؛ وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ ».

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ سَعْدَانَ، عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « حُسْنُ الْجِوَارِ زِيَادَةٌ فِي الْأَعْمَارِ، وَعِمَارَةُ الدِّيَارِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Sa’dan, from Abu Masoud who said,

‘Abu Abdullahasws said to me: ‘The good neighbourliness increases in the life-span and the building of the households’.164

8. عَنْهُ، عَنِ النَّهِيكِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنِ الْحَكَمِ الْخَيَّاطِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « حُسْنُ الْجِوَارِ يَعْمُرُ الدِّيَارَ، وَيَزِيدُ فِي الْأَعْمَارِ ».

From him, from Al Naheyki, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Khayyat who said,

‘Abu Abdullahasws said: ‘Good neighbourliness builds the household and increases in the life-span’.165

9. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ صَالِحِ بْنِ حَمْزَةَ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللهِ: عَنْ عَبْدٍ صَالِحٍ عليه‌السلام، قَالَ: قَالَ: « لَيْسَ حُسْنُ الْجِوَارِ كَفَّ الْأَذى، وَلكِنَّ حُسْنَ الْجِوَارِ صَبْرُكَ عَلَى الْأَذى ».

From him, from one of his companions, from Salih Bin Hamza, from Al Hassan Bin Abdullah,

(It has been narrated) from Abd Salihasws (7th Imamasws) having said: ‘Good neighbourliness is not restraint from harming (the neighbour), but good neighbourliness is your patience upon the harm (done to you by the neighbour)’.166

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: حُسْنُ الْجِوَارِ يَعْمُرُ الدِّيَارَ، وَيُنْسِئُ فِي الْأَعْمَارِ ».

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Good neighbourliness builds the households, and cause (death to be) forgotten regarding the life-spans’.167

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ مُحَمَّدِ بْنِ حَفْصٍ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ وَالْبَيْتُ غَاصٌّ بِأَهْلِهِ: « اعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنْ مُجَاوَرَةَ مَنْ جَاوَرَهُ ».

A number of our companions, from Ahmad Bin Muhammad Abu Abdullah, from Ismail bin Mihran, from Muhamad Bin Hafs, from Abu Al Rabi’e Al Shamy,

(It has been narrated) from Abu Abdullahasws having said, and the room was full with hisasws family members: ‘Know, that he is not from usasws, the one is not of good neighbourliness with the ones who are in his neighbourhood’.168

12. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْمُؤْمِنُ مَنْ آمَنَ جَارَهُ بَوَائِقَهُ » قُلْتُ: وَمَا بَوَائِقُهُ؟ قَالَ: « ظُلْمُهُ وَغَشْمُهُ ».

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I heard Abu Abdullahasws saying: ‘A Momin is the one from whom his neighbour is safe of his deeds’. I said, ‘And what are his deeds?’ Heasws said: ‘His injustice and his harshness’.169

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَشَكَا إِلَيْهِ أَذًى مِنْ جَارِهِ، فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اصْبِرْ، ثُمَّ أَتَاهُ ثَانِيَةً، فَقَالَ لَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: اصْبِرْ، ثُمَّ عَادَ إِلَيْهِ، فَشَكَاهُ ثَالِثَةً، فَقَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم لِلرَّجُلِ الَّذِي شَكَا: إِذَا كَانَ عِنْدَ رَوَاحِ النَّاسِ إِلَى الْجُمُعَةِ، فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ حَتّى يَرَاهُ مَنْ يَرُوحُ إِلَى الْجُمُعَةِ، فَإِذَا سَأَلُوكَ فَأَخْبِرْهُمْ » قَالَ: « فَفَعَلَ، فَأَتَاهُ جَارُهُ الْمُؤْذِي لَهُ، فَقَالَ لَهُ: رُدَّ مَتَاعَكَ، فَلَكَ اللهُ عَلَيَّ أَنْ‌ لَا أَعُودَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan Bin Sadeyr,

(It has been narrated) from his father, from Abu Ja’farasws having said: ‘A man came over to Rasool-Allahsaww and complained to himsaww of the harm from his neighbour. So Rasool-Allahsaww said to him: ‘Be patient’. Then he came over to himsaww for a second time, so the Prophetsaww said to him: ‘Be patient’.

Then he returned to himsaww, and he complained to himsaww for the third time. So the Prophetsaww said to the man who complained: ‘When you are in the presence of the commuting of the people to the Friday Salat, so take out your household belongings to be on the road until the one who is going to the Friday Salat would see. So when they ask you, inform them (you are escaping from the harm of your neighbour)’.

