



Masomeen^{asws}'s Ahadith on Social Manners



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Social Manners

Summary:

The followers of Ahl al-Bayt^{asws} are living in various countries and are regularly subjected to various social and religious challenges. In addition, the influence of media and Internet has affected not only our day-to-day lifestyle but also our overall practices and approach to life. As a result, we gradually embrace new styles and trends and sometimes adopt those without realising that we are deviating from the directed way of Ahl al-Bayt^{asws} and have fallen into the trap of heresy 'Biddah'. It happens, most of the time, unintentionally as governed by the direct influence of merging societies and converging multi-cultural norms. These, engulf us all, irrespective of the age, cultural or educational backgrounds. The purpose of this short article is to cite the traditions of Masomeen^{asws} where it is clearly delineated how we should behave and act in relation to various issues faced by us. And adopt the best-predefined Islamic values without distorting or turning them into annihilation. Amir-ul-Momineen^{asws} says: A Sunnah is eliminated with the introduction of an innovation. Therefore stay away from innovations and adhere to our^{asws} traditions since the worse deeds are to follow innovations.¹

For example, the way the believers greet these days is at variance, the Sunnah of Allah^{azwj} and His Prophets^{asws} had been to greet with 'Salam' but there are dozens of greeting statements in practice, as a matter of fact either we have changed it (Salam) or tried to improve it, without realising the original meanings and significance of saying 'Salam'. The Imam^{asws} says: 'Salam' is the invitation to enter into our 'Amr' (the Divine Authority) and will reach only to those who deserve it.²

Similarly, other important issues are included, i.e., how to greet the non-Muslims; how to respond to Muslims/non-Muslims; praying for the non-Muslims, responding to someone's sneeze; greeting ladies, the rights of visitors, finding faithful friends and how to deal with the unfaithful ones; observing trust of meetings; sitting manners and distance between two participants; telling funning stories and avoiding name-calling; drinking the left-over of a momin's drink; corresponding and replying; dealing with papers containing sacred Verses/names; shaking hands, hugging and kissing; remembering Masomeen^{asws} and Allah^{azwj}, the best ways of holding gatherings/majalis and the best 'Zikr' along with what to be avoided in those majalis.

¹ Wasail ul Shia, H. 21280, 176 : ص 16 وسائل الشيعة ج : 16

² Al-Kafi, vol, 1, H. 1093, Ch. 108, h 16

The Social Responsibilities One Must Observe:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَ بَيْنَ قَوْمِنَا وَ فِيمَا بَيْنَنَا وَ بَيْنَ خُلَاطِئِنَا مِنَ النَّاسِ قَالَ فَقَالَ نُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ وَ نُقِيمُونَ الشَّهَادَةَ لَهُمْ وَ عَلَيْهِمْ وَ تَعُوذُونَ مَرْضَاهُمْ وَ تَشْهَدُونَ جَنَائِزَهُمْ

Mohammed ibn Isma'il has narrated from al-Fadl ibn Shadhan and Abu Ali al-Ash'ari from Mohammed ibn 'Abd al-Jabbar from Safwan ibn Yahya from Mu'awiyah ibn Wahab who has said the following:

'Once I asked abu Abd Allah^{asws}: 'What is the proper way to deal with ourselves, our people, our associates and the people in general?' The Imam^{asws} said: 'You must return their trust, present your testimony for and against them, visit them during their illness and attend their funerals.'³

Imam^{asws} Sends 'Salam' to his Followers:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ اقْرَأْ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَ يَأْخُذُ بِقَوْلِي السَّلَامَ وَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ الْوَرَعَ فِي دِينِكُمْ وَ الْبَاجِتِّهَادِ لِلَّهِ وَ صِدْقَ الْحَدِيثِ وَ آدَاءَ الْأَمَانَةِ وَ طَوْلَ السُّجُودِ وَ حُسْنَ الْجَوَارِ فَبِهَذَا جَاءَ مُحَمَّدٌ صَ أَدُّوا الْأَمَانَةَ إِلَى مَنْ أَنْتُمْ عَلَيْهَا بِرَأٍ أَوْ فَاجِرًا فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يَأْمُرُ بِآدَاءِ الْخَيْطِ وَ الْمَخِيطِ صَلُّوا عَشَائِرَكُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ عُوذُوا مَرْضَاهُمْ وَ أَدُّوا حُقُوقَهُمْ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ وَ صَدَقَ الْحَدِيثَ وَ أَدَّى الْأَمَانَةَ وَ حَسَنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِيٌّ فَيَسْرُنِي ذَلِكَ وَ يَدْخُلُ عَلَيَّ مِنْهُ السُّرُورُ وَ قِيلَ هَذَا أَدَبٌ جَعْفَرِيٌّ وَ إِذَا كَانَ عَلَى غَيْرِ ذَلِكَ دَخَلَ عَلَيَّ بِلَاؤُهُ وَ عَارُهُ وَ قِيلَ هَذَا أَدَبٌ جَعْفَرِيٌّ فَوَاللَّهِ لِحَدَّثَنِي أَبِي عَ أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شَيْعَةِ عَلِيٍّ عَ فَيَكُونُ زَيْنَهَا آدَاهُمْ لِلْأَمَانَةِ وَ أَقْضَاهُمْ لِلْحُقُوقِ وَ أَصْدَقَهُمْ لِلْحَدِيثِ إِلَيْهِ وَ صَايَاهُمْ وَ وَدَائِعُهُمْ تُسَالُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ مَنْ مِثْلُ فُلَانٍ إِنَّهُ لَا دَانَا لِلْأَمَانَةِ وَ أَصْدَقْنَا لِلْحَدِيثِ

Abu Ali al-Ash'ari has narrated from Mohammed ibn 'Abd al-Jabbar from Safwan ibn Yahya from abu 'Usamah Zayd al-Shahham who has said the following:

'Once abu 'Abd Allah^{asws} said to me, 'Convey **Salam**⁴ from me to all that you will see of those who obey me^{asws} and uphold my^{asws} words. Tell them that I^{asws} enjoin upon you to be pious before Allah^{azwj}, to restrain yourselves from the worldly attractions in the matters of your religion, to work hard, to maintain truthfulness in your words, keep your trust, perform long prostrations, and to maintain good neighbourly relations.

This is what Prophet Mohammed^{saww} has brought (from Allah^{azwj}). Return the trust to those who have entrusted you, whether they are virtuous people or evildoers. The Messenger of Allah^{saww} would command to return the needle and swing thread. Maintain good relations with the people of your tribe, attend their funerals, visit their sick people, and fulfil your obligations toward them.

If one of you maintains restraint in the worldly attractions in the matters of his religion, is truthful in his words, keeps his trust, has acquired proper moral discipline

³ Al-Kafi, vol. 2, H. 3580, Ch. 1, h. 2. 636 : 2 ص : الكافي

⁴ Greetings of Peace

to behave toward people, it will be said about him: 'This is a Jafari (follower of Jafar ibn Mohammed^{asws}) and this will bring me^{asws} joy and delight and they will say: 'This is the discipline of Jafar^{asws}.' If otherwise, its misfortune and disgrace will trouble me^{asws} and they will say: 'This is the behaviour of Jafar^{asws}.' By Allah^{azwj} my father^{asws} spoke to me^{asws} about a man who lived with a Shia of Ali^{asws} tribe whose beauty was in his keeping his trust, fulfilling his obligations, and his being the most truthful in his words. With him they would keep their important documents and valuables. If one were to ask people of the tribe about him, they would ask, 'Who is like him'? He is the most trusted one in safekeeping of valuables and the most truthful in his words.'⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ خَالَطَتْ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ بِذَلِكَ الْعُلْيَا عَلَيْهِمْ فَافْعَلْ

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Mohammed ibn Muslim who has said the following:

'Whoever you associate with, if you can maintain an upper hand (in your dealings with him) do so.'⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ ثَعْلَبَةَ وَ عَلِيَّ بْنَ عُقْبَةَ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَحَدِهِمَا ع قَالَ الْإِنْقِبَاضُ مِنَ النَّاسِ مَكْسَبَةٌ لِلْعَدَاوَةِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hajjal from Dawud ibn abu Yazid and Tha'labah and Ali ibn 'Aqabah from certain individuals who narrated to him from one of the two Imam^{asws} who has said the following:

Imam^{asws} said: 'Minimising the animosity of people is always beneficial.'⁷

Association and Friendship:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا عَلَيْكَ أَنْ تَصْحَبَ ذَا الْعَقْلِ وَ إِنْ لَمْ تَحْمَدْ كَرَمَهُ وَ لَكِنْ ائْتَفِعْ بِعَقْلِهِ وَ احْتَرِسْ مِنْ سَيِّئِ أَخْلَاقِهِ وَ لَا تَدْعَنَّ صُحْبَةَ الْكَرِيمِ وَ إِنْ لَمْ تَنْتَفِعْ بِعَقْلِهِ وَ لَكِنْ ائْتَفِعْ بِكَرَمِهِ بِعَقْلِكَ وَ أَفِرْ كُلَّ الْفَرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ

A number of our people have narrated from Ahmad ibn Mohammed from Hussain ibn al-Hassan from Mohammed ibn Sinan from Ammar ibn Musa who reports the following from abu 'Abd Allah^{asws}:

'Amir-ul-Momineen^{asws} has said: 'It is not against you to associate with a person of intellect even though you may not appreciate his generosity but you can benefit from his wisdom. However, you must avoid his immoral manners. Do not ignore the association of a generous person, even though you may not benefit from his wisdom but you can benefit from his magnanimity by the help of your own wisdom. However, flee, very far away from a power-hungry, silly person.'⁸

⁵ Al-Kafi, vol. 2, H. 3583, Ch. 1, h, 5,

الكافي ج : 2 ص : 637

⁶ Ibid, H. 3584, Ch. 2, h, 1.

⁷ Ibid, H. 3588, Ch. 2, h, 5 الكافي ج : 2 ص : 638

⁸ Al-Kafi, vol, 2, H. 3589, Ch. 3, h, 1.

عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ أَبِيَانَ عَنْ أَبِي الْعَدَيْسِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا صَالِحُ اتَّبِعْ مَنْ يُنْكِيكَ وَهُوَ لَكَ نَاصِحٌ وَلَا تَتَّبِعْ مَنْ يُضْحِكُكَ وَهُوَ لَكَ غَاشٌّ وَ سَتَرْدُونَ عَلَى اللَّهِ جَمِيعًا فَتَعْلَمُونَ

It is narrated from him (narrator of the Hadith above) from' Abd al-Rahman ibn abu Najran from Mohammed ibn al-Salt from Aban from abi al-Adis who has said the following:

Abu Jafar^{asws} said: 'O Salih, take a mentor the one who makes you cry while providing good advice and do not follow the one who makes you laugh and the one who is a cheat. You will all return to Allah^{azwj} and will find out.'⁹

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ يَسَارٍ الْقَطَّانِ عَنِ الْمَسْعُودِيِّ عَنْ أَبِي دَاوُدَ عَنْ ثَابِتِ بْنِ أَبِي صَخْرَةَ عَنْ أَبِي الرَّعْلِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص انظُرُوا مَنْ تُحَادِثُونَ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ يَنْزِلُ بِهِ الْمَوْتُ إِلَّا مَثَلُ لَهُ أَصْحَابُهُ إِلَى اللَّهِ إِنْ كَانُوا خَيْرًا فَخَيْرًا وَإِنْ كَانُوا شَرًّا فَشَرًّا وَلَيْسَ أَحَدٌ يَمُوتُ إِلَّا تَمَثَّلَتْ لَهُ عِنْدَ مَوْتِهِ

It is narrated from him (narrator of the Hadith above) from Mohammed ibn Ali from Musa ibn Yasar al-Qattan from al-Mas'udi from Dawud from Thabir ibn abu Sakhras from abi al-Za'li who has said the following:

'Amir-ul-Momineen^{asws} has said that the Messenger of Allah^{saww} has said: 'Consider who you talk to (association). Everyone after death will find the forms of his associates in the presence of Allah^{azwj}; these forms follow the worldly origins. A good-form is from a good origin and an evil-form is from an evil origin. At the time of his death everyone observes me in my person.'¹⁰

Be Careful from the Most Trusted Friends:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ الْحَلَبِيِّينَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمَّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عَلَيْكَ بِالتَّوَدُّدِ وَإِيَّاكَ وَ كُلَّ مُحَدَّثٍ لَا عَهْدَ لَهُ وَ لَا أَمَانَ وَ لَا ذِمَّةَ وَ لَا مِيثَاقَ وَ كُنْ عَلَى حَذَرٍ مِنْ أَوْثَقِ النَّاسِ عِنْدَكَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals from al-Halab from' Abd Allah ibn Muskan from a man from people of al-Jabal whose name is not mentioned and who has said the following:

'You should maintain good relations with your old associates and friends, be cautious about a new one who does not have any protection, responsibility, or commitment and always be careful from the one whom you trust the most.'¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي

A number of our people have narrated from Ahmad ibn Mohammed in a marfu' manner has narrated the following from abu Abd Allah^{asws}:

'To me, the most beloved of my brethren is the one who most points out my defects to me.'¹²

⁹ Ibid, H. 3590

¹⁰ Ibid, H. 3591

¹¹ Al-Kafi, vol. 2, H. 3592, Ch. 3, h, 4.

639 : ص 2 : ج الكافي

¹² Ibid, H. 3593

The Rules of Friendship:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عُبَيْدِ اللَّهِ الدَّهْقَانِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تَكُونُ الصَّدَاقَةَ إِلَّا بِحُدُودِهَا فَمَنْ كَانَتْ فِيهِ هَذِهِ الْحُدُودُ أَوْ شَيْءٌ مِنْهَا فَانْسِبُهُ إِلَى الصَّدَاقَةِ وَمَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْهَا فَلَا تَنْسِبُهُ إِلَى شَيْءٍ مِنَ الصَّدَاقَةِ فَأُولَئِكَ أَنْ تَكُونَ سَرِيرَتُهُ وَ عَلَانِيَتُهُ لَكَ وَاحِدَةٌ وَ الثَّانِي أَنْ يَرَى زَيْنَكَ زَيْنَهُ وَ شَيْنَكَ شَيْنَهُ وَ الثَّالِثَةُ أَنْ لَا تُغَيِّرَهُ عَلَيْكَ وَلَايَةً وَ لَا مَالَ وَ الرَّابِعَةُ أَنْ لَا يَمْنَعَكَ شَيْئًا تَنَالَهُ مَقْدُرُهُ وَ الْخَامِسَةُ وَ هِيَ تَجْمَعُ هَذِهِ الْخِصَالَ أَنْ لَا يُسَلِّمَكَ عِنْدَ النُّكَبَاتِ

A number of our people have narrated from Ahmad ibn Mohammed from Mohammed ibn al-Hassan from 'Ubayd Allah al-Dehqan from Ahmad ibn Aidh from 'Ubayd Allah al-Halabi who has narrated the following from abu Abd Allah^{asws}:

'There can be no friendship without its rules. You may call one a friend only when he follows such rules and those who do not follow such rules cannot be called a friend. First of all, a friend must be the same inside and outside. Secondly, he must consider your benefit as his own benefit and your loss as his own loss. Thirdly, he does not change because of high position and wealth. Fourthly, he does not hold back from you what is within his capabilities. Fifthly, with the above, he does not leave you out in unfortunate circumstances.'¹³

The Ones Whose Friendship is Undesirable:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا صَعِدَ الْمِنْبَرَ قَالَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَتَجَنَّبَ مُوَاحَاةَ ثَلَاثَةِ الْمَاجِنِ الْفَاجِرِ وَ الْأَحْمَقِ وَ الْكَذَّابِ فَأَمَّا الْمَاجِنُ الْفَاجِرُ فَيُزَيِّنُ لَكَ فِعْلَهُ وَ يُحِبُّ أَنْكَ مِثْلَهُ وَ لَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مُقَارَبَتِهِ جَفَاءً وَ قَسْوَةً وَ مَذْخَلُهُ وَ مَخْرَجُهُ عَارٌّ عَلَيْكَ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يُرْجِي لِصَرْفِ السُّوءِ عَنْكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رَبَّمَا أَرَادَ مَفْعَلَتَكَ فَضَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ وَ بُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْنِكَ مَعَهُ عَيْشٌ يَنْفُلُ حَدِيثَكَ وَ يَقُولُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَفْنَى أَحَدُوتهَ مَطَرَهَا بِأُخْرَى مِثْلَهَا حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُفَرِّقُ بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ فَأَتَقُوا اللَّهَ عَزَّ وَ جَلَّ وَ انْظُرُوا لِأَنْفُسِكُمْ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from 'Amr Aban ibn 'Uthman from Mohammed ibn Salim al-Kindy from those whom he has mentioned (in his book) has narrated the following from abu Abd Allah^{asws}:

'Whenever Amir-ul-Momineen^{asws} used to take his^{asws} place on the pulpit he^{asws} would say: 'A Muslim, must avoid friendship with three kinds of people: An immoral, an idiot and a liar. An immoral person attempts to make his acts seem to attract you and loves that make you feel good but he does not assist you in your religious matters and the matters of the hereafter. Closeness to him is injustice, hardheartedness, and his coming and going is a disgrace for you.

An idiotic person does not indicate anything good for you, nor is there any hope in him to remove any bit of evil from you even if he may try his best. When he tries to benefit you, instead he harms you. His death is better than his living, his silence is better than his speaking, and his being at a distance is better than his being nearby.

¹³ Ibid, H. 3594

The liar is one with whom you can never have a happy life. He carries your words out and brings others' words to you. Whenever he runs out of words, he comes up with twisted accounts so much so that the truth narrated by him has no credibility. He causes dissension among people by sowing animosity in their hearts. You must be pious before Allah^{azwj} and look after your own souls.¹⁴

وَفِي رَوَايَةٍ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ فَإِنَّهُ يُزَيِّنُ لَهُ فَعَلَهُ وَ يُحِبُّ أَنْ يَكُونَ مِثْلَهُ وَلَا يُعِينُهُ عَلَى أَمْرِ دُنْيَاهُ وَلَا أَمْرَ مَعَادِهِ وَ مَدْخَلُهُ إِلَيْهِ وَ مَخْرَجُهُ مِنْ عِنْدِهِ شَيْنٌ عَلَيْهِ

In the Hadith of 'Abd al-Ala' who has narrated the following from abu Abd Allah^{asws}:

Amir-ul-Momineen^{asws} said: 'It is not proper for a Muslim man to become a friend of an indecent person; he tries to make his deeds seem attractive to him and loves that one to behave like him (indecently). He does not assist him in his religious matters or the matters of the Hereafter. The visits of an indecent person to a (pious) one is a disgrace.'¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا عَمَّارُ إِنْ كُنْتَ تُحِبُّ أَنْ تُسْتَيْبَ لَكَ النِّعْمَةُ وَ تَكْمَلَ لَكَ الْمَرْوَةُ وَ تَصْلَحَ لَكَ الْمَعِيشَةُ فَلَا تُشَارِكِ الْعَبِيدَ وَ السُّقَلَةَ فِي أَمْرِكَ فَإِنَّكَ إِنْ ائْتَمَّنْتَهُمْ خَانُوكَ وَ إِنْ حَدَّثُوكَ كَذَبُوكَ وَ إِنْ نُكِبْتَ خَذَلُوكَ وَ إِنْ وَعَدُوكَ أَخْلَفُوكَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed and Mohammed ibn al-Husain from Mohammed ibn Sinan from 'Ammar ibn Musa who has said the following:

'Abu Abd Allah^{asws} once said to me: 'O Ammar, if you would like bounties to bring you delight, kindness to become complete, and the affairs of life being well-organised for you, you better not associate with the slaves and the lowly persons. If you trust them they betray you, they lie to you when they speak. If you suffer a misfortune, they leave you alone. If they promise you, they disregard it.'¹⁶

قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ ثَوَابٌ لِلْأَبْرَارِ وَ حُبُّ الْفَجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ وَ بُغْضُ الْفَجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَ بُغْضُ الْأَبْرَارِ لِلْفَجَّارِ خِزْيٌ عَلَى الْفَجَّارِ

The above narrated has also reported that:

Abu Abd Allah^{asws} said: 'The virtuous ones' love of other virtuous ones is a rewarding deed for them. Indecent ones loving the virtuous ones is a credit for the virtuous ones. Indecent ones' hating the virtuous ones beautifies the virtuous ones. Virtuous one's hating the indecent ones is a loss to the indecent ones.'¹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ بَعْضِ أَصْحَابِهِمَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع قَالَ قَالَ لِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَا بُنَيَّ انْظُرْ خَمْسَةً فَلَا تُصَاحِبُهُمْ وَ لَا تُحَادِثُهُمْ وَ لَا تُرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتِ مَنْ هُمْ عَرَفْتَهُمْ قَالَ إِيَّاكَ وَ مُصَاحَبَةُ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَّابِ يُقَرِّبُ لَكَ الْبُعِيدَ وَ يُبْعِدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ مُصَاحَبَةُ الْفَاسِقِ فَإِنَّهُ بِأَيْعُكَ بِأَكْلَةٍ أَوْ أَقْلٍ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحَبَةُ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحَبَةُ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيُضِرُّكَ وَ إِيَّاكَ وَ مُصَاحَبَةُ الْقَاطِعِ لِرَحِمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُوناً فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ

¹⁴ Al-Kafi, vol. 2, H. 3595, Ch. 4, h, 1

¹⁵ Ibid, H. 3596, Ch. 4, h, 2

¹⁶ Al-Kafi, vol, 2, H. 3599, Ch. 4, h, 5.

¹⁷ Ibid, H. 3600

A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from' Amr ibn 'Uthman from Mohammed ibn 'Adhafir from certain individuals of their people from Mohammed ibn Muslim and abu Hamza who has narrated the following from abu Abd Allah^{asws} and his father^{asws}:

'My father^{asws}, Ali ibn al-Hussain^{asws} once said to me: 'My son, look for five kinds of people. Do not befriend them, speak to or accompany them on a journey.'

I asked: 'O father^{asws} who are they? Define them for me^{asws}.'

He^{asws} said: 'Never befriend a liar; he is like a mirage. He shows what is far very near and what is near, in fact, very far. Never befriend a sinful person; he may sell you for a meal or even less. Never befriend a stingy person; he betrays you in the matter of his property at a time when you need help urgently. Never befriend an idiotic person; he may intend to benefit you, instead he causes you harm. Never befriend one who has failed to maintain good relations with relatives; I have found him condemned in the book of Allah^{azwj} in three places.

Allah^{azwj} Says: ***'If you ignore the commands of Allah, would you then also spread evil in the land and sever the ties of kinship? (47:22)***

Allah has condemned these people and made them deaf, dumb, and blind.'
(47:23)

Allah^{azwj} Says: ***'Those who disregard their covenant with Allah after He has taken such a pledge from them, who sever the proper relations that Allah has commanded them to establish, and those who spread evil in the land will have Allah's condemnation instead of reward and will face the most terrible end.'***
(13:25)

Allah^{azwj} Says: ***'Who break their established covenant with Him and the relations He has commanded to be kept and who spread evil in the land. These are the ones who lose a great deal.'"*** (2:27).¹⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْمُحَارِبِيَّ يَرْوِي عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ مُجَالِسَتُهُمْ تُمِيتُ الْقُلُوبَ الْجُلُوسُ مَعَ الْأَنْدَالِ وَ الْحَدِيثُ مَعَ النِّسَاءِ وَ الْجُلُوسُ مَعَ الْأَغْنِيَاءِ

A number of our people have narrated from Ahmad ibn Mohammed from Musa ibn al-Qasim who has said 'I heard al-Muharibi narrate has narrated the following from Imam^{asws} who from his ancestors^{asws}:

¹⁸ Al-Kafi, vol. 2, H. 3601, Ch. 4, h, 7 641 : ص 2 : ج الكافي

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} has said: 'Association with three kinds of people deadens the heart: Association with the lowly, speaking to women and sitting with the wealthy.'¹⁹

A Man Follows the Religion of his Associates:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَلَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ ص الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ

Abu Ali al-Ash'ari has narrated from Mohammed ibn 'Abd al-Jabbar from ibn abu Najran from 'Umar ibn Yazid who has reported the following from abu Abd Allah^{asws}:

'Do not befriend blasphemers and do not associate with them; people may consider you as one of them. The Messenger of Allah^{saww} has said: 'A man follows the religion of his friend and associates.'²⁰

3- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ يُصْفِينَ وَدُ الْمَرْءُ لِأَخِيهِ الْمُسْلِمِ يَلْقَاهُ بِالْبُشْرِ إِذَا لَقِيَهُ وَ يُوسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ وَ يَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ

Ali ibn Ibrahim has narrated from his father from al-awfali from al-Sakuni who has reported the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'Three things purify a Muslim's love for his brother (in belief): Meeting him in a cheerful manner, preparing for him a seat if he wants to sit down in a gathering, and calling him by his names that he loves the most.'²¹

One Should Tell his brethren about his affection for him:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبِيهِ عَنِ نَصْرِ بْنِ قَابُوسَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِذَا أَحْبَبْتَ أَحَدًا مِنْ إِخْوَانِكَ فَأَعْلِمْهُ ذَلِكَ فَإِنَّ إِبْرَاهِيمَ ع قَالَ رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from his father from Mohammed ibn Amar (ibn 'Udhaynah) from his father from Nasr ibn Qabus who has said the following:

'Abu Abd Allah^{asws} once said to me: 'If you love one of your brothers (in belief), tell him about it. (Prophet) Ibrahim^{as} said. **"O Lord, show me how do You bring the dead back to life?" The Lord asked, "Do you not believe it?" He said: 'Yes, I firmly believe, but it is to comfort my heart (2:260).'**²²

¹⁹ Ibid, H. 3602

²⁰ Ibid, H. 3604

²¹ Ibid, H. 3608, Ch. 5, h, 3

²² Al-Kafi, vol. 2, H. 3613, Ch. 6, h, 1 ج الكافي 644 : ص 2

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خَالِدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى جَمِيعاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا أَحْبَبْتَ رَجُلًا فَأَخْبِرْهُ بِذَلِكَ فَإِنَّهُ أَثْبَتُ لِلْمَوَدَّةِ بَيْنَكُمَا

Ahmad ibn Khalid and Mohammed ibn Yahya have narrated from Ahmad ibn Mohammed ibn Isa all from Ali ibn al-Hakam from Hisham ibn Salim who has narrated the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} says: 'When you love a person, tell him about it; it strengthens your affection for one another.'²³

Offering Salam:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّلَامُ تَطَوُّعٌ وَ الرَّدُّ فَرِيضَةٌ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'Offering the 'Salam'²⁴ is voluntary, but answering it is mandatory.'²⁵

Salam Means to Enter into Wilayat of Amir-ul-Momineen^{asws}:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ صفوانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ إِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا قَالَ قُلْتُ مَا السَّلَامُ قَالَ الدُّخُولُ فِي أَمْرِنَا

Al-Hussain ibn Mohammed who from Moulaa ibn Mohammed who from Mohammed ibn Jamhor, who from Safwan who Ibn Muskam who from Al-Halabi has narrated the following from Abi Abd Allah^{asws} about the words of Allah^{azwj}:

And if they incline to Salam, then incline to it and trust in Allah; surely He is the Hearing, the Knowing. (8:61). I asked the Imam: 'what is the meaning of al-Salam?' The Imam^{asws} replied: 'It is the invitation to enter into our 'Amr' (the Divine Authority).'²⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّشَاءِ عَنْ مُتَنَّى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ قَالَ فِي وَلَيَاتِنَا

Al-Hussain ibn Mohammed, who from Moulla ibn Mohammed, who from al-Hassan ibn Ali al-Washa, who from Muthana al-Hannat, who from Abd Allah ibn Ajlan, who has narrated the following from Abu Jafar^{asws} :

About the Words of Allah^{azwj}: ***O you who believe! Enter into 'Islam' wholeheartedly; and follow not the footsteps of the evil one; for he is to you an***

²³ Ibid, H. 3614.

²⁴ Greetings of peace

²⁵ Ibid, H. 3615.

²⁶ Al-Kafi, vol, 1, H. 1093, Ch. 108, h 16

avowed enemy (2:208). The Imam^{asws} said: It means submit yourself to our^{asws} 'Wilayat' (our Divine Authority).²⁷

Do not Speak with the one Who Starts Speaking without Salam:

وَبِهَذَا الْإِسْنَادِ قَالَ مَنْ بَدَأَ بِالْكَلامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ

Through the same chain of narrators it is narrated from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'If one begins speaking before saying 'Salam', do not speak to him.'²⁸

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْلَى النَّاسِ بِاللَّهِ وَبِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ

Through the same chain of narrators it is narrated from abu Abd Allah^{asws} the following:

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} has said: 'A person who is closer to Allah^{azwj} and His Messenger^{saww} is the one who initiates the offering of 'Salam'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ سَلَمَانُ رَحِمَهُ اللَّهُ يَقُولُ أَفْشُوا سَلَامَ اللَّهِ فَإِنَّ سَلَامَ اللَّهِ لَا يَنَالُ الظَّالِمِينَ

A number of our people have narrated from Sahl ibn Ziyad from . Abd al-Rahman ibn abu Najran from' Asim ibn Hamid from Mohammed ibn Muslim who has reported the following from abu Jafar^{asws}:

Abu Jafar^{asws} said: 'Salman, May Allah^{azwj} Grant him favours, one's opening comment should be with the 'Salam of Allah'; since the unjust do not receive the greeting of peace from Allah^{azwj}.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِفْشَاءَ السَّلَامِ

A number of our people have narrated from Ahmad ibn Mohammed from ibn Faddal from Tha'labah' ibn Maymun from Mohammed ibn Qays who has narrated the following from abu Jafar^{asws}:

Abu Jafar^{asws} said: 'Allah^{azwj} Loves the offering of 'Salam' openly, loud and clearly.'³¹

عَنْهُ عَنْ ابْنِ فَضَّالٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ إِنَّ الْبَخِيلَ مَنْ يَبْخُلُ بِالسَّلَامِ

It is narrated from him (narrator of the Hadith above) from ibn Faddal from Mu'awiyah ibn Wahab who has narrated the following from abu Abd Allah^{asws}:

'Allah^{azwj} has said: 'Really stingy is the one who is stingy in offering the 'Salam'.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَجْهَرْ بِسَلَامِهِ لَا يَقُولُ سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ وَ لَعَلَّهُ يَكُونُ قَدْ سَلَّمَ وَ لَمْ يُسْمِعْهُمْ فَإِذَا رَدَّ أَحَدُكُمْ فَلْيَجْهَرْ بِرَدِّهِ وَ لَا يَقُولُ

²⁷ Al-Kafi, vol, 1, H. 1093, Ch. 108, h 29

²⁸ Ibid, H. 3616

²⁹ Al-Kafi, vol. 2, H. 3617, Ch. 7, h, 3

³⁰ Ibid, H. 3618

³¹ Ibid, H. 3619 الكافي 417 باب فيه نكت و تنف من التنزيل في الو

³² Ibid, H. 3620

A number of our people have narrated from Sahl ibn Ziyad from Jafar ibn Mohammed al-Ash'ari from ibn al-Qaddah, who has narrated the following from abu Abd Allah^{asws} has reported the following:

'When anyone of you offers the 'Salam' he should say it loud and clear so he will not complain that no one had responded to his 'Salam'. (Otherwise) He may have offered, but no one heard it and similarly when anyone of you answers the 'Salam' he should say it loud and clear so that the one offering it would not say 'I said Salam to them but no one answered (me back).'

The Amir-ul-Momineen^{asws} has said: 'If you do not become angry you will not be made angry, offer the 'Salam' loud and openly, speak nicely, perform prayer at night when people are sleeping and you will enter paradise in peace.' The Imam^{asws} then recited the Words of Allah^{azwj}: السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ

The Giver of Peace, the Granter of Security, the Watchful Guardian (59:23).³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ مَنصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثَةٌ تُرَدُّ عَلَيْهِمْ رَدَّ الْجَمَاعَةِ وَ إِنْ كَانَ وَاحِدًا عِنْدَ الْعُطَاسِ يُقَالُ يَرْحَمُكَ اللَّهُ وَ إِنْ لَمْ يَكُنْ مَعَهُ غَيْرُهُ وَ الرَّجُلُ يُسَلِّمُ عَلَى الرَّجُلِ فَيَقُولُ السَّلَامُ عَلَيْكُمْ وَ الرَّجُلُ يَدْعُو لِلرَّجُلِ فَيَقُولُ عَافَاكُمْ اللَّهُ وَ إِنْ كَانَ وَاحِدًا فَإِنَّ مَعَهُ غَيْرَهُ

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Jafar ibn Bashir from Mansur ibn Hazim who reports who has narrated the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'In three cases the 'Salam' is answered in a plural case even if there is only one person: To one's sneezing, it is said. 'يَرْحَمُكَ اللَّهُ' 'May Allah^{azwj} Grant you (plural) favour.' when a man offers the 'Salam' saying, 'يُسَلِّمُ عَلَى' (I offer you to) be in 'Peace', the answer is 'السَّلَامُ عَلَيْكُمْ' (I offer you to) be in peace.' and when a man pleads before Allah^{azwj} for good health for another man, he should say, 'عَافَاكُمْ اللَّهُ' 'May Allah^{azwj} Grant you (plural) good health, even if there is only one person; there are others with him (the guarding angels).'

