

Social Manners Part II



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Social Manners Part II

Summary:

In 'Social Manner Part II, we present some additional ahadith, which were be not included in Part I¹. The presented Ahadith of Ahl al-Bayt^{asws} cover the following aspects:

A 'Momin' (believer) must not disgrace himself; one must try to obtain a basic knowledge about religion; a Momin must avoid the company of persistent sinners, mischievous priests and the Ghalis; a Momin should also avoid 'Israf', respect fellow brethren and the descendants of the Ahl al-Bayt^{asws}. The triumph for a Momin is not the worldly gains but when he sees others immersed in the sins.

It is Detestable to Expose one's self to what he Cannot Endure:

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي الْحَسَنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَوَّضَ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يَكُونَ ذَلِيلًا أَوْ مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ يَقُولُ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَكُونُ عَزِيزًا وَ لَا يَكُونُ ذَلِيلًا ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجَبَلِ إِنَّ الْجَبَلَ يُسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ مِنْ دِينِهِ شَيْءٌ

Muhammad in Al-Husayn has narrated from Ibrahim ibn Ishaq al-Ahmar from 'Abd Allah ibn Hammad al-Ansariy from Abd Allah ibn Sinan from abu al-Hassan al-Ahmasiy who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Allah^{azwj} has delegated all affairs of a believer to him but He^{azwj} has not delegated him to humiliate himself. Have you not heard the words of Allah^{azwj}: **'All honour belongs to Allah, His Messenger and the believers ' (63:7).** Thus, believers are honourable but not lowly and humiliated.'

He^{asws} then said: 'All believers are more majestic than mountains. Mountains are reducible by picks and shovels but believers are not reducible, even in small amounts, in matters of their religion.'²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ فَوَّضَ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يُذِلَّ نَفْسَهُ أَوْ لَمْ تَسْمَعْ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَنْبَغِي أَنْ يَكُونَ عَزِيزًا وَ لَا يَكُونُ ذَلِيلًا يُعِزُّهُ اللَّهُ بِالْإِيمَانِ وَ الْإِسْلَامِ

A number of our people have narrated from Ahmad ibn Muhammad from 'Uthaman ibn 'Isa from Samaah who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Allah^{azwj} has Delegated all affairs of believers to them except for Delegating them to humiliate themselves. Have you not heard the words of Allah^{azwj}: **'All honours belongs to Allah, His Messenger and the believers,' (63:7).** Believers must stay honourable but not lowly and humiliated. Allah^{azwj} has Granted them honour through al-Islam and belief.'³

¹ http://hubeali.com/images/newimg/On_Social_Manners.pdf

² Al-Kafi, vol, 5, Ch. 24, h, 1

³ Al-Kafi, vol, 5, Ch. 24, h, 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّي قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قِيلَ لَهُ وَكَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَنْعَرِّضُ لِمَا لَا يُطِيقُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Dawud al-Riqqi who has said the following:

'I heard abu 'Abd Allah^{asws} saying: 'Believers must not humiliate themselves.' It was asked: 'How can one humiliate himself?' He^{asws} (the Imam) replied: 'This happens when he does those things are beyond his capabilities.'⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدَ بْنِ سِنَانَ عَنْ مُفَضَّلَ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قُلْتُ بِمَا يُذِلُّ نَفْسَهُ قَالَ يَدْخُلُ فِيهَا يَنْعَدِرُ مِنْهُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Mufaddal ibn 'Umar who has said the following:

'Abu' Abd Allah^{asws} has said: 'A believer must not humiliate himself.' I then asked: 'In what way can he humiliate himself?' He^{asws} (the Imam) replied: 'He can do so by involving himself in things that he cannot accomplish.'⁵

The Religious Knowledge One Must Have:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مِثْنَى عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الدِّينِ الَّذِي لَا يَسَعُ الْعِبَادَ جَهْلُهُ فَقَالَ الدِّينُ وَاسِعٌ وَ لَكِنَّ الْخَوَارِجَ ضَيَّقُوا عَلَى أَنْفُسِهِمْ مِنْ جَهْلِهِمْ قُلْتُ جَعَلْتُ فِدَاكَ فَأَحَدْتُكَ بِدِينِي الَّذِي أَنَا عَلَيْهِ فَقَالَ بَلَى قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الْإِقْرَارَ بِمَا جَاءَ مِنْ عَبْدِ اللَّهِ وَ أَنْوَلَاكُمْ وَ أُبْرَأُ مِنْ عَدُوِّكُمْ وَ مَنْ رَكِبَ رِقَابَكُمْ وَ تَأَمَّرَ عَلَيْكُمْ وَ ظَلَمَكُمْ حَقَّكُمْ فَقَالَ مَا جَهِلْتُمْ شَيْئًا هُوَ وَ اللَّهُ الَّذِي نَحْنُ عَلَيْهِ قُلْتُ فَهَلْ سَلِمَ أَحَدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ لَا إِلَّا الْمُسْتَضْعَفِينَ قُلْتُ مَنْ هُمْ قَالَ نِسَاؤُكُمْ وَ أَوْلَادُكُمْ ثُمَّ قَالَ أَرَأَيْتَ أُمَّ أَيْمَنَ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَ مَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ

Al-Hussain ibn Mohammed has narrated from Mualla ibn Mohammed from al-Washsha, who from Muthanna, who from Ismail al-Jufi, who has said the following:

'Once I asked Abu Jafar^{asws} about how much religious knowledge people must have! The Imam^{asws} said: 'Religion is vast but the Khawariji⁶ group has narrowed it down upon themselves due to their ignorance. I asked, May Allah^{azwj} keep my soul in service for your^{asws} cause. Can I tell you what I believe in? Imam^{asws} replied: Yes, go ahead. I said: 'I testify that no one deserves to be worshipped except Allah^{azwj} and I testify Mohammed^{saww} is His^{azwj} Servant and Messenger. I affirm to whatever he^{saww} has brought from Allah^{azwj}. I love you^{asws} (the ahl al-Bayt^{asws}) and disavow your^{asws} enemies and those who have suppressed you^{asws}, kept (unjust) control over you^{asws} and who have usurped your^{asws} rights.' The Imam^{asws} said: 'You are not of ignorant of anything. This, by Allah^{azwj}, is what we^{asws} follow. I asked: 'Is one who does not know this safe? The Imam^{asws} said: No, except the feeble-minded people. I asked: Who are they? The Imam^{asws} said: Your women and children. Then he^{asws} said: Consider Umm Ayman. I^{asws} testify that she is of the people of Paradise, but she did not know what you believe.'⁷

⁴ Ibid, h,4

⁵ Ibid, h, 5

⁶ Those who turned against Amir ul Momineen Ali ibn abi Talib^{asws} and fought against him^{asws} in the battle of Nahriwan

⁷ Al-Kafi, vol, 2, H. 2882, Ch. 167, h, 6

The Recognition of Eman:

بِالِإِسْنَادِ الْأَوَّلِ عَنْ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَالْيَقِينِ وَالْعَدْلِ وَالْجِهَادِ فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَالِإِشْفَاقِ وَالرَّهْدِ وَالْتِرْقُبِ فَمَنْ اشْتَقَ إِلَى الْجَنَّةِ سَلَا عَنْ الشَّهَوَاتِ وَمَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَمَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَمَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ وَالْيَقِينُ عَلَى أَرْبَعِ شُعَبٍ تَبْصِيرَ الْفِطْنَةِ وَتَأْوُلَ الْحِكْمَةِ وَمَعْرِفَةَ الْعِبْرَةِ وَسُنَّةَ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَمَنْ تَأْوَلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَمَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَمَنْ عَرَفَ السُّنَّةَ فَكُلَّمَا كَانَ مَعَ الْأَوَّلِينَ وَاهْتَدَى إِلَى الَّتِي هِيَ أَقْوَمُ وَنَظَرَ إِلَى مَنْ نَجَا بِمَا نَجَا وَمَنْ هَلَكَ بِمَا هَلَكَ وَإِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَأَنْجَى مَنْ أَنْجَى بِطَاعَتِهِ وَالْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ غَامِضِ الْفَهْمِ وَغَمْرِ الْعِلْمِ وَزَهْرَةِ الْحُكْمِ وَرَوْضَةِ الْحِلْمِ فَمَنْ فَهَمَ فَسَرَ جَمِيعَ الْعِلْمِ وَمَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَمَنْ حَلِمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَعَاشَ فِي النَّاسِ حَمِيداً وَالْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالصِّدْقُ فِي الْمَوَاطِنِ وَشَتَانِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهْرَ الْمُؤْمِنِ وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُنَافِقِ وَأَمِنَ كَيْدَهُ وَمَنْ صَدَّقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَمَنْ سَتَى الْفَاسِقِينَ غَضِبَ لِلَّهِ وَمَنْ غَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ فَذَلِكَ الْإِيمَانُ وَدَعَائِمُهُ وَشُعَبُهُ

Through the same chain of narrators as the above Hadith it is narrated from ibn Mahbob from Yaqub al-Sarraj from Jabir who has narrated the following from abu Jafar^{asws}:

‘Amir-ul-Momineen^{asws} was asked about Eman (belief), he responded: ‘Allah^{azwj} made belief upon four pillars: ‘Al-Sabr’; Al-Yaqeen; Al-Adel and Al-Jihad’ ‘Patience, Certainty, Justice and Jihad. ‘The Patience therein has four branches: striving for good, fear, restraint and vigilance. One who has a longing for paradise forgets the worldly desires. One who has fear of hell abstains from unlawful things. One who exercises restraint in worldly matters the worldly hardships become easier for him, and one who is vigilant of death hastens to good deeds.