Heasws said: ‘He did so, and his harming neighbour came over to him and said to him, ‘Return your belongings, as Allahazwj is for Youazwj, (and would be) against me, if I will were to repeat (harming you)’.170

14. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ، عَنْ أَبِي الْحَسَنِ الْبَجَلِيِّ، عَنْ عُبَيْدِ اللهِ الْوَصَّافِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا آمَنَ بِي مَنْ بَاتَ شَبْعَانَ وَجَارُهُ جَائِعٌ » قَالَ: « وَمَا مِنْ أَهْلِ قَرْيَةٍ يَبِيتُ فِيهِمْ جَائِعٌ يَنْظُرُ اللهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ».

From him, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Abdullah Bin usman, from Abu Al Hassan Al Bajaly, from Ubeydfullah Al Wassafy,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘He has not believed in mesaww, the one who spends the night satiated while his neighbour is hungry’.

Heasws said: ‘And there is none from the people of a town who spend the night (satiated) and among them is a hungry one, to whom Allahazwj would Look (with Kindness) to them on the Day of Judgement’.171

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مِنَ الْقَوَاصِمِ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظَّهْرَ جَارُ السَّوْءِ، إِنْ رَأى حَسَنَةً أَخْفَاهَا، وَإِنْ رَأى سَيِّئَةً أَفْشَاهَا ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja’farasws having said: ‘From the hardest of the misfortunes which break the back, is (having) an evil neighbour (who), if he sees goodness (from you) conceals it, and if he sees evil (in you), spreads it’.172

16. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَعُوذُ بِاللهِ مِنْ جَارِ السَّوْءِ فِي دَارِ إِقَامَةٍ، تَرَاكَ عَيْنَاهُ وَيَرْعَاكَ قَلْبُهُ، إِنْ رَآكَ بِخَيْرٍ سَاءَهُ، وَإِنْ رَآكَ بِشَرٍّ سَرَّهُ ».

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Isaww seek Refuge with Allahazwj from the evil neighbour in a house of residence, his eyes can see you and his heart is against you. If he sees you in goodness, it stings him, and if he sees you with evil, it cheers him’.173

25- بَابُ حَدِّ الْجِوَارِ‌

Chapter 25 – Limit of the neighbourhood

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ عَمْرِو بْنِ عِكْرِمَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كُلُّ أَرْبَعِينَ دَاراً جِيرَانٌ: مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Amro bin Ikrama,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Every forty houses (its inhabitants) are neighbours, from in front of him, and from behind him, and from his right, and from his left’.174

2. وَعَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « حَدُّ الْجِوَارِ أَرْبَعُونَ دَاراً مِنْ كُلِّ جَانِبٍ: مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ ».

And from him, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Ja’farasws having said: ‘The limit of the neighbourhood is forty houses from every side, from in front of him, and from behind him, and from his right, and from his left’.175

26- بَابُ حُسْنِ الصِّحَابَةِ وَحَقِّ الصَّاحِبِ فِي السَّفَرِ‌

Chapter 26 - Good companionship and the right of the companion during the journey

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: أَوْصَانِي أَبُو عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « أُوصِيكَ بِتَقْوَى اللهِ، وَأَدَاءِ الْأَمَانَةِ، وَصِدْقِ الْحَدِيثِ، وَحُسْنِ الصِّحَابَةِ لِمَنْ صَحِبْتَ، وَلَاقُوَّةَ إِلاَّ بِاللهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

‘Abu Abdullahasws advised me saying, ‘Iasws advise you with (having) the fear of Allahazwj, and the re-payment of the entrustments, and truthful narrations, and the goodly companionship to the one who accompanies you, and there is no Strength except with Allahazwj’.176

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ خَالَطْتَ فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ يَدَكَ الْعُلْيَا عَلَيْهِ، فَافْعَلْ ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who inter-mingles (with others), so if he has the capacity that his hand can happen to be the higher (more giving than receiving), then he should do so’.177

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا اصْطَحَبَ اثْنَانِ إِلاَّ كَانَ أَعْظَمُهُمَا أَجْراً وَأَحَبُّهُمَا إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ أَرْفَقَهُمَا بِصَاحِبِهِ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘No two would accompany each other except that the one with the greatest Recompense and the one most Beloved to Allahazwj Mighty and Majestic would be the one most kinder of the two with his companions’.178

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: حَقُّ الْمُسَافِرِ أَنْ يُقِيمَ عَلَيْهِ أَصْحَابُهُ إِذَا مَرِضَ ثَلَاثاً ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Yazeed, from a number of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘A right of the traveller is that his companion stands over him (staying with him) when he is sick, for three (days)’.179