³⁴

Situations When Salam Should not be Offered:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَةٌ لَا يُسَلِّمُونَ الْمَاشِيَ مَعَ الْجَنَازَةِ وَ الْمَاشِيَ إِلَى الْجُمُعَةِ وَ فِي بَيْتِ الْحَمَامِ

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain in a marfu' manner from an Imam who has said the following:

'Abu Abd Allah^{asws} would say: 'Three kinds of people are not supposed to be offered 'Salam': one walking in funeral procession, one walking to attend Friday prayer and in the wash-room.'

³⁵

³³ Al-Kafi, vol. 2, H. 3621, Ch. 7, h, 7

³⁴ Ibid, H. 3624

³⁵ Ibid, H. 3625 الكافي ص 2 : ج 2

One should not be Humiliated by Saying Salam to Everyone:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مِنَ التَّوَاضُّعِ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ

A number of our people have narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Harun ibn Kharijah who has narrated the following from abu 'Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'It is of humility to offer the greeting of peace to whomever you come across.'³⁶

Amir-ul-Momineen^{asws} Offered 'Salam':

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَقَالُوا عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَرِضْوَانُهُ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُجَاوِزُوا بَنًا مِثْلَ مَا قَالَتِ الْمَلَائِكَةُ لِأَبِينَا إِبْرَاهِيمَ ع إِنَّمَا قَالُوا رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

Ahmad ibn Mohammed has narrated from ibn Mahbub from Jamil from abu 'Ubaydah al-Hadhdha' who has narrated the following from abu Jafar^{asws}:

Abu Jafar^{asws} said: 'Once Amir-ul-Momineen^{asws} passed by a group of people and offered them 'Salam' and they answered, رِضْوَانُهُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَرِضْوَانُهُ (We offer) you peace, May Allah^{azwj} Grant you favours, blessings, forgiveness and His^{azwj} pleasure.' Amir-ul-Momineen^{asws} said to them: 'Do not say to us^{asws} more than what the angels said to (Prophet) Ibrahim^{as}. They^{as} said: رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ 'May Allah^{azwj} Grant you favours and blessings, O the people of the house' (of the Holy Prophet^{as}).'³⁷

Shaking Hands for Receiving and Hugging for Saying Goodbye:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنْ تَمَامِ التَّحِيَّةِ لِلْمُعْتَمِدِ الْمُصَافِحَةَ وَتَمَامِ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانِقَةَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Mahbub from Ali ibn Ri'ab who has narrated the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'The completion of 'Salam' for one at home is to shake hands and for one on a journey it is to hold him in one's arms.'³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يُكْرَهُ لِلرَّجُلِ أَنْ يَقُولَ حَيَّاكَ اللَّهُ ثُمَّ يَسْكُتَ حَتَّى يَتْبَعَهَا بِالسَّلَامِ

³⁶ Al-Kafi, vol, 2, H. 3626, Ch. 7, h, 12

³⁷ Abid, H. 3627

³⁸ Abid, H. 3628

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from abu Abd Allah^{asws}:

‘Amir-ul-Momineen^{asws} has said: ‘It is undesirable for a man to say: ‘May Allah^{azwj} keeps you living’ then remain silent without offering the ‘Salam’ thereafter.’³⁹

Who Should First Say Salam:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Abn ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Madaini who has narrated the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: ‘The younger ones offer ‘Salam’ to the elders, passer by to those who are stationary and fewer people to those of a larger number.’⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنَبَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْقَلِيلُ يَبْدُءُونَ الْكَثِيرَ بِالسَّلَامِ وَالرَّاكِبُ يَبْدُءُ الْمَاشِيَ وَأَصْحَابُ الْبِغَالِ يَبْدُءُونَ أَصْحَابَ الْحَمِيرِ وَأَصْحَابُ الْخَيْلِ يَبْدُءُونَ أَصْحَابَ الْبِغَالِ

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Jafar ibn Bashir from 'Anbasah ibn Mus'ab who has narrated the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: ‘Those fewer in number initiate ‘Salam’ to those of a larger number, one riding to the one walking, people riding mules to those riding donkeys and those riding horses offer ‘Salam’ to those riding on mules.’⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا كَانَ قَوْمٌ فِي مَجْلِسٍ ثُمَّ سَبَقَ قَوْمٌ فَدَخَلُوا فَعَلَى الدَّاخِلِ آخِرًا إِذَا دَخَلَ أَنْ يُسَلِّمَ عَلَيْهِمْ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Umar ibn 'Abd al-Aziz from Jamil who reports the following from abu Abd Allah^{asws}:

‘If two groups attend the same meeting, the group entering last should offer ‘Salam’ to those who are already there.’⁴²

One Person’s Salam or Reply is Sufficient on behalf of a Group:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا مَرَّتِ الْجَمَاعَةُ بِقَوْمٍ أَجْزَأَهُمْ أَنْ يُسَلِّمَ وَاحِدٌ مِنْهُمْ وَإِذَا سَلَّمَ عَلَى الْقَوْمِ وَهُمْ جَمَاعَةٌ أَجْزَأَهُمْ أَنْ يَرُدَّ وَاحِدٌ مِنْهُمْ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from ibn Bukayr from certain individuals of his people who have narrated the following from abu Abd Allah^{asws}:

‘If one person from a group passing by another group offers the ‘Salam’ it is sufficient for all and so it is also for an answer if only one person from the stationary group responds.’⁴³

³⁹ Abid, H. 3629

⁴⁰ Al-Kafi, vol. 2, H. 3630, Ch. 8, h, 1

⁴¹ Ibid, H. 3631

⁴² Al-Kafi, vol. 2, H. 3634, Ch. 8, h, 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj who has said the following from the Imam^{asws}:

'If one person offers the 'Salam' for a whole group it is considered sufficient for them.'⁴⁴

Offering Salam to Ladies:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ رَسُولُ اللَّهِ ص يُسَلِّمُ عَلَى النِّسَاءِ وَ يَرُدُّنَّ عَلَيْهِ السَّلَامَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُسَلِّمُ عَلَى النِّسَاءِ وَ كَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّابَّةِ مِنْهُنَّ وَ يَقُولُ اتَّخَوْفُ أَنْ يُعْجِبَنِي صَوْتُهَا فَيَدْخُلَ عَلَيَّ أَكْثَرُ مِمَّا أَطْلُبُ مِنَ النَّجَرِ

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Rib'i ibn 'Abd Allah who has narrated the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} would offer 'Salam' to women and they would respond to him. Amir-ul-Momineen^{asws} would offer 'Salam' to women but he^{asws} would not recommend it offering it to the young women. He^{asws} would say: 'It is due to the fact their voice may attract one and a feeling may cause him more harm than the reward for offering the 'Salam'.⁴⁵

Greetings with Non-Muslims:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ دَخَلَ يَهُودِيٌّ عَلَى رَسُولِ اللَّهِ ص وَ عَائِشَةُ عِنْدَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلَى صَاحِبِهِ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَرَدَّ رَسُولُ اللَّهِ ص كَمَا رَدَّ عَلَى صَاحِبِيهِ فَعُضِبَتْ عَائِشَةُ فَقَالَتْ عَلَيْكُمْ السَّلَامُ وَ الْعُضْبُ وَ اللَّعْنَةُ يَا مَعْشَرَ الْيَهُودِ يَا إِخْوَةَ الْفِرْدَةِ وَ الْخَنَازِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا عَائِشَةُ إِنَّ الْفُحْشَ لَوْ كَانَ مُمْتَلًا لَكَانَ مِثَالِ سَوْءِ إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ قَطُّ إِلَّا زَانَهُ وَ لَمْ يُرْفَعْ عَنْهُ قَطُّ إِلَّا شَانَهُ قَالَتْ يَا رَسُولَ اللَّهِ أَمَا سَمِعْتَ إِلَى قَوْلِهِمُ السَّلَامَ عَلَيْكُمْ فَقَالَ بَلَى أَمَا سَمِعْتَ مَا رَدَدْتُ عَلَيْهِمْ فَلْتُ عَلَيْهِمْ فَإِذَا سَلَّمَ عَلَيْكُمْ مُسْلِمٌ فَقُولُوا سَلَامٌ عَلَيْكُمْ وَ إِذَا سَلَّمَ عَلَيْكُمْ كَافِرٌ فَقُولُوا عَلَيْهِمْ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Zurara who has narrated the following from abu Jafar^{asws}:

'Once, a Jewish person went in the presence of the Messenger of Allah^{saww} while 'Aishah was with him^{saww}. The Jewish person said: 'al-Sam 'Alaykum! instead of 'al-Salamun 'Alaykum.' The Messenger of Allah^{saww} said: 'Alaykum'. Then another Jewish person came and said the same thing as the one before and the Messenger of Allah^{saww} responded just as before. Then a third Jewish person came. He also said what the other two had said before and the Messenger of Allah^{saww} responded just as that to the other two before. 'A'ishah became angry and said, 'Alaykum al-Sam

⁴³ Al-Kafi, vol, 2, H. 3635, Ch. 9, h, 1

⁴⁴ Al-Kafi, vol, 2, H. 3636, Ch. 9, h, 2

⁴⁵ Al-Kafi, vol, 2, H. 3638, Ch. 10, h, 1

(wrath and condemnation) O Jewish group, brethren of monkeys and swine.' The Messenger of Allah^{saww} said to her: 'O 'A'ishah, if name-calling were to appear with a shape and form it would have a very evil shape. Wherever gentleness is placed it beautifies it and removing it is only to make it despised.'

'A'ishah then asked: 'O the Messenger of Allah^{saww}, did you not hear their words: 'al-Sam 'Alaykum'. The Messenger of Allah^{saww} replied: 'I heard them but did you not note what I said? I said, 'Alaykum', Whenever a Muslim offers you the 'Salam' say, 'Salamun 'Alaykum,' but when a non-Muslim says something in their manners, just say, 'Alaykum', meaning the same to you.'⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَبْدَعُوا أَهْلَ الْكِتَابِ بِالتَّسْلِيمِ وَإِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا وَ عَلَيْكُمْ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Yahya from Ghiyath ibn Ibrahim from abu Abd Allah^{asws}:

'Amir-ul-Momineen^{asws} has said: 'Do not take an initiative to say 'Salam' to people of the Book, but if they offered just say, (wa 'Alaykum).'⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمُشْرِكِ إِذَا سَلَّمُوا عَلَى الرَّجُلِ وَهُوَ جَالِسٌ كَيْفَ يَنْبَغِي أَنْ يَرُدَّ عَلَيْهِمْ فَقَالَ يَقُولُ عَلَيْكُمْ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from 'Uthman ibn Isa from Sama'a who has said the following:

'Once I asked abu Abd Allah^{asws}, about Jewish, Christians and pagans' greetings to one sitting, how should one reply? The Imam said: 'He will say: 'Alaykum.'⁴⁸

Salam For Those Who Deserves It:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدَ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَقُولُ فِي الرَّدِّ عَلَى الْيَهُودِيِّ وَالنَّصْرَانِيِّ سَلَامٌ

Mohammed ibn Yahya has narrated from 'Abd Allah ibn Mohammed from Ali ibn al-Hakam from Aban ibn Uthman from Zurara from abu Abd Allah^{asws}:

'In response to a Jew or Christian You should say, 'Salam', meaning peace be upon us or whoever deserves it.'⁴⁹

⁴⁶ Ibid, H. 3639

⁴⁷ Al-Kafi, vol, 2, H. 3640, Ch. 11, h, 2 649 : ص 2 : ج الكافي

⁴⁸ Ibid, H. 3641

⁴⁹ Ibid, H. 3644 650 : ص 2 : ج الكافي

Salam will not Reach other than those who Deserve it:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع أَرَأَيْتَ إِنْ احْتَجَجْتُ إِلَى مُتَطَبِّبٍ وَهُوَ نَصْرَانِيٌّ أَسَلِّمُ عَلَيْهِ وَادْعُو لَهُ قَالَ نَعَمْ إِنَّهُ لَا يَنْفَعُهُ دُعَاؤُكَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd al- Rahman ibn al-Hajjaj who has said the following:

‘Once I asked abu al-Hassan Musa^{asws}: ‘If I have to visit a Christian physician, can I say ‘Salam’ to him and pray for him?’ The Imam^{asws} replied: ‘Yes, but he will not benefit from your prayer.’⁵⁰

How to Pray for a Jew or a Christian?

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدَ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدَ بْنِ عَرْفَةَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع كَيْفَ ادْعُو لِلْيَهُودِيِّ وَالنَّصْرَانِيِّ قَالَ تَقُولُ لَهُ بَارَكَ اللَّهُ لَكَ فِي الدُّنْيَا

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Mohammed ibn 'Isa ibn 'Ubayd from Mohammed ibn 'Arafah who has narrated the following from abu al-Hassan al-Reza^{asws}:

Imam Ali Reza^{asws} said: ‘It was asked from abu Abd Allah^{asws}: ‘How do I pray for a Jew or a Christian?’ Imam^{asws} answered: اللَّهُ لَكَ فِي الدُّنْيَا (Say: May Allah^{azwj} Grant you blessing in this world.’⁵¹

حُمَيْدُ بْنُ زِيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع فِي مُصَافَحَةِ الْمُسْلِمِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ قَالَ مِنْ وَرَاءِ التُّوبِ فَإِنْ صَافَحَكَ بِيَدِهِ فَاغْسِلْ يَدَكَ

Hamid ibn Ziyad has narrated from al-Hassan ibn Mohammed from Wahab ibn Hafs from abu Basir who reports from one of the two Imam^{asws}:

‘About shaking hands with a Jew or a Christian he^{asws} had said: ‘Shake hands with them from behind clothes and if you shook their hand without clothes then you must wash your hands.’⁵²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ خَالِدِ الْقَلَانِسِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَلْقَى الدَّمَاءَ فَيُصَافِحُنِي قَالَ امْسَحْهَا بِالثَّرَابِ وَبِالْحَائِطِ قُلْتُ فَالْأَصَابُ قَالَ اغْسِلْهَا

Abu Ali al-Ashari has narrated from al-Hassan ibn Ali al-Kufi from al-Abbas ibn 'Amir from Ali ibn Mu'ammarr from Khalid al-Qalanisi who has said the following:

‘Once I asked abu 'Abd Allah^{asws}: ‘What should I do if I meet a tax paying non-Muslim and he shakes my hand?’ The Imam^{asws} said: ‘Wipe it with soil or against a wall.’ I asked: ‘What about one who is abusive of ‘Aimma^{asws}!’ The Imam^{asws} said: ‘Wash it (your hand).’⁵³

⁵⁰ Al-Kafi, vol, 2, H. 3646, Ch. 11, h, 7

⁵¹ Ibid, H. 3647

⁵² Ibid, H. 3648

⁵³ Ibid, H. 3649

أَبُو عَلِيٍّ النَّشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ صَافَحَ رَجُلًا مَجُوسِيًّا قَالَ يَغْسِلُ يَدَهُ وَلَا يَتَوَضَّأُ

Abu Ali al-Ash'ari has narrated from Mohammed ibn 'Abd al-Jabbar from Safwan from al-r Ala' ibn Razin from Mohammed ibn Muslim who reports from abu Jafar^{asws}:

'About a man who had shaken hand with Majusi (Zoroastrian), the Imam^{asws} said: 'He must wash it but he does not need to perform Wudu again.'⁵⁴

Correspondence with Non-Muslims:

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أُسْبَاطِ بْنِ عَمَّهَ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَكُونُ لَهُ الْحَاجَةُ إِلَى الْمَجُوسِيِّ أَوْ إِلَى الْيَهُودِيِّ أَوْ إِلَى النَّصْرَانِيِّ أَوْ أَنْ يَكُونَ عَامِلًا أَوْ دِهْقَانًا مِنْ عِظَمَاءِ أَهْلِ أَرْضِهِ فَيَكْتُبُ إِلَيْهِ الرَّجُلُ فِي الْحَاجَةِ الْعَظِيمَةِ أَوْ يَبْدَأُ بِالْعِلْجِ وَ يُسَلِّمُ عَلَيْهِ فِي كِتَابِهِ وَ إِنَّمَا يَصْنَعُ ذَلِكَ لِكَيْ تُفْضَى حَاجَتُهُ قَالَ أَمَّا أَنْ تَبْدَأَ بِهِ فَلَا وَ لَكِنْ تُسَلِّمُ عَلَيْهِ فِي كِتَابِكَ فَإِنْ رَسُولَ اللَّهِ ص قَدْ كَانَ يَكْتُبُ إِلَى كِسْرَى وَ قَيْصَرَ

Ahmad ibn Mohammed al-Kufi has narrated from Ali ibn al-Hussain ibn Ali ibn Asbat from his uncle, Ya'qub ibn Salim from abu Basir who has said the following:

'Abu Abd Allah^{asws} was asked about the case of a man who needs help from a Majusi (Zoroastrian) or a Jew, a Christian or that he is a farm employee of the influential people of his land and writes to him for an important need, should he begin by offering 'Salam' to the chief in writing, knowing that he does it (with an intention) to win favours? The Imam^{asws} said: 'Do not start with his name, however, you may offer him 'Salam' in your letter. The Messenger of Allah^{saww} would write to Kisra and Qaysar.'⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَكْتُبُ إِلَى رَجُلٍ مِنْ عِظَمَاءِ عُمَّالِ الْمَجُوسِ فَيَبْدَأُ بِاسْمِهِ قَبْلَ اسْمِهِ فَقَالَ لَا بَأْسَ إِذَا فَعَلَ لِاخْتِيَارِ الْمَنْفَعَةِ

Ali ibn Ibrahim has narrated from his father from Isma'il ibn Marrar from Yunus from 'Abd Allah ibn Sinan who narrates from abu Abd Allah^{asws}:

'The Imam^{asws} was asked about the case of a man who writes to a chief officer of Majus and begins with the name of the chief before his own name. The Imam^{asws} said: 'It is permissible if it is for seeking favours.'⁵⁶

Neither Criticize Nor Spy on People Behind their Backs:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عِنْدَهُ قَوْمٌ يُحَدِّثُهُمْ إِذْ ذَكَرَ رَجُلٌ مِنْهُمْ رَجُلًا فَوَقَعَ فِيهِ وَ شَكَاهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ أَتَى لَكَ بِأَخِيكَ كُلَّهُ وَ أَيُّ الرِّجَالِ الْمُهْدَبُ

⁵⁴ Al-Kafi, vol, 2, H. 3650, Ch. 11, h 12

⁵⁵ Al-Kafi, vol, 2, H. 3651, Ch. 12, h, 1

⁵⁶ Al-Kafi, vol, 2, H. 3652, Ch. 12, h, 2

A number of our people have narrated from Ahmad ibn Mohammed ibn Mohammed from 'Abd Allah ibn Mohammed al-Hajjal from Tha'labah ibn Maymun from those whom he has mentioned (in his book) that abu Abd Allah^{asws} says:

'Once in the presence of abu Abd Allah^{asws} there were people speaking to him. One man mentioned the name of another man and he began to criticize him and complained against him. Abu Abd Allah^{asws} asked: 'Where from can you have a perfect brother? Who is among man, free and pure of faults and flaws?'⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصير قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُفْتَشِ النَّاسَ فَنَبْقَى بِلَا صَدِيقٍ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Ali ibn al-Hakam and Mohammed ibn Sinan from, Ali ibn abu Hamza from abu Basir who has said:

'Abu Abd Allah^{asws} has said: 'Do not be a spy against people or you will remain without friends.'⁵⁸

How to Know the Opinion of Others about Yourself?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ وَ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ انْظُرْ قَلْبَكَ فَإِذَا أَنْكَرَ صَاحِبِكَ فَإِنَّ أَحَدَكُمَا قَدْ أَحْدَثَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Sinan from al-Ala ibn al-Fudayl and Hammad ibn Uthman who has said the following:

'I heard abu Abd Allah^{asws} saying: 'Look in your heart, if it dislikes your friend, one of you has done something (inappropriate).'⁵⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ يُوسُفَ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ الْحَكَمِ قَالَ سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ الرَّجُلُ يَقُولُ أَوَدُّكَ فَكَيْفَ أَعْلَمُ أَنَّهُ يَوَدُّنِي فَقَالَ امْتَحِنْ قَلْبَكَ فَإِنْ كُنْتَ تَوَدُّهُ فَإِنَّهُ يَوَدُّكَ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Isma'il ibn Mehran from al-Hassan ibn Yusuf from Zakariya ibn m h from Salih ibn al-Hakam who has said the following:

'I heard a man asking abu Abd Allah^{asws} that a man says he likes me. How can I know if he is a real trustworthy friend? The Imam^{asws} said: 'Test your own heart. If you like him, he also likes you.'⁶⁰

أَبُو بَكْرِ الْحَبَّالُ عَنْ مُحَمَّدٍ بْنِ عِيْسَى الْقَطَّانِ الْمَدَائِنِيِّ قَالَ سَمِعْتُ أَبِي يَقُولُ حَدَّثَنَا مَسْعَدَةُ بْنُ الْيَسَعِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِنِّي وَاللَّهِ لَأُحِبُّكَ فَأَطْرَقَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ صَدَقْتَ يَا أَبَا بَشِيرٍ سَلْ قَلْبَكَ عَمَّا لَكَ فِي قَلْبِي مِنْ حُبِّكَ فَقَدْ أَعْلَمَنِي قَلْبِي عَمَّا لِي فِي قَلْبِكَ

Abu Bakr al-Habbal has narrated from Mohammed ibn Isa al-Qattan al-Madaini who has said that I heard my father saying Masadah ibn al-Vasa has reported the following:

⁵⁷ Al-Kafi, vol, 2, H. 3653, Ch. 13, h, 1

⁵⁸ Ibid, H. 3654, الكافي ج : 2 ص : 652

⁵⁹ Ibid, H. 3655

⁶⁰ Ibid, H. 3656

'Once I said to abu Jafar^{asws}: 'By Allah^{azwj}, I am your staunch devotee.' Abu Jafar^{asws}, looked down for a short while then he^{asws} raised his head and said: 'O abu Bishr you have spoken the truth. Ask your heart about what my heart has of your devotion. My heart has informed me about what your heart has for me.'⁶¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ عَ لَا تَنْسِنِي مِنَ الدُّعَاءِ قَالَ أَوْ تَعْلَمُ أَنِّي أُنْسَاكَ قَالَ فَتَفَكَّرْتُ فِي نَفْسِي وَ قُلْتُ هُوَ يَدْعُو لِشِيعَتِهِ وَ أَنَا مِنْ شِيعَتِهِ قُلْتُ لَا لَا تَنْسَانِي قَالَ وَ كَيْفَ عِلِمْتُ ذَلِكَ قُلْتُ إِنِّي مِنْ شِيعَتِكَ وَ إِنَّكَ لَتَدْعُو لَهُمْ فَقَالَ هَلْ عِلِمْتُ بِشَيْءٍ غَيْرِ هَذَا قَالَ قُلْتُ لَا قَالَ إِذَا أَرَدْتَ أَنْ تَعْلَمَ مَا لَكَ عِنْدِي فَانْظُرْ إِلَى مَا لِي عِنْدَكَ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Hassan ibn al-Jahm who has said the following:

'Once I said to abu al-Hassan^{asws}: 'Do not forget me in your prayers.' The Imam^{asws} asked: 'How do you know I forget you?' I (the narrator) then thought in my soul and said to myself that he^{asws} (Imam) prays for his Shia (followers) and I am a Shia, I then said to the Imam^{asws}: 'I know, you do not forget me in your prayers.' The Imam^{asws} asked. 'How did you find out?' I said: 'You^{asws} pray for your Shia and I am your^{asws} Shia.' The Imam^{asws} asked: 'Did you find out by any means other than that?' I said: 'No.' The Imam^{asws} said: 'If you like to know what I have for you, see what you have for me in your heart.'⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ انْظُرْ قَلْبَكَ فَإِنْ أَنْكَرَ صَاحِبَكَ فَاعْلَمْ أَنَّ أَحَدَكُمَا قَدْ أَخَذَتْ

Ali ibn Ibrahim has narrated from his father from al-Al-adr ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Madaini who has reported from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'See your heart. If it dislikes your friend then notice that one of you have done something wrong very recently.'⁶³

Saying Salam, Sneeze and Response to Sneezing:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِلْمُسْلِمِ عَلَى أَخِيهِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ وَ يَعُودُهُ إِذَا مَرَضَ وَ يَنْصَحَ لَهُ إِذَا غَابَ وَ يُسَمِّئُهُ إِذَا عَطَسَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ يَقُولُ لَهُ يَرْحَمُكَ اللَّهُ فَيُجِيبُهُ فَيَقُولُ لَهُ يَهْدِيكُمْ اللَّهُ وَ يُصَلِّحْ بَالَكُمْ وَ يُجِيبُهُ إِذَا دَعَاهُ وَ يَتَّبِعُهُ إِذَا مَاتَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hussain ibn Said from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Madaini who has said the following:

'Abu Abd Allah^{asws} has said: 'Of the rights of a Muslim on his brother in Eman is that on meeting him he should say 'Salam' to him, visit him when he is ill, look after his interests in his absence and respond to his sneezing. On sneezing one should say:

⁶¹ Al-Kafi, vol, 2, H. 3657, Ch. 14, h, 3

⁶² Ibid, H. 3658

الكافي ج : 2 ص : 653

⁶³ Ibid, H. 3659

عَلَيْهِ بِنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا عَطَسَ الرَّجُلُ فَسَمَّنُوهُ وَ لَوْ كَانَ مِنْ وَرَاءَ جَزِيرَةٍ وَ فِي رَوَايَةٍ أُخْرَى وَ لَوْ مِنْ وَرَاءَ الْبَحْرِ (All praise belongs to Allah^{azwj}, the Lord^{azwj} of the worlds, who has no partner. In response to sneezing one should say, لَهُ يَرْحَمُكَ اللَّهُ (May Allah grant you favours). The sneezing person should reply back by saying: يَهْدِيكُمْ اللَّهُ وَ يُصَلِّحْ بِالْكَفِّ (May Allah^{azwj} guide you, and look after your concerns.' Of such rights is to accept his invitation and attend his funeral.⁶⁴

عليُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا عَطَسَ الرَّجُلُ فَسَمَّنُوهُ وَ لَوْ كَانَ مِنْ وَرَاءَ جَزِيرَةٍ وَ فِي رَوَايَةٍ أُخْرَى وَ لَوْ مِنْ وَرَاءَ الْبَحْرِ

Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim from Mas'adah ibn Sadaqah who narrates from abu Abd Allah^{asws}.

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} has said: 'You should respond to one's sneezing even if he is behind the island. In another Hadith it is said, 'Even if it (response) is from behind the ocean.'⁶⁵

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُثَنَّى عَنِ إِسْحَاقَ بْنِ يَزِيدَ وَ مُعَمَّرَ بْنِ أَبِي زِيَادٍ وَ ابْنِ رِئَابٍ قَالُوا كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ عَطَسَ رَجُلٌ فَمَا رَدَّ عَلَيْهِ أَحَدٌ مِنَ الْقَوْمِ شَيْئًا حَتَّى ابْتَدَأَ هُوَ فَقَالَ سُبْحَانَ اللَّهِ أَلَا سَمِعْتُمْ إِنَّ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ يَعُودَهُ إِذَا اشْتَكَى وَ أَنْ يُجِيبَهُ إِذَا دَعَاهُ وَ أَنْ يَشْهَدَهُ إِذَا مَاتَ وَ أَنْ يُسَمِّتَهُ إِذَا عَطَسَ

Al-Hussain ibn Mohammed has narrated from Mualla' ibn Mohammed from al- Hassan ibn Ali from Muthanna from Ishaq ibn Yazid and Mu'ammam ibn abu Ziyad ibn Ri'ab who have said the following:

'Once we were in the presence of abu Abd Allah^{asws} when a man sneezed and no one from the group responded until he (the Imam^{asws}) initiated saying: سُبْحَانَ اللَّهِ (Glory belongs to Allah^{azwj}), why did no one respond? It is of the rights of a Muslim upon the Muslim to visit him when he is ill, accept his invitation, attend his funeral and respond to his sneezing.'⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ كُنْتُ عِنْدَ الرِّضَا ع فَعَطَسَ فَقُلْتُ لَهُ صَلَّى اللَّهُ عَلَيْكَ ثُمَّ عَطَسَ فَقُلْتُ صَلَّى اللَّهُ عَلَيْكَ ثُمَّ عَطَسَ فَقُلْتُ صَلَّى اللَّهُ عَلَيْكَ وَ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ إِذَا عَطَسَ مِثْلَكَ نَقُولُ لَهُ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ يَرْحَمُكَ اللَّهُ أَوْ كَمَا نَقُولُ قَالَ نَعَمْ أَلَيْسَ نَقُولُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ قُلْتُ بَلَى قَالَ أَرْحَمَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالِ بَلَى وَ قَدْ صَلَّى اللَّهُ عَلَيْهِ وَ رَحِمَهُ وَ إِنَّمَا صَلَوَاتُنَا عَلَيْهِ رَحْمَةٌ لَنَا وَ قُرْبَةٌ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Safwan ibn Yahya who has said the following:

'Once I was in the presence of al-Reza^{asws} and he sneezed. I said, صَلَّى اللَّهُ عَلَيْكَ 'May Allah grant you favours.' He^{asws} sneezed again, and I said: صَلَّى اللَّهُ عَلَيْكَ (May Allah^{azwj} grant you favours).' He^{asws} sneezed again and I said: صَلَّى اللَّهُ عَلَيْكَ (May Allah^{azwj} Grant you favours).' I then said: 'May Allah^{azwj} keep my soul in your service, if one like you^{asws} (Imam) would sneeze should we say what we say to each other like: يَرْحَمُكَ اللَّهُ (May Allah^{azwj} grant you mercy? Or should we say what I just said: '(May Allah grant you al-Salat'. The Imam^{asws} said: 'Yes, do you not say, صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ (O Lord, grant al-Salat upon Mohammed^{saww} and the Ahl al-Bayt^{asws}, family of Mohammed^{asws}?'