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، عَنْ آبَائِهِ عليهم‌السلام: « أَنَّ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام صَاحَبَ رَجُلاً ذِمِّيّاً، فَقَالَ لَهُ الذِّمِّيُّ: أَيْنَ تُرِيدُ يَا عَبْدَ اللهِ، قَالَ: أُرِيدُ الْكُوفَةَ، فَلَمَّا عَدَلَ الطَّرِيقُ بِالذِّمِّيِّ، عَدَلَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام، فَقَالَ لَهُ الذِّمِّيُّ: أَلَسْتَ زَعَمْتَ أَنَّكَ تُرِيدُ الْكُوفَةَ؟ فَقَالَ لَهُ: بَلى، فَقَالَ لَهُ الذِّمِّيُّ: فَقَدْ تَرَكْتَ الطَّرِيقَ؟ فَقَالَ لَهُ: قَدْ عَلِمْتُ، قَالَ: فَلِمَ عَدَلْتَ مَعِي وَقَدْ عَلِمْتَ ذلِكَ ؟

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: هذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ، وَكَذلِكَ أَمَرَنَا نَبِيُّنَا صلى‌الله‌عليه‌وآله‌وسلم فَقَالَ لَهُ الذِّمِّيُّ: هكَذَا ؟ قَالَ: نَعَمْ، قَالَ الذِّمِّيُّ: لَاجَرَمَ أَنَّمَا تَبِعَهُ مَنْ تَبِعَهُ لِأَفْعَالِهِ الْكَرِيمَةِ، فَأَنَا أُشْهِدُكَ أَنِّي عَلى دِينِكَ، وَرَجَعَ‌ الذِّمِّيُّ مَعَ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، فَلَمَّا عَرَفَهُ أَسْلَمَ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws, from hisasws forefathersasws that, Amir Al-Momineenasws accompanied a Zimmy man (one living under the responsibility of an Islamic government). So the Zimmy said to himasws, ‘Where are youasws intending (to go to), O servant of Allahazwj?’ So heasws said: ‘Iasws am intending (to go to) Al-Kufa’.

So when the road altered for Al-Medina, Amir Al-Momineenasws altered (hisasws direction) along with him. So the Zimmy said to himasws, ‘Did youasws not announce that youasws are intending Al-Kufa?’ So heasws said to him: ‘Yes’. So the Zimmy said to himasws, ‘So youasws have left the road (to Al-Kufa)’. So heasws said to him: ‘Iasws know that’. He said, ‘So why did youasws alter along with me and youasws have known that?’

So Amir Al-Momineenasws said to him: ‘This is from the completion of the good companionship, that the man should escort his companion for a while when he separates from him; and that is how ourasws Prophetsaww has ordered us for’. So the Zimmy said to himasws, ‘Like this?’ Heasws said: ‘Yes’. The Zimmy said, ‘There is no doubt rather, that the one who follows himsaww, does so due to hissaww benevolent deeds. Thus, I hereby testify that I am upon yourasws Religion’. And the Zimmy returned along with Amir Al-Momineenasws. So when he recognised himasws, became a Muslim’.180

27- بَابُ التَّكَاتُبِ‌

Chapter 27 – Correspondence

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « التَّوَاصُلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّزَاوُرُ، وَفِي السَّفَرِ التَّكَاتُبُ ».

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, altogether from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Maintenance of relationships between the brethren during the saying (not travelling) is the visitations, and during the journey, is the correspondence’.181

2. ابْنُ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « رَدُّ جَوَابِ الْكِتَابِ وَاجِبٌ كَوُجُوبِ رَدِّ السَّلَامِ، وَالْبَادِي بِالسَّلَامِ أَوْلى بِاللهِ وَرَسُولِهِ ».

Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Returning an answer to a letter is as Obligatory as the Obligation of returning the greeting, and the initiator of the greeting is closer with Allahazwj and Hisazwj Rasoolsaww’.182

28- بَابُ النَّوَادِرِ‌

Chapter 28 – The Miscellaneous

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقْسِمُ لَحَظَاتِهِ بَيْنَ أَصْحَابِهِ، فَيَنْظُرُ إِلى ذَا وَيَنْظُرُ إِلى ذَا بِالسَّوِيَّةِ » قَالَ: « وَلَمْ يَبْسُطْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رِجْلَيْهِ بَيْنَ أَصْحَابِهِ قَطُّ، وَإِنْ كَانَ لَيُصَافِحُهُ الرَّجُلُ فَمَا يَتْرُكُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَدَهُ مِنْ يَدِهِ حَتّى يَكُونَ هُوَ التَّارِكَ، فَلَمَّا فَطَنُوا لِذلِكَ، كَانَ الرَّجُلُ إِذَا صَافَحَهُ قَالَ بِيَدِهِ، فَنَزَعَهَا مِنْ يَدِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Rasool-Allahsaww used to apportion hissaww moments (time) between hissaww companions. So hesaww would look at that one, and hesaww would look at that one, with the fairness’.

Heasws said: ‘And Rasool-Allahsaww did not extend hisasws legs in between hissaww companions at all, and if the man was to shake hissaww hand, so Rasool-Allahsaww would not leave his hand from hissaww hand until it so happened that he was the leaver. So when they (the people) discerned that, it was so that the man, whenever he shook hissaww hand, said so with his hands, so he removed it (quickly) from hissaww hand’.183

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « إِذَا كَانَ الرَّجُلُ حَاضِراً فَكَنِّهِ، وَإِذَا كَانَ غَائِباً فَسَمِّهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammar Bin Khallad,

(It has been narrated) from Abu Al-Hassanasws having said: ‘When the man was present, so teknonym him, and when he was absent, so name him’.184

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ، فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ وَعَشِيرَتِهِ ؛ فَإِنَّ مِنْ حَقِّهِ الْوَاجِبِ وَصِدْقِ‌ الْإِخَاءِ أَنْ يَسْأَلَهُ عَنْ ذلِكَ، وَإِلاَّ فَإِنَّهَا مَعْرِفَةُ حُمْقٍ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘When one of you loves his Muslim brother, so let him ask him of his name, and the name of his father, and the name of his tribe and his clan, for it is from his Obligatory rights and truthful brotherhood that he asks him about that, or else it would be a foolish recognition’.185

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ قُدَامَةَ، عَنْ أَبِيهِ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَوْماً لِجُلَسَائِهِ: تَدْرُونَ مَا الْعَجْزُ؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ: الْعَجْزُ ثَلَاثَةٌ: أَنْ يَبْدُرَ أَحَدُكُمْ بِطَعَامٍ يَصْنَعُهُ لِصَاحِبِهِ، فَيُخْلِفَهُ وَلَايَأْتِيَهُ ؛ وَالثَّانِيَةُ أَنْ يَصْحَبَ الرَّجُلُ مِنْكُمُ الرَّجُلَ، أَوْ يُجَالِسَهُ يُحِبُّ أَنْ يَعْلَمَ مَنْ هُوَ؟ وَمِنْ أَيْنَ هُوَ؟ فَيُفَارِقَهُ قَبْلَ أَنْ يَعْلَمَ ذلِكَ ؛ وَالثَّالِثَةُ أَمْرُ النِّسَاءِ يَدْنُو أَحَدُكُمْ مِنْ أَهْلِهِ، فَيَقْضِي حَاجَتَهُ وَهِيَ لَمْ تَقْضِ حَاجَتَهَا، فَقَالَ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ: فَكَيْفَ ذلِكَ يَا رَسُولَ اللهِ؟ قَالَ: يَتَحَوَّشُ، وَيَمْكُثُ حَتّى يَأْتِيَ ذلِكَ مِنْهُمَا جَمِيعاً ». قَالَ: وَفِي حَدِيثٍ آخَرَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ مِنْ أَعْجَزِ الْعَجْزِ رَجُلاً لَقِيَ رَجُلاً، فَأَعْجَبَهُ نَحْوُهُ، فَلَمْ يَسْأَلْهُ عَنِ اسْمِهِ وَنَسَبِهِ وَمَوْضِعِهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from Ali Bin Ja’far, from Abdul Malik Bin Qudama, from his father,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘One day Rasool-Allahsaww said to hissaww gathered ones: ‘Do you know what is (one’s) weakness?’ They said, ‘Allahazwj and Hisazwj Rasoolsaww are more knowing’. So hesaww said: ‘The weakness is of three (types) – One of you hastens to prepare food for his companion, but he breaks his promise and does not come to him (to eat food); and the second is that the man from you accompanies the man, or sits with him, loving to know who he is, and from where is he, but he separates from him before he gets to know that; and the third is a matter of the women. One of you approaches his wife and depletes his energy without fulfil her need’.

So Abdullah Bin Amro Bin Al-Aas said, ‘So how is that, O Rasool-Allahsaww?’ Hesaww said: ‘He should hold back and wait until that comes from both of them together’.

Heasws said: ‘And in another Hadeth, Rasool-Allahsaww said: ‘From the most frustrating (of frustrations) is the frustration of a man who meets a man who is astounded about him, but he does not ask about his name, and his lineage, and his place (where he lives)’.186

5. وَعَنْهُ عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسى عليه‌السلام يَقُولُ: « لَا تُذْهِبِ الْحِشْمَةَ بَيْنَكَ وَبَيْنَ أَخِيكَ، أَبْقِ مِنْهَا ؛ فَإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ ».