⁶⁴ Al-Kafi, vol, 2, H. 3660, Ch. 15, h, 1

⁶⁵ Ibid, H. 3661

⁶⁶ Ibid, H. 3662

I said, 'Yes, we do.' The Imam^{asws} said: 'Do you not say, اَرْحَمَ مُحَمَّدًا وَآلَ مُحَمَّدٍ, (O Lord^{azwj}) be merciful to Mohammed^{saww} and the Ahl al-Bayt^{asws}?' Then the Imam^{asws} said: 'Yes, Allah^{azwj} Grants al-Salat to him and has been merciful to him. Our saying, 'May Allah grant him al-Salat is a blessing for us^{asws} and a way of our seeking nearness to Allah^{azwj}.'⁶⁷

Yawning is from Iblis^{la} and Sneeze is from Allah^{azwj}:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ سَمِعْتُ الرُّضَا ع يَقُولُ التَّنَاوُبُ مِنَ الشَّيْطَانِ وَالْعَطَسَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed ibn 'Isa from Ahmad ibn Mohammed ibn abu Nasr who has said the following:

'Once I heard al-Reza^{asws} saying, 'Yawning is from Satan and sneezing is from Allah.'⁶⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ قَالَ سَأَلْتُ الْعَالِمَ عَ عَنْ الْعَطَسَةِ وَمَا الْعِلَّةُ فِي الْحَمْدِ لِلَّهِ عَلَيْهَا فَقَالَ إِنَّ لِلَّهِ نِعْمًا عَلَى عَبْدِهِ فِي صِحَّةِ بَدَنِهِ وَ سَلَامَةِ جَوَارِحِهِ وَإِنَّ الْعَبْدَ يَنْسَى ذِكْرَ اللَّهِ عَزَّ وَجَلَّ عَلَى ذَلِكَ وَإِذَا نَسِيَ أَمَرَ اللَّهُ الرِّيحَ فَتَجَاوَزَ فِي بَدَنِهِ ثُمَّ يُخْرِجُهَا مِنْ أَنْفِهِ فَيَحْمَدُ اللَّهَ عَلَى ذَلِكَ فَيَكُونُ حَمْدُهُ عِنْدَ ذَلِكَ شُكْرًا لِمَا نَسِيَ

Ali ibn Mohammed has narrated from Salih ibn abu Hammad who has said the following:

'Once I asked the al-Aalim^{asws} (the scholar) about sneezing and the reason for praising Allah^{azwj} thereafter. The Imam^{asws} answered: 'From Allah^{azwj} there are bounties for His servant, in his good health for his body and soundness of his limbs. The servant forgets remembering Allah^{azwj} for such bounties. When he forgets Allah^{azwj} Commands the air to pass through his body and come out of his nose. He then praises Allah^{azwj} for it and his praising at such time is thanking that he had forgotten.'⁶⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنْ جَعْفَرِ بْنِ يُوْنُسَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَحْصَيْتُ فِي الْبَيْتِ أَرْبَعَةَ عَشَرَ رَجُلًا فَعَطَسَ أَبُو عَبْدِ اللَّهِ عَ فَمَا تَكَلَّمَ أَحَدٌ مِنَ الْقَوْمِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَلَا تُسَمِّتُونَ أَلَا تُسَمِّتُونَ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ إِذَا مَرَضَ أَنْ يَعُودَهُ وَإِذَا مَاتَ أَنْ يَشْهَدَ جَنَازَتَهُ وَإِذَا عَطَسَ أَنْ يُسَمِّتَهُ أَوْ قَالَ يُسَمِّتُهُ وَإِذَا دَعَاهُ أَنْ يُجِيبَهُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Faddal from Jafar ibn Yunus from Dawud ibn al-Hussain who has said the following:

'Once we were in the presence of abu Abd Allah^{asws}, I counted that the people present were fourteen. Abu Abd Allah^{asws} sneezed and no one from the people said anything. Abu 'Abd Allah^{asws} then asked: 'You did not respond. Why did you not respond? It is of the rights of a believing person on the other believing person to visit

⁶⁷ Hadith 4, الكافي، ج 2 : ص 654

⁶⁸ Al-Kafi, vol. 2, H. 3664, Ch. 15, h, 5

⁶⁹ Al-Kafi, vol. 2, H. 3665, Ch. 15, h, 6

him in his illness, attend his funeral, and respond to his sneezing or he^{asws} said, يُسْمَنُهُ (response to his sneezing) and when he invites accept his invitation.⁷⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع نِعَمَ الشَّيْءِ الْعَطْسَةُ تَنْفَعُ فِي الْجَسَدِ وَ تُذَكِّرُ بِاللَّهِ عَزَّ وَ جَلَّ قُلْتُ إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ لَيْسَ لِرَسُولِ اللَّهِ ص فِي الْعَطْسَةِ نَصِيبٌ فَقَالَ إِنْ كَانُوا كَاذِبِينَ فَلَا نَالَهُمْ شَفَاعَةُ مُحَمَّدٍ ص

Abu Ali al-Ashari has narrated from Mohammed ibn Salim from Ahmad ibn al- 'adr from' Amr ibn Shimr from Jabir who has said the following:

'Abu Jafar^{asws} has said, 'Sneezing is a good thing. It benefits the body and reminds one of Allah^{azwj}. I then said: 'Some people around us say: 'There is nothing in sneezing for the Messenger of Allah^{saww}.' The Imam^{asws} said: 'They are lying, the intercession of Mohammed^{saww} will not reach them.'⁷¹

The Best Recitation in Response to Sneeze:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ عَطَسَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ الْحَمْدُ لِلَّهِ فَلَمْ يُسْمَنَّهُ أَبُو جَعْفَرٍ ع وَ قَالَ نَقَصْنَا حَقًّا ثُمَّ قَالَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ قَالَ فَقَالَ الرَّجُلُ فَسَمَنَّهُ أَبُو جَعْفَرٍ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of his people from who has said the following:

'Once a man sneezed in the presence of abu Jafar^{asws} and he said: الْحَمْدُ لِلَّهِ (All praise belong to Allah. Abu Jafar^{asws} did not respond and said, 'Our^{asws} rights are reduced.' Then he^{asws} said, 'Whenever anyone of you sneezes he should say: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ (All praise belongs to Allah^{azwj}, Lord of the worlds and Allah^{azwj} has granted favours upon Mohammed^{asws} and the Ahl al-Bayt^{asws}.' The narrator has said that the man then said it and abu Jafar^{asws}, responded.'⁷²

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ الْفَضِيلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ النَّاسَ يَكْرَهُونَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ فِي ثَلَاثَةِ مَوَاطِنَ عِنْدَ الْعَطْسَةِ وَ عِنْدَ الذَّبِيحَةِ وَ عِنْدَ الْجَمَاعِ فَقَالَ أَبُو جَعْفَرٍ ع مَا لَهُمْ وَ يَلَهُمْ نَافِقُوا لَعَنَهُمُ اللَّهُ

Ali has narrated from his father from ibn abu 'Umayr from Ismail al-Basri from al-Fudayl ibn Yasar who has said the following:

'Once, I said to abu Jafar^{asws}: 'People do not like saying, الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ," in three conditions: When sneezing, when slaughtering an animal and at the time of having intimate relations with their spouses.' Abu Jafar^{asws} said: 'What is wrong with them, woe upon them! It is due to their hypocrisy, may Allah^{azwj} condemn them.'⁷³

⁷⁰ Al-Kafi, vol. 2, H. 3666, Ch. 15, h, 7

⁷¹ Al-Kafi, vol. 2, H. 3667, Ch. 15, h, 8

⁷² Al-Kafi, vol. 2, H. 3668, Ch. 15, h, 9 655 : ص 2 : ج الكافي

⁷³ Al-Kafi, vol. 2, H. 3669, Ch. 15, h, 10

Who Always Recites on Sneeze will not get pain in Ears/Teeth:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُثْمَانَ عَنْ أَبِي أُسَامَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ سَمِعَ عَطَسَةً فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَصَلَّى عَلَى النَّبِيِّ ص وَ أَهْلَ بَيْتِهِ لَمْ يَشْتَكَ عَيْنَيْهِ وَ لَا ضِرْسُهُ ثُمَّ قَالَ إِنْ سَمِعْتَهَا فَقُلْهَا وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَهُ الْبَحْرُ

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Jafar ion Bashir from 'Uthman from abu 'Usamah who has said the following:

'Abu' Abd Allah^{asws} has said, 'If one hears a person's sneezing and says , فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَ صَلَّى عَلَى النَّبِيِّ ص وَ أَهْلَ بَيْتِهِ , he will not suffer from a toothache or eye trouble.' The Imam^{asws} then said, 'When you hear it (sneezing) respond to it even if there is an ocean between you and the person sneezing.'⁷⁴

Responding to the Sneeze of People of the Book:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ عَطَسَ رَجُلٌ نَصْرَانِيٌّ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ الْقَوْمُ هَذَاكَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَقُولُوا يَرْحَمُكَ اللَّهُ فَقَالُوا لَهُ إِنَّهُ نَصْرَانِيٌّ فَقَالَ لَا يَهْدِيهِ اللَّهُ حَتَّى يَرْحَمَهُ

Abu Ali al-Ashari has narrated from certain individuals of his people from ibn abu Najran from certain individuals of our people who have reported it from abu 'Abd Allah^{asws} the following:

'Once a Christian man sneezed in the presence of abu Abd Allah^{asws} and the people said, هَذَاكَ اللَّهُ (May Allah guide you).' Abu 'Abd Allah^{asws} said: 'Say, يَرْحَمُكَ اللَّهُ (May Allah^{azwj} grant you mercy).' They said, 'He is a Christian.' The Imam^{asws} said, 'Allah^{azwj} will not Guide him until He^{azwj} Grants him mercy.'⁷⁵

Sneezing is a Sign of Health unless its Over 3 Times:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حُدَيْفَةَ بْنِ مَنصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ الْعَطَّاسُ يَنْفَعُ فِي الْبَدَنِ كُلِّهِ مَا لَمْ يَزِدْ عَلَى الثَّلَاثِ فَإِذَا زَادَ عَلَى الثَّلَاثِ فَهُوَ دَاءٌ وَ سُقْمٌ

Mohammed ibn Yahya has narrated from Mohammed ibn Musa from Yaqub ibn Yazid from 'Uthman ibn 'Isa from 'Abd al-Samad ibn Bash 'Amir from Hudhayfah ibn Mansur who has reported the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'Sneezing is beneficial to all parts of the body if it is not more than three times, if it is more than three times then it is an illness and disease.'⁷⁶

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنْ أَتَاكَ الْأَصْوَاتُ لَصَوْتُ الْحَمِيرِ قَالَ الْعَطَسَةُ الْفَيِّحَةُ

⁷⁴ Al-Kafi, vol. 2, H. 3676, Ch. 15, h, 17

⁷⁵ Al-Kafi, vol. 2, H. 3677, Ch. 15, h, 18

⁷⁶ Al-Kafi, vol. 2, H. 3679, Ch. 15, h, 20

Ahmad ibn Mohammed al-Kufi has narrated from Ali ibn al-Hassan from Ali ibn b t from his Uncle. Yaqub n Salim from abu Bakr al-Hadrami who has said the following:

‘Once I asked abu Abd Allah^{asws} about the words of Allah^{azwj} **‘The most undesirable voice is the voice of donkeys.’ (31: 19)** The Imam^{asws} said: ‘It is a bad sneezing.’⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَوَاهُ عَنْ رَجُلٍ مِنَ الْعَامَّةِ قَالَ كُنْتُ أُجَالِسُ أَبَا عَبْدِ اللَّهِ عَ قُلَا وَ اللَّهُ مَا رَأَيْتُ مَجْلِسًا أَثَلَّ 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 الطُّفَّةَ تَخْرُجُ مِنْ جَمِيعِ الْبَدَنِ وَ مَخْرَجُهَا مِنَ الْإِخْلِيلِ ثُمَّ قَالَ أَمَا رَأَيْتَ الْإِنْسَانَ إِذَا عَطَسَ نَفِضَ أَعْضَاؤُهُ وَ صَاحَبُ الْعَطْسَةِ يَأْمَنُ الْمَوْتَ سَبْعَةَ أَيَّامٍ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from certain individuals of his people from a man of 'Ammah (non-Shia) who has said the following:

‘I would sit in the meeting place of abu Abd Allah^{asws} I swear by Allah^{azwj} that I had not seen any meeting place nobler than his^{asws} meeting place. One-day he^{asws} asked me, 'Where from does sneeze come?' I said, 'It comes out of the nose.' He said, 'You have got it wrong.' I then said, 'May Allah^{azwj} keep my soul in service for your^{asws} cause, from where does it come?' The Imam^{asws} said: 'It comes from the whole body, just as a reproductive seed comes out of the whole body and its exit is through one place.' The Imam^{asws} then asked: Have you noted that when one sneezes his whole body moves and a person sneezing is safe from death for seven days.’⁷⁸

Sneezing is a Sign of Truthfulness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ ص تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعَطَاسِ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has reported the following from abu Abd Allah^{asws}:

‘The Messenger of Allah^{saww} has said: ‘Sneezing is a sign of truthfulness.’⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ بِحَدِيثٍ فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدٌ حَقٌّ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who reported the following from abu Abd Allah^{asws}:

‘The Messenger of Allah^{saww} has said, 'If a man is speaking about something and someone sneezes, this is evidence of the truth.’⁸⁰

⁷⁷ Al-Kafi, vol. 2, H. 3680, Ch. 15, h, 21

⁷⁸ Al-Kafi, vol. 2, H. 3682, Ch. 15, h, 23

⁷⁹ Al-Kafi, vol. 2, H. 3683, Ch. 15, h, 24

⁸⁰ Al-Kafi, vol. 2, H. 3684, Ch. 15, h, 25

How Many Times One Should Respond to Sneezing?:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَسِّنٍ بْنِ أَحْمَدَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا عَطَسَ الرَّجُلُ ثَلَاثًا فَسَمَّهٖ ثُمَّ انْزَكَّهُ

A number of our people have narrated from Ahmad ibn Mohammed from Muhsin ibn Ahmad from Aban ibn 'Uthman from Zurara who reports the following from abu Jafar^{asws}:

'If one sneezes three times, the special expressions for this purpose should be said only up to three times and thereafter should be left alone.'⁸¹

Showing Respect to an Elderly Muslim:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالِ الشَّيْخِ الْكَبِيرِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from Abd Allah ibn Sinan who has said the following:

'Abu Abd Allah^{asws} has said: 'It is of honouring Allah^{azwj} to honour a Muslim man advanced in age.'⁸²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَرَفَ فَضْلَ كَبِيرٍ لِسِنِّهِ فَوَقَرَهُ أَمَنَهُ اللَّهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who reports from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} has said, 'Whoever recognises the excellence of an old person due to his age and treats him with dignity, Allah^{azwj} will Grant him protection against the horror on the Day of Judgment.'⁸³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا الْخَطَّابِ يُحَدِّثُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثَةٌ لَا يَجْهَلُ حَقَّهُمْ إِلَّا مُنَافِقٌ مَعْرُوفٌ بِالنِّفَاقِ دُوَّ الشَّيْئَةِ فِي الْإِسْلَامِ وَ حَامِلُ الْقُرْآنِ وَ الْإِمَامُ الْعَادِلُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Mohammed ibn Ali from Mohammed ibn al-Fudayl from Ishaq ibn. Ammar who has said that he heard abu al-Khattab who has narrated the following from abu Abd Allah^{asws}:

'There are three kinds of people, whose rights are not ignored, except by a hypocrite, well known in hypocrisy: of such people is an old person in Islam, the carrier of the Holy Quran and the Imam who possesses the noble merit of justice.'⁸⁴

⁸¹ Al-Kafi, vol. 2, H. 3686, Ch. 15, h, 27

⁸² Al-Kafi, vol. 2, H. 3687, Ch. 16, h, 1

⁸³ Al-Kafi, vol. 2, H. 3688, Ch. 16, h, 2

⁸⁴ Al-Kafi, vol. 2, H. 3690, Ch. 16, h, 4

عَنْهُ عَنْ أَبِيهِ عَنْ أَبِي نَهْشَلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالُ الْمُؤْمِنِ ذِي الشَّيْبَةِ وَ مَنْ أَكْرَمَ مُؤْمِنًا فَبِكْرَامَةِ اللَّهِ بَدَأَ وَ مَنْ اسْتَخَفَّ بِمُؤْمِنٍ ذِي شَيْبَةٍ أَرْسَلَ اللَّهُ إِلَيْهِ مَنْ يَسْتَخِفُّ بِهِ قَبْلَ مَوْتِهِ

It is narrated from him (narrator of the Hadith above) from abu Nahshal from 'Abd Allah ibn Sinan who has said the following:

'Once abu Abd Allah^{asws} said to me: 'It is respecting Allah^{azwj} to respect an old believing person. Whoever honours an old believing person has begun (with) honouring Allah^{azwj}. Whoever disrespects an old believing person, Allah^{azwj} will send to him someone who will disrespect him before his death.'⁸⁵

Offering Honour and Hospitality to Honourables:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ دَخَلَ رَجُلَانِ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَلْفَى لِكُلِّ وَاحِدٍ مِنْهُمَا وَسَادَةٌ فَفَعَدَ عَلَيْهَا أَحَدُهُمَا وَ أَبِي الْآخَرُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَفْعُدُ عَلَيْهَا فَإِنَّهُ لَا يَأْبَى الْكَرَامَةَ إِلَّا حِمَارٌ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٌ فَأَكْرَمُوهُ

A number of our people have narrated from Sahl ibn Ziyad from Jafar ibn Mohammed al-Ash'ari from 'Abd Allah ibn al-Qaddah who reports the following from abu Abd Allah^{asws}:

'Once two men came to Amir-ul-Momineen^{asws}, he^{asws} prepared one seat for each one. One of them sat on the seat but the other refused. Amir-ul-Momineen^{asws} said to him: 'Take your seat; no one refuses to be honoured except an idiot.' The Imam^{asws} then said: 'The Messenger of Allah^{saww} has said: 'When the honourable person of a people comes to you, you must treat him with honour.'⁸⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ إِلَى النَّبِيِّ ص أَدْخَلَهُ النَّبِيُّ ص بَيْتَهُ وَ لَمْ يَكُنْ فِي الْبَيْتِ غَيْرُ خَصْفَةٍ وَ وَسَادَةٍ مِنْ أَدَمَ فَطَرَحَهَا رَسُولُ اللَّهِ ص لِعَدِيِّ بْنِ حَاتِمٍ

A number of our people have narrated from Ahmad ibn abu Abd Allah from Mohammed ibn Isa from 'Abd Allah al-Alawi from his father from his grandfather who has said the following:

'Amir-ul-Momineen^{asws} said: 'When Adi ibn Hatim came to the Holy Prophet^{saww}, he^{saww} brought him (Adi) to his^{saww} house. In his^{saww} house there was nothing to use as a seat except a sack and a pillow made of animal skin. With such items the Messenger of Allah^{saww} prepared a seat for 'Adi ibn Hatim.'⁸⁷

⁸⁵ Al-Kafi, vol. 2, H. 3691, Ch. 16, h, 5

⁸⁶ Al-Kafi, vol. 2, H. 3693, Ch. 17, h, 1

⁸⁷ Al-Kafi, vol. 2, H. 3695, Ch. 17, h, 3

The Rights of a Visitor:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ حَقِّ الدَّخْلِ عَلَى أَهْلِ الْبَيْتِ أَنْ يَمْشُوا مَعَهُ هُنَيْئَةً إِذَا دَخَلَ وَ إِذَا خَرَجَ وَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ فَهُوَ أَمِيرٌ عَلَيْهِ حَتَّى يَخْرُجَ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni has reported the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'It is of the rights of a newcomer on the people of the house to gently escort him when entering and leaving.' The Imam^{asws} said that the Messenger of Allah^{saww} has said: 'When anyone enters the house of his brother (in belief), the host then is his commander until he leaves.'⁸⁸

Safeguarding the Trust of a Meeting:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ ابْنِ أَبِي عَوْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْمَجَالِسُ بِالْأَمَانَةِ

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Mohammed all from ibn Mahbub from 'Abd Allah ibn Sinan from ibn abu Awf who has said the following:

'I heard abu Abd Allah^{asws} saying, 'Meetings are trusts (in the hands of the attendants).'⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَجَالِسُ بِالْأَمَانَةِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from Zurara who narrates the following from abu Jafar^{asws}:

'The Messenger of Allah^{saww} has said: 'Meetings are a trust (that attendants must not violate).'⁹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمَجَالِسُ بِالْأَمَانَةِ وَ لَيْسَ لِأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكُونُ صَاحِبُهُ إِلَّا بِإِذْنِهِ إِلَّا أَنْ يَكُونَ ثِقَةً أَوْ ذِكْرًا لَهُ بِخَيْرٍ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from 'Uthman ibn 'Isa from those whom he has mentioned (in his book) the following from abu Abd Allah^{asws}:

'The meetings are trusts. No one must make public anything that one's companion does not want to be made public unless it is with his permission, or he is trusted and does it only for his good.'⁹¹

⁸⁸ Al-Kafi, vol. 2, H. 3696, Ch. 18, h, 1

⁸⁹ Al-Kafi, vol. 2, H. 36979, Ch. 19, h, 1 ج الكافي : 2 ص : 660

⁹⁰ Al-Kafi, vol. 2, H. 3698, Ch. 19, h, 2

⁹¹ Al-Kafi, vol. 2, H. 3699, Ch. 19, h, 3

Private Conversations in Public:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا كَانَ الْقَوْمُ ثَلَاثَةً فَلَا يَتَنَاجَى مِنْهُمْ اِثْنَانِ دُونَ صَاحِبِهِمَا فَإِنَّ فِي ذَلِكَ مَا يَحْزُنُهُ وَيُؤْذِيهِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hassan ibn Mahbub from Malik ibn 'Atiyyah from abu Basir reports the following from abu Abd Allah^{asws}:

'Out of three people, two of them should not hold a private conversation because it saddens and hurts the feelings of the third.'⁹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ ع عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ إِذَا كَانَ ثَلَاثَةٌ فِي بَيْتٍ فَلَا يَتَنَاجَى اِثْنَانِ دُونَ صَاحِبِهِمَا فَإِنَّ ذَلِكَ مِمَّا يَغْمُهُ

A number of our people have narrated from Ahmad ibn abu Abd Allah from Mohammed ibn Ali from Yunus ibn Ya'qub reports the following from abu al-Hassan^{asws}, the first:

Abu al-Hassan^{asws} said: 'Out of three people in one house, two of them should not hold a private conversation because it saddens the third.'⁹³

One Should not Interpret Conversation of his Brethren:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَرَضَ لِأَخِيهِ الْمُسْلِمِ الْمُتَكَلِّمَ فِي حَدِيثِهِ فَكَأَنَّمَا خَدَشَ وَجْهَهُ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who narrates the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'To one who disturbs the conversation of his Muslim brother is equivalent to scratching his face.'⁹⁴

Sitting Manners:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ النَّوْفَلِيِّ عَنِ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ رَفَعَهُ قَالَ كَانَ النَّبِيُّ ص يَجْلِسُ ثَلَاثًا الْفَرْفَصَا وَهُوَ أَنْ يُقِيمَ سَاقِيَهُ وَيَسْتَقْبِلَهُمَا بِيَدَيْهِ وَيَشُدُّ يَدَهُ فِي ذِرَاعِهِ وَكَانَ يَجْتَوِ عَلَى رُكْبَتَيْهِ وَكَانَ يَنْتَنِي رَجُلًا وَاحِدَةً وَيَبْسُطُ عَلَيْهَا الْأُخْرَى وَلَمْ يَرِ ص مُتْرَبِّعًا قَطُّ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from al-Nawfali from 'Abd al-'Azim ibn 'Abd Allah ibn al-Hassan al-'Alawi in a marfu' manner has reported the following from the Imam^{asws}:

'The Holy Prophet^{saww} would sit with three postures: al-Qurfusa'. In this posture both knees are up and one holds them with both arms and hands around them, folding both legs backwards so one can sit on them and one leg folded and the other spread over the folded one. He was never seen sitting with legs squared.'⁹⁵

⁹² Al-Kafi, vol. 2, H. 3700, Ch. 20, h, 1

⁹³ Al-Kafi, vol. 2, H. 3701, Ch. 20, h, 2

⁹⁴ Al-Kafi, vol. 2, H. 3702, Ch. 20, h, 3

⁹⁵ Al-Kafi, vol. 2, H. 3703, Ch. 21, h, 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع قَاعِدًا وَاضِعًا إِدْحَى رِجْلَيْهِ عَلَى فَخْذِهِ فَقُلْتُ إِنَّ النَّاسَ يَكْرَهُونَ هَذِهِ الْجَلْسَةَ وَ يَقُولُونَ إِنَّهَا جَلْسَةُ الرَّبِّ فَقَالَ إِنِّي إِنَّمَا جَلَسْتُ هَذِهِ الْجَلْسَةَ لِلْمَلَالَةِ وَالرَّبُّ لَا يَمَلُّ وَلَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from those whom he has mentioned (in his book) from abu Hamza al-Thumali who has said the following:

'I saw Ali^{asws} ibn al-Hussain^{asws} when sitting place one foot over his thigh. I said: 'People dislike this sitting posture and say: 'It is the sitting posture of the Lord^{azwj}.' The Imam^{asws} said: 'I sit this way to relieve myself of tiredness. The Lord^{azwj} does not get tired or slumber or sleep cannot overcome Him^{azwj}.'⁹⁶

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِي سُلَيْمَانَ الزَّاهِدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ رَضِيَ بِدُونِ التَّشْرِفِ مِنَ الْمَجْلِسِ لَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ وَ مَلَأْنِيكَهُ يُصَلُّونَ عَلَيْهِ حَتَّى يَفُومَ

Ali has narrated from his father from ibn abu 'Umayr from Mohammed ibn Murazim from abu Sulayman al-Zahid narrates the following from abu Abd Allah^{asws}:

'Whoever feels content with a seat without formalities in a gathering, Allah^{azwj} and His^{asws} angels continue doing and asking favours for him until he leaves the gathering.'⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ رَسُولُ اللَّهِ ص أَكْثَرَ مَا يَجْلِسُ تُجَاهَ الْقِبْلَةِ

Ali ibn Ibrahim has narrated from his father from certain individuals of his people from Talhah ibn Zayd reported the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} most of the time would sit facing the direction of Qiblah (Ka'bah).'⁹⁸

أَبُو عَبْدِ اللَّهِ النَّشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ جَلَسَ أَبُو عَبْدِ اللَّهِ ع مُتَوَرِّكًا رِجْلُهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُسْرَى فَقَالَ لَهُ رَجُلٌ جُعِلَتْ فِدَاكَ هَذِهِ جَلْسَةٌ مَكْرُوهَةٌ فَقَالَ لَا إِنَّمَا هُوَ شَيْءٌ قَالَتْهُ الْيَهُودُ لَمَّا أَنْ فَرَعَ اللَّهُ عَزَّ وَجَلَّ مِنَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَ اسْتَوَى عَلَى الْعَرْشِ جَلَسَ هَذِهِ الْجَلْسَةَ لِيَسْتَرِيحَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ إِلَهُ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ وَ بَقِيَ أَبُو عَبْدِ اللَّهِ ع مُتَوَرِّكًا كَمَا هُوَ

Abu Ali al-Ashari has narrated from Mu'alla' ibn Mohammed from al-Washsha' from Hammad ibn 'Uthman who has said the following:

'Once abu Abd Allah^{asws}, was sitting with his right foot on his left thigh. A man said, 'May Allah keep my soul in service for your cause, this sitting posture is not desirable.' The Imam^{asws} said: 'It is not so? That is a thing the Jews say that when Allah^{azwj}, finished creating the heavens and earth and took His place on the Throne, He^{azwj} sat in this posture to rest and relax. Allah^{azwj}, revealed 255 of Chapter 2 of the Holy Quran, **"Allah exists. No one deserves to be worshipped except Allah, the**

⁹⁶ Al-Kafi, vol. 2, H. 3704, Ch. 21, h, 2

⁹⁷ Al-Kafi, vol. 2, H. 3705, Ch. 21, h, 3

⁹⁸ Al-Kafi, vol. 2, H. 3706, Ch. 21, h, 4

Everlasting and the Guardian of life. Drowsiness or sleep does not seize him ' (2:255) Abu Abd Allah^{asws} continued to remain in that sitting posture.^{'99}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سُوقُ الْمُسْلِمِينَ كَمَسْجِدِهِمْ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ قَالَ وَكَانَ لَا يَأْخُذُ عَلَى بُيُوتِ السُّوقِ كِرَاءً

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Yahya from Talhah ibn Zayd has narrated the following from abu Abd Allah^{asws}:

'Amir-ul-Momineen^{asws} would say: 'The market place of the Muslims is like their Mosque, the one who first takes a place stays there until dusk.' The narrator has said that the Imam^{asws} would not charge any rent for the shops.^{'100}

The Sitting Distance between Two People:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَنْبَغِي لِلْجُلُوسَاءِ فِي الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ اثْنَيْنِ مِقْدَارُ عَظْمِ الذَّرَاعِ لِنَلَا يَشْتَقَّ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْحَرِّ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who reports the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'In a gathering during summer the distance between two people should be an elbow's length (about eighteen inches) so that no difficulty is caused to any of them.'¹⁰¹

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يَجْلِسُ فِي بَيْتِهِ عِنْدَ بَابِ بَيْتِهِ قِبَالَةَ الْكَعْبَةِ

Ali has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman who has said the following:

'Once, I saw abu 'Abd Allah^{asws} sitting in his house near the door facing the Ka'bah.'¹⁰²

One Should not be Sitting in Leaning Posture in Masjid:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِتِّكَاءُ فِي الْمَسْجِدِ رَهْبَانِيَّةٌ الْعَرَبُ إِنَّ الْمُؤْمِنَ مَجْلِسُهُ مَسْجِدُهُ وَصَوْمَعَتُهُ بَيْتُهُ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who reports the following from abu Abd Allah^{asws}:

⁹⁹ Al-Kafi, vol. 2, H. 3707, Ch. 21, h, 5 الكافي : 2 : ص : 662

¹⁰⁰ Al-Kafi, vol. 2, H. 3709, Ch. 21, h, 7

¹⁰¹ Al-Kafi, vol. 2, H. 3710, Ch. 21, h, 8

¹⁰² Al-Kafi, vol. 2, H. 3711, Ch. 21, h, 9

'The Messenger of Allah^{saww} has said: 'Sitting in the Masjid in a leaning posture is the monkish practice of the Arabs. The gathering place of believing people is the Masjid, and their worship place is their home.'¹⁰³

Sense of Humour and Laughing:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ع فَقُلْتُ جُعِلْتُ فِدَاكَ الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ فَيَجْرِي بَيْنَهُمْ كَلَامٌ يَمْرَحُونَ وَ يَضْحَكُونَ فَقَالَ لَا بَأْسَ مَا لَمْ يَكُنْ فَظَنَنْتُ أَنَّهُ عَنِ الْفَحْشَى ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَأْتِيهِ الْأَعْرَابِيُّ فَيُهْدِي لَهُ الْهَدِيَّةَ ثُمَّ يَقُولُ مَكَانَهُ أَعْطَيْنَا ثَمَنَ هَدِيَّتِنَا فَيَضْحَكُ رَسُولُ اللَّهِ ص وَ كَانَ إِذَا اعْتَمَّ يَقُولُ مَا فَعَلَ الْأَعْرَابِيُّ لَيْتَهُ أَتَانَا

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mu'ammār ibn Khallad who has said the following:

'Once I asked abu al-Hassan^{asws} may Allah^{azwj} keep my soul in service for your cause, can a man be with a group who speak and laugh at amusing stories?' The Imam^{asws} replied: 'It is not an offense if there is not that.' I (the narrator) then thought 'that' was his signal to indecent acts. The Imam^{asws} then said: 'Arabs would come to the Messenger of Allah^{saww} and bring him gifts and then say: 'Pay us for our gifts.' The Messenger of Allah^{saww} would laugh. When he felt sad he would say, 'What happened to the Arab man? I wish he comes by.'¹⁰⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ فِيهِ دُعَابَةٌ قُلْتُ وَ مَا الدُّعَابَةُ قَالَ الْمَزَاحُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Sharif ibn Sabiq from al-Fadl ibn abu Qurrah who reports the following from abu Abd Allah^{asws}:

'Every Momin knows how to tell amusing stories. I asked, 'What is al-Daabah!' The Imam^{asws} said, 'It is amusing narrations.'¹⁰⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَحْيَى بْنِ سَلَامٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ صَالِحِ بْنِ عَقْبَةَ عَنْ يُوسُفَ الشَّيْبَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَيْفَ مَذَاعِبُهُ بَعْضُكُمْ بَعْضًا قُلْتُ قَلِيلٌ قَالَ فَلَا تَفْعَلُوا فَإِنَّ الْمَذَاعِبَةَ مِنْ حُسْنِ الْخُلُقِ وَ إِنَّكَ لَتَدْخُلُ بِهَا السُّرُورَ عَلَى أَخِيكَ وَ لَقَدْ كَانَ رَسُولُ اللَّهِ ص يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يَسْرَهُ

It is narrated from him (narrator of the Hadith above) from Mohammed ibn Ali from Yahya ibn Sallam from Yusuf ibn Ya'qub from Salih ibn 'Aqabah from Yunus al-Shaybani who has said the following:

'Abu Abd Allah^{asws} has said: 'How is your sense of humour for each other?' I said, 'It is very little.' The Imam^{asws} said, 'Do not do so. Telling amusing stories is of delightful moral discipline. You can bring joy to your brother (in belief). The Messenger of Allah^{saww} would tell funny stories to bring cheerfulness feelings to a man.'¹⁰⁶

¹⁰³ Al-Kafi, vol. 2, H. 3712, Ch. 22, h, 1

¹⁰⁴ Al-Kafi, vol. 2, H. 3717, Ch. 23, h 1

¹⁰⁵ Al-Kafi, vol. 2, H. 3718, Ch. 23, h 2

¹⁰⁶ Al-Kafi, vol. 2, H. 3719, Ch. 23, h 3

صَالِحُ بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بَلَا رَفَثٍ

Salih ibn 'Aqabah has narrated from 'Abd Allah ibn Mohammed al-Jufi who has said the following:

'I heard abu Jafar^{asws} saying, 'Allah^{azwj}, loves a funny storyteller in a group free of abusive matters.'¹⁰⁷

A Believer does not Laugh but only Smiles:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَارٍ عَنْ الْحَسَنِ بْنِ كَلْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ضَحْكُ الْمُؤْمِنِ تَبَسُّمٌ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbar from al-Hassan ibn Kulayb who narrates the following from abu Abd Allah^{asws}:

'The laughing of a believing person is smiling.'¹⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَثْرَةُ الضَّحْكِ تُمَيِّتُ الْقَلْبَ وَ قَالَ كَثْرَةُ الضَّحْكِ تُمَيِّتُ الدِّينَ كَمَا يَمِيتُ الْمَاءُ الْمِلْحَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur from Hariz who reports the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'Much laughing deadens the heart. He^{asws} has also said: 'Much laughing melts one's religion just as water melts salt.'¹⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ النَّوْفَلِيِّ عَنْ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنَ الْجَهْلِ الضَّحْكَ مِنْ غَيْرِ عَجَبٍ قَالَ وَ كَانَ يَقُولُ لَا تُبْدِينَ عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْقَاضِحَةَ وَ لَا يَأْمَنُ الْبَيَاتُ مَنْ عَمِلَ السَّيِّئَاتِ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who reports the following from abu Abd Allah^{asws}:

'Abu Abd Allah^{asws} has said: 'It is ignorance to laugh without astonishment.' The narrator has said that the Imam^{asws} would say: 'In laughing do not allow your teeth to become visible, when you have committed disgraceful deeds. One who has committed evil deeds should not feel secure about what kinds of misfortune the night may bring.'¹¹⁰

¹⁰⁷ Al-Kafi, vol, 2, H. 3720, Ch. 23, h 4

¹⁰⁸ Al-Kafi, vol, 2, H. 3721, Ch. 23, h 5 ج الكافي 664 : ص 2

¹⁰⁹ Al-Kafi, vol, 2, H. 3722, Ch. 23, h 6

¹¹⁰ Al-Kafi, vol, 2, H. 3723, Ch. 23, h 7

Beware of Jokes:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِيَّاكُمْ وَ الْمَزَاحَ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ

Ali ibn Ibrahim has narrated from his father from ibn abu . Umayr from Hafs ibn al-Bakhtari who has said the following:

'Abu Abd Allah^{asws} has said: 'Beware of jokes; it takes away the dignity of one's face.'¹¹¹

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ إِذَا أَحْبَبْتَ رَجُلًا فَلَا تُمَارِحْهُ وَلَا تُمَارِهِ

It is narrated from him (narrator of the Hadith above) from ibn abu 'Umayr from those whom he has mentioned (in his book) has the following from abu Abd Allah^{asws}:

'If you love a person, do not play jokes on him and do not argue with him.'¹¹²

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ الْقَهْقَهَةُ مِنَ الشَّيْطَانِ