From him, from Usman Bin Isa, from Sama’at who said,

‘I heard Abu Al-Hassan Musaasws saying: ‘Do not let the decency go away between you and your brother, preserve from it, for if it goes away, the bashfulness would go away’.187

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ عُبَيْدِ اللهِ، عَنْ وَاصِلٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تَثِقْ بِأَخِيكَ كُلَّ الثِّقَةِ ؛ فَإِنَّ صِرْعَةَ الِاسْتِرْسَالِ لَنْ‌ تُسْتَقَالَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Abdullah bin Wasil, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘Do not trust in your brother with every trust, for a sudden abandonment would never be repairable’.188

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ وَعُثْمَانَ بْنِ سُلَيْمَانَ النَّخَّاسِ، عَنْ مُفَضَّلِ بْنِ عُمَرَ وَيُونُسَ بْنِ ظَبْيَانَ، قَالَا: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اخْتَبِرُوا إِخْوَانَكُمْ بِخَصْلَتَيْنِ، فَإِنْ كَانَتَا فِيهِمْ، وَإِلاَّ فَاعْزُبْ، ثُمَّ اعْزُبْ، ثُمَّ اعْزُبْ: مُحَافَظَةٍ عَلَى الصَّلَوَاتِ فِي مَوَاقِيتِهَا، وَالْبِرِّ بِالْإِخْوَانِ فِي الْعُسْرِ وَالْيُسْرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Moalla Bin Khunays, and Usman Bin Suleyman Al Nakhhas, from Mufazzal Bin Umar and Yunus Bin Zabyan who both said,

‘Abu Abdullahasws said: ‘Choose your brethren by two characteristics. So if these were both in them (fine), or else, turn away, then be distant, then be distant –

preservation upon the Salat in its Prescribed timings, and the righteousness with the brethren in the (financial) difficulties and the affluence’.189

29- بَابٌ‌

Chapter 29 – A Chapter

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: «لَا تَدَعْ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ وَإِنْ كَانَ بَعْدَهُ شِعْرٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Amro Bin Abdul Aziz, from Jameel Bin Darraj who said,

‘Abu Abdullahasws said: ‘Do not leave (the saying of)’In the Name of Allahazwj the Beneficent, the Merciful’, and even though after it is a poem’.190

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ يُوسُفَ، عَنْ عَبْدِ السَّلَامِ، عَنْ سَيْفٍ، عَنْ هَارُونَ مَوْلى آلِ جَعْدَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اكْتُبْ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ مِنْ أَجْوَدِ كِتَابِكَ، وَلَاتَمُدَّ الْبَاءَ حَتّى تَرْفَعَ السِّينَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Al Hassan Bin Ali, from Yusuf Bin Abdul Salam, from Sayf Bin Haroun a slave of the family of Ja’da who said,

‘Abu Abdullahasws said: ‘Write’In the Name of Allahazwj the Beneficent, the Merciful’ in the best of your writing, and do not extend the (letter)’Ba’ until you raise the (letter)’Seen’’.191

3. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْحَسَنِ بْنِ السَّرِيِّ: عَنْ أَبِي عَبْدِ الله عليه‌السلام، قَالَ: قَالَ: «لَا تَكْتُبْ: بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ لِفُلَانٍ، وَلَا بَأْسَ أَنْ تَكْتُبَ عَلى ظَهْرِ الْكِتَابِ: لِفُلَانٍ».

From him, from Ali Bin Al Hakam, from Al Hassan Bin Al Sarry,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not write’In the Name of Allahazwj the Beneficent, the Merciful’ to so and so, and there is no problem if you were to write upon the back of the letter to so and so’.192

4. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ النَّضْرِ بْنِ شُعَيْبٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ الْحَسَنِ بْنِ السَّرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَكْتُبْ دَاخِلَ الْكِتَابِ: لِأَبِي فُلَانٍ، وَاكْتُبْ: إِلى أَبِي فُلَانٍ، وَاكْتُبْ عَلَى الْعُنْوَانِ: لِأَبِي فُلَانٍ ».

From him, from Muhammad Bin Ali, from Al Nazar Bin Shuayb, from Aban Bin Usman, from Al Hassan Bin Al Sarry,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not write inside the letter, ‘To the father of so and so’, and write to the father of so and so, and write upon the address, ‘To the father of so and so’’.193

5. عَنْهُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَبْدَأُ بِالرَّجُلِ فِي الْكِتَابِ؟

قَالَ: « لَا بَأْسَ بِهِ، ذلِكَ مِنَ الْفَضْلِ، يَبْدَأُ الرَّجُلُ بِأَخِيهِ يُكْرِمُهُ ».

From him, from Usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullahasws about the man who begins with the (name of the recipient) man in the letter. Heasws said: ‘There is no problem with it. That is from the preference that the man begins with (the name of) his brother to honour him’.194

6. عَنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ الْأَحْمَرِ، عَنْ حَدِيدِ بْنِ حَكِيمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ بِأَنْ يَبْدَأَ الرَّجُلُ بِاسْمِ صَاحِبِهِ فِي الصَّحِيفَةِ قَبْلَ اسْمِهِ ».

From him, from Ali Bin Al Hakam, from Aban Bin Al Ahmar, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem with if the man were to begin by the name of his companions in the parchment before his own name’.195

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُرَازِمِ بْنِ حَكِيمٍ، قَالَ: أَمَرَ أَبُو عَبْدِ اللهِ عليه‌السلام بِكِتَابٍ فِي حَاجَةٍ، فَكُتِبَ، ثُمَّ عُرِضَ عَلَيْهِ وَلَمْ يَكُنْ فِيهِ اسْتِثْنَاءٌ، فَقَالَ: « كَيْفَ رَجَوْتُمْ أَنْ يَتِمَّ هذَا وَلَيْسَ فِيهِ اسْتِثْنَاءٌ؟ انْظُرُوا كُلَّ مَوْضِعٍ لَا يَكُونُ فِيهِ اسْتِثْنَاءٌ، فَاسْتَثْنُوا فِيهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazam Bin Hakeem who said,

‘Abu Abdullahasws ordered with a letter (to be written) regarding a need. So he wrote, then presented it to himasws, and there did not happen to be an exclusion clause (The expression, ‘If Allahazwj so Desires’) in it. So heasws said: ‘How can you (people) be hoping for the completion of this (matter), and there is no exclusion clause (The expression, ‘If Allahazwj so Desires’) in it. Look at every place where there does not happen to be an exclusion clause, so (insert) the exclusion clause in it’.196

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام: أَنَّهُ كَانَ يُتَرِّبُ الْكِتَابَ، وَقَالَ: « لَا بَأْسَ بِهِ ».

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws that heasws would (sprinkle) dust upon the letter (to dry the ink), and said: ‘There is no problem with it’.197

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عَطِيَّةَ: أَنَّهُ رَأى كُتُباً لِأَبِي الْحَسَنِ عليه‌السلام مُتَرَّبَةً

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr,

(It has been narrated) from Ali Bin Atiyya that he saw a letter of Abu Al-Hassanasws (sprinkled) with dust (to dry the ink)’.198

30- بَابُ النَّهْيِ عَنْ إِحْرَاقِ الْقَرَاطِيسِ الْمَكْتُوبَةِ

Chapter 30 – The prohibition from burning the written papers

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْقَرَاطِيسِ تَجْتَمِعُ: هَلْ تُحْرَقُ بِالنَّارِ وَفِيهَا شَيْ‌ءٌ مِنْ ذِكْرِ اللهِ؟

قَالَ: « لَا، تُغْسَلُ بِالْمَاءِ أَوَّلاً قَبْلُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Abdul Malik Bin Utba,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I asked himasws about the papers which tend to accumulate. ‘Can they be burned with the fire and therein is something from the Mention of Allahazwj?’ Heasws said: ‘No! You should wash it out with the water first, before (burning)’.199

2. عَنْهُ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا تُحْرِقُوا الْقَرَاطِيسَ، وَلكِنِ امْحُوهَا وَحَرِّقُوهَا ».

From him, from Al Washha, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullahasws saying: ‘Do not burn the papers, but delete these and (then) burn them’.200

2. عَنْهُ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا تُحْرِقُوا الْقَرَاطِيسَ، وَلكِنِ امْحُوهَا وَحَرِّقُوهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Zurara who said,

‘Abu Abdullahasws was asked about the Name from the Names of Allahazwj, the man deletes it with the saliva. Heasws said: ‘Delete it with the cleanest of what you can find (water)’.201

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: امْحُوا كِتَابَ اللهِ وَذِكْرَهُ بِأَطْهَرِ مَا تَجِدُونَ ؛ وَ نَهى أَنْ يُحْرَقَ كِتَابُ اللهِ، وَنَهى أَنْ يُمْحى بِالْأَقْلَامِ ».

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘(You can) delete the Book of Allahazwj the Exalted and Hisazwj Mention with the cleanest of what you can find’, and hesaww forbade to burn the Book of Allahazwj, and forbade from deleting with the pens’.202

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام فِي الظُّهُورِ الَّتِي فِيهَا ذِكْرُ اللهِ عَزَّ وَجَلَّ، قَالَ: « اغْسِلْهَا ».

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Is’haq Bin Ammar,

(It has been narrated) from Abu Al Hassan Musaasws regarding the surfaces in which there is Mention of Allahazwj Mighty and Majestic. Heasws said: ‘Wash it’.203

تَمَّ كِتَابُ الْعِشْرَةِ، وَلِلّهِ الْحَمْدُ وَالْمِنَّةُ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

The Book of social relationships is completed, and for Allahazwj is the Praise and the Favour, and may Allahazwj Send Salawat upon Muhammadsaww and hissaww Progenyasws, the Goodly and the Purified.