It is narrated from him (narrator of the Hadith above) from his father from ibn abu 'Umayr from Hammad from al-Halabi who reports from abu 'Abd Allah^{asws} the following:

'Laughing loud is from Satan.'¹¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِيَّاكُمْ وَ الْمَزَاحَ فَإِنَّهُ يَجْرُ السَّخِيمَةَ وَ يُورِثُ الضَّغِينَةَ وَ هُوَ السَّبُّ الْأَصْغَرُ

A number of our people have narrated from Sahl ibn Ziyad from Jafar ibn Mohammed al-Ashari from ibn al-Qaddah who has reported from abu 'Abd Allah^{asws} the following:

'Amir-ul-Momineen^{asws} has said: 'Beware of joking; it attracts hatred and hostility and it is a minor form of name-calling.'¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ خَالِدِ بْنِ طَهْمَانَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ إِذَا قَهَقَهْتَ فَقُلْ حِينَ تَفْرُغُ اللَّهُمَّ لَا تَمَقْنِي

Mohammed ibn Yahya has narrated from 'Abd Allah ibn Mohammed from Ali ibn al-Hakam from Aban ibn 'Uthman from Khalid ibn Tahman who reports the following from abu Jafar^{asws}:

Abu Jafar^{asws} said: 'If you have laughed loudly, say, 'O Lord, please, do not hate me.'¹¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ قُرَيْدٍ وَ عَلِيٍّ بْنِ عُقْبَةَ وَ ثَعْلَبَةَ رَفَعُوهُ إِلَى أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ أَوْ أَحَدِهِمَا عَ قَالَ كَثْرَةُ الْمَزَاحِ تَذْهَبُ بِمَاءِ الْوَجْهِ وَ كَثْرَةُ الضَّحْكِ تَمْجُ الْإِيمَانَ مَجًّا

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hajjal from Dawud ibn Farqad and Ali ibn 'Aqabah and Tha'labah in a marfu' manner has reported the following from abu 'Abd Allah^{asws} and abu Jafar^{asws}:

¹¹¹ Al-Kafi, vol, 2, H. 3724, Ch. 23, h 8

¹¹² Al-Kafi, vol, 2, H. 3725, Ch. 23, h 9

¹¹³ Al-Kafi, vol, 2, H. 3726, Ch. 23, h 10

¹¹⁴ Al-Kafi, vol, 2, H. 3728, Ch. 23, h 12

¹¹⁵ Al-Kafi, vol, 2, H. 3729, Ch. 23, h 13

Abu Abd Allah^{asws} said: 'Much joking eliminates the dignity of one's face and much laughing hurls belief far away.'¹¹⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ عَنَسَةَ الْعَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمَزَاحُ السَّبَابُ الْأَصْغَرُ

Hamid ibn Ziyad has narrated from al-Hassan ibn Mohammed from Ahmad ibn al-Hassan al-Maythami from 'Anbasah al-'Abid who has said that I heard the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'Joking is a minor form of name-calling.'¹¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي الْعَبَّاسِ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُمَازِحْ فَيَذْهَبَ بِهَاؤُكَ وَلَا تُمَازِحْ فَيُجْتَرَأَ عَلَيْكَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Barqi from abu al-'Abbas from 'Ammar ibn Marwan who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Do not quarrel; it eliminates your brilliance and do not play jokes; people grow rude and daring against you.'¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تُمَازِحْ فَيُجْتَرَأَ عَلَيْكَ

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from abu Jafar ibn Bashir from 'Ammar ibn Marwan who reports the following from abu 'Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'Do not play jokes; rudeness will be used against you.'¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ فِي وَصِيَّتِهِ لَهُ لِبَعْضِ وَلَدِهِ أَوْ قَالَ قَالَ أَبِي لِبَعْضِ وَلَدِهِ إِيَّاكَ وَالْمَزَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيْمَانِكَ وَ يَسْتَحْفُ بِمُرُوءَتِكَ

A number of our people have narrated from Ahmad ibn Mohammed from ibn Mahbub from Sa'd ibn abu Khalaf who reports from abu al-Hassan^{asws} the following:

'The Imam^{asws} said in his will to one of his sons or that he said: 'My father said to one of his sons: 'Beware of playing jokes; it eliminates the light of your belief, and decreases your man-hood.'¹²⁰

Rights of Neighbours:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ فَضَّالَةَ بْنِ أَيُّوبَ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمْرٍو بْنِ عِكْرَمَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ لِي جَارٌ يُؤْذِنِي فَقَالَ أَرْحَمَهُ فَقُلْتُ لَا رَحِمَهُ اللَّهُ فَصَرَفَ وَجْهَهُ عَنِّي قَالَ فَكْرَهْتُ أَنْ أَدْعُهُ فَقُلْتُ يَفْعَلُ بِي كَذَا وَ كَذَا وَ يَفْعَلُ بِي وَ يُؤْذِنِي فَقَالَ أَرَأَيْتَ إِنْ كَاشَفْتُهُ انْتَصَفْتُ مِنْهُ فَقُلْتُ بَلَى أُرَبِّي عَلَيْهِ فَقَالَ إِنْ ذَا مِمَّنْ يَحْسُدُ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَإِذَا رَأَى نِعْمَةً عَلَى أَحَدٍ فَكَانَ لَهُ أَهْلٌ جَعَلَ بِلَاءَهُ عَلَيْهِمْ وَ إِنْ لَمْ يَكُنْ لَهُ أَهْلٌ جَعَلَهُ عَلَى خَادِمِهِ فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ أَسْهَرَ لَيْلَهُ وَ أَغَاطَ نَهَارَهُ إِنَّ رَسُولَ اللَّهِ ص أَتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ إِنِّي اشْتَرَيْتُ دَاراً فِي بَنِي قُلَانٍ وَ إِنَّ أَقْرَبَ حِيرَانِي

¹¹⁶ Al-Kafi, vol, 2, H. 3730, Ch. 23, h 14

¹¹⁷ Al-Kafi, vol, 2, H. 3736, Ch. 23, h 15

¹¹⁸ Al-Kafi, vol, 2, H. 3733, Ch. 23, h 17

¹¹⁹ Al-Kafi, vol, 2, H. 3734, Ch. 23, h 18

¹²⁰ Al-Kafi, vol, 2, H. 3735, Ch. 23, h 19

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr and Mohammed ibn Yahya from al-Hussain ibn Ishaq from Ali ibn Mahziyar from Ali ibn Faddal from Fadal ibn Ayyub all from Mu'awiyah ibn 'Ammar from 'Amr ibn 'Akramah who has said the following:

'Once I went in the presence of abu Abd Allah^{asws} and said to him: 'My neighbour causes me suffering.' The Imam^{asws} said: 'Be kind to him.' I said: 'I wish Allah^{azwj} would not Grant him any kindness.' The Imam^{asws} turned away from me and I did not like to leave him and I said: 'He does this and that to me and keeps causing me to suffer.' The Imam^{asws} said: 'Had you come openly against him, could you defend your self sufficiently?' I said: 'Yes, I could certainly have the upper hand.'

The Imam^{asws} said: 'This is one of those who envy people for what Allah^{azwj} has Granted them through His^{azwj} generosity. If he finds one enjoying bounties, he then turns his anguish against that person's family, and if he did not have family, he turns against his servants, and if he did not have any servant he then remains sleepless for the whole night and spends the day in anguish and anger.

'Once a man from Ansar came to the Messenger of Allah^{saww} and said: I have purchased a house in the neighbourhood of such and such tribe. The nearest neighbour is as such that not only do I not have any hope for receiving any good from him, I do not feel safe from him either.' The Imam^{asws} said that the Messenger of Allah^{saww} asked Ali^{asws}, Salman, abu Dharr and, (the narrator says) I forgot the other one, I think he^{asws} mentioned Miqdad, to announce in the Masjid at the top of their voices, 'One from whose hands his neighbours are not safe has no belief and faith.' They announced it three times, He^{saww} then pointed out that each of the forty houses in front back, right and left are neighbours.'¹²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ
قَرَأْتُ فِي كِتَابِ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ مَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ أَنَّ الْجَارَ كَالنَّفْسِ
غَيْرُ مُضَارٍّ وَ لَا آئِمٍّ وَ حُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ الْحَدِيثُ مُخْتَصَرٌ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa from Mohammed ibn Yahya from Talhah ibn Zayd who has narrated the following from abu Abd Allah^{asws}, who narrates from his father^{asws}:

'I have read in the book of Ali^{asws} that the Messenger of Allah^{saww} wrote (and got it signed) for the people of Ansar and Muhajirin and people related to them from Yathrib (Medina): 'The neighbour is like one's soul that cannot be harmed or made to sin. The respect for the neighbour is like the respect for one's mother. 'This is the Hadith in brief.'¹²²

¹²¹ Al-Kafi, vol. 2, H. 3737, Ch. 24, h, 1

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¹²² Al-Kafi, vol, 2, H. 3738, Ch. 24, h 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ
حُسْنُ الْجَوَارِ يَزِيدُ فِي الرِّزْقِ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Isma'il ibn Mehran from Ibrahim ibn abu Raja' who has narrated the following from abu Abd Allah^{asws}:

'Maintaining good neighbourly relations increases one's sustenance.'¹²³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْكَاهِلِيِّ قَالَ
سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ يَعْقُوبَ ع لَمَّا ذَهَبَ مِنْهُ بَنِيَامِينَ نَادَى يَا رَبُّ أَمَا تَرْحَمُنِي أَذْهَبْتَ عَيْنِي وَ أَذْهَبْتَ ابْنِي
فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى لَوْ أَمْتُهُمَا لِأَحْيَيْتُهُمَا لَكَ حَتَّى أَجْمَعَ بَيْنَكَ وَ بَيْنَهُمَا وَ لَكِنْ تَذَكَّرُ الشَّاةَ الَّتِي ذَبَحْتَهَا وَ شَوَيْتَهَا وَ
أَكَلْتَهَا وَ فُلَانٌ وَ فُلَانٌ إِلَى جَانِبِكَ صَائِمٌ لَمْ تُنَلِّهِ مِنْهَا شَيْئاً

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from his uncle Ya'qub ibn Salim from Ishaq ibn 'Ammar who has said the following:

'I heard abu Abd Allah^{asws} saying: 'When Benjamin also was taken away from Jacob, he pleaded before Allah^{azwj} for help, saying: 'Have mercy on me. You^{azwj} have taken away my eyesight and my son.' Allah^{azwj} Sent him inspiration: 'Even if I will cause them to die I will give them life again for you so you will live with them, however, remember the sheep that you slaughtered, you and so and so used it for food and so and so in your neighbourhood was fasting but he receive nothing from it.'¹²⁴

وَ فِي رَوَايَةٍ أُخْرَى قَالَ فَكَانَ بَعْدَ ذَلِكَ يَعْقُوبُ ع يُنَادِي مُنَادِيَهُ كُلَّ غَدَاةٍ مِنْ مَنْزِلِهِ عَلَى فَرَسَخٍ أَلَا مَنْ أَرَادَ الْغَدَاءَ فَلْيَأْتِ إِلَى
يَعْقُوبَ وَ إِذَا أَمْسَى نَادَى أَلَا مَنْ أَرَادَ الْعِشَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ

In another Hadith it is said that Jacob thereafter would announce around his home up to a distance of three miles every morning, 'Whoever needs food, come to the house of Jacob' and in the evening also would announce, 'Whoever needs dinner come to the house of Jacob.'¹²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَتْ فَاطِمَةُ
ع تَشْكُو إِلَى رَسُولِ اللَّهِ ص بَعْضَ أَمْرٍ فَأَعْطَاهَا رَسُولُ اللَّهِ ص كُرْسِيَةً وَ قَالَ تَعْلَمِي مَا فِيهَا فَإِذَا فِيهَا مَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ
فَلْيَقُلْ خَيْرًا أَوْ لَيْسَكَتْ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ishaq ibn 'Ammar ibn 'Abd al-Aziz from Zurara who narrated the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'Once The Messenger of Allah gave Syeda Fatimah^{asws} a tablet to read. It was written on the tablet: 'Whoever believes in Allah^{azwj} and the Day of Judgment must not cause suffering to his neighbour. Whoever believes in Allah^{azwj} and the Day of Judgment must treat his guest with honour. Whoever believes in Allah^{azwj} and the Day of Judgment must speak of good or remain silent.'¹²⁶

¹²³ Al-Kafi, vol, 2, H. 3739, Ch. 24, h 3

¹²⁴ Al-Kafi, vol, 2, H. 3740, Ch. 24, h 4

¹²⁵ Al-Kafi, vol, 2, H. 3741, Ch. 24, h 5

¹²⁶ Al-Kafi, vol, 2, H. 3742, Ch. 24, h 6

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ حُسْنُ الْجَوَارِ زِيَادَةً فِي الْأَعْمَارِ وَ عِمَارَةُ الدِّيَارِ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from his father from Sa'dan from abu Mas'ud who has said the following:

'Abu Abd Allah^{asws} once said to me: 'Maintaining good neighbourly relations increases one's life span and the prosperity of the region.'¹²⁷

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمْزَةَ عَنْ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ صَالِحٍ ع قَالَ قَالَ لَيْسَ حُسْنُ الْجَوَارِ كَفِّ الْأَذَى وَ لَكِنَّ حُسْنَ الْجَوَارِ صَبْرُكَ عَلَى الْأَذَى

It is narrated from him (narrator of the Hadith above) from certain individuals of his people from Salih ibn Hamza who from al-Hassan ibn 'Abd Allah who from narrates the following from Abd Salih^{asws}:

'Just harmless to neighbours is not a good neighbourly relation, instead, to be a good neighbour and to exercise patience in suffering (caused by the neighbours) is a good neighbourly relations.'¹²⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُؤْمِنُ مَنْ أَمِنَ جَارَهُ بَوَائِقَهُ فَلْتٌ وَ مَا بَوَائِقُهُ قَالَ ظَلَمُهُ وَ غَشْمُهُ

It is narrated from him (narrator of the Hadith above) from Mohammed ibn Ali from Mohammed ibn al-Fudayl from abu Hamza who has said the following:

'I heard abu Abd Allah^{asws} saying: 'A believing person is the one whose neighbours are safe from his 'Bawa'iq', I then asked: 'What is 'Bawa'iq?' The Imam^{asws} replied: 'His injustice and transgressions.'¹²⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَشَكَا إِلَيْهِ أَدَى مِنْ جَارِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص اصْبِرْ ثُمَّ أَتَاهُ ثَانِيَةً فَقَالَ لَهُ النَّبِيُّ ص اصْبِرْ ثُمَّ عَادَ إِلَيْهِ فَشَكَاهُ ثَلَاثَةً فَقَالَ النَّبِيُّ ص لِلرَّجُلِ الَّذِي شَكَا إِذَا كَانَ عِنْدَ رَوَاجِ النَّاسِ إِلَى الْجُمُعَةِ فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ حَتَّى يَرَاهُ مَنْ يَرُوحُ إِلَى الْجُمُعَةِ فَإِذَا سَأَلُوكَ فَأَخْبِرْهُمْ قَالَ فَفَعَلَ فَأَتَاهُ جَارُهُ الْمُؤْذِي لَهُ فَقَالَ لَهُ رُدِّ مَتَاعَكَ فَلَكَ اللَّهُ عَلَيَّ أَنْ لَا أَعُودَ

Abu Ali al-Ashari has narrated from Mohammed ibn 'Abd al-Jabbar from Mohammed b n Isma'il from Hanan ibn Sadir from his father who reports the following from abu Jafar^{asws}:

'Once a man came to the Holy Prophet^{saww} and complained against his neighbour. The Messenger of Allah^{saww} said to him: 'Bear patience.' The man came the second time. The Holy Prophet^{saww} said: 'Bear patience.' The man came the third time. The Holy Prophet^{saww} said to him, 'On Friday when people go to the Masjid take your belongings out and place them on the road so that all who go to the Masjid see those. If they asked you tell them your story. He did as he was told to do. His neighbour came around and requested him to back to his home along with belongings and said: 'Allah^{azwj} will be against me in your favour if I will not stop doing what I did before.'¹³⁰

¹²⁷ Al-Kafi, vol, 2, H. 3743, Ch. 24, h 7

¹²⁸ Al-Kafi, vol, 2, H. 3745, Ch. 24, h 9

¹²⁹ Al-Kafi, vol, 2, H. 3748, Ch. 24, h 12

¹³⁰ Al-Kafi, vol, 2, H. 3749, Ch. 24, h 13

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ أَبِي الْحَسَنِ الْبَجَلِيِّ عَنْ عَبْدِ اللَّهِ الْوَصَافِيِّ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا آمَنَ بِي مَنْ بَاتَ شَبْعَانَ وَ جَارُهُ جَانِعٌ قَالَ وَ مَا مِنْ أَهْلِ قَرْيَةٍ يَبِيتُ وَ فِيهِمْ جَانِعٌ يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ

It is narrated from him (narrator of the Hadith above) from Mohammed ibn 'Abd al-Jabbar from Mohammed ibn Isma'il from 'Abd Allah ibn 'Uthman from abu al-Hassan al-Bajali from 'Ubayd Allah al-Wasafi who has reported the following from abu Jafar^{asws}:

'The Messenger of Allah^{saww} has said: 'One who spends the night with his stomach full while his neighbour is hungry does not believe in me^{saww}. Any (people of the town) who sleep at night with their stomachs full while among them are hungry people, to such people, on the Day of Judgment, Allah^{azwj} will not look with kindness.'¹³¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مِنْ الثَّوَابِ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظُّهْرَ جَارُ السُّوءِ إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا

A number of our people have narrated from Ahmad ibn Mohammed from ibn Faddal from abu Jamilah from Sa'd ibn Tarif who reports the following from abu Jafar^{asws}:

'Of the back-breaking misfortunes, one is a bad neighbour who hides all good things about his neighbour and publicizes all the bad things about him.'¹³²

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَعُوذُ بِاللَّهِ مِنْ جَارِ السُّوءِ فِي دَارٍ إِقَامَةً تَرَاكَ عَيْنَاهُ وَ يَرْعَاكَ قَلْبُهُ إِنْ رَاكَ بِخَيْرٍ سَاءَهُ وَ إِنْ رَاكَ بِشَرٍّ سَرَّهُ

It is narrated from him (narrator of the Hadith above) from Mohammed ibn Ali from Mohammed ibn al-Fudayl from Ishaq ibn 'Ammar who reports the following from abu 'Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} has said: 'I seek protection from Allah^{azwj} against a bad neighbour of a residence. The neighbour whose eye sees you and whose heart are against you. When he observes a good thing it disappoints him and if he sees a bad thing he becomes happy.'¹³³

One should be Generous in His Dealings:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ خَالَطْتَ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِ فَافْعَلْ

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Mohammed ibn Muslim who reports the following from abu Jafar^{asws}:

'In dealing with people if you can maintain an upper hand, you should do so.'¹³⁴

¹³¹ Al-Kafi, vol, 2, H. 3750, Ch. 24, h 14

¹³² Al-Kafi, vol, 2, H. 3751, Ch. 24, h 15

¹³³ Al-Kafi, vol, 2, H. 3752, Ch. 24, h 16

¹³⁴ Al-Kafi, vol, 2, H. 3756, Ch. 26, h 2

Rights of an Accompanying Traveller:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَقُّ الْمُسَافِرِ أَنْ يُقِيمَ عَلَيْهِ أَصْحَابُهُ إِذَا مَرَضَ ثَلَاثًا

A number of our people have narrated from Ahmad ibn abu . Abd Allah from Ya'qub ibn Yazid from A number of our people who have narrated the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'It is of the rights of a traveller on his companions to look after him for three days if he gets ill.'¹³⁵

The Rights of a Companion:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَاحِبَ رَجُلًا ذِمِّيًّا فَقَالَ لَهُ الدَّمِيُّ أَيْنَ تُرِيدُ يَا عَبْدَ اللَّهِ فَقَالَ أُرِيدُ الْكُوفَةَ فَلَمَّا عَدَلَ الطَّرِيقُ بِالدَّمِيِّ عَدَلَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ الدَّمِيُّ أَلَسْتَ زَعَمْتَ أَنَّكَ تُرِيدُ الْكُوفَةَ فَقَالَ لَهُ بَلَى فَقَالَ لَهُ الدَّمِيُّ فَقَدْ تَرَكْتَ الطَّرِيقَ فَقَالَ لَهُ قَدْ عَلِمْتُ قَالَ فَلِمَ عَدَلْتَ مَعِي وَ قَدْ عَلِمْتَ ذَلِكَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْيَةً إِذَا فَارَقَهُ وَ كَذَلِكَ أَمَرْنَا نَبِيَّنَا ص فَقَالَ لَهُ الدَّمِيُّ هَكَذَا قَالَ قَالَ نَعَمْ قَالَ الدَّمِيُّ لَا جَرَمَ أَلَمَّا تَبِعَهُ مِنْ تَبِعَهُ لِأَفْعَالِهِ الْكَرِيمَةِ فَأَنَا أَشْهَدُكَ أَنِّي عَلَى دِينِكَ وَ رَجَعِ الدَّمِيُّ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فَلَمَّا عَرَفَهُ أَسْلَمَ

Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim from Mas'adah ibn Sadaqah has narrated the following from abu 'Abd Allah^{asws}:

'Once, Amir-ul-Momineen^{asws}, accompanied a taxpaying non-Muslim. The taxpaying non-Muslim asked: 'Where you want to go, O servant of Allah^{azwj}?' Amir-ul-Momineen^{asws} said: 'I want to go to al-Kufah.' (when it came to the point when) The taxpayer's road changed. Amir-ul-Momineen^{asws}, kept on walking along with him. He asked, 'Did you not say that you wanted to go to al-Kufah? Amir-ul-Momineen^{asws} said, 'Yes, that is true.' The non-Muslim taxpayer said, 'You have missed the road to al-Kufah.' The Imam^{asws} said: 'Yes, I know that.' The non-Muslim asked, 'Why are you then coming with me when you know the road?' Amir-ul-Momineen^{asws} said, 'This is to observe a part of the companionship rights, that is, escorting one gently on their departing each other. This is what our Holy Prophet^{saww} has instructed us with.' The non-Muslim asked: 'Has he^{saww} said that?' The Imam^{asws} said: 'Yes, that is what he has said.' The non-Muslim said: 'It is true that whoever followed him^{saww} did so because of his noble deeds. I testify that your religion is just. The non-Muslim came back along with Amir-ul-Momineen^{asws} and upon getting Ali^{asws}'s 'Maurifat' (attributes) he embraced Islam.'¹³⁶

¹³⁵ Al-Kafi, vol, 2, H. 3758, Ch. 26, h 4

¹³⁶ Al-Kafi, vol, 2, H. 3759, Ch. 26, h 5

Prophet Mohammed^{saww}'s Social Manners:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ رَسُولُ اللَّهِ ص يَقْسِمُ لِحَظَاتِهِ بَيْنَ أَصْحَابِهِ فَيَنْظُرُ إِلَى ذَا وَ يَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ قَالَ وَلَمْ يَنْسُطْ رَسُولُ اللَّهِ ص رَجُلِيهِ بَيْنَ أَصْحَابِهِ قَطُّ وَ إِنْ كَانَ لِيُصَافِحُهُ الرَّجُلُ فَمَا يَبْرُكُ رَسُولُ اللَّهِ ص يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ الثَّارِكُ فَلَمَّا قَطَّنُوا لِذَلِكَ كَانَ الرَّجُلُ إِذَا صَافَحَهُ قَالَ بِيَدِهِ فَتَزَعَهَا مِنْ يَدِهِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Washsha ' from Jamil ibn Darraj from who reports the following from abu 'Abd Allah^{asws}:

'The Messenger of Allah^{saww} would look toward every one of his companions in equal proportions of time. He^{saww} would look to this and then to that person. The Messenger of Allah^{saww} was never seen stretching his legs in a gathering of his companions. When he^{saww} would shake hands, with a person, the Messenger of Allah^{saww} would not pull back his hand before the other man. When they noticed it thereafter a man shaking hand with him would pull his hand away quickly.'¹³⁷

Calling Brethren by his Kunyah and Establishing Friendship:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي الْحَسَنِ ع قَالَ إِذَا كَانَ الرَّجُلُ حَاضِرًا فَكُنَّاهُ وَ إِذَا كَانَ غَائِبًا فَسَمَّاهُ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mu'ammam ibn Khallad who has reported the following from abu al-Hassan^{asws}:

'When a man is present, call him by his Kunyah (father of so and so) and in his absence call him by his name.'¹³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنْ اسْمِهِ وَ اسْمِ أَبِيهِ وَ اسْمِ قَبِيلَتِهِ وَ عَشِيرَتِهِ فَإِنَّ مِنْ حَقِّهِ الْوَاجِبَ وَ صِدْقُ الْإِخَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ وَ إِلَّا فَإِنَّهَا مَعْرِفَةٌ حُمَقٌ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who reports the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} has said: 'Whoever loves his Muslim brother should ask what his name, the name of his father, his tribe and family is. It is of necessary rights and truthful brotherhood (friendship) to ask such questions: otherwise, it is a foolish recognition.'¹³⁹

¹³⁷ Al-Kafi, vol, 2, H. 3762, Ch. 28, h 1

¹³⁸ Al-Kafi, vol, 2, H. 3763, Ch. 28, h 2

¹³⁹ Al-Kafi, vol, 2, H. 3764, Ch. 28, h 3

A Man must Avoid Three Weaknesses:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ قُدَامَةَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمًا لَجُلَسَانِهِ تَذَرُونَ مَا الْعَجَزُ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ الْعَجَزُ ثَلَاثَةٌ أَنْ يَبْذُرَ أَحَدُكُمْ بَطْعَامَ يَصْنَعُ لِصَاحِبِهِ فَيُخْلِفُهُ وَ لَا يَأْتِيَهُ وَ الثَّانِيَةُ أَنْ يَصْنَحَ الرَّجُلُ مِنْكُمْ الرَّجُلَ أَوْ يُجَالِسَهُ يُحِبُّ أَنْ يَعْلَمَ مَنْ هُوَ وَ مِنْ أَيْنَ هُوَ فَيُفَارِقُهُ قَبْلَ أَنْ يَعْلَمَ ذَلِكَ وَ الثَّالِثَةُ أَمْرُ النِّسَاءِ يَذْنُو أَحَدُكُمْ مِنْ أَهْلِهِ فَيَقْضِي حَاجَتَهُ وَ هِيَ لَمْ تَقْضِ حَاجَتَهَا فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ الْعَاصِ فَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ يَتَحَوَّشُ وَ يَمَكُثُ حَتَّى يَأْتِيَ ذَلِكَ مِنْهُمَا جَمِيعًا قَالَ وَ فِي حَدِيثٍ آخَرَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ أَعْزَرَ الْعَجَزِ رَجُلًا لَقِيَ رَجُلًا فَأَعْجَبَهُ نَحْوُهُ فَلَمْ يَسْأَلْهُ عَنْ اسْمِهِ وَ نَسَبِهِ وَ مَوْضِعِهِ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Ya'qub ibn Yazid from Ali ibn Jafar from 'Abd al-Malik ibn Qudamah from his father who has reported the following from Ali ibn al-Hussain ^{asws}:

'The Messenger of Allah ^{saww} one day said to the people in his meeting: 'Do you know what is (of one's) weakness?' They said: 'Allah ^{azwj} and the Messenger of Allah ^{saww} know better.' He ^{saww} then said, 'There are three kinds of weaknesses: First, a friend prepares food for another friend but he fails to keep his promise and does not turn up for food. Second, one of you meets a man and wants to know who he is but fails to acquire such information and he departs the man. Third, is about women, one comes close to his wife and depletes his energy before she is satisfied.' 'Abd Allah ibn 'Amr al-As asked: 'What should he do, O the Messenger of Allah ^{saww}?' He ^{saww} said: 'He should hold back until it comes from both of them in concert.'

'In another Hadith it is said that the Messenger of Allah ^{saww} has said: 'The weakest of all is one who meets a man and is impressed by him but does not ask his name, his relationships or where he lives.'¹⁴⁰

وَ عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ لَا تُذْهِبِ الْحِشْمَةَ بَيْنَكَ وَ بَيْنَ أَخِيكَ أَبْقِ مِنْهَا فَإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ

It is narrated from him (narrator of the Hadith above) from 'Uthman ibn 'Isa from Sama'a who has said the following:

'I heard abu al-Hassan Musa ^{asws} saying: 'Maintain good manners between yourself and your brother (friend) and preserve it; removal is the elimination of respect.'¹⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَتَّقْ بِأَخِيكَ كُلَّ النَّفَقَةِ فَإِنَّ صِرْعَةَ الْإِسْتِرْسَالِ لَنْ تُسْتَقَالَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn Isma'il from 'Abd Allah ibn Wasil from 'Abd Allah ibn Sinan who has said the following:

'Abu Abd Allah ^{asws} has said: 'Do not trust your brother (friend) in totality; a sudden fall of attachment is never repairable.'¹⁴²

¹⁴⁰ Al-Kafi, vol, 2, H. 3765, Ch. 28, h 4

¹⁴¹ Al-Kafi, vol, 2, H. 3766, Ch. 28, h 5 الكافي 672 : ص 2 ج الكافي

¹⁴² Al-Kafi, vol, 2, H. 3767, Ch. 28, h 6

How to Find Loyal Friends:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ وَ عُثْمَانَ بْنِ سُلَيْمَانَ النَّخَّاسِ عَنْ مُفَضَّلِ بْنِ عُمَرَ وَ يُونُسَ بْنِ ظَبْيَانَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع اخْتَبِرُوا إِخْوَانَكُمْ بِخَصْلَتَيْنِ فَإِنْ كَانَتَا فِيهِمْ وَ إِلَّا فَاعْزُبْ ثُمَّ اعْزُبْ ثُمَّ اعْزُبْ مُحَافَظَةً عَلَى الصَّلَوَاتِ فِي مَوَاقِفِهَا وَ الْبِرَّ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Umar ibn 'Abd al-Aziz from Mu'alla' ibn Khunays and 'Uthman ibn Sulayman al-Nakhkhas from Mufaddal ibn 'Umar and Yunus ibn Zabyan who have said the following:

‘Abu Abd Allah^{asws} has said: ‘Try your brothers (friends) in two things that if not found then keep away from them, keep away, keep away from them. The two qualities are the preservation of their prayers on time and kindness to their brethren in good and bad times.’¹⁴³

Etiquettes of Correspondence:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ التَّوَاصُلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّرَاوُرُ وَ فِي السَّفَرِ التَّكَاتُبُ

A number of our people have narrated from Ahmad ibn Mohammed from Sahl ibn Ziyad all from ibn Mahbub from those whom he has mentioned (in his book) the following from abu Abd Allah^{asws}:

‘To maintain contact with friends in the town is by visiting, on a journey and out of town by correspondence.’¹⁴⁴

ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ رَدُّ جَوَابِ الْكِتَابِ وَاجِبٌ كَوُجُوبِ رَدِّ السَّلَامِ وَ الْبَادِي بِالسَّلَامِ أَوَّلَى بِاللَّهِ وَ رَسُولِهِ

Ibn Mahbub has narrated from "Abd Allah ibn Sinan who has reported the following from abu Abd Allah^{asws}:

‘It is necessary to reply a letter just as it is necessary to answer ‘Salam’. The initiator of a ‘Salam’ is closer to Allah^{azwj} and His messenger^{saww}’.¹⁴⁵

Instruction on Writing Letters:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَدْعُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ إِنْ كَانَ بَعْدَهُ شِعْرٌ

Allah Ahmad ibn Mohammed from 'Umar ibn 'Abd al-Aziz from Jamil ibn Darraj who has said the following:

¹⁴³ Al-Kafi, vol, 2, H. 3768, Ch. 28, h 7

¹⁴⁴ Al-Kafi, vol, 2, H. 3760, Ch. 27, h 1

¹⁴⁵ Al-Kafi, vol, 2, H. 3761, Ch. 27, h 2

‘Abu Abd Allah^{asws} has said: ‘Do not ignore the expression: ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’
In the name of Allah^{azwj}, even if it is followed by a poem.’¹⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدَ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ عَبْدِ السَّلَامِ عَنْ سَيْفِ بْنِ هَارُونَ مَوْلَى آلِ جَعْدَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ أَجْوَدِ كِتَابِكَ وَلَا تُمَدُّ الْبَاءَ حَتَّى تَرْفَعَ السَّيْنَ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Mohammed ibn Ali from al-Hassan ibn Ali from Yusuf ibn 'Abd al-Salam from Sayf ibn Harun Mawla Ale (family) Ju'dah who has said the following:

‘Abu 'Abd Allah^{asws} has said: ‘Write بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ with the best of your handwriting. Do not extend the letter 'ب' more than the letter 'س'.’¹⁴⁷

عَنْهُ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَا تَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِفُلَانٍ وَلَا بِأَسَ أَنْ تَكْتُبَ عَلَى ظَهْرِ الْكِتَابِ لِفُلَانٍ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from al-Hassan ibn al-Sari who has reported the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: ‘Do not write, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 'for so and so' (in a letter), but it is not an offense to write at the back of the letter, 'for so and so'.’¹⁴⁸

عَنْهُ عَنْ مُحَمَّدَ بْنِ عَلِيٍّ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تَكْتُبُ دَاخِلَ الْكِتَابِ لِأَبِي فُلَانٍ وَلَا أَكْتُبُ إِلَى أَبِي فُلَانٍ وَلَا أَكْتُبُ عَلَى الْعُتُونِ لِأَبِي فُلَانٍ