Notes

1 Al-Kafi V 2 – The Book Of Social Relationships CH 1 H 1

2 Al-Kafi V 2 – The Book Of Social Relationships CH 1 H 2

3 Al-Kafi V 2 – The Book Of Social Relationships CH 1 H 3

4 Al-Kafi V 2 – The Book Of Social Relationships CH 1 H 4

5 Al-Kafi V 2 – The Book Of Social Relationships CH 1 H 5

6 Al-Kafi V 2 – The Book Of Social Relationships CH 2 H 1

7 Al-Kafi V 2 – The Book Of Social Relationships CH 2 H 2

8 Al-Kafi V 2 – The Book Of Social Relationships CH 2 H 3

9 Al-Kafi V 2 – The Book Of Social Relationships CH 2 H 4

10 Al-Kafi V 2 – The Book Of Social Relationships CH 2 H 5

11 Al-Kafi V 2 – The Book Of Social Relationships CH 3 H 1

12 Al-Kafi V 2 – The Book Of Social Relationships CH 3 H 2

13 Al-Kafi V 2 – The Book Of Social Relationships CH 3 H 3

14 Al-Kafi V 2 – The Book Of Social Relationships CH 3 H 4

15 Al-Kafi V 2 – The Book Of Social Relationships CH 3 H 5

16 Al-Kafi V 2 – The Book Of Social Relationships CH 3 H 6

17 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 1

18 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 2

19 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 3

20 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 4

21 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 5

22 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 6

23 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 7

24 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 8

25 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 9

26 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 10

27 Al-Kafi V 2 – The Book Of Social Relationships CH 4 H 11

28 Al-Kafi V 2 – The Book Of Social Relationships CH 5 H 1

29 Al-Kafi V 2 – The Book Of Social Relationships CH 5 H 2

30 Al-Kafi V 2 – The Book Of Social Relationships CH 5 H 3

31 Al-Kafi V 2 – The Book Of Social Relationships CH 5 H 4

32 Al-Kafi V 2 – The Book Of Social Relationships CH 5 H 5

33 Al-Kafi V 2 – The Book Of Social Relationships CH 5 H 6

34 Al-Kafi V 2 – The Book Of Social Relationships CH 5 H 7

35 Al-Kafi V 2 – The Book Of Social Relationships CH 6 H 1

36 Al-Kafi V 2 – The Book Of Social Relationships CH 6 H 2

37 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 1

38 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 2

39 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 3

40 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 4

41 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 5

42 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 6

43 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 7

44 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 8

45 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 9

46 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 10

47 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 11

48 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 12

49 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 13

50 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 14

51 Al-Kafi V 2 – The Book Of Social Relationships CH 7 H 15

52 Al-Kafi V 2 – The Book Of Social Relationships CH 8 H 1

53 Al-Kafi V 2 – The Book Of Social Relationships CH 8 H 2

54 Al-Kafi V 2 – The Book Of Social Relationships CH 8 H 3

55 Al-Kafi V 2 – The Book Of Social Relationships CH 8 H 4

56 Al-Kafi V 2 – The Book Of Social Relationships CH 8 H 5

57 Al-Kafi V 2 – The Book Of Social Relationships CH 9 H 1

58 Al-Kafi V 2 – The Book Of Social Relationships CH 9 H 2

59 Al-Kafi V 2 – The Book Of Social Relationships CH 9 H 3

60 Al-Kafi V 2 – The Book Of Social Relationships CH 10 H 1

61 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 1

62 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 2

63 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 3

64 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 4

65 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 5

66 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 6

67 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 7

68 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 8

69 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 9

70 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 10

71 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 11

72 Al-Kafi V 2 – The Book Of Social Relationships CH 11 H 12

73 Al-Kafi V 2 – The Book Of Social Relationships CH 12 H 1

74 Al-Kafi V 2 – The Book Of Social Relationships CH 12 H 2

75 Al-Kafi V 2 – The Book Of Social Relationships CH 13 H 1

76 Al-Kafi V 2 – The Book Of Social Relationships CH 13 H 2

77 Al-Kafi V 2 – The Book Of Social Relationships CH 14 H 1

78 Al-Kafi V 2 – The Book Of Social Relationships CH 14 H 2

79 Al-Kafi V 2 – The Book Of Social Relationships CH 14 H 3

80 Al-Kafi V 2 – The Book Of Social Relationships CH 14 H 4

81 Al-Kafi V 2 – The Book Of Social Relationships CH 14 H 5

82 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 1

83 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 2

84 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 3

85 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 4

86 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 5

87 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 6

88 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 7

89 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 8

90 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 9

91 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 10

92 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 11

93 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 12

94 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 13

95 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 14

96 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 15

97 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 16

98 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 17

99 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 18

100 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 19

101 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 20

102 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 21

103 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 22

104 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 23

105 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 24

106 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 25

107 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 26

108 Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 27

109 Al-Kafi V 2 – The Book Of Social Relationships CH 16 H 1

110 Al-Kafi V 2 – The Book Of Social Relationships CH 16 H 2

111 Al-Kafi V 2 – The Book Of Social Relationships CH 16 H 3

112 Al-Kafi V 2 – The Book Of Social Relationships CH 16 H 4

113 Al-Kafi V 2 – The Book Of Social Relationships CH 16 H 5

114 Al-Kafi V 2 – The Book Of Social Relationships CH 16 H 6

115 Al-Kafi V 2 – The Book Of Social Relationships CH 17 H 1

116 Al-Kafi V 2 – The Book Of Social Relationships CH 17 H 2

117 Al-Kafi V 2 – The Book Of Social Relationships CH 17 H 3

118 Al-Kafi V 2 – The Book Of Social Relationships CH 18 H 1

119 Al-Kafi V 2 – The Book Of Social Relationships CH 19 H 1

120 Al-Kafi V 2 – The Book Of Social Relationships CH 19 H 2

121 Al-Kafi V 2 – The Book Of Social Relationships CH 19 H 3

122 Al-Kafi V 2 – The Book Of Social Relationships CH 20 H 1

123 Al-Kafi V 2 – The Book Of Social Relationships CH 20 H 2

124 Al-Kafi V 2 – The Book Of Social Relationships CH 20 H 3

125 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 1

126 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 2

127 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 3

128 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 4

129 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 5

130 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 6

131 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 7

132 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 8

133 Al-Kafi V 2 – The Book Of Social Relationships CH 21 H 9

134 Al-Kafi V 2 – The Book Of Social Relationships CH 22 H 1

135 Al-Kafi V 2 – The Book Of Social Relationships CH 22 H 2

136 Al-Kafi V 2 – The Book Of Social Relationships CH 22 H 3

137 Al-Kafi V 2 – The Book Of Social Relationships CH 22 H 4

138 Al-Kafi V 2 – The Book Of Social Relationships CH 22 H 5

139 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 1

140 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 2

141 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 3

142 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 4

143 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 5

144 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 6

145 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 7

146 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 8

147 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 9

148 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 10

149 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 11

150 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 12

151 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 13

152 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 14

153 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 15

154 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 16

155 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 17

156 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 18

157 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 19

158 Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 20

159 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 1

160 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 2

161 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 3

162 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 4

163 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 5

164 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 7

165 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 8

166 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 9

167 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 10

168 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 11

169 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 12

170 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 13

171 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 14

172 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 15

173 Al-Kafi V 2 – The Book Of Social Relationships CH 24 H 16

174 Al-Kafi V 2 – The Book Of Social Relationships CH 25 H 1

175 Al-Kafi V 2 – The Book Of Social Relationships CH 25 H 2

176 Al-Kafi V 2 – The Book Of Social Relationships CH 26 H 1

177 Al-Kafi V 2 – The Book Of Social Relationships CH 26 H 2

178 Al-Kafi V 2 – The Book Of Social Relationships CH 26 H 3

179 Al-Kafi V 2 – The Book Of Social Relationships CH 26 H 4

180 Al-Kafi V 2 – The Book Of Social Relationships CH 26 H 5

181 Al-Kafi V 2 – The Book Of Social Relationships CH 27 H 1

182 Al-Kafi V 2 – The Book Of Social Relationships CH 27 H 2

183 Al-Kafi V 2 – The Book Of Social Relationships CH 28 H 1

184 Al-Kafi V 2 – The Book Of Social Relationships CH 28 H 2

185 Al-Kafi V 2 – The Book Of Social Relationships CH 28 H 3

186 Al-Kafi V 2 – The Book Of Social Relationships CH 28 H 4

187 Al-Kafi V 2 – The Book Of Social Relationships CH 28 H 5

188 Al-Kafi V 2 – The Book Of Social Relationships CH 28 H 6

189 Al-Kafi V 2 – The Book Of Social Relationships CH 28 H 7

190 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 1

191 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 2

192 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 3

193 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 4

194 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 5

195 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 6

196 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 7

197 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 8

198 Al-Kafi V 2 – The Book Of Social Relationships CH 29 H 9

199 Al-Kafi V 2 – The Book Of Social Relationships CH 30 H 1

200 Al-Kafi V 2 – The Book Of Social Relationships CH 30 H 2

201 Al-Kafi V 2 – The Book Of Social Relationships CH 30 H 3

202 Al-Kafi V 2 – The Book Of Social Relationships CH 30 H 4

203 Al-Kafi V 2 – The Book Of Social Relationships CH 30 H 5

[www.alhassanain.org.english](http://www.alhassanain.org.english)