It is narrated from him (narrator of the Hadith above) from Mohammed ibn Ali from al-Nadr ibn Shu'ayb from Aban ibn 'Uthman from al-Hassan ibn al-Sari who reports the following from abu Abd Allah^{asws}:

‘Do not write in the letter: 'For abu so and so' but write 'To abu so and so'. In the address area one should write, 'For abu so and so'.’¹⁴⁹

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَبْدَأُ بِالرَّجُلِ فِي الْكِتَابِ قَالَ لَا بِأَسَ بِهِ ذَلِكَ مِنَ الْفَضْلِ يَبْدَأُ الرَّجُلُ بِأَخِيهِ يُكْرِمُهُ

It is narrated from him (narrator of the Hadith above) from 'Uthman ibn 'Isa from Sama'a who has said the following:

‘Once I asked abu Abd Allah^{asws} about a man who initiates writing to another man. The Imam^{asws} said: ‘It is not an offense. It is an excellent act when a man initiates honouring his brother (in belief).’¹⁵⁰

عَنْهُ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ الْأَحْمَرِ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا بِأَسَ أَنْ يَبْدَأَ الرَّجُلُ بِاسْمِ صَاحِبِهِ فِي الصَّحِيفَةِ قَبْلَ اسْمِهِ

¹⁴⁶ Al-Kafi, vol, 2, H. 3769, Ch. 29, h 1

¹⁴⁷ Al-Kafi, vol, 2, H. 3770, Ch. 29, h 2

¹⁴⁸ Al-Kafi, vol, 2, H. 3771, Ch. 29, h 3 ج الكافي 673 : ص 2

¹⁴⁹ Al-Kafi, vol, 2, H. 3772, Ch. 29, h 4

¹⁵⁰ Al-Kafi, vol, 2, H. 3773, Ch. 29, h 5

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from Aban ibn al-Ahmar from Hadid ibn Hakim who narrates the following from abu Abd Allah^{asws}:

'It is not an offense for a man to begin with the name of his friend in a letter instead of his own name.'¹⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ أَمَرَ أَبُو عَبْدِ اللَّهِ ع بِكِتَابٍ فِي حَاجَةٍ فَكُتِبَ ثُمَّ عُرِضَ عَلَيْهِ وَ لَمْ يَكُنْ فِيهِ اسْتِثْنَاءٌ فَقَالَ كَيْفَ رَجَوْتُمْ أَنْ يَتِمَّ هَذَا وَ لَيْسَ فِيهِ اسْتِثْنَاءٌ انْظُرُوا كُلَّ مَوْضِعٍ لَا يَكُونُ فِيهِ اسْتِثْنَاءٌ فَاسْتَنْتُوا فِيهِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Murazim ibn Hakim who has said the following:

'Abu Abd Allah^{asws} ordered to write a letter about an issue. The letter was written and was shown to him and there was no exception (Allah^{azwj} Willing) in it. The Imam^{asws} said: 'How can you expect that this may be completed without exception (that is, if Allah^{azwj} so wills)? Look into it and write down exceptions whenever needed.'¹⁵²

Wash but Do not Burn Papers with Sacred Names:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ سَأَلْتُهُ عَنِ الْقَرَاطِيسِ تَجْتَمِعُ هَلْ تُحْرَقُ بِالنَّارِ وَ فِيهَا شَيْءٌ مِنْ ذِكْرِ اللَّهِ قَالَ لَا تُغْسَلُ بِالْمَاءِ أَوْ لَا قِيلَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al -Hakam from 'Abd al-Malik ibn 'Utbah who has said the following:

'Once I asked abu al-Hassan^{asws} about the papers that accumulate if they can be burned in which names of Allah^{azwj} may also be found. The Imam^{asws} said: 'No, those must not be burned instead, first they should be washed with water.'¹⁵³

عَنْهُ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا تُحْرَقُوا الْقَرَاطِيسَ وَ لَكِنْ امْحُوهَا وَ حَرِّفُوهَا

It is narrated from him (narrator of the Hadith above) from al-Washsha' from 'Abd Allah ibn Sinan who has said the following:

'I heard abu Abd Allah^{asws} saying: 'Do not burn the papers, but wipe or wash the (ink) away and only then you may burn them.'¹⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْإِسْمِ مِنْ أَسْمَاءِ اللَّهِ بِمَحْوِهِ الرَّجُلُ بِالنُّقْلِ قَالَ امْحُوهُ بِأَطْهَرِ مَا تَجِدُونَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from Zurara who has said the following:

'Once abu Abd Allah^{asws} was asked about a name of the names of Allah^{azwj} that a man tries to delete with his saliva. The Imam^{asws} said: 'It should be deleted with the cleanest thing that you can find.'¹⁵⁵

¹⁵¹ Al-Kafi, vol, 2, H. 3774, Ch. 29, h 6

¹⁵² Al-Kafi, vol, 2, H. 3775, Ch. 29, h 7

¹⁵³ Al-Kafi, vol, 2, H. 3778, Ch. 30, h 1 الكافي ج : 2 : ص : 674

¹⁵⁴ Al-Kafi, vol, 2, H. 3779, Ch. 30, h 2

¹⁵⁵ Al-Kafi, vol, 2, H. 3780, Ch. 30, h 3

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص امْحُوا كِتَابَ اللَّهِ تَعَالَى وَ ذِكْرَهُ بِأَطْهَرِ مَا تَجِدُونَ وَ نَهَى أَنْ يُحْرَقَ كِتَابُ اللَّهِ وَ نَهَى أَنْ يُمَحَى بِالْأَقْلَامِ

Ali has narrated from his father from al-Nawfali from al-Sakuni who reports the following from abu Abd Allah^{asws}:

‘The Messenger of Allah^{saww} has said: ‘You may delete (writing of) the book of Allah^{azwj} and the words mentioning Him^{azwj} with the cleanest thing that you can find.’ He^{asws} prohibited the burning of the book of Allah^{azwj} and to delete it with a pen.’¹⁵⁶

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع فِي الظُّهُورِ الَّتِي فِيهَا ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ قَالَ اغْسِلْهَا
ثُمَّ كِتَابُ الْعِشْرَةِ وَ إِلَهُ الْحَمْدُ وَ الْمِنَّةُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

Ali has narrated from his father from ibn abu 'Umayr from Mohammed ibn Ishaq ibn 'Ammar who has reported the following from abu al-Hassan Musa^{asws}:

‘The Imam^{asws} was asked about the surfaces on which a mention of Allah^{azwj} is written. The Imam^{asws} said: ‘Wash it clean.’¹⁵⁷

Say to Others what You Like for Yourself:

عَنْهُ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ

It is narrated from him (narrator of the Hadith above) from ibn abu Najran from abu Jamilah al-Mufaddal ibn Salih from Jaber ibn Yazid who reports the following from abu Jafar^{asws}:

Abu Jafar^{asws} said: About the words of Allah^{azwj}: ‘**Speak righteous words to people (2:83)** that it means say to people the best of that which you love to be said about yourself.’¹⁵⁸

Extending Brotherhood to Brethren:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ بَنُو أَبٍ وَ أُمٍّ وَ إِذَا ضَرَبَ عَلَى رَجُلٍ مِنْهُمْ عِرْقٌ سَهَرَ لَهُ الْآخَرُونَ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from 'Uthman ibn 'Isa from al-Mufaddal ibn 'Umar who has said the following:

‘Abu Abd Allah^{asws} has said: ‘The believers are but brothers, sons of one father and mother (in the original creation). If one of them may have a distressed vein, others will remain awake all night because of his pain.’¹⁵⁹

¹⁵⁶ Al-Kafi, vol, 2, H. 3781, Ch. 30, h 4

¹⁵⁷ Al-Kafi, vol, 2, H. 3782, Ch. 30, h 5

¹⁵⁸ Al-Kafi, vol, 2, H. 2025, Ch. 66, h 10

الكافي ج : 2 ص : 165

عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ تَقَبَّضْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ رُبَّمَا حَزَنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ يَنْزِلُ بِي حَتَّى يَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِهِ وَ صَدِيقِي فَقَالَ نَعَمْ يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَّةِ وَ أَجْرَى فِيهِمْ مِنْ رِيحٍ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ رُوحاً مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حُزْنٌ حَزَنْتَ هَذِهِ لِأَنَّهَا مِنْهَا

It is narrated from him (narrator of the Hadith above) from his father from Fadalāh ibn Ayyub from 'Amr ibn Aban from Jabir al-Juhfi who has said the following:

'Once I became depressed in the presence of abu Jafar^{asws} and asked him: 'May Allah^{azwj} keep my soul in service for your cause, why is it that sometimes I feel depressed without any apparent cause or incident? Even my family and friends notice it on my face.' The Imam^{asws} said, 'Yes O Jabir, Allah^{azwj} has Created the clay of the believers from the clay of paradise and has made the fragrance of His^{azwj} Spirit flow through it; thus, a believer is a brother (in belief) of a believer from his father and mother. When a spirit of those spirits is distressed anywhere with a sadness the other spirits also feel sad; this is from that (clay of paradise).'¹⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمُوْمِنُ أَخُو الْمُوْمِنِ عَيْنُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَظْلِمُهُ وَ لَا يَغْشَاهُ وَ لَا يَعْدُهُ عِدَّةً فَيُخْلِفُهُ

Mohammed ibn Yabya has narrated from Ahmad ibn Mohammed ibn 'Isa from ibn Faddal from Ali ibn 'Uqbah who reports the following from abu Abd Allah^{asws}:

'The believer is a brother (in belief) of a believer, his eyes and his guide. He does not violate his trust, does not do injustice to him, or deceive him, and does not promise him only to ignore it later on.'¹⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَّابٍ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُوْمِنُ أَخُو الْمُوْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنْ اشْتَكَى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ وَ أَرْوَاحُهُمَا مِنْ رُوحٍ وَاحِدَةٍ وَ إِنْ رُوحَ الْمُوْمِنِ لَأَشَدُّ اتِّصَالاً بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa and a number of our people have narrated from Sahl ibn Ziyad all from ibn Mahbub from Ali ibn Ri'ab from abu Basir who has said the following:

'I heard abu Abd Allah^{asws} say: 'The believer is the brother (in belief) of the believer. They are like the same body. If one part complains of pain the rest of the body also feels it. Their spirits are from one spirit. The spirit of the believer's connection with the spirit of Allah^{azwj} is stronger than the connection of the sun's rays to the sun.'¹⁶²

عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُتَنَّى الْحَنَاطِ عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمُسْلِمُ أَخُو الْمُسْلِمِ هُوَ عَيْنُهُ وَ مِرْآئُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَخْذَعُهُ وَ لَا يَظْلِمُهُ وَ لَا يَكْذِبُهُ وَ لَا يَغْتَابُهُ

A number of our people have narrated from Sahl ibn Ziyad from . Abd al- Rahman ibn abu Najran from Muthanna al-Hannat from al-Harith ibn al-Mughirah who has said the following:

Abu Abd Allah^{asws} has said: 'A Muslim is the brother (in belief) of a Muslim, he is his eyes, his mirror and his guide. He does not violate his trust, does not deceive him,

¹⁵⁹ Al-Kafi, vol, 2, H. 2030, Ch. 68, h 1

¹⁶⁰ Al-Kafi, vol, 2, H. 2031, Ch. 68, h 2 ج الكافي 166 : ص 2

¹⁶¹ Al-Kafi, vol, 2, H. 2032, Ch. 68, h 3

¹⁶² Al-Kafi, vol, 2, H. 2033, Ch. 68, h 4

does not do injustice to him, does not call him a liar and does not speak ill behind his back.¹⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَدَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لِي تُحِبُّهُ فَقُلْتُ نَعَمْ فَقَالَ لِي وَلِمَ لَا تُحِبُّهُ وَهُوَ أَخُوكَ وَشَرِيكَكَ فِي دِينِكَ وَعَوْنُكَ عَلَى عَدُوِّكَ وَرِزْقُهُ عَلَى غَيْرِكَ

Ali ibn Ibrahim has narrated from his rather from ibn abu Umayr from Hafs ibn al-Bakhtari who has said the following:

'Once I was in the presence of abu Abd Allah^{asws} when a man came in and the Imam^{asws} asked me: 'Do you like him?' I said, 'Yes, I like him.' The Imam^{asws} asked me: 'How would you not like him when he is your brother (in belief), your associate in religion, your supporter against your enemies and Someone^{azwj} other than you Provides his sustenance!'¹⁶⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَآمَهُ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَّةِ وَأَجْرَى فِي صُورِهِمْ مِنْ رِيحِ الْجَنَّةِ فَلِذَلِكَ هُمْ إِخْوَةٌ لِأَبٍ وَآمٍ

Abu Ali al-Ash'ari has narrated from al-Hussain ibn al-Hassan from Mohammed ibn 'Uramah from certain individuals of his people from Mohammed ibn al-Hussain from Mohammed ibn Fudayl from abu Hamza who has said the following:

'I heard abu Jafar^{asws} say: 'The believer is the brother (in belief) of the believer from his father and mother; Allah^{azwj} has Created believers from the clay of paradise and has made the fragrance of paradise flow in their forms; thus, they are brothers from (the same) father and mother.'¹⁶⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عِيسَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُونَ خَدَمٌ بَعْضُهُمْ لِبَعْضٍ قُلْتُ وَكَيْفَ يَكُونُونَ خَدَمًا بَعْضُهُمْ لِبَعْضٍ قَالَ يُفِيدُ بَعْضُهُمْ بَعْضًا الْحَدِيثَ

Ahmad ibn Mohammed ibn Isa has narrated from Ahmad ibn abu Abd Allah from a man from Jamil who has said the following:

'I heard abu Abd Allah^{asws} saying: 'The believers are like servants for each other.' I asked: 'How can they be each other's servants?' The Imam^{asws} replied: 'They benefit each other.'¹⁶⁶

A Believer Jinn Saves the Lives of Momins:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ نَفَرًا مِنَ الْمُسْلِمِينَ خَرَجُوا إِلَى سَفَرٍ لَهُمْ فَضَلُّوا الطَّرِيقَ فَأَصَابَهُمْ عَطَشٌ شَدِيدٌ فَتَكَفَّفُوا وَ لَزِمُوا أَصُولَ الشَّجَرِ فَجَاءَهُمْ شَيْخٌ وَ عَلَيْهِ ثِيَابٌ بَيْضٌ فَقَالَ قَوْمُوا فَلَا بَأْسَ عَلَيْكُمْ فَهَذَا الْمَاءُ فَقَامُوا وَ

¹⁶³ Al-Kafi, vol, 2, H. 2034, Ch. 68, h 5

¹⁶⁴ Al-Kafi, vol, 2, H. 2035, Ch. 68, h 6

¹⁶⁵ Al-Kafi, vol, 2, H. 2036, Ch. 68, h 7

¹⁶⁶ Al-Kafi, vol, 2, H. 2038, Ch. 68, h 9

Ali ibn Ibrahim has narrated from his father and Mohammed ibn Yahya from Ahmad ibn Mohammed ibn 'Isa all from ibn abu 'Umayr from Isma'il al-Basri from Fudayl ibn Yasar who has said the following: I heard abu Jafar^{asws} say: 'Once a few Muslims set on a journey but they lost the way and faced severe thirst. They shrouded themselves holding to the roots of a tree. Suddenly an old man in white clothes appeared and told them to get up saying that they had no problems and gave them water. They drank water to their satisfaction and asked him: 'Who are you?' He said: 'I am from jinn who pledged allegiance to the Messenger of Allah^{saww}'. I heard the Messenger of Allah^{saww} saying: 'A believer is a brother of a believer, his eyes and his guide. How could you lose your lives in my presence.'¹⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَغْتَابُهُ وَلَا يَحْرُمُهُ قَالَ رَبِيعٌ فَسَأَلَنِي رَجُلٌ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ فَقَالَ سَمِعْتُ فَضِيلًا يَقُولُ ذَلِكَ قَالَ فَقُلْتُ لَهُ نَعَمْ فَقَالَ فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَغْتَابُهُ وَلَا يَخْذُلُهُ وَلَا يَحْرُمُهُ

Ali ibn Ibrahim has narrated from his father and Mohammed ibn Isma'il from Fadl ibn Shadhan all from Hammad ibn Isa from Rib'i from Fudayl ibn Yasar who has said the following:

'I heard abu Abd Allah^{asws} saying, 'A Muslim is the brother of a Muslim. He does not do injustice to him, does not betray him, does not speak ill of one behind his back, does not violate his trust and does not deprive him.' Rib'i has said, 'Certain individuals of our people asked me in Medina saying, "I have heard Fudayl saying what just you said." I then said to him, 'Yes, it is true.' He then said, '(heard abu' Abd Allah^{asws} saying, 'A Muslim is the brother of a Muslim. He does not do injustice to him, does not deceive him, does not betray him, does not speak ill of one behind his back, does not violate his trust and does not deprive him.'¹⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ سُئِلَ عَنْ إِيْمَانٍ مَنْ يَلْزَمُنَا حَقُّهُ وَ أَخُوُّهُ كَيْفَ هُوَ وَ بِمَا يَثْبُتُ وَ بِمَا يَبْطُلُ فَقَالَ إِنَّ الْإِيْمَانَ قَدْ يُتَّخَذُ عَلَى وَجْهَيْنِ أَمَّا أَحَدُهُمَا فَهُوَ الَّذِي يَظْهَرُ لَكَ مِنْ صَاحِبِكَ فَإِذَا ظَهَرَ لَكَ مِنْهُ مِثْلُ الَّذِي تَقُولُ بِهِ أَنْتَ حَقَّتْ وَلَا يُثْبِتُهُ وَ أَخُوُّهُ إِلَّا أَنْ يَجِيءَ مِنْهُ نَقْضٌ لِلَّذِي وَصَفَ مِنْ نَفْسِهِ وَ أَظْهَرَ لَكَ فَإِنْ جَاءَ مِنْهُ مَا تَسْتَدِلُّ بِهِ عَلَى نَقْضِ الَّذِي أَظْهَرَ لَكَ خَرَجَ عَنْكَ مِمَّا وَصَفَ لَكَ وَ أَظْهَرَ وَ كَانَ لِمَا أَظْهَرَ لَكَ نَاقِضًا إِلَّا أَنْ يَدَّعِيَ أَنَّهُ إِنَّمَا عَمَلَ ذَلِكَ تَقِيَّةً وَ مَعَ ذَلِكَ يُنْظَرُ فِيهِ فَإِنْ كَانَ لَيْسَ مِمَّا يُمَكِّنُ أَنْ تَكُونَ التَّقِيَّةُ فِي مِثْلِهِ لَمْ يَقْبَلْ مِنْهُ ذَلِكَ لِأَنَّ التَّقِيَّةَ مَوَاضِعَ مَنْ أَرَاهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ وَ تَفْسِيرُ مَا يَقِيُّ مِثْلُ أَنْ يَكُونَ قَوْمٌ سَوَاءً ظَاهِرٌ حُكْمُهُمْ وَ فَعْلُهُمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَ فَعْلِهِ فَعَلُّ شَيْءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ مِمَّا لَا يُؤَدِّي إِلَى الْقِسَادِ فِي الدِّينِ فَإِنَّهُ جَائِزٌ

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah who has said the following:

'I heard abu Abd Allah^{asws} saying, when he was asked about belief; and the rights of the believer, his brotherhood and how he is and by what means it is proved and is invalidated. The belief is of two aspects. One is that which is manifested to you from your companion. If he manifests like what you believe in, the Wilayah (submission to

¹⁶⁷ Al-Kafi, vol, 2, H. 2039, Ch. 68, h 10

¹⁶⁸ Al-Kafi, vol, 2, H. 2040, Ch. 68, h 11

Masomeen^{asws}) 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. That which he manifests later suspends his rights unless he then claims it to be for purposes of protection (Taqiyah). Despite this, it is to be seen, if it is of the cases where use of protective measures (Taqiyah) is applicable or not, if not then his claim is not accepted.

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 judgments are against the judgment and actions of truth. In such conditions, if the believer may use the protective measures to the limits that do not harm one's religion, such use is permissible.¹⁶⁹

One Has to Recognise a Momin:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَمْ تَتَوَاحُوا عَلَى هَذَا الْأَمْرِ وَ إِنَّمَا تَعَارَفْتُمْ عَلَيْهِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Sinan from Hamza ibn Mohammed al-Tayyar from his father who has reported the following from abu Jafar^{asws}:

'You have not become brothers on the basis of this belief (of Shia Muslims) but you have recognised each other because of it.'¹⁷⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ وَ سَمَاعَةَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمْ تَتَوَاحُوا عَلَى هَذَا الْأَمْرِ وَ إِنَّمَا تَعَارَفْتُمْ عَلَيْهِ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from ibn Muskan and Sama'a all reported the following from abu Abd Allah^{asws}:

'You have not become brothers on the basis of this matter (our^{asws} Walayah); it is only that you have recognised each other by means of Walayah.'¹⁷¹

The Rights of Believers on Each Other:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ حَقَّ الْمُؤْمِنُ عَلَى أَخِيهِ الْمُؤْمِنِ أَنْ يُشْبِعَ جَوْعَتَهُ وَ يُوَارِيَ عَوْرَتَهُ وَ يُفَرِّجَ عَنْهُ كُرْبَتَهُ وَ يَقْضِيَ دَيْنَهُ فَإِذَا مَاتَ خَلَفَهُ فِي أَهْلِهِ وَ وَلَدِهِ

¹⁶⁹ Al-Kafi, vol, 2, H. 2041, Ch. 69, h 1 الكافي ج : 2 ص : 168

¹⁷⁰ Al-Kafi, vol, 2, H. 2042, Ch. 70, h 1

¹⁷¹ Al-Kafi, vol, 2, H. 2043, Ch. 70, h 2 الكافي ج : 2 ص : 169

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Ali ibn al-Hakam from Sayf ibn 'Amirah from Amr ibn Shamir from Jabir who narrated the following from abu Jafar^{asws}:

'Of the rights of the believer on his believing brother (in belief) is to satisfy his hunger, provide covering for his privacy, facilitate his hardships and payoff his debts. When he dies, look after his family and children.'¹⁷²

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ الْهَجَرِيِّ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ مَا حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ قَالَ لَهُ سَبْعُ حُقُوقٍ وَاجِبَاتٍ مَا مِنْهُنَّ حَقٌّ إِلَّا وَهُوَ عَلَيْهِ وَاجِبٌ إِنْ ضَيَّعَ مِنْهَا شَيْئًا خَرَجَ مِنْ وَلَايَةِ اللَّهِ وَطَاعَتِهِ وَلَمْ يَكُنْ لِلَّهِ فِيهِ مِنْ نَصِيبٍ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ وَمَا هِيَ قَالَ يَا مُعَلَّى إِنِّي عَلَيْكَ شَفِيقٌ أَخَافُ أَنْ تُضَيِّعَ وَلَا تَحْفَظَ وَتَعْلَمَ وَلَا تَعْمَلَ قَالَ قُلْتُ لَهُ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ أَيْسَرُ حَقٍّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَتُكَرَّهَ لَهُ مَا تُكَرَّهَ لِنَفْسِكَ وَ الْحَقُّ الثَّانِي أَنْ تَجْتَنِبَ سَخَطَهُ وَتَتَّبِعَ مَرْضَاتَهُ وَ تُطِيعَ أَمْرَهُ وَ الْحَقُّ الثَّلَاثُ أَنْ تُعِينَهُ بِنَفْسِكَ وَمَالِكَ وَلِسَانِكَ وَيَدِكَ وَ رَجْلِكَ وَ الْحَقُّ الرَّابِعُ أَنْ تَكُونَ عَيْنَهُ وَ دَلِيلَهُ وَ مِرَاتَهُ وَ الْحَقُّ الْخَامِسُ أَنْ لَا تَشْبَعَ وَ يَجُوعَ وَ لَا تَرَوَى وَ يَظْمَأَ وَ لَا تَلْبَسَ وَ يَعْرَى وَ الْحَقُّ السَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَ لَيْسَ لِأَخِيكَ خَادِمٌ قَوَاجِبُ أَنْ تَبْعَثَ خَادِمَكَ فَيَغْسِلَ ثِيَابَهُ وَ يَصْنَعَ طَعَامَهُ وَ يُمَهِّدَ فِرَاشَهُ وَ الْحَقُّ السَّابِعُ أَنْ تُبْرِ قَسَمَهُ وَ تُجِيبَ دَعْوَتَهُ وَ تَعُودَ مَرِيضَتَهُ وَ تَشْهَدَ جَنَازَتَهُ وَ إِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً تُبَادِرُهُ إِلَى قَضَائِهَا وَ لَا تُلْحِجُهُ أَنْ يَسْأَلَكَهَا وَ لَكِنْ تُبَادِرُهُ مُبَادِرَةً فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَلَايَتَكَ بَوْلَايَتِهِ وَ وَلَايَتُهُ بَوْلَايَتِكَ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from 'Abd Allah ibn Bukayr al-Hajari from Mu'alla ibn Khunays who reported the following from abu Abd Allah^{asws}:

'Once I asked the Imam: 'What are the rights of the Muslim on the Muslim?' The Imam^{asws} said: 'He has seven categories of rights that are obligatory, each of which is compulsory. If he jeopardises a single one of them he is out of the domain of guardianship (Walayah) of Allah^{azwj} and obedience to Him^{azwj}. There will be no share for Allah^{azwj} in him.' I then said: 'May Allah^{azwj} keep my soul in service for your cause, what are these rights?' The Imam^{asws} said: 'O Mu'alla, I am afraid you may jeopardise them and may not protect them. You learn them but do not act up on them.' I (the narrator) then said: 'There is no power without the power of Allah^{azwj}.'

The Imam^{asws} said: 'Of those rights the easiest to fulfil is to love for him what you love for yourself and dislike for him what you dislike for yourself. The second right is to avoid (stirring) his anger, follow his wishes and obey his commands. The third right is to support him with your soul, property, tongue, hands and legs. The fourth right is to be his eyes, his guide and his mirror. The fifth right is that you must not be satisfied with food while he is hungry, with drinks while he is thirsty, and that you dress up in good cloths while he does not have any clothes. The sixth right is not to allow yourself to have a servant while your brother in belief does not have any servant. It then is necessary to send your servant to wash his clothes, prepare food and his bed for him. The seventh right is to keep his share handsomely, accept his invitations, visit him when he is ill, attend his funeral and if he needs something, initiate to fulfil it and do not delay until he asks you for help. You must hurry quickly and when you do so you have connected your guardianship with his guardianship and vice versa.'¹⁷³

¹⁷² Al-Kafi, vol, 2, H. 2044, Ch. 71, h 1

¹⁷³ Al-Kafi, vol, 2, H. 2045, Ch. 71, h 2

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ سَيْفٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا يَسْأَلُونَ أَبَا عَبْدِ اللَّهِ عَ عَنْ أَشْيَاءَ وَأَمْرُونِي أَنْ أَسْأَلَهُ عَنْ حَقِّ الْمُسْلِمِ عَلَى أَخِيهِ فَسَأَلْتُهُ فَلَمْ يُجِبْنِي فَلَمَّا جِئْتُ لِأَوَدَّعَهُ قُلْتُ سَأَلْتُكَ فَلَمْ تُجِبْنِي فَقَالَ إِنِّي أَخَافُ أَنْ تَكْفُرُوا إِنِّي مِنْ أَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ ثَلَاثًا إِنْصَافَ الْمَرْءِ مِنْ نَفْسِهِ حَتَّى لَا يَرْضَى لِأَخِيهِ مِنْ نَفْسِهِ إِلَّا بِمَا يَرْضَى لِنَفْسِهِ مِنْهُ وَ مُوَاسَاةَ الْأَخِ فِي الْمَالِ وَ ذِكْرَ اللَّهِ عَلَى كُلِّ حَالٍ لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَكِنْ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْهِ فَيَدَّعُهُ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed ibn 'Isa from Ali ibn Sayf from his father, Sayf from 'Abd al-r Ala ibn. A'yun who has said the following:

‘Once a certain individual of our people wrote to abu Abd Allah^{asws} asking him about certain issues and they ordered me to ask the Imam^{asws} about the rights of the Muslim on his Muslim brother and I asked the Imam^{asws} but he did not answer me. When I went to say farewell to him^{asws}, I said: ‘I asked you that question but you did not answer me.’ The Imam^{asws} said: ‘I am afraid you may disregard them. Of the obligations most pressing that Allah^{azwj} has Made obligatory upon His creature are three things: A man's yielding to justice against his own soul so as not to accept for his brother (in belief) what he does not accept for his own self, to assist his brother with his property and speak of Allah^{azwj} in all conditions. I do not mean here to just say, ‘Glory belongs to Allah^{azwj} and all praise belongs to Allah^{azwj} (but as a matter of fact) truly speaking of and remembering Allah^{azwj} is to stay away from whatever He^{azwj} has prohibited.’¹⁷⁴

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ مَا عُبِدَ اللَّهُ شَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from al-Hassan ibn Mahbub from Jamil from Murazim who narrated the following from abu Abd Allah^{asws}:

‘Allah^{azwj} the best way to worship is to fulfil (protect) the rights of the believer.’¹⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَ يَجُوعَ أَخُوهُ وَ لَا يَرْوَى وَ يَعْطَشُ أَخُوهُ وَ لَا يَكْتَسِي وَ يَغْرَى أَخُوهُ فَمَا أَغْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ وَ قَالَ أَحَبُّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ وَ إِذَا احْتَجَّتْ فَسَلِّهِ وَ إِنْ سَأَلَكَ فَأَعْطِهِ لَا تَمْلُكُهُ خَيْرًا وَ لَا يَمْلُكُكَ لَكَ كُنْ لَهُ ظَهْرًا فَإِنَّهُ لَكَ ظَهْرٌ إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ وَ إِذَا شَهِدَ فزُرْهُ وَ أَجَلُهُ وَ أَكْرَمُهُ فَإِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ فَإِنْ كَانَ عَلَيْكَ عَاتِيًا فَلَا تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ وَ إِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ وَ إِنْ ابْتَلَى فَاعْضُدْهُ وَ إِنْ تَمَحَّلَ لَهُ فَأَعْنُهِ وَ إِذَا قَالَ الرَّجُلُ لِأَخِيهِ أَفْ أَنْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوَلَايَةِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَ أَحَدُهُمَا فَإِذَا اتَّهَمَهُ اثْمَاتُ الْإِيمَانِ فِي قَلْبِهِ كَمَا يَثْمَاتُ الْمِلْحُ فِي الْمَاءِ وَ قَالَ بَلَّغْنِي أَنَّهُ قَالَ إِنَّ الْمُؤْمِنَ لَيَزْهَرُ

نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تَزْهَرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ وَ قَالَ إِنَّ الْمُؤْمِنَ وَلِيُّ اللَّهِ يُعِينُهُ وَ يَصْنَعُ لَهُ وَ لَا يَقُولُ عَلَيْهِ إِلَّا الْحَقَّ وَ لَا يَخَافُ غَيْرَهُ

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani who has reported the following from abu Abd Allah^{asws}:

‘Of the rights of the Muslim on the Muslim is that he must not satisfy himself with food while his Muslim brother is hungry. One must not satisfy himself with water while one's Muslim brother is thirsty, and one must not dress up in finery while his Muslim brother is in need of clothes. How great is the right of the Muslim on his

¹⁷⁴ Al-Kafi, vol, 2, H. 2046, Ch. 71, h 3

¹⁷⁵ Al-Kafi, vol, 2, H. 2047, Ch. 71, h 4

Muslim brother.’ The Imam^{asws} then said: ‘Love for your Muslim brother what you love for yourself. Ask him when you need him and when he needs you, you must help him and do not frustrate him, but be his supporter; he is your supporter. When he is absent protect his interests in his absence and when he is present visit, honour and respect him; you are from him and he is from you.

If he is disappointed with you do not keep away from him before asking him to forgive you and if he gains something, thank Allah^{azwj} for it. If he suffers from something then support him. **If he is subjected to a plot, assist him. If a man says to his brother, fie upon you, the relation of guardianship between them remains no longer.**

If he says: ‘You are my enemy; one of them will become an unbeliever. If he accuses him, belief in his heart melts like salt melts in water.’ The narrator has said that it is reported to me that the Imam^{asws} said: ‘The light of the believer shines to the inhabitants of the heavens like the stars shine to the inhabitants of earth.’ And he^{asws} said: ‘The believer is the friend of Allah^{azwj} Who helps him and grants him favours. He does not say about Him^{azwj} but the truth and he is not afraid of any one other than Him^{azwj}.’¹⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي الْمَأْمُونِ الْحَارِثِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ إِنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ الْمَوَدَّةَ لَهُ فِي صَدْرِهِ وَالْمُؤَاَسَاةَ لَهُ فِي مَالِهِ وَالْخَلْفَ لَهُ فِي أَهْلِهِ وَالنُّصْرَةَ لَهُ عَلَى مَنْ ظَلَمَهُ وَإِنْ كَانَ نَافِلَةً فِي الْمُسْلِمِينَ وَكَانَ غَائِبًا أَخَذَ لَهُ بِنَصِيْبِهِ وَإِذَا مَاتَ الزَّيَّارَةَ إِلَى قَبْرِهِ وَأَنْ لَا يَظْلِمَهُ وَأَنْ لَا يَغْتَشَهُ وَأَنْ لَا يَخُونَهُ وَأَنْ لَا يَخْذُلَهُ وَأَنْ لَا يُكْذِبَهُ وَأَنْ لَا يَقُولَ لَهُ أَفٌّ وَإِذَا قَالَ لَهُ أَفٌّ فَلَيْسَ بَيْنَهُمَا وَلَايَةٌ وَإِذَا قَالَ لَهُ أَنْتَ عَدُوِّي فَقَدْ كَفَرَ أَحَدُهُمَا وَإِذَا اتَّهَمَهُ ائْتَمَاتِ الْإِيمَانَ فِي قَلْبِهِ كَمَا يَنْمَاتُ الْمِلْحُ فِي الْمَاءِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from abu al-Mamun al-Harithi who has said the following:

‘Once I asked abu Abd Allah^{asws}: ‘What are the rights of the believer on the believer?’ The Imam^{asws} replied: ‘Of the rights of the believer on the other believer is to have compassion for him in his heart, assist him with his property, protect his interests in his absence in the matters of his family and support him against those who do injustice to him. If a benefit is distributed among the Muslims in his absence his believing brother should secure his share thereof.

When he dies, he should visit his gravesite, must not do injustice to him, must not deceive him, must not violate his trust, must not betray him, must not call him a liar, must not say to him: ‘**Fie upon you.**’ **If he says fie upon you then no guardianship (Walayah) relations will remain between them.** If he says: ‘You are my enemy’; one of them becomes an unbeliever and if he accuses him, belief in his heart will melt as salt melts in water.’¹⁷⁷

¹⁷⁶ Al-Kafi, vol, 2, H. 2048, Ch. 71, h 5

¹⁷⁷ Al-Kafi, vol, 2, H. 2050, Ch. 71, h 7

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مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الْكَلَالِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَعَرَضَ لِي رَجُلٌ مِنْ أَصْحَابِنَا كَانَ سَأَلَنِي الدَّهَابَ مَعَهُ فِي حَاجَةٍ فَأَشَارَ إِلَيَّ فَكَرِهْتُ أَنْ أَدَعَ أَبَا عَبْدِ اللَّهِ عَ وَ أَذْهَبَ إِلَيْهِ فَبَيْنَا أَنَا أَطُوفُ إِذْ أَشَارَ إِلَيَّ أَيْضًا فَرَأَاهُ أَبُو عَبْدِ اللَّهِ عَ فَقَالَ يَا أَبَانَ يَا أَيْكَ يُرِيدُ هَذَا قُلْتُ نَعَمْ قَالَ فَمَنْ هُوَ قُلْتُ رَجُلٌ مِنْ أَصْحَابِنَا قَالَ هُوَ عَلَى مِثْلِ مَا أَنْتَ عَلَيْهِ قُلْتُ نَعَمْ قَالَ فَادْهَبْ إِلَيْهِ قُلْتُ فَاقْطَعْ الطَّوْفَ قَالَ نَعَمْ قُلْتُ وَ إِن كَانَ طَوَافَ الْفَرِيضَةِ قَالَ نَعَمْ قَالَ فَذَهَبْتُ مَعَهُ ثُمَّ دَخَلْتُ عَلَيْهِ بَعْدُ فَسَأَلْتُهُ فَقُلْتُ أَخْبِرْنِي عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ فَقَالَ يَا أَبَانَ دَعُهُ لَا تَرُدَّهُ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ فَلَمْ أَزَلْ أُرَدُّ عَلَيْهِ فَقَالَ يَا أَبَانَ تُقَاسِمُهُ شَطْرَ مَالِكَ ثُمَّ نَظَرَ إِلَيَّ فَقَرَأَ مَا دَخَلَنِي فَقَالَ يَا أَبَانَ أَمَا تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ ذَكَرَ الْمُؤْتِرِينَ عَلَى أَنْفُسِهِمْ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ فَقَالَ أَمَا إِذَا أَنْتَ قَاسَمْتَهُ فَلَمْ تُؤْتِرْهُ بَعْدَ إِيمَانِكَ أَنْتَ وَ هُوَ سَوَاءٌ إِمَّا تُؤْتِرْهُ إِذَا أَنْتَ أُعْطِيْتَهُ مِنَ النَّصْفِ الْآخَرِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from ibn abu 'Umayr from abu Ali Sahib al-Kalal from Aban ibn Taghlib who has said the following:

'Once I was performing Tawaf¹⁷⁸ along with abu Abd Allah^{asws} when a man from our people came up asking me to go with him for a certain need and hinted to me for that purpose, but I did not like to leave abu Abd Allah^{asws} and go with him. I was still performing Tawaf when he made a gesture for the same purpose and abu Abd Allah^{asws} saw him and said to me: 'O Aban, does he want you?' I said: 'Yes, he does so.' The Imam^{asws} asked: 'Who is he?' I said: 'He is a man from our people.' The Imam^{asws} asked: 'Is he of the (same) belief that you are?' I said: 'Yes, he is.' The Imam^{asws} said: 'Then go to him.' I asked: 'Should I discontinue Tawaf?' The Imam^{asws} said: 'Yes, do so.' I asked: 'Even if it is a compulsory Tawaf?' The Imam^{asws} said: 'Yes, even if it is such.' I (the narrator) then went with him. Later, I went to meet the Imam^{asws} and I said to him: 'Please tell me about the rights of the believer on the believer.'

The Imam^{asws} asked: 'O Aban, ignore it and do not repeat.' I said: 'Yes, may Allah keep my soul in service for your cause, but I still like to bring up the question. The Imam^{asws} said: 'O Aban, are you ready to share with him parts of your property?' He then looked at me and found out what was going on in my mind and he asked: 'O Aban do you know what Allah^{azwj} has said about the self-abnegating people?' I said, 'Yes, may Allah^{azwj} keep my soul in service for your^{asws} cause, I know about it.' The Imam^{asws} said: 'If you share with him you have not practiced self-abnegation, but you both are equal. You give him preference only if you give him from the other half also.'¹⁷⁹

عَدَّهُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عِيْسَى بْنِ أَبِي مَثُورٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ أَنَا وَ ابْنُ أَبِي يَعْفُورٍ وَ عَبْدُ اللَّهِ بْنُ طَلْحَةَ فَقَالَ ابْتِدَاءً مِنْهُ يَا ابْنَ أَبِي يَعْفُورٍ قَالَ رَسُولُ اللَّهِ صَ سَبْتُ خِصَالٍ مَنْ كُنْ فِيهِ كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ وَ عَنْ يَمِينِ اللَّهِ فَقَالَ ابْنُ أَبِي يَعْفُورٍ وَ مَا هُنَّ جُعِلْتُ فِدَاكَ قَالَ يُحِبُّ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يُحِبُّ لَأَعَزَّ أَهْلُهُ وَ يَكْرَهُ الْمَرْءَ الْمُسْلِمَ لِأَخِيهِ مَا يَكْرَهُ لَأَعَزَّ أَهْلُهُ وَ يُنَاصِحُهُ الْوَلَايَةَ فَيَكِي ابْنُ أَبِي يَعْفُورٍ وَ قَالَ كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ قَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِذَا كَانَ مِنْهُ بَيْنَكَ الْمَنْزِلَةُ بَيْنَهُ هَمَّةٌ فَفَرَحَ لِفَرَحِهِ إِنْ هُوَ فَرَحَ وَ حَزَنَ لِحَزَنِهِ إِنْ هُوَ حَزَنَ وَ إِنْ كَانَ عِنْدَهُ مَا يُفَرِّجُ عَنْهُ فَرَّجَ عَنْهُ وَ إِلَّا دَعَا اللَّهَ لَهُ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَ ثَلَاثٌ لَكُمْ وَ ثَلَاثٌ لَنَا أَنْ تَعْرِفُوا فَضْلَنَا وَ أَنْ تَطْلُبُوا عَقِبَنَا وَ أَنْ تَنْتَظِرُوا عَاقِبَتَنَا فَمَنْ كَانَ هَكَذَا كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَسْتَضِيءُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلُ مِنْهُمْ وَ أَمَّا الَّذِينَ عَنْ يَمِينِ اللَّهِ فَلَوْ أَنَّهُمْ يَرَاهُمْ مَنْ دُونَهُمْ لَمْ يَهْنُتْهُمْ الْعَيْشُ مِمَّا يَرَوْنَ مِنْ فَضْلِهِمْ فَقَالَ

¹⁷⁸ Circumambulating the Ka'ba

¹⁷⁹ Al-Kafi, vol, 2, H. 2051, Ch. 71, h 8

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A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from his father from Fadalab ibn Ayyub from 'Amr ibn Aban from 'Isa ibn abu Mansur who has said the following:

'Once ibn abu Yaphur, Abd Allah ibn Talha and I were in the presence of abu Abd Allah^{asws}, who on his own initiation said: 'O ibn abu Yaphur, the Messenger of Allah^{saww} has said: 'There are six things that if found in a person, he will be before Allah^{azwj} to the right of Allah (to the right of the Throne of Allah^{azwj}).' Ibn abu Yaphur then asked: 'What are those things, may Allah^{azwj} keep my soul in service for your^{asws} cause?'

The Imam^{asws} said: 'A man must love for his Muslim brother what he loves for the most beloved person of his family and dislike for his Muslim brother what he dislikes for the most beloved person of his family and enlighten him in Walayah¹⁸⁰.' Ibn abu Yaphur then wept and asked: 'How does he enlighten about Walayah?' The Imam^{asws} said: 'O ibn abu Yaphur, if he is of the same level (of belief), he should encourage him, show happiness in his happiness and express sadness if he is sad. If he has the means to facilitate him he should do so if not he should pray to Allah^{azwj} for him.'

'The narrator has said that abu Abd Allah^{asws} then said: 'Three things are for you and three things are for us. What is for us is that you must learn about our^{asws} excellent merits, follow our^{asws} footsteps and wait for our end results (Divine Kingdom) to take place. Whoever has these facts will be before Allah^{azwj} and those below them will receive light from their light. On seeing those who will be to the right of Allah^{azwj}, the ones below will not feel happy because of the enviable merits of the persons above.'

Ibn abu Yaphur then asked: 'How is it that they will not see when they are on the right of Allah^{azwj}?' The Imam said: 'O ibn abu Yaphur, they are veiled with the light of Allah. Are you not aware of the Hadith that the Messenger of Allah^{saww} said: 'Allah^{azwj} has a creature on the right of the Throne before Allah^{azwj} and on the right of Allah^{azwj} their faces are whiter than snow and brighter than the Sun of the midday. Someone asks: 'Who are they?' It will be said: 'These are the ones who loved each other in the Glory of Allah^{azwj}.'¹⁸¹

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدْخَلَ رَجُلٌ فَسَلَّمَ فَسَأَلَهُ كَيْفَ مَنْ خَلَفْتَ مِنْ إِخْوَانِكَ قَالَ فَأَحْسَنَ النَّيِّاءِ وَ زَكَّى وَ أَطْرَى فَقَالَ لَهُ كَيْفَ عِيَادَةُ أَغْنِيَائِهِمْ عَلَى فَقْرَائِهِمْ فَقَالَ قَلِيلَةٌ قَالَ وَ كَيْفَ مُشَاهَدَةُ أَغْنِيَائِهِمْ لِفَقْرَائِهِمْ قَالَ فَكَيْفَ صِلَةُ أَغْنِيَائِهِمْ لِفَقْرَائِهِمْ فِي ذَاتِ أَيْدِيهِمْ فَقَالَ إِنَّكَ لَتَذْكُرُ أَخْلَاقًا قَلَّ مَا هِيَ فِيمَنْ عِنْدَنَا قَالَ فَقَالَ فَكَيْفَ تَزْعُمُ هَؤُلَاءِ أَنَّهُمْ شِيعَةٌ

It is narrated from him (narrator of the Hadith above) from Uthman ibn Isa from Mohammed ibn 'Ajlani who has said the following:

¹⁸⁰ Submission to the Divine Authorities^{asws}

¹⁸¹ Al-Kafi, vol, 2, H. 2052, Ch. 71, h 9 الكافي ج : 2 ص : 173

'Once, I was in the presence of abu Abd Allah^{asws} when a man came and offered the 'Salam'. The Imam^{asws} asked: 'How are your brothers (in belief) whom you have left behind?' He praised, admired and extolled them. The Imam^{asws} asked: 'Do their wealthy ones visit their poor ones?' He said: 'It is very rare!' The Imam^{asws} asked: 'Do their rich ones reach out to the poor ones?' He replied: 'It is very rare.' 'The Imam^{asws} asked: 'Do their rich ones maintain good relations with their poor ones financially?' He said: 'You are speaking of the moral behaviour that is practised very rarely in our people.' The narrator has said that the Imam^{asws} then asked: 'Why do you then think they are Shia (Muslims)?'¹⁸²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدَ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي إِسْمَاعِيلَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ عِدَدًا كَثِيرٌ فَقَالَ فَهَلْ يَعْطِفُ الْغَنِيُّ عَلَى الْفَقِيرِ وَ هَلْ يَتَجَاوَزُ الْمُحْسِنُ عَنِ الْمُسِيءِ وَ يَتَوَاسُونَ فَقُلْتُ لَا فَقَالَ لَيْسَ هَؤُلَاءِ شِيعَةَ الشَّيْعَةِ مَنْ يَفْعَلُ هَذَا

Abu Ali al-Ash'ari has narrated from Mohammed ibn Salim from Ahmad ibn al-adr from abu Isma'il who has said the following:

'Once I said to abu Jafar^{asws} 'May Allah^{azwj} keep my soul in service for your cause, there is a great number of Shia in our area. The Imam^{asws} asked: 'Are their rich ones kind to their poor ones? Do their virtuous ones forgive their sinful ones? Do they assist each other financially?' I said, 'No, they do not do so.' The Imam^{asws} said: 'They are not Shia. (Our) shia are those who do these things.'¹⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدَ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ فَضِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبُو جَعْفَرٍ ص يَقُولُ عَظُمُوا أَصْحَابَكُمْ وَ قَرُّوهُمْ وَ لَا يَتَّجَهُمْ بَعْضُكُمْ بَعْضًا وَ لَا تَضَارُّوا وَ لَا تَحَاسَدُوا وَ إِيَّاكُمْ وَ الْبُخْلَ كُونُوا عِبَادَ اللَّهِ الْمُخْلِصِينَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Sinan from al-r Ala' ibn Fudayl who has narrated the following from abu Abd Allah^{asws}:

'Abu Jafar^{asws} would say, 'Dignify your people, honour them and do not be aggressive toward each other, do not harm each other and do not be jealous of each other. You must never be miserly and always be sincere servants of Allah^{azwj}.'¹⁸⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ سَعِيدِ بْنِ الْحَسَنِ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَجِيءُ أَحَدَكُمْ إِلَى أَخِيهِ فَيُدْخِلُ يَدَهُ فِي كَيْسِهِ فَيَأْخُذُ حَاجَتَهُ فَلَا يَدْفَعُهُ فَقُلْتُ مَا أَعْرِفُ ذَلِكَ فِينَا فَقَالَ أَبُو جَعْفَرٍ ع فَلَا شَيْءَ إِذَا قُلْتُ فَالْهَلَاكُ إِذَا فَقَالَ إِنَّ الْقَوْمَ لَمْ يُعْطُوا أَهْلَامَهُمْ بَعْدُ

Abu Ali al-Ash'ari has narrated from Mohammed ibn 'Abd al-Jabbar from ibn Faddal from 'Amr ibn Aban from Sa'id ibn al-Hassan who has said the following:

'Abu Jafar^{asws} once asked me: 'Do your brother (in belief) come to you, stretch his hand in your pocket and take what he needs and you do not push him aside?' I replied: 'I am unaware of such things happen among us.' Abu Jafar^{asws} then said:

¹⁸² Al-Kafi, vol, 2, H. 2053, Ch. 71, h 10

¹⁸³ Al-Kafi, vol, 2, H. 2054, Ch. 71, h 11

¹⁸⁴ Al-Kafi, vol, 2, H. 2055, Ch. 71, h 12

'There is nothing then.' I said: 'It is destruction then?' The Imam^{asws} said: 'The people have not yet received their power of reason.'¹⁸⁵

One Must Inform his Brethren before Going on Journey:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفَرًا أَنْ يُعْلِمَ إِخْوَانَهُ وَحَقٌّ عَلَى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتِيَهُ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has reported the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'It is a right upon a Muslim to inform his brothers (in belief) of his decision to go on a journey. It is a right upon his Muslim brothers to visit him when he returns from the journey.'¹⁸⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ شُعَيْبِ بْنِ الْعَقْرِفُوفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِأَصْحَابِهِ اتَّقُوا اللَّهَ وَكُونُوا إِخْوَةً بَرَّةً مُتَحَابِّينَ فِي اللَّهِ مُتَوَاصِلِينَ مُتَرَاحِمِينَ تَزَارَوْا وَتَلَقَّوْا وَتَذَاكَرُوا أَمْرَنَا وَ أَحِبُّوهُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from al-Hassan ibn Mahbub from Shu'ayb al-Aqar Qufi who has said the following:

'I heard abu Abd Allah^{asws} saying to his companions: 'Be pious before Allah^{azwj} and be virtuous brothers who love each other for the sake of Allah^{azwj}, and maintain good relations leniently, Visit one another, meet and speak of our cause and preserve it.'¹⁸⁷

Visiting Brothers in Eman:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عَفْبَةَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ زَارَ أَخَاهُ لِلَّهِ لَا لِيُغَيِّرَهُ التَّمَّاسَ مَوْعِدَ اللَّهِ وَتَنْجِزَ مَا عِنْدَ اللَّهِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ أَلَا طِبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Ali ibn Faddal from Ali ibn 'Aqaba from abu Hamza who reports the following from abu Abd Allah^{asws}:

'Whoever visits his brother (in belief) for the sake of Allah^{azwj} and for no other reason, seeking thereby the promise of Allah^{azwj}, and to achieve what is with Allah^{azwj}, Allah^{azwj} will appoint seventy thousand angels who applaud: 'How beautiful is what you have done and how beautiful is paradise (for you).'¹⁸⁸

¹⁸⁵ Al-Kafi, vol, 2, H. 2056, Ch. 71, h 13

الكافي ج : 2 ص : 174

¹⁸⁶ Al-Kafi, vol, 2, H. 2059, Ch. 71, h 16

¹⁸⁷ Al-Kafi, vol, 2, H. 2060, Ch. 72, h 1

الكافي ج : 2 ص : 175

¹⁸⁸ Al-Kafi, vol, 2, H. 2064, Ch. 73, h 1

عَنْهُ عَنْ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنْ خَبِثَمَةَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عِ وَدَعَا فَقَالَ يَا خَبِثَمَةُ أبلغ من ترى من مَوَالِينَا السَّلَامَ وَ أوصيهم بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَنْ يَعُودَ غِيثُهُمْ عَلَى فَقِيرِهِمْ وَ قَوِيَّهُمْ عَلَى ضَعِيفِهِمْ وَ أَنْ يَشْهَدَ حَيْثُهم حِزَارَةً مَيِّتَهُمْ وَ أَنْ يَتَلَقَّوْا فِي بُيُوتِهِمْ فَإِنَّ لِقَاءَ بَعْضِهِمْ بَعْضًا حَيَاةٌ لَأَمْرُنَا رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا يَا خَبِثَمَةُ أبلغ مَوَالِينَا أَنَا لَا لُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِعَمَلٍ وَ أَنَّهُمْ لَنْ يَبَالُوا وَلَا يَنْتَنَّا إِلَّا بِالْوَرَعِ وَ أَنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Nu'man from ibn Muskan from Khaythamah who has said the following:

'Once I went to see abu Jafar^{asws} to say farewell. He^{asws} said: 'O Khaythamah, convey our 'Salam' to whoever of our followers you may see and advise them to be pious before Allah^{azwj}, that their rich ones look after their poor ones, the stronger ones look after their weaker ones, that the living attend the funeral of those who have just died, that they must meet each other in their homes; their meeting as such is life for our^{asws} cause.

May Allah^{azwj} bless the man who preserves our^{asws} cause. O Khaythamah, inform our followers that we cannot make them independent of Allah^{azwj} in anything without good deeds and that they will not benefit from our 'Wilayat without (al-Wari') refraining from worldly attractions (sins). Of the people who regret on the Day of Judgment, most intensely will be the ones who describe justice but do not practice it (explain the right belief but do not establish one).'¹⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عِ قَالَ قَالَ رَسُولُ اللَّهِ ص حَدَّثَنِي جِبْرِيلُ ع أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَهْبَطَ إِلَى الْأَرْضِ مَلَكًا فَأَقْبَلَ ذَلِكَ الْمَلَكُ يَمْشِي حَتَّى وَقَعَ إِلَى بَابٍ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلَى رَبِّ الدَّارِ فَقَالَ لَهُ الْمَلَكُ مَا حَاجُّكَ إِلَى رَبِّ هَذِهِ الدَّارِ قَالَ أَخٌ لِي مُسْلِمٌ زُرْتُهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى قَالَ لَهُ الْمَلَكُ مَا جَاءَ بِكَ إِلَّا ذَلِكَ فَقَالَ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يُعْرِثُكَ السَّلَامَ وَ يَقُولُ وَجِبْتَ لَكَ الْجَنَّةَ وَ قَالَ الْمَلَكُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَيُّمَا مُسْلِمٍ زَارَ مُسْلِمًا فَلَيْسَ إِلَيْهِ زَارٌ إِلَّا يَزَارَ وَ ثَوَابُهُ عَلَى الْجَنَّةِ

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn Umar al- Yamani from Jabir who has narrated the following from abu Jafar:

'The Messenger of Allah^{saww} has said: 'Jibril spoke to me that Allah^{azwj} Sent an angel to earth and the angel began walking until he came to a door where a man was asking for permission from the people of the house. The angel asked him: 'What do you need from the owner of this house?' He replied: 'He is a Muslim brother (in belief), I have come to visit him for the sake of Allah^{azwj}.' The angel then asked: 'Is that the only reason for your visit?' The man said, 'Nothing else has brought me here but that.' The angel then said: 'I am the Messenger of Allah^{azwj} to you and He^{azwj} Sends you the 'Salam' and says: 'I^{azwj} have Made paradise obligatory for you.' The angel then said: 'Allah^{azwj} says: 'Whoever of the Muslims visits another Muslim, in fact, has not visited him but he has visited Me^{azwj} and his reward from Me^{azwj} is paradise.'¹⁹⁰

¹⁸⁹ Al-Kafi, vol, 2, H. 2065, Ch. 73, h 2 176 : ص 2 ج : الكافي

¹⁹⁰ Al-Kafi, vol, 2, H. 2066, Ch. 73, h 3

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ النَّهْدِيِّ عَنِ الْحُصَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ زَارَ أَخَاهُ فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنِّي زُرْتُ وَتَوَابُكَ عَلَيَّ وَلَسْتُ أَرْضَى لَكَ ثَوَابًا دُونَ الْجَنَّةِ

Ali has narrated from his father from ibn abu 'Umayr from Ali al-Nahdi from al-Hussain who has reported the following from abu Abd Allah^{asws}:

'Whoever visits his brother (in belief) for the sake of Allah^{azwj}, Allah^{azwj} then Says: 'You in fact, have visited Me^{azwj} and with Me^{azwj} is your reward and I^{azwj} will not accept anything for your reward except paradise.'¹⁹¹

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي غُرَّةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ زَارَ أَخَاهُ فِي اللَّهِ فِي مَرَضٍ أَوْ صِحَّةٍ لَا يَأْتِيهِ خَدَاعًا وَلَا اسْتِبْدَالًا وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي قَفَاهُ أَنْ طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ فَأَنْتُمْ زَوَارُ اللَّهِ وَأَنْتُمْ وَقَدْ الرَّحْمَنُ حَتَّى يَأْتِيَ مَنْزِلُهُ فَقَالَ لَهُ يُسَيِّرُ جُعِلْتُ فِدَاكَ وَإِنْ كَانَ الْمَكَانَ بَعِيدًا قَالَ نَعَمْ يَا يُسَيِّرُ وَإِنْ كَانَ الْمَكَانَ مَسِيرَةً سَنَةً فَإِنَّ اللَّهَ جَوَادٌ وَالْمَلَائِكَةُ كَثِيرَةٌ يُسَيِّرُونَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from Ishaq ibn 'Ammar from abu Ghurrah who has said the following:

'I heard abu Abd Allah^{asws} saying: 'If one visits his brother (in belief) for the sake of Allah^{azwj}, in his illness or in good health, not to deceive or to receive something, Allah^{azwj} will Appoint seventy thousand angels to applaud behind him, (who would say) 'How beautiful is your deed! How beautiful is paradise for you! You are the visitor of Allah^{azwj} and the delegate to the Most Beneficent one.' This happens until he comes home.'

Yusayr then asked: 'May Allah keep my soul in service for your^{asws} cause, is it so even if the place of visitation is far away?' The Imam^{asws} said: 'Yes, O Yusayr, even if the place of visitation is at a distance of one year's journey; Allah^{azwj} is generous and the angles are a great many. They escort him until he reaches his home.'¹⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدٍ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ رَجُلٌ حَكَمَ عَلَى نَفْسِهِ بِالْحَقِّ وَ رَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ وَ رَجُلٌ أَتَرَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from A number of our people have narrated from Sahl ibn Ziyad all from ibn Mahbub from abu Ayyub from Mohammed ibn Qays who has narrated the following from abu Jafar^{asws}:

'Allah^{azwj} has a paradise wherein no one can go except three: (i) a man who issues judgment against himself with truth; (ii) a man who visits his brother for the sake of Allah^{azwj}, and (iii) a man who gives preference to his believing brother (in belief), due to Allah^{azwj}'s relation.'¹⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عَقَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنَ لَيَخْرُجُ إِلَى أَخِيهِ يَزُورُهُ فَيُوكَلُّ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكًا فَيَضَعُ جَنَاحًا فِي الْأَرْضِ وَ جَنَاحًا فِي السَّمَاءِ يُظِلُّهُ فَإِذَا دَخَلَ إِلَى مَنْزِلِهِ نَادَى الْجَبَّارُ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي الْمُتَّبِعُ لِأَثَارِ نَبِيِّ حَقٍّ عَلَيَّ

¹⁹¹ Al-Kafi, vol, 2, H. 2067, Ch. 73, h 4

¹⁹² Al-Kafi, vol, 2, H. 2070, Ch. 73, h 7

¹⁹³ Al-Kafi, vol, 2, H. 2074, Ch. 73, h 11

Mohammed ibn Yahya has narrated from Mohammed ibn al-Husayn from Mohammed ibn Isma'il ibn Bazi' from Salih ibn 'Uqbah from 'Abd Allah ibn Mohammed al-Juhfi who has narrated the following from abu Jafar^{asws}:

'When the believer leaves home to visit his brother (in belief), Allah^{azwj} appoints an angel to place one wing on earth and one wing in the sky to provide him shadow. When he arrives at his house, the Almighty Allah^{azwj} will say: 'O servant (of Allah) who has observed My right with greatness, and followed the tradition of My prophet^{saww}, it is a right with Me^{azwj} to grant you dignity. Ask Me^{azwj} and I^{azwj} will give you, pray to Me^{azwj} I^{azwj} will answer and if you remain silent I will initiate.' When he returns, the angel will escort him with his wings providing shadow for him until he arrives at his home. Then Allah^{azwj} will Say: 'O servant (of Allah) who has observed My^{azwj} right with greatness, it is a right with Me^{azwj} to give you honour and I^{azwj} have made it necessary that you be admitted into My^{azwj} paradise. I have granted you permission to intercede for My^{azwj} servants.'¹⁹⁴

Rewards of Shaking Hands with Believers:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ أَبِي عُبَيْدَةَ قَالَ كُنْتُ زَمِيلَ أَبِي جَعْفَرٍ ع وَ كُنْتُ أَبْدَأُ بِالرُّكُوبِ ثُمَّ يَرْكَبُ هُوَ فَإِذَا اسْتَوَيْنَا سَلَّمَ وَ سَأَلَ مُسَاءَلَةَ رَجُلٍ لَا عَهْدَ لَهُ بِصَاحِبِهِ وَ صَافَحَ قَالَ وَ كَانَ إِذَا نَزَلَ نَزَلَ قَبْلِي فَإِذَا اسْتَوَيْتُ أَنَا وَ هُوَ عَلَى الْأَرْضِ سَلَّمَ وَ سَأَلَ مُسَاءَلَةَ مَنْ لَا عَهْدَ لَهُ بِصَاحِبِهِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّكَ لَتَفْعَلُ شَيْئًا مَا يَفْعَلُهُ أَحَدٌ مِنْ قِبَلِنَا وَ إِنِ فَعَلَ مَرَّةً فَكَثِيرٌ فَقَالَ أَمَا عَلِمْتَ مَا فِي الْمُصَافَحَةِ إِنَّ الْمُؤْمِنِينَ يَلْتَقُونَ فَيُصَافِحُ أَحَدُهُمَا صَاحِبَهُ فَلَا تَزَالُ الدُّنُوبُ تَنْحَاتُ عَنْهُمَا كَمَا يَنْحَاتُ الْوَرَقُ عَنِ الشَّجَرِ وَ اللَّهُ يَنْظُرُ إِلَيْهَا حَتَّى يَقْرُقَا

A number of our people have narrated from Ahmad ibn Mohammed from ibn Faddal from Tha'labah ibn Maymun from Yahya ibn Zakariya from abu 'Ubaydah who has said the following:

'Ubaydah has said: 'Once I was accompanying abu Jafar^{asws} on a journey. During the journey, first I would take my seat in the carriage set-up on the back of the carry animal and then he^{asws} would take his^{asws} scat. He^{asws} after settling down on his^{asws} place properly would offer me the 'Salam' and ask a question like a person who has never met the other person. He^{asws} would also shake hands.' The narrator has said: 'He^{asws} after dismounting would do so before me and after finding our places on the ground he^{asws} would offer the 'Salam' and ask questions like he^{asws} had never met me.'

I then said: 'O descendent of the Messenger of Allah^{saww}, you do things that no one has act like this before. Doing (such formalities) only once is more than enough.' The Imam^{asws} asked: 'Do you know what is in a handshake? The believers meet and

¹⁹⁴ Al-Kafi, vol, 2, H. 2075, Ch. 73, h 12

shake hands, the sins continue falling-off of them just like leaves fall off the trees, and Allah^{azwj} Looks upon them until they depart from each other.¹⁹⁵

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا التَّقَى وَ تَصَافَحَا أُدْخَلَ اللَّهُ يَدَهُ بَيْنَ أَيْدِيهِمَا فَصَافَحَ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ

It is narrated from him (narrator of the Hadith above) from ibn Faddal from Ali ibn 'Uqbah from abu Khalid al-Qammat who has narrated the following from abu Jafar^{asws}:

'When the believing people meet and shake hands Allah^{azwj} Inserts His hand between their hands and shakes hands with the one whose love for his brother (in belief) is more intense.'¹⁹⁶

ابْنُ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ عَنْ السَّمِيدِ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا التَّقَى فَتَصَافَحَا أُدْخَلَ اللَّهُ عَزَّ وَ جَلَّ يَدَهُ بَيْنَ أَيْدِيهِمَا وَ أَقْبَلَ بَوَجهَهُ عَلَى أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ فَإِذَا أَقْبَلَ اللَّهُ عَزَّ وَ جَلَّ بَوَجهَهُ عَلَيْهِمَا تَحَاتَّتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ

Ibn Faddal has narrated from Ali ibn 'Uqbah from Ayyub from al-Sumayda" from Malik ibn 'A'yun al-Juhni who has narrated the following from abu Jafar^{asws}:

'When two believing people meet and shake hands Allah^{azwj} Inserts His^{azwj} hand between their hands and faces the one whose love for his brother (in belief) is more intense. When Allah^{azwj} Turns His face to them their sins begin to fall like leaves from trees.'¹⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا التَّقَى فَتَصَافَحَا أَقْبَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمَا بَوَجهَهُ وَ تَسَاقَطَتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَسَاقَطُ الْوَرَقُ مِنَ الشَّجَرِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Ubaydah al-Hadhdha who has narrated the following from abu Jafar^{asws}:

'When two believing people meet and shake hands Allah^{azwj} Turns His face (direction, aspect) to them and sins began to fall from them like leaves fall from trees.'¹⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيْسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِي حَمْزَةَ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ ع فَحَطَطْنَا الرَّحْلَ ثُمَّ مَشَى قَلِيلًا ثُمَّ جَاءَ فَأَخَذَ بِيَدِي فَعَمَزَهَا عَمَزَةً شَدِيدَةً فَقُلْتُ جُعِلَتْ فِدَاكَ أ وَ مَا كُنْتُ مَعَكَ فِي الْمَحْمِلِ فَقَالَ أ مَا عَلِمْتَ أَنَّ الْمُؤْمِنَ إِذَا جَالَ جَوْلَةً ثُمَّ أَخَذَ بِيَدِ أَخِيهِ نَظَرَ اللَّهُ إِلَيْهِمَا بَوَجهَهُ فَلَمْ يَزَلْ مُقْبِلًا عَلَيْهِمَا بَوَجهَهُ وَ يَقُولُ لِلذُّنُوبِ تَحَاتَّتْ عَنْهُمَا فَتَنَحَّاتُ يَا أَبَا حَمْزَةَ كَمَا يَتَنَحَّاتُ الْوَرَقُ عَنِ الشَّجَرِ فَيَقْتَرِقَانِ وَ مَا عَلَيْهِمَا مِنْ ذَنْبٍ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from 'Umar ibn 'Abd al-'Aziz from Mohammed ibn Fudayl from abu Hamza who has said the following:

'Once I was accompanying abu Jafar^{asws} on a journey. On the way we unloaded our luggage and he^{asws} walked a little and came back, held my hand and squeezed it hard. I asked, 'May Allah^{azwj} keep my soul in service for your cause, 'was I not with you in the carriage?' The Imam^{asws} asked: 'Did you not know that when the believer comes around, and holds the hand of his brother (in belief), Allah^{azwj} Turns towards

¹⁹⁵ Al-Kafi, vol, 2, H. 2080, Ch. 74, h 1

¹⁹⁶ Al-Kafi, vol, 2, H. 2081, Ch. 74, h 2

¹⁹⁷ Al-Kafi, vol, 2, H. 2082, Ch. 74, h 3 الكافي ج : 2 ص : 180

¹⁹⁸ Al-Kafi, vol, 2, H. 2083, Ch. 74, h 4

them and Looks at them. He^{azwj} continues facing them and Says to the sins to fall-off of them and they began to fall, O abu Hamza, like leaves that fall from trees. They (sins) then depart and no sins remain on them.'¹⁹⁹

How Often a Believer Should Shake Hand with his Fellow Believer?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ حَدِّ الْمُصَافَحَةِ فَقَالَ دَوْرُ نَخْلَةٍ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who has said the following:

'Once I asked abu Abd Allah^{asws}: 'How often is this handshake?' The Imam^{asws} said: 'It is just after going around a palm tree.'²⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمْرِو بْنِ الْأَفَرَقِ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَنْبَغِي لِلْمُؤْمِنِينَ إِذَا تَوَارَى أَحَدُهُمَا عَنْ صَاحِبِهِ بِشَجَرَةٍ ثُمَّ التَّقَى أَنْ يَتَصَافَحَا

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Sinan from Amr ibn al-Afraq from abu 'Ubaydah who has reported the following from abu Jafar^{asws}:

'It is a good idea for the believers to shake each other's hands after one of them remains out of sight, even because of a tree in between.'²⁰¹

Upon Meeting Momin Should Offer Salam and Shake Hands:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ وَ لِيُصَافِحْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمَ بِذَلِكَ الْمَلَائِكَةَ فَاصْنَعُوا صُنْعَ الْمَلَائِكَةِ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from certain individuals of his people from Mohammed ibn al-Muthanna from his father from 'Uthman ibn Zayd from Jabir who has narrated the following from abu Jafar^{asws}:

'The Messenger of Allah^{saww} has said: 'Whenever any of you meets his Muslim brother (in belief) he should offer him the 'Salam' and shake his hand; Allah^{azwj} has honoured the angels with it and you should also do what the angels do.'²⁰²

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ بَقَّاحٍ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا التَّقَيْتُمْ فَنَلِّقُوا بِالسَّلَامِ وَ التَّصَافُحِ وَ إِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالسَّيِّغَةِ

It is narrated from him (narrator of the Hadith above) from Mohammed ibn Ali from abu Baqqah from Sayf ibn 'Amirah from Amr ibn Shamir from Jabir who has narrated the following from abu Jafar^{asws}:

¹⁹⁹ Al-Kafi, vol, 2, H. 2086, Ch. 74, h 7

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²⁰⁰ Al-Kafi, vol, 2, H. 2087, Ch. 74, h 8

²⁰¹ Al-Kafi, vol, 2, H. 2086, Ch. 74, h 9

²⁰² Al-Kafi, vol, 2, H. 2089, Ch. 74, h 10

'The Messenger of Allah^{saww} has said: 'Whenever you meet, you should do so by offering the 'Salam' and shaking hands and depart each other with a plea to Allah^{azwj} for forgiveness.'²⁰³

عَنْهُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ جَدِّهِ مُعَاوِيَةَ بْنِ وَهَبٍ أَوْ غَيْرِهِ عَنْ رَزِينٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ الْمُسْلِمُونَ إِذَا غَزَوْا مَعَ رَسُولِ اللَّهِ ص وَ مَرُّوا بِمَكَانٍ كَثِيرِ الشَّجَرِ ثُمَّ خَرَجُوا إِلَى الْفَضَاءِ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ فَتَصَافَحُوا

It is narrated from him (narrator of the Hadith above) from Musa ibn al-Qasim from his grandfather, Mu'awiyah ibn Wahab or from others from Razin who has narrated the following from abu Abd Allah^{asws}:

'During an armed expedition the Muslims, along with the Messenger of Allah^{saww}, each time after passing through a wooded area on reaching the open would look at each other and shake hands.'²⁰⁴

عَنْهُ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ زَيْدِ بْنِ جَهْمٍ الْهَلَالِيِّ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا صَافَحَ الرَّجُلُ صَاحِبَهُ فَأَلْذِي يَلْزَمُ التَّصَافِحَ أَكْثَرُ أَجْرًا مِنَ الَّذِي يَدَعُ أَلَا وَإِنَّ الدُّنُوبَ لَتَنَحَّتْ فِيمَا بَيْنَهُمْ حَتَّى لَا يَبْقَى ذَنْبٌ

It is narrated from him (narrator of the Hadith above) from his father from those who narrated to him from Zayd ibn al-Jahm al-Hilalli from Malik ibn Ayun who has narrated the following from abu Jafar^{asws}:

'When two people shake hands, the one who continues holding his hand will receive greater reward than the one who releases early. However, the sins fall off of them until no sins remain.'²⁰⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَتَنَظَّرَ إِلَيَّ بِوَجْهِ قَاطِبٍ فَقُلْتُ مَا الَّذِي غَيَّرَكَ لِي قَالَ الَّذِي غَيَّرَكَ لِإِخْوَانِكَ بَلَّغَنِي يَا إِسْحَاقُ أَنَّكَ أَقْعَدْتَ بِيَابَكَ بَوَابًا يَرُدُّ عَنْكَ فَقَرَاءَ الشَّيْعَةِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي خِفْتُ الشُّهْرَةَ فَقَالَ أَوْ قَلَا خِفْتُ الْبَلِيَّةَ أَوْ مَا عَلِمْتَ أَنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الرَّحْمَةَ عَلَيْهِمَا فَكَانَتْ تَسْعَةً وَ تَسْعُونَ لِأَشَدِّهِمَا حُبًّا لِصَاحِبِهِ فَإِذَا تَوَافَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا قَعَدَا يَتَحَدَّثَانِ قَالَ الْحَفَظَةُ بَعْضُهَا لِبَعْضٍ اعْتَزَلُوا بِنَا فَلَعَلَّ لَهُمَا سِرًّا وَ قَدْ سَرَّ اللَّهُ عَلَيْهِمَا فَقُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ فَقَالَ يَا إِسْحَاقُ إِنْ كَانَتْ الْحَفَظَةُ لَا تَسْمَعُ فَإِنَّ عَالِمَ السِّرِّ يَسْمَعُ وَ يَرَى

A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al- Mubarak from 'Abd Allah ibn Jabalah from Ishaq ibn 'Ammar who has said the following:

'Once I went to see abu Abd Allah^{asws}, and he looked at me frowning. I asked: 'May I know how I have disappointed you?' The Imam^{asws} said: 'It is that which has changed you toward your brothers (in belief). It has come to my notice O Ishaq! You have appointed someone at your door to drive away the poor people of the Shia (our followers).' I then said: 'May Allah^{azwj} keep my soul in service for your cause, I was afraid of publicity.' The Imam^{asws} asked: 'Why did you not fear misfortune? Did you not know that when two believing people meet and shake each other's hands Allah^{azwj} Sends blessings upon them and ninety-nine parts of the reward go to the one who loves his believing brother (in belief) more intensely. If they love equally blessings (of Allah^{azwj}) encompass them both? When they sit to speak to each other the guardian angels will say to each other, 'Leave them alone, perhaps they have

²⁰³ Al-Kafi, vol, 2, H. 2090, Ch. 74, h 11

²⁰⁴ Al-Kafi, vol, 2, H. 2091, Ch. 74, h 12

²⁰⁵ Al-Kafi, vol, 2, H. 2092, Ch. 74, h 13

certain secret matters to discuss, and Allah^{azwj} has provided cover for them.' I then said: 'Has Allah not said, ' ... **since the two scribes are sitting on each of his shoulders, he does not utter a word that is not recorded immediately by the watchful scribes.**' (50: 17) The Imam^{asws} said: 'O Ishaq, if the scribes do not hear, the One^{azwj} who know all secrets hears and sees.'²⁰⁶

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَيْمَنَ بْنِ مُحَرَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا صَافَحَ رَسُولُ اللَّهِ ص رَجُلًا قَطُّ فَتَزَعَّ يَدَهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزَعُ يَدَهُ مِنْهُ

It is narrated from him (narrator of the Hadith above) from Isma'il ibn Mehran from Ayman ibn Muhriz who has narrated the following from abu Abd Allah^{asws}:

'When shaking hands with people, the Messenger of Allah^{saww} had never been the first to discontinue the handshake.'²⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُوصَفُ وَكَيْفَ يُوصَفُ وَقَالَ فِي كِتَابِهِ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ فَلَا يُوصَفُ بِقَدَرٍ إِلَّا كَانَ أَكْثَرُ مِنْ ذَلِكَ وَإِنَّ النَّبِيَّ ص لَا يُوصَفُ وَكَيْفَ يُوصَفُ عِنْدَ احْتِجَابِ اللَّهِ عَزَّ وَجَلَّ بِسِتْرٍ وَجَعَلَ طَاعَتَهُ فِي الْأَرْضِ كَطَاعَتِهِ فِي السَّمَاءِ فَقَالَ وَمَا أَتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَمَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي وَمَنْ عَصَاهُ فَقَدْ عَصَانِي وَفَوَاضَ إِلَيْهِ وَإِنَّا لَا نُوصَفُ وَكَيْفَ يُوصَفُ قَوْمٌ رَفَعَ اللَّهُ عَنْهُمْ الرَّجْسَ وَهُوَ الشَّلْكُ وَالْمُؤْمِنُ لَا يُوصَفُ وَإِنَّ الْمُؤْمِنَ لَيَلْقَى أَخَاهُ فَيُصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَالدُّنُوبُ تَنْحَاةٌ عَنْ وَجْهِهِمَا كَمَا يَنْحَاةُ الْوَرَقُ عَنِ الشَّجَرِ

Ali ibn Ibrahim has narrated from his father from Hammad from Rib'i from Zurara who has said the following:

'I heard abu Jafar^{asws} saying: 'Allah^{azwj} cannot be described and how can He^{azwj} be described when He^{azwj} says in His book: **'They have not revered (honoured and respected) Allah properly ..(22:74),** He^{azwj} cannot be described through measurement. He^{azwj} is greater than such measures of respect. The Holy Prophet^{saww} cannot be described and respected. How can a servant (of Allah) be described whom Allah^{azwj} has Veiled with seven things. He has made obedience to him on earth like the obedience to His^{azwj} Own Self in heavens saying: **'Take only what the Messenger gives to you and desist from what he forbids you,' (59:7) whoever obeys him has obeyed Me and whoever disobeys him has disobeyed Me.** He^{azwj} Made him^{saww} to be the in-charge person of the affairs. We^{asws} also cannot be described and how can those^{asws} be described from whom Allah^{azwj} has removed all rijs (uncleanness), which, also applies to doubt (doubt is uncleanness).

The believing people cannot be described either. When a believer meets his brother (in belief) and they shake hands Allah^{azwj} continues Looking at them and the sins fall from their faces like leaves fall off trees.'²⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا التَّقَى الْمُؤْمِنَانِ فَتَصَافَحَا أَقْبَلَ اللَّهُ وَجْهَهُ عَلَيْهِمَا وَتَنَحَّاتُ الدُّنُوبُ عَنْ وَجْهِهِمَا حَتَّى يَقْتَرِفَا

²⁰⁶ Al-Kafi, vol, 2, H. 2093, Ch. 74, h 14

²⁰⁷ Al-Kafi, vol, 2, H. 2094, Ch. 74, h 15

²⁰⁸ Al-Kafi, vol, 2, H. 2095, Ch. 74, h 16

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Ali ibn al-Nu'man from Fudayl ibn 'Uthman from abu 'Ubaydah who has said the following:

'I heard abu Jafar^{asws} saying: 'When two believing people meet and shake hands, Allah^{azwj} Turns to them with His^{azwj} face and sins began to fall from their faces until they depart from each other.'²⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَصَافَحُوا فَإِنَّهَا تَذْهَبُ بِالسَّخِيمَةِ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from abu Abd Allah^{asws}:

'Abu Abd Allah^{asws} has said: 'Do shake hands, it removes jealousy.'²¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَقِيَ النَّبِيَّ ص حَدِيثَهُ فَمَدَّ النَّبِيُّ ص يَدَهُ فَكَفَّ حَدِيثَهُ يَدَهُ فَقَالَ النَّبِيُّ ص يَا حَدِيثَهُ بَسَطْتُ يَدِي إِلَيْكَ فَكَفَفْتَ يَدَكَ عَلَيَّ فَقَالَ حَدِيثَهُ يَا رَسُولَ اللَّهِ بِيَدِكَ الرَّغْبَةُ وَ لِكُنِّي كُنْتُ جُنُبًا فَلَمْ أَحِبَّ أَنْ تَمَسَّ يَدِي يَدَكَ وَ أَنَا جُنُبٌ فَقَالَ النَّبِيُّ ص أ مَا تَعْلَمُ أَنَّ الْمُسْلِمِينَ إِذَا التَّقَى فَنَصَافَحَا تَحَاتَّتْ ذُنُوبُهُمَا كَمَا يَنْحَاتُ وَرَقُ الشَّجَرِ

A number of our people have narrated from Sahl ibn Ziyad from Jafar ibn Mohammed al-Ashari from ibn al-Qaddah who has narrated the following from abu Abd Allah^{asws}:

'The Holy Prophet^{saww} once met Hudhayfah and he extended his hand, but Hudhayfah held his hand back. The Holy Prophet^{saww} asked: 'How is it, O Hudhayfah, that I^{saww} extended my hand to you and you held your hand back?' Hudhayfah then said: 'O Messenger of Allah^{saww}, your hand is pious but I had not taken the shower that was required of me due to carnal relations and I did not like to touch your hand with my hand that is not formally cleansed.' The Holy Prophet^{saww} then said: 'Did you not know that when the Muslims meet and shake hands, their sins fall from them like leaves from trees?'²¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ رِفَاعَةَ قَالَ سَمِعْتُهُ يَقُولُ مُصَافَحَةُ الْمُؤْمِنِ أَفْضَلُ مِنْ مُصَافَحَةِ الْمَلَائِكَةِ

Ali ibn Ibrahim has narrated from his father from Mohammed ibn 'Isa from Yunus from Rifa'ah who has said the following:

'I heard abu Abd Allah^{asws} saying: 'A hand-shake of believing people is better than a handshake of angels.'²¹²

Holding in One's Arms:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا أَيُّمَا مُؤْمِنٍ خَرَجَ إِلَى أَخِيهِ يَزُورُهُ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مُحِيتَ عَنْهُ سَيِّئَةٌ وَ رُفِعَتْ لَهُ دَرَجَةٌ وَ إِذَا طَرَقَ الْبَابَ فَتَحَتْ لَهُ أَبْوَابُ السَّمَاءِ فَإِذَا التَّقَى وَ تَصَافَحَا وَ تَعَانَقَا أَقْبَلَ اللَّهُ عَلَيْهِمَا بِوَجْهِهِ ثُمَّ بَاهَى بِهِمَا الْمَلَائِكَةُ فَيَقُولُ انْظُرُوا إِلَى عَبْدِي تَزَاوَرَا وَ تَحَابَّا فِي حَقِّ عَلِيٍّ أَلَا أُعَذِّبُهُمَا بِالنَّارِ بَعْدَ هَذَا الْمَوْقِفِ فَإِذَا

²⁰⁹ Al-Kafi, vol, 2, H. 2096, Ch. 74, h 17

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²¹⁰ Al-Kafi, vol, 2, H. 2097, Ch. 74, h 18

²¹¹ Al-Kafi, vol, 2, H. 2098, Ch. 74, h 19

²¹² Al-Kafi, vol, 2, H. 2100, Ch. 74, h 21

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from 'Abd Allah ibn Mohammed al-Jufi who has narrated the following from abu Jafar^{asws} and abu Abd Allah^{asws}:

'Any believer who leaves (his home) to visit his brother (in belief) because of his knowledge of the importance of such person, Allah^{azwj} Writes for him, for every step, one good deed, deletes one evil deed, and raises him one degree in meritorious status. When he knocks at his door, the doors to heaven open to him. When they meet, shake hands and hold each other in their arm Allah^{azwj} Turns to them with His^{azwj} face and expresses pride because of them to the angels and says: 'Look at My two servants who are visiting each other and love each other for My^{azwj} sake. It is a right upon Me^{azwj} not to make them suffer in fire in the hereafter.

When he returns the angels, numbering equal to the number of his breaths, steps and words, will escort him. They protect him against the misfortunes of this world and the hardships of the hereafter up to a similar night next year. If he dies in between he will be exempt from presenting an account of his deeds. If the person visited would know the importance of the visitor as he knew of his importance, he also will have the same privileges.²¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا اعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا التَّرَمَّا لَا يُرِيدَانِ بِذَلِكَ إِلَّا وَجْهَ اللَّهِ وَ لَا يُرِيدَانِ غَرَضًا مِنْ أَعْرَاضِ الدُّنْيَا قِيلَ لَهُمَا مَغْفُورًا لَكُمَا فَاسْتَأْيَا فَإِذَا أَقْبَلَا عَلَى الْمُسَاءَلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهُمَا لِبَعْضٍ تَنَحَّوْا عَنْهُمَا فَإِنَّ لَهُمَا سِرًّا وَ قَدْ سَرَّ اللَّهُ عَلَيْهِمَا قَالَ إِسْحَاقُ فَقُلْتُ جُعِلَتْ فِدَاكَ فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ قَالَ فَتَنَقَّسَ أَبُو عَبْدِ اللَّهِ ع الصُّعْدَاءُ ثُمَّ بَكَى حَتَّى اخْضَلَّتْ دُمُوعُهُ لِحْيَتَهُ وَ قَالَ يَا إِسْحَاقُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزَلَ عَنِ الْمُؤْمِنِينَ إِذَا التَّقَّيَا إِجْلَالًا لَهُمَا وَ إِنَّهُ وَ إِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظُهُمَا وَ لَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ وَ يَحْفَظُهُ عَلَيْهِمَا عَالِمُ السِّرِّ وَ أَخْفَى

Ali ibn Ibrahim has narrated from his father from Safwan ibn Yahya from Ishaq ibn 'Ammar who has narrated the following from abu Abd Allah^{asws}:

'When two believing people embrace each other, blessings engulf them. When they hold each other just for the sake of Allah^{azwj} and for no worldly reasons, it then will be said to them, 'You are forgiven, resume your deeds.' When they begin asking about each other the angels will say to each other, 'Keep away from them: they have secret matters and Allah^{azwj} has granted them cover and privacy.'

I (Ishaq) then asked: 'May Allah^{azwj} keep my soul in service for your cause, how is it that the angels do not write their words when Allah^{azwj} has Said: ***'He does not utter a word which is not recorded immediately by the watchful scribes (50: 17)?*** The narrator has said that abu Abd Allah^{asws} took a breath of sigh and wept so much that

²¹³ Al-Kafi, vol, 2, H. 2101, Ch. 75, h 1

his tears drenched his beard, and he said: 'O Ishaq, Allah^{azwj} Commands the angels to leave the believing people who meet each other alone just because of respect for them; otherwise, if the angels do not write their words or do not know them, He^{azwj} knows and saves them; He^{azwj} knows all the secrets and the hidden things.'²¹⁴

Kissing:

أَبُو عَلِيٍّ الشَّعْرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُتَّقِرِيِّ عَنْ يُوسُفَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ لَكُمْ لُثُورًا تُعْرَفُونَ بِهِ فِي الدُّنْيَا حَتَّىٰ إِنْ أَحَدَكُمْ إِذَا لَقِيَ أَخَاهُ قَبَّلَهُ فِي مَوْضِعِ الثُّورِ مِنْ جَبْهَتِهِ

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Ubays ibn Hisham from al-Hussain ibn Ahmad al-Minqari from Yunus ibn Zabyan who has narrated the following from abu Abd Allah^{asws}:

'In you there is a light by which you are identified in this world. It is as such that even when one of you meets his brother (in belief) he kisses him at the place of light in his forehead.'²¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يُقَبَّلُ رَأْسُ أَحَدٍ وَلَا يَدُهُ إِلَّا بِدَرَسَ رَسُولِ اللَّهِ ص

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Rifa'ah ibn Musa who has reported the following from abu Abd Allah^{asws}:

'No one's head or hand is kissed except those of the Messenger of Allah^{saww} or one who is intended to be for the Messenger of Allah^{saww}.'²¹⁶

Hands of only a Prophet or His Successor are Kissed:

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ النَّرْسِيِّ عَنْ عَلِيِّ بْنِ مَرْزِيدٍ صَاحِبِ السَّابِرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا فَقَالَ أَمَّا إِنَّهَا لَا تُصَلِّحُ إِلَّا لِنَبِيِّ أَوْ وَصِيِّ نَبِيِّ

Ali has narrated from his father from ibn abu 'Umayr from Zayd al-Narsi from Ali ibn Mazid Sahib al-Sabiri who has said the following:

'Once I went to see abu Abd Allah^{asws} and I held and kissed his hand and the Imam^{asws} said: 'This is only for the Holy Prophet^{saww} or his successor^{asws}.'²¹⁷

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نَاولني يَدَكَ أَقْبَلُهَا فَأَعْطَانِيهَا فَقُلْتُ جُعِلَتْ فِدَاكَ رَأْسَكَ فَفَعَلَ فَقَبَّلْتُهُ فَقُلْتُ جُعِلَتْ فِدَاكَ رَجُلَاكَ فَقَالَ أَقْسَمْتُ أَقْسَمْتُ أَقْسَمْتُ ثَلَاثًا وَبَقِيَ شَيْءٌ وَبَقِيَ شَيْءٌ وَبَقِيَ شَيْءٌ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hajjal from Yunus ibn Ya'qub who has said the following:

²¹⁴ Al-Kafi, vol, 2, H. 2102, Ch. 75, h 2

²¹⁵ Al-Kafi, vol, 2, H. 2103, Ch. 76, h 1

²¹⁶ Al-Kafi, vol, 2, H. 2104, Ch. 76, h 2

²¹⁷ Al-Kafi, vol, 2, H. 2105, Ch. 76, h 3

'Once I went to see abu Abd Allah^{asws} and I asked, 'Can I kiss your hand, please?' The Imam^{asws} agreed and I kissed his hand. I then asked, 'May Allah^{azwj} keep my soul in service for your cause, can I kiss your head, please?' The Imam^{asws} agreed and I kissed his head. Then I asked, 'Can I kiss your feet, please?' The Imam^{asws} said: 'You had vowed, you had vowed, you had vowed, three and one remains, one remains, and one remains'^{218, 219}

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ مَنْ قَبَّلَ لِلرَّحِمِ ذَا قَرَابَةٍ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ قُبْلَةُ الْأَخِ عَلَى الْخَدِّ وَ قُبْلَةُ الْإِمَامِ بَيْنَ عَيْنَيْهِ

Mohammed ibn Yabya has narrated from al-'Amraki ibn Ali ibn Jafar who has narrated the following from abu al-Hassan:

'Whoever of the relatives kisses a relative out of compassion he has not committed any offense. A brother may kiss the cheek of his brother. Kissing an Imam^{asws} is between his eyes.'²²⁰

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَيْسَ الْقُبْلَةُ عَلَى الْفَمِ إِلَّا لِلزَّوْجَةِ أَوْ الْوَلَدِ الصَّغِيرِ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed ibn Khalid from Mohammed ibn Sinan from abu al-Sabbah Mawla of Ale Sam who has narrated the following from abu Abd Allah^{asws}:

'Kissing on the mouth is only for the spouses and a small child.'²²¹

Kissing the Face, Eyes and Limbs of Prostration of a Zair:

إذا قدم أحدكم من مكة فقبل عينيه و فمه الذي قبل الحجر الأسود الذي قبله رسول الله ص و قبل موضع سجوده و جبهته

(Amir-ul-Momineen^{asws} says:) When you welcome somebody who has just arrived from Mecca, a hajji, you should kiss his eyes and face with which he kissed the Black Stone, which the Prophet^{saww} had kissed. You should also kiss his limbs of prostration and his forehead.²²²

Drinking from the Left-Over of a Momin is Cure Diseases:

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فِي ثَوَابِ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي سُورِ الْمُؤْمِنِ شِفَاءٌ مِنْ سَبْعِينَ دَاءً

²¹⁸ The Imam perhaps indicated that the narrator, in fact, had vowed to kiss the Imam^{asws}'s hand, head and feet

²¹⁹ Al-Kafi, vol, 2, H. 2106, Ch. 76, h 4

²²⁰ Al-Kafi, vol, 2, H. 2107, Ch. 76, h 5 الكافي ج : 2 ص : 186

²²¹ Al-Kafi, vol, 2, H. 2108, Ch. 76, h 6

²²² الخصال ج : 2 ص : 611

Mohammed ibn Ali ibn al-Hussain reports in 'Fee Sawab-e-al-Ammal' from his father, who from Saeed ibn abd Allah, who from Mohammed ibn Isa, who from al-Hassan ibn Ali al-Washa who has narrated the following from Abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'Drinking from the believer's leftover is a recovery from seventy diseases.'

السَّيِّئُ الْمُفِيدُ فِي الْإِحْتِصَاصِ، قَالَ قَالَ ص مَنْ شَرِبَ مِنْ سُورِ أَخِيهِ تَبَرُّكًا بِهِ خَلَقَ اللَّهُ بَيْنَهُمَا مَلَكًا يَسْتَعْفِرُ لَهُمَا حَتَّى تَقُومَ السَّاعَةُ

In al-Khassal a hadith is reported that Imam^{asws} said: 'Who drank from its brother (in faith) leftover seeking blessing from it, Allah^{azwj} Creates among them an angel that will seek forgiveness to them till the Hour is established (Qayamat).²²³

فِي الْخِصَالِ بِإِسْنَادِهِ عَنْ عَلِيٍّ ع فِي حَدِيثِ الْأَرَبِ عَمَّا نَقَلَ سُورُ الْمُؤْمِنِ شِفَاءً

In al-Khassal it is reported from Amir-ul-Momineen^{asws} in the ahadith-e-arbah (400 traditions) that there is a cure for diseases from the leftover of a believer.²²⁴

A Monin Should not be Faithful to Unfaithful:

وَقَالَ ع الْوَفَاءُ لِأَهْلِ الْعَدْرِ عَدْرٌ عِنْدَ اللَّهِ وَالْعَدْرُ بِأَهْلِ الْعَدْرِ وَفَاءٌ عِنْدَ اللَّهِ

In one of sayings of Amir-ul-Momineen^{asws} it is narrated: To be faithful to unfaithful is unfaithfulness by Allah^{azwj} and be unfaithful to unfaithful is considered faithfulness by Allah^{azwj}.²²⁵

وَبِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيٍّ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ أَرْبَعٌ تَذْهَبُ ضِيَاعاً مَوَدَّةٌ تُنْخَعُ مَنْ لَا وَفَاءَ لَهُ وَ مَعْرُوفٌ يُوضَعُ عِنْدَ مَنْ لَا يَشْكُرُهُ وَ عِلْمٌ يُعْلَمُ مَنْ لَا يَسْتَمِعُ لَهُ وَ سِرٌّ (يُوضَعُ عِنْدَ مَنْ لَا حِصَانَةَ لَهُ)

I heard it from my father, who from ibn Abi Youmar, who from Jamil ibn Daraj, who from Zirarah the following:

Aba Abd Allah^{asws} said: Four things go to waste; (1) to love a disloyal person; (2) to favour an unthankful person; (3) teaching a less keen person; (4) telling a secret to an unreliable person.²²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالْبِدْعِ مِنْ بَعْدِي فَأُظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثَرُوا مِنْ سَبِّهِمْ وَ الْقَوْلَ فِيهِمْ وَ الْوَقِيعَةَ وَ بَاهِتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُوبُ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ

²²³ مستدرک الوسائل 17 18

²²⁴ الخصال ج : 2 ص : 611

²²⁵ 513 -259 ص : 513

²²⁶ Wasail ul Shia, H. 21597

نهج البلاغة

وسائل الشيعة ج : 16 ص : 299

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain, who from Ahmad ibn Mohammed ibn abu Nasr, who from Dawood ibn Sarhan who has narrated the following from Abu Abd Allah^{asws}:

'The Prophet of Allah^{saww} has said: When you after me find people of 'al-Raib and al-Biddah' (people of innovation/heresy and deception) express your disapproval of them and increase your condemnation, words and opposition to and evidence against them so they may not become greedy to bring destruction to Islam. You must warn people against them and against learning their innovative ideas. Allah will reward you for this and will raise your position in the next life.²²⁷

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خَالِدٍ الْبَرْقِيُّ فِي الْمَحَاسِنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ الْعَمِّيِّ رَفَعَهُ قَالَ مَنْ أَتَى ذَا بَدْعَةٍ فَعَظَّمَهُ فَإِنَّمَا سَعَى فِي هَذِهِ الْإِسْلَامِ

Ahmed ibn Mohammed ibn Khalid al-Barqi in al-Mahasen reports from Yaqub ibn Yazeed who Mohammed ibn Jamhur al-Amami, the following from Prophet Mohammed^{saww}:

Whoever visits an innovator and shows respect to him, he tries to demolish the foundation of Islam.²²⁸

Remembering Masomeen^{asws} is Remembering Allah^{azwj}:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شِيعَتُنَا الرُّحَمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ إِذَا دُكِرْنَا ذُكِرَ اللَّهُ وَإِذَا دُكِرَ عَدُوُّنَا ذُكِرَ الشَّيْطَانُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from his father from Fadal ibn Ayyub from Ali ibn abu Hamza who has said the following:

'I heard abu Abd Allah^{asws} saying: 'Our Shia are compassionate to each other. When alone they speak of and remember Allah^{azwj}. To speak of us^{asws} is to speak of Allah^{azwj}. When we^{asws} are mentioned Allah^{azwj} is mentioned, but when our enemies^{la} are spoken of it is like speaking of Satan^{la}.²²⁹

Rewards of Holding Majalis (Meetings):

صَالِحُ بْنُ عُقْبَةَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَيْمًا ثَلَاثَةٌ مُؤْمِنِينَ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ يَأْمَنُونَ بِوَأَيْقِهِ وَ لَا يَخَافُونَ غَوَائِلَهُ وَ يَرْجُونَ مَا عِنْدَهُ إِنْ دَعَا اللَّهَ أَجَابَهُمْ وَ إِنْ سَأَلُوا أُعْطَاهُمْ وَ إِنْ اسْتَنْزَادُوا زَادَهُمْ وَ إِنْ سَكَنُوا ابْتَدَأَهُمْ

Salih ibn 'Aqabah has narrated from Safwan al-Jammal who has narrated the following from abu Abd Allah^{asws}:

'Whichever three believing brothers (in belief) come together to a brother (in belief) of theirs from whose evils they feel safe, who are not afraid of his rebellion, and who

²²⁷ Al-Kafi, vol, 2, H. 2814, Ch. 159, h, 4

²²⁸ Wasail ul Shia, H. 21532

²²⁹ Al-Kafi, vol, 2, H. 2109, Ch. 77, h 1

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have good hopes in him, if they pray to Allah^{azwj} their prayers will be answered, if they ask, their wish will be granted, if they ask for more it will be increased and if they remain silent, He^{azwj} will initiate.²³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِقَاءُ الْإِخْوَانِ مَعْتَمٌ جَسِيمٌ وَإِنْ قَلُّوا

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from abu Abd Allah^{asws}:

'Amir-ul-Momineen^{asws} has said: 'Meeting of brothers (in belief) is a great opportunity, even if they are very few.'²³¹

Believers Should Narrate Ahadith in their Meetings:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَرَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءَ لِقُلُوبِكُمْ وَ ذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثُنَا تُعْطَفُ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَسَدْتُمْ وَ نَجَوْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ رَعِيمٌ

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from Yazid ibn 'Abd al-Malik who has narrated the following from abu Abd Allah^{asws}:

'Visit each other; in it there is a revival for your hearts and a study of our^{asws} Ahadith (may take place). Our^{asws} Ahadith helps you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray and be destroyed. Therefore, follow them and I^{asws} will assure you of your salvation.'²³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ عَبَّادِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي مَرَرْتُ بِقَاصٍ يَقْصُ وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَيْهَاتَ هَيْهَاتَ أَخْطَأْتُ أَسْنَاهُمْ الْحَفْرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سِوَى الْكَرَامِ الْكَاتِبِينَ فَإِذَا مَرُّوا بِقَوْمٍ يَذْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالُوا قَفُّوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَنْفَقَهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ

A number of our people have narrated from Sahl ibn Ziyad from al-Washsha' from Mansur ibn Yousif from 'Abbad ibn Kathir who has said the following:

'Once I told abu Abd Allah^{asws} that I passed by a storyteller who said to his audience, 'This is a gathering whose attendants do not suffer wickedness.' The narrator has said that abu Abd Allah^{asws} then said: 'How extremely far is it from reality!' You passed by the wrong gathering. (Astahahum al-Hufrah) How terribly wrong is their expression! Allah^{azwj} has certain angels who visit places, and they are other than the honourable scribes. When they pass by a people, who speak of Mohammed^{saww} and Ale Mohammed^{asws}, these angels say, 'Stop here.' You have found what you

²³⁰ Al-Kafi, vol, 2, H. 2077, Ch. 73, h 14

²³¹ Al-Kafi, vol, 2, H. 2079, Ch. 73, h 16

²³² Al-Kafi, vol, 2, H. 2110, Ch. 77, h 2

needed.' They will sit down and begin to think and understand with them. When the gathering disperses they visit their people suffering due to ill health, attend their funerals and look after those of them who are absent. Those are the gatherings whose attendant do not suffer wickedness.'²³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطْلَعُونَ إِلَى الْوَاحِدِ وَ الْبَائِثِينَ وَ الثَّلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ قَالَ فَتَقُولُ أَمَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قُلُوبِهِمْ وَ كَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ ص قَالَ فَتَقُولُ الطَّائِفَةُ الْآخَرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa from Ali ibn al-Hakam from al-Mustawrid al-Nakha'i from those whom he has mentioned (in his book) who has narrated the following from abu Abd Allah:

'Certain angels of heaven look at one, two or three people on earth speak of the excellence and praise of Mohammed^{saww} and his family^{asws} and they say: 'Look the small number of these people, their enemies are enormous, but they still speak of the praise of Mohammed^{saww} and his family^{asws}.' The Imam^{asws} then said: 'Another group of angels say to them: 'It is a favour to them from Allah^{azwj} that He^{azwj} Grants to whomever He^{azwj} Wants, Allah^{azwj} Possesses a great deal of favours.'²³⁴

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ مُسْكَانَ عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أ تَخْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللَّهُ إِنَّا لَنَخْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهُ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهُ إِنِّي لَأُحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنِّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعْيِثُوا بَوْرَعٍ وَ اجْتَهِادٍ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from ibn Faddal from ibn Muskan from Muyassir who has said the following:

'Once abu Jafar^{asws} asked me: 'Do you hold private 'Majalis' gatherings wherein you say whatever you want?' I said, 'Yes, I swear by Allah^{azwj}, we hold private 'Majalis' gatherings and say whatever we like to say (in praise of Mohammed^{saww} and his family^{asws}).'

The Imam^{asws} said: 'I swear by Allah^{azwj}, I^{asws} wish I^{asws} could be with you at such 'Majalis' gatherings. I swear by Allah^{azwj}, I^{asws} love your fragrance and your spirits. You, certainly, follow the religion of Allah^{azwj}, and the religion of the angels^{as}. Pay attention to restraining from the worldly attractions and assist yourselves with striving hard in (good) work.'²³⁵

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدَ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدَ بْنِ مَحْفُوظٍ عَنْ أَبِي الْمَعْرَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِلْإِبْلِيسِ وَ جُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضُهُمْ لِبَعْضٍ قَالَ وَ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِهِ إِبْلِيسَ مُضْغَةٌ لَحْمٍ إِلَّا تَخَدَّدَ حَتَّى إِنَّ رُوحَهُ لَتَسْتَعِيثُ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْآلَمِ فَتَحْسُ مَلَائِكَةُ السَّمَاءِ وَ خَزَائِنُ الْجِنَانِ فَيَلْعَنُونَهُ حَتَّى لَا يَبْقَى مَلَكٌ مُقَرَّبٌ إِلَّا لَعَنَهُ فَيَفِغُ خَاسِئًا حَسِيرًا مَذْحُورًا

²³³ Al-Kafi, vol, 2, H. 2111, Ch. 77, h 3

²³⁴ Al-Kafi, vol, 2, H. 2112, Ch. 77, h 4

²³⁵ Al-Kafi, vol, 2, H. 2113, Ch. 77, h 5

Through the same chain of narrators it is narrated from Mohammed ibn Sulayman from Mohammed ibn Mahfuz from abu al-Maghra' who has said the following;

'I heard abu al-Hassan^{asws} saying: 'There is nothing more injurious to Satan and his soldiers than believing people's visitation of their brothers (in belief) for the sake of Allah^{azwj}.' The Imam^{asws} said: 'When believing people meet each other, speak of Allah^{azwj} and speak of the praise and excellence of Ahl al-Bayt^{asws}, all the flesh at the face of Satan disappear, he even cries for help due to the severity of his suffering and the angels of heaven sense it as well as the keepers of paradise and they all condemn him until all the angels close to Allah^{azwj} condemn him and Satan remains humiliated, frustrated and defeated.'²³⁶

The Gatherings which should be Avoided:

الحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدٍ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أُمِّنُوا وَإِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَا اللَّهُ لِيَصْرِفَهُ عَنْهُمْ وَإِنْ سَأَلُوا حَاجَةً تَشْفَعُوا إِلَى اللَّهِ وَ سَأَلُوهُ قَضَاءَهَا وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاذِبِينَ إِلَّا حَضَرَهُمْ عَشْرَةٌ أَضْعَافِهِمْ مِنَ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَإِذَا ضَحَكُوا ضَحَكُوا مَعَهُمْ وَإِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيَقُمْ وَلَا يَكُنْ شَرِيكَ شَيْطَانٍ وَلَا جَلِيسَهُ فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ ثُمَّ قَالَ ص فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بقلبه وَ لْيَقُمْ وَ لَوْ حَلَبَ شاةٍ أَوْ فَوَاقَ نَاقَةٍ

Al-Hussain ibn Mohammed and Mohammed ibn Yahya all have narrated from Ali ibn Mohammed ibn Sa'd from Mohammed ibn Muslim from Ahmad ibn Zakariya from Mohammed ibn Khalid ibn Maymun from 'Abd Allah ibn Sinan from Ghiyath ibn Ibrahim who has narrated the following from abu Abd Allah^{asws}:

'Abu Abd Allah^{asws} has said: 'Wherever three or more believing people gather together an equal number of angels also attend it (gathering). If they pray for a good purpose the angels say Amen! If they seek protection (from Allah^{azwj}) against an evil matter, the angels pray to Allah^{azwj} to divert it from them. If they pray so their wishes come true, the angels intercede for them before Allah^{azwj} and pray to Him^{azwj} to Grant their wishes.

Wherever three or more rejecters (of belief) gather together, ten times their number, Satan also attends it. If they speak, Satan also speaks likewise, if they laugh, they (Satans) laugh with them. If they succeed (in abuse) against the friends of Allah^{azwj}, they (Satans) do the same.

If any of the believing people is trapped among them and when they involve themselves in such behaviours he should move away from them so he does not become of the attendance along with Satan; the wrath of Allah^{azwj} is insurmountable and His^{azwj} condemnation is irremovable.' The Imam^{asws} then said: 'If he cannot do so

²³⁶ Al-Kafi, vol, 2, H. 2115, Ch. 77, h 7

(move away) he must condemn it in his heart and stand-up even for a short while and move a little, like the time of allowing the young animal to have its share of milk while milking the mother.²³⁷

Appendix Salam and Islam:

Prophet Mohammed^{saww} Sends 'Salam' on Momineen:

حدثنا محمد بن إبراهيم بن إسحاق رضي الله عنه قال أخبرنا أحمد بن محمد الهمداني قال حدثنا محمد بن هشام قال حدثنا علي بن الحسن السائح قال سمعت الحسن بن علي العسكري يقول حدثني أبي عن أبيه عن جده ع قال قال رسول الله ص لعلي بن أبي طالب ع يا علي لا يحبك إلا من طابت ولادته و لا يبغضك إلا من خبثت ولادته و لا يواليك إلا مؤمن و لا يعاديك إلا كافر فقام إليه عبد الله بن مسعود فقال يا رسول الله قد عرفنا علامة خبيث الولادة و الكافر في حياتك ببغض علي و عداوته فما علامة خبيث الولادة و الكافر بعدك إذا أظهر الإسلام بلسانه و أخفى مكنون سريره فقال ع يا ابن مسعود علي بن أبي طالب إمامكم بعدي و خليفتي عليكم فإذا مضى فابني الحسن إمامكم بعده و خليفتي عليكم فإذا مضى فابني الحسين إمامكم بعده و خليفتي عليكم ثم تسعة من ولد الحسين واحد بعد واحد أئمتكم و خلفائي عليكم تاسعهم قائم أمتي ثم قال ع و هو رافع يديه إلى السماء اللهم وال من والى خلفائي و أئمة أمتي بعدي و عاد من عاداهم و انصر من نصرهم و اخذل من خذلهم و لا تخل الأرض من قائم منهم بحجتك ظاهرا أو خافيا مغمورا لنلا يبطل دينك و حجتك و برهانك و بيناتك ثم قال ع يا ابن مسعود قد جمعت لكم في مقامي هذا ما إن فارقتموه هلكتم و إن تمسكتم به نجوتم و السلام على من اتبع الهدى

In a lengthy hadith related to the Imamat of Masomeen^{asws} from Imam Hassan al-Askari^{asws}, as reported by Mohammed ibn Ibrahim, (Prophet Mohammed^{saww} mentioned to Abd Allah ibn Masood): After raising his hands towards skies Prophet Mohammed^{saww} said: O Allah^{azwj} Love those whoever loves my successors (Ali^{asws}, Hassan^{asws}, Hussain^{asws} and his nine infallible descendents^{asws}), they are the Imams^{asws} for my nation after me^{saww}. Hate him whoever holds animosity against them^{asws} and help him whoever is inclined to serve them^{asws}. Leave him whoever walks away from them^{asws}. O Allah never leave Your earth with Your Representative, whether he is on the earth in parson or remains in Occultation so that Your religion, Your Proofs are established and falsehood be rejected. And (Prophet said) O ibn Masood! I have guided you to these Infallible Divine personalities, if you leave them you will be perished but if you adhere to them, you will be successful.

And I^{saww} send '**Salam**' on those who follow the Divine Guides (them^{asws}).²³⁸

²³⁷ Al-Kafi, vol, 2, H. 2114, Ch. 77, h 6 188 : ص 2 : ج 2 : الكافي

²³⁸ Kamal-ul-Deen, vol, 1, Hadith 8 pg. 262 262 : ص 1 : ج 1 : كمال الدين

Salam from Quran:

قال الله تعالى في سورة النساء وَ إِذَا حُيِّئْتُمْ بِهِ حَيَّيْكُمْ بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها و قال في سورة الأنعام وَ إِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ وَ قَالَ فِي سورة النور فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ وَ قَالَ فِي سورة المجادلة وَ إِذَا جَاؤُكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَ قَالَ فِي سورة النور يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَ تَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

In a long tradition in Jaamia-ul-Akhbar related to 'Salam' the following has been reported²³⁹:

Allah^{azwj} says:

And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things (4:86). And Allah^{azwj} Says:

And when those who believe in Our communications come to you, say: Salam be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful (6:54). And Allah Says:

So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand (24:61).

Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort (58:8).

O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful (24:27).

²³⁹ 89 : جامع الأخبار ص

قال أبو عبد الله ع البادي بالسلام أولى بالله و رسوله ص

Imam Abu Abd Allah^{asws} says: The initiator of 'Salam' is preferred by Allah^{azwj} and His Prophet^{saww}.

عن علي ع للسلام سبعون حسنة تسعة و ستون للمبتدي و واحد للراد

Imam Ali^{asws} says: There are 70 rewards in saying 'Salam', out of those 69 are for the initiator of 'Salam' and only 1 is for the one who answers back.

قال أبو عبد الله ع من التواضع أن تسلم على من لقيت

Imam Abu Abd Allah^{asws} says: Saying 'Salam' is to extend hospitality.

(1) An-Nisa [4:90]

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا {4:90}

Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you Salam, then Allah has not given you a way against them.

(2) An-Nisa [4:91]

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا {4:91}

You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you Salam and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

(3) An-Nisa [4:94]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {4:94}

O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you Salam: You are not a Momin²⁴⁰. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.

A contingent of the Muslim soldiers, appointed by the Holy Prophet, was passing through a field in which a shepherd was tending his sheep. Being a new convert to Islam, as soon as he saw the soldiers, he said, "Assalamu alaykum" but Usman bin Zayd killed him and took possession of his herd. In this verse Allah warns the Muslims to be discreet and careful when a person greets them in Salam (says assalamu alaykum) and not to say: "you are not a believer", in order to usurp the gains of earthly life.

Immediately after the departure of the Holy Prophet from this world, Khalid bin Walid, the commander of the Muslim army, mercilessly butchered a whole tribe of devout Muslims when he was sent to negotiate with Malik ibn Nuwayra. After killing Malik, Khalid bin Walid raped his widow and then killed her also. After that it became a routine for the Muslim rulers and commanders to kill, loot and plunder the Muslim communities for worldly gains.²⁴¹

(4) Al-Ma'idah [5:16]

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {5:16}

With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.

(5) Al-An'am [6:54]

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ {6:54}

And when those who believe in Our communications come to you, say: Salam be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

Refer to the commentary of verse 12 of this surah for "your Lord has prescribed mercy for Himself". When one is blessed with the mercy of Allah, his sins are wiped out. He wipes out what He pleases (Rad : 39), and He even changes the sins of some people into goodness (Furqan : 70), provided the inadvertent sinner turns repentant to Him and amends.

²⁴⁰ Believer

²⁴¹ Aqa Mahdi Puya's tafseer

The humble and sincere believers were not avoided or kept at a distance to humour the wealthy, but on the contrary were highly respected and greeted by the Islamic salutation (*salamu alaykum*).²⁴²

(6) Al-An'am [6:127]

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ {6:127}

They shall have the abode of Salam with their Lord, and He is their guardian because of what they did.

(7) Al-A'raf [7:46]

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ {7:46}

And between the two there shall be a veil, and on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Salam be on you; they shall not have yet entered it, though they hope.

The men of exalted spiritual honour (e.g. the Holy Prophet^{saww} and his Ahl ul-Bayt^{asws} identified in Ahzab: 33) shall occupy the heights (araf) overlooking those described in verses 36 to 41 and those mentioned in verses 42 and 43, waiting in two separate areas divided by a partition, before going into hell or paradise respectively. The men on the heights will recognise them all by their marks.

These verses clearly establish the fact that the Holy Prophet and his Ahl ul-Bayt^{asws} have the permission of Allah to intercede on behalf of those whom they recognise as their true followers. Refer to the commentary of al Baqarah: 48

Imam Ali said: What you beget is buried under the earth. What you build will be demolished. What you do is recorded and will be referred to (as material evidence) on the day of reckoning.²⁴³

(8) al-Anfaal [10:10]

دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {10:10}

Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Salam; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.

The Greeting of the people of Paradise will be 'Salam'.

(9) [10:25]

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {9:25}

²⁴² Aqa Mahdi Puya's tafseer

²⁴³ Ibid

And Allah invites to the abode of Salam and guides whom He pleases into the right path.

It is narrated from Imam Mohammed Baqir^{asws} in the interpretation of the above Verse that 'al-Salam' is the name of Allah^{azwj} and 'Dar-ul-Salam' (Jannah) is the house which He^{azwj} has Created for His^{azwj} servants and friends.²⁴⁴

(10) Hud [11:48]

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأَمَّا سُومَةُ هُمْ ثُمَّ يَمَسُّهُمْ مِّنَّا عَذَابٌ أَلِيمٌ {11:48}

It was said: O Nuh! descend with Salam from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.

(11) Hud [11:69]

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ قَدْ لَبِثَ أَنْ جَاءَ بِعِجْلٍ خَنِينٍ {11:69}

And certainly Our messengers came to Ibrahim with good news. They said: Salam. Salam, said he, and he made no delay in bringing a roasted calf.

These verses refer to Lut, also see commentary of Al Araf: 80 to 84.

As said in the commentary of verses 80 to 84 of al Araf the two angels first came to Ibrahim and informed him that they were sent to the people of Lut. They gave Ibrahim and his wife, Sarah, the glad tidings from Allah that in spite of their advanced age soon they would have a son, Is-haq, and a grandson, Yaqub, Is-haq's son.²⁴⁵

(12) Ar-Ra'd [13:24]

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ {13:24}

Salam be on you because you were patient, how excellent, is then, the issue of the abode.

In Jannah 'Salam' will be sent on the Momineen. In Tafseer-e-Qummi the interpretation of the above Verse is given from Imam Jafar-e-Sadiq^{asws}, Imam said: 'We are the patient ones but our Shias are more patient, this is because we^{asws} observe patience due to our^{asws} knowledge but they observe patience on those matter which they are unaware of (in our^{asws} obedience).²⁴⁶

²⁴⁴ Maani-ul-Akhbar, Tafseer Maqbool Ahmed, pg. 252

²⁴⁵ Aqa Mahdi Puya's tafseer

²⁴⁶ Tafseer-e-Qummi, Maqbool Ahmed, pg. 877

(13) Ibrahim [14:23]

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ {13:23}

And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Salam.

The greeting of the people of Paradise will be 'Salam'.

(14) Al-Hijr [15:46]

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ {14:46}

Enter them in Salam, secure.

(15) Al-Hijr [15:52]

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ {52}

When they (angels) entered upon him (Prophet Ibrahim), they said: 'Salam'. He (Prophet Ibrahim) said: Surely we are afraid of you.

(16) An-Nahl [16:28]

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْفَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {16:28}

Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did.

(17) An-Nahl [16:32]

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ {16:32}

Those whom the angels cause to die in a good state, saying: Salam be on you: enter the garden for what you did.

(18) An-Nahl [16:87]

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {16:87}

And they shall tender Salam to Allah on that day; and what they used to forge shall depart from them.

(19) Maryam [19:15]

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا {19:15}

And Salam on him on the day he was born, and on the day he dies, and on the day he is raised to life.

In Tafseer Safi, Imam Ali Raza^{asws} says that Prophet Isa^{as} expressed Salam on three occasions, the birth, the death and the resurrection.²⁴⁷

(20) Maryam [19:33]

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا {19:33}

And Salam on me on the day I was born, and on the day I die, and on the day I am raised to life.

(21) Maryam [19:47]

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا {21:47}

He said: Salam be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me.

(22) Maryam [19:62]

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا {19:62}

They shall not hear therein any vain discourse, but only: Salam, and they shall have their sustenance therein morning and evening.

(23) Taa-Haa [20:47]

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى {20:47}

So go you both to him and say: Surely we are two messengers of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and Salam is on him who follows the guidance;

(24) Al-Anbiya [21:69]

فُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ {24:69}

We said: O fire! be a comfort and Salam to Ibrahim;

(25) Al-Furqan [25:63]

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا {25:63}

²⁴⁷ Maqbool Ahmed, pg. 396

And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Salam.

Imam^{asws} says, upon encountering 'Moqassareen' a Momin should say 'Salam' and walk away.²⁴⁸

Even the aggressive attitude during the exchange of views should not be countered with harshness. The gracious servants of Allah say on such occasions: "Salam".

Once a hoodlum met Imam Ali bin Husayn Zayn al Abidin and assaulted him with a barrage of insults and abuses for no reason at all.

The Imam said: 'If what you say is true, may Allah forgive me; and if you are lying, then Allah may forgive you.'

It is said that the Jews used to abuse Prophet Isa^{as} whenever they met him in public places, but he always had a good word for them, because, according to him, a man brings out that which is inside his self or soul.²⁴⁹

(26) Al-Furqan [25:75]

أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا {25:75}

These shall be rewarded with high places because they were patient, and shall be met therein with Salam and salutations.

(27) An-Naml [27:59]

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ {27:59}

Say: Praise be to Allah and Salam on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

According to the Ahl ul Bayt^{asws} "His (Allah^{azwj}) servants whom He has chosen for His message" are the Holy Prophet^{saww} and his Ahl ul Bayt^{asws}.²⁵⁰

(28) As-Saffat [37:79]

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ {37:79}

Salam and salutation to Nuh among the nations.

(29) As-Saffat [37:109]

سَلَامٌ عَلَى إِبْرَاهِيمَ {37:109}

Salam be on Ibrahim.

(30) As-Saffat [37:120]

²⁴⁸ Al-Qatara, vol.1-4.

²⁴⁹ Aqa Mahdi Puya's tafseer

²⁵⁰ Ibid

سَلَامٌ عَلَى مُوسَى وَهَارُونَ {37:120}

Salam be on Musa and Haroun.

(31) As-Saffat [37:130]

سَلَامٌ عَلَى إِبْرَاهِيمَ {37:130}

Salam be on Alay Yaseen.

Imam Jafar-e-Sadiq^{asws} says that Amir-ul-Momineen^{asws} used to say that 'Yaseen' refers to Prophet Mohammed^{saww} and 'Aal' refers to us^{asws}.²⁵¹

(32) As-Saffat [37:181]

وَسَلَامٌ عَلَى الْمُرْسَلِينَ {37:181}

And Salam be on the messengers.

(33) Az-Zumar [39:73]

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ {39:73}

And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Salam be on you, you shall be happy; therefore enter it to abide.

(34) Az-Zukhruf [43:89]

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ {43:89}

So turn away from them and say, Salam, for they shall soon come to know.

In Tafseer-e-Safi, it is referred to Imam that you should not expect that they will embrace Eman so stop inviting them and leave them alone by offering the last Salam.²⁵²

(35) Qaaf [50:34]

ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ {50:34}

Enter it in Salam, that is the day of abiding.

²⁵¹ Mani ul Akhbar, Imdad Hussain, pg. 585

²⁵² Tafseer Safi, Maqbool Ahmed, pg. 593

(36) Az-Zariyat [51:25]

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ {51:25}

When they entered upon him (Ibrahim), they said: Salam. He (Ibrahim) replied 'Salam', said he (Ibrahim), they are strangers.

(37) Al-Waqi'a [56:26]

إِنَّا قِيلًا سَلَامًا سَلَامًا {56:26}

Except the word Salam, Salam.

They will not hear anything pointless but only Salam and Salam.²⁵³

(38) Al-Waqi'a [56:91]

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ {56:91}

Then Salam to you from those on the right hand.

(39) Al-Ashr [59:23]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {59:23}

He is Allah, besides Whom there is no god; the King, the Holy, the Giver of Salam, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him).

In Tafseer-e-Qummi it is narrated from Imam that the meanings of 'Salam' are to be guarded from all troubles and hardships.²⁵⁴

(40) Al-Mumtahinah [60:10]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآثُوهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَأَسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلَا مَا أَنْفَقُوا ذَلِكَ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ {60:10}

O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women,

²⁵³ Maqbool Ahmed, pg. 640

²⁵⁴ Maqbool Ahmed, pg. 656,

and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.

Under the treaty of Hudaibiya [see Fath: 1 clause (ii) and (iii),] whosoever wished to join the Holy Prophet had the liberty to do so, but if claimed back by the guardian should be returned. A party of men and women came to the Holy Prophet and embraced Islam among whom was Saba daughter of Harith. Her husband came and demanded her return under clause (iii). But as the Quraysh had already broken the treaty, some instructions were necessary as to what should be done in such circumstances. Muslim women married to pagan husbands were oppressed for their faith and some of them came to Madina as refugees. After this verse, they were not to be resumed to the custody of their pagan husbands, as the marriage of believing women with non-muslims is held to be dissolved if the husbands do not accept Islam. In order to give no room of complaint to the pagans, the dower they had given on marriage should be repaid to the husband.

Islam recognises the change of faith as one of the causes of separation.

The believers are told to examine women who come to them as fugitives from the idolaters and find out their real and inner motives that they are prompted by the sole desire of serving Islam and of saving their faith, and are not pretenders. The examination should be directed, among other things, to the points mentioned in verse 12. They were required

- (i) not to worship any god save one true God, Allah;
- (ii) not to steal;
- (iii) not to indulge in sex outside the marriage tie;
- (iv) not to commit infanticide,
- (v) not to disobey the laws and principles of Islam.

Ma arjuliha literally means "not to utter slander which they have forged between their hands and feet", which implies the practice of ascribing their spurious (illegitimate) children to their husbands.

La yaqtulna awladahunna (not to kill their children) also refers to abortion.²⁵⁵

What is 'Islam':

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَأَنْتَ الْإِسْلَامَ نِسْبَةً لَا يَنْسَبُهُ أَحَدٌ قَبْلِي وَلَا يَنْسَبُهُ أَحَدٌ بَعْدِي إِلَّا بِمِثْلِ ذَلِكَ إِنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَالتَّسْلِيمُ هُوَ الْيَقِينُ وَ الْيَقِينُ هُوَ التَّصَدِيقُ وَ التَّصَدِيقُ هُوَ الْإِقْرَارُ وَ الْإِقْرَارُ هُوَ الْعَمَلُ وَ الْعَمَلُ هُوَ الْإِدَاءُ إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنْ رَأْيِهِ وَلَكِنْ آتَاهُ مِنْ رَبِّهِ فَأَخَذَهُ إِنَّ الْمُؤْمِنَ يَرَى يَقِينَهُ فِي عَمَلِهِ وَ الْكَافِرُ يَرَى إِكْثَارَهُ فِي عَمَلِهِ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا عَرَفُوا أَمْرَهُمْ فَاعْتَبَرُوا إِكْثَارَ الْكَافِرِينَ وَ الْمُنَافِقِينَ بِأَعْمَالِهِمْ الْخَبِيثَةِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of our people in a marfu' manner has narrated the following from Amir-ul-Momineen^{asws}:

'I will describe Islam in a way that no one could have done before or would do after me except just as my description: 'Islam' is submission and submission is certainty. Certainty is affirmation (and confirmation). Affirmation is professing. Professing is action. Action and deeds are completion and remittance.

²⁵⁵ Aqa Mahdi Puya's tafseer

A believer does not take his religion from his own personal opinion. It comes from his Lord^{azwj} and he accepts it. A believer finds his certainty in his deeds. An unbeliever finds his rejection in his deeds. I swear by the One in who owns my soul, they did not recognise their goal. Take a lesson from the case of the filthy deeds of the unbelievers and the hypocrites.²⁵⁶

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِسْلَامُ عُزَيَانٌ قَلْبَاسُهُ الْحَيَاءُ وَ زِينَتُهُ الْوَقَارُ وَ مَرْوَعَتُهُ الْعَمَلُ الصَّالِحُ وَ عِمَادُهُ الْوَرَعُ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ
It is narrated from him from his father from Abd Allah ibn al-Qasim from Mudrik ibn 'Abd al-Rahman who has narrated the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'Islam is bare. Its dress is bashfulness, dignity is its ornament, virtuous deeds are its kindness and strict following of law is its support. Everything has a foundation. The foundation of Islam is loving us^{asws}, the Ahl al-Bayt^{asws}.²⁵⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع عَنْ أَبِيهِ عَنْ جَدِّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ خَلَقَ الْإِسْلَامَ فَجَعَلَ لَهُ عَرَصَةً وَ جَعَلَ لَهُ نُورًا وَ جَعَلَ لَهُ حَصْنًا وَ جَعَلَ لَهُ نَاصِرًا فَأَمَّا عَرَصَتُهُ فَالْقُرْآنُ وَ أَمَّا نُورُهُ فَالْحِكْمَةُ وَ أَمَّا حَصْنُهُ فَالْمَعْرُوفُ وَ أَمَّا أَنْصَارُهُ فَأَنَا وَ أَهْلُ بَيْتِي وَ شِيعَتُنَا فَأَحْبِبُوا أَهْلَ بَيْتِي وَ شِيعَتَهُمْ وَ أَنْصَارَهُمْ فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَتَسَبَّنِي جِبْرِيلُ ع لِأَهْلِ السَّمَاءِ اسْتَوْدَعَ اللَّهُ حُبِّي وَ حُبَّ أَهْلِ بَيْتِي وَ شِيعَتِهِمْ فِي قُلُوبِ الْمَلَائِكَةِ فَهُوَ عِنْدَهُمْ وَ دِيْعَةٌ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ هَبَطَ بِي إِلَى أَهْلِ الْأَرْضِ فَتَسَبَّنِي إِلَى أَهْلِ الْأَرْضِ فَاسْتَوْدَعَ اللَّهُ عَزَّ وَ جَلَّ حُبِّي وَ حُبَّ أَهْلِ بَيْتِي وَ شِيعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَ دِيْعَتِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ أَلَا قُلُوبُ أَنْ الرَّجُلُ مِنْ أُمَّتِي عَبْدَ اللَّهِ عَزَّ وَ جَلَّ عُمَرَهُ أَيَّامَ الدُّنْيَا ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُبْغِضًا لِأَهْلِ بَيْتِي وَ شِيعَتِي مَا فَرَجَ اللَّهُ صَدْرَهُ إِلَّا عَنِ النِّفَاقِ

A number of our people have narrated from Ahmad ibn Muhammad from 'Abd al-Azim from 'Abd Allah al-Hassani who has narrated the following from Abu Jafar al-Thani^{asws} who from his^{asws} father, who from his grandfather^{asws}.

'Amir-ul-Momineen narrates the Messenger of Allah^{saww} said: 'Allah Created Islam and made for it a backyard and front-yard, a light, a fortress and supporter. Its backyard and front-yard are the Holy Quran. Wisdom is its light. Lawfulness is its fortress. My Ahl al-Bayt^{asws}, our Shi'a and I^{saww} are its supporters. You must love my Ahl al-Bayt^{asws}, their^{asws} followers and their^{asws} supporters. When I^{saww} was taken to heaven above the earth, Jibril introduced me^{saww} to its inhabitants. Allah^{azwj} Entrusted the love for me, my Ahl al-Bayt^{asws} and their followers to the hearts of the angels. It is with them in trust until the Day of Judgment. Then I^{saww} was brought to earth and he introduced me to the inhabitants of earth. Allah^{azwj} Entrusted the love for me^{saww}, my Ahl al-Bayt^{asws} and their followers to the hearts of the believers of my people. They will keep my^{saww} trust and the trust of my Ahl al-Bayt^{asws} until the Day of Judgment. One must know that if a man of my people would worship Allah^{azwj} all the time of his life and then would meet Allah^{azwj} while hating my Ahl al-Bayt^{asws} and my followers Allah^{azwj} will not open his chest for anything but in hypocrisy.²⁵⁸

²⁵⁶ Al-Kafi, vol, 2, H 1524, Ch. 18, h, 1

²⁵⁷ Ibid, h, 2

²⁵⁸ Al-Kafi, vol, 2, H 1525, Ch. 18, h 3

Further Reference on who are Muslims:

It is sometimes said: 'We are not Muslim but Momin', below are some traditions clarifying the misconception:

العَقْدُ عَنْ ابْنِ عَبْدِ رَبِّهِ [و] الْأَنْدَلُسِيِّ وَكِتَابُ الْمَدَائِنِيِّ أَيْضًا أَنَّهُ قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ لَوْ أَمَرْتَ الْحَسَنَ بْنَ عَلِيٍّ يَخْطُبُ عَلَى الْمِنْبَرِ فَلَعَلَّهُ حَصِرَ فَيَكُونُ ذَلِكَ وَضَعًا لَهُ عِنْدَ النَّاسِ فَأَمَرَ الْحَسَنَ بِذَلِكَ فَلَمَّا صَعِدَ الْمِنْبَرُ تَكَلَّمَ وَ أَحْسَنَ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفَنِي فَأَنَا الْحَسَنُ بْنُ [بحار الأنوار 43 355]

النُّطْنَزِيُّ فِي الْخَصَائِصِ الْعُلَوِيَّةِ بِالإِسْنَادِ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ الْمَأْمُونِ عَنِ الرَّشِيدِ عَنِ الْمَهْدِيِّ عَنِ الْمَنْصُورِ عَنْ جَدِّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ ص [بحار الأنوار 38 229]

حدثنا أبي رحمه الله قال حدثنا سعد بن عبد الله عن الهيثم بن أبي مسروق النهدي عن الحسين بن علوان عن عمرو بن ثابت عن أبيه عن سعد بن ظريف عن الأصبغ بن نباتة قال أمير المؤمنين ع ذات يوم أنا المختتم باليمين و المعفر للجبين أنا الذي هاجرت الهجرتين و بايعت البيعتين أنا صاحب بدر و حنين أنا الضارب بالسيفين و الحامل على فرسين أنا وارث علم الأولين و حجة الله على العالمين بعد الأنبياء و محمد بن عبد الله خاتم النبيين أهل موالاتي مرحومون و أهل عداوتي ملعونون و لقد كان حبيبي رسول الله ص كثيرا ما يقول يا علي حبك تقوى و إيمان و بغضك كفر و نفاق و أنا بيت الحكمة و أنت مفتاحه و كذب من زعم أنه يحبني و يبغضك (الأُمالي للصدوق 25 المجلس السابع ص : 22)

العَقْدُ عَنْ ابْنِ عَبْدِ رَبِّهِ [و] الْأَنْدَلُسِيِّ وَكِتَابُ الْمَدَائِنِيِّ أَيْضًا أَنَّهُ قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ لَوْ أَمَرْتَ الْحَسَنَ بْنَ عَلِيٍّ يَخْطُبُ عَلَى الْمِنْبَرِ فَلَعَلَّهُ حَصِرَ فَيَكُونُ ذَلِكَ وَضَعًا لَهُ عِنْدَ النَّاسِ فَأَمَرَ الْحَسَنَ بِذَلِكَ فَلَمَّا صَعِدَ الْمِنْبَرُ تَكَلَّمَ وَ أَحْسَنَ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفَنِي فَأَنَا الْحَسَنُ بْنُ عَلِيٍّ ابْنِ أَبِي طَالِبٍ [بحار الأنوار 43 355]

النُّطْنَزِيُّ فِي الْخَصَائِصِ الْعُلَوِيَّةِ بِالإِسْنَادِ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ الْمَأْمُونِ عَنِ الرَّشِيدِ عَنِ الْمَهْدِيِّ عَنِ الْمَنْصُورِ عَنْ جَدِّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ ص [بحار الأنوار 38 229]