‘The Certainty therein is also of four branches. They consist of sharp understanding, proper application of wisdom, recognising good lessons and knowledge of the traditions of the people of the past. One who possesses sharp understanding recognises the matters of wisdom. One who applies wisdom properly recognises the good lessons, and one who recognises the good lessons recognises the traditions, and one who recognises traditions is like the one who has lived with the people of the past and has found proper and firm guidance. He has seen who found salvation and through which means they (previous ones) found. He has also seen those who were destroyed and things that destroyed them. Allah^{azwj} Destroys only those who disobey Him^{azwj} and Grants salvation for the ones (who seek) obedience to His^{azwj} commands.

‘The Justice therein is also of four branches. It is a matter of deep understanding, a huge body of knowledge, the bloom of wisdom and the garden of forbearance. One who has deep understanding has the ability to interpret all knowledge. One who has a huge body of knowledge knows the ways of wisdom, and one who is forbearing is not an extremist in his decrees and lives among the people with a good name.

‘The Jihad therein, is also of four branches. They consist of helping others to perform their duties and to stay away from that, which is prohibited, to speak the truth whenever needed and to shun sins and sinners. One who helps others to perform their duties has supported the believer. One who helps stop others from sinning has humiliated the hypocrites and has thwarted their wicked plans. One who

speaks the truth at the right time, his is the winning side. One who shuns the sinners has used anger for Allah^{azwj}. One who becomes angry for Allah^{azwj}, Allah^{azwj} becomes angry for him. Such is Eman, its foundations and branches.⁸

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ فِي وَصِيَّتِهِ لَوْلَدِهِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ يَا بُنَيَّ أَقْبِلْ مِنَ الْحُكَمَاءِ مَوَاعِظَهُمْ وَتَدَبَّرْ أَحْكَامَهُمْ وَكُنْ أَخَذَ النَّاسَ بِمَا تَأْمُرُ بِهِ وَكَفَّ النَّاسَ عَمَّا تَنْهَى عَنْهُ وَ أَمْرٌ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ فَإِنَّ اسْتِثْمَامَ الْأُمُورِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ

Mohammed ibn Ali ibn Hussein reports that Amir-ul-Momineen^{asws} in his^{asws} will to Mohammed ibn al-Hanifia said: 'O son! Stay with the wise and listen to their advise and methodologies, including what they say about (Divine) laws that explain what is forbidden for people and communicate that to your family what is good to act and what is bad and should be avoided.⁹

ثم قال رسول الله ص يا عباد الله هذا سعد بن معاذ من خيار عباد الله أثر رضى الله على سخط قراباته و أصهاره من اليهود، و أمر بالمعروف، و نهى عن المنكر، و غضب لمحمد رسول الله و لعلي ولي الله، و وصي رسول الله، أن يخاطبا بما لا يليق بجلالتهما، فشكر الله له تعصبه لمحمد و علي، و بوأه في الجنة منازل كريمة، و هيا له فيها خيرات واسعة لا تأتي الألسن على وصفها، و لا القلوب على توهمها و الفكر فيها، و لسلكة من مناديل موائده في الجنة خير من الدنيا بما فيها من زينتها و لحينها و جواهرها، و سائر أموالها و نعيمها. فمن أراد أن يكون فيها رفيقه و خليطه، فليتحمل غضب الأصدقاء و القرابات و ليؤثر عليهم رضى الله في الغضب لرسول الله [محمد]. و ليغضب إذا رأى الحق متروكا، و رأى الباطل معمولا به، و إياكم و التهون فيه مع التمكن و القدرة و زوال التقية، فإن الله تعالى لا يقبل لكم عذرا عند ذلك

Then the Messenger of Allah^{saww} said: 'O servants of Allah^{azwj}! This is Sa'd Bin Muaz^{ar}, who is from the good servants of Allah^{azwj} and Allah^{azwj} is Pleased with his discontent with the Jews, and enjoined good and forbade the evil, and was angry for their addressing to Muhammad^{saww} and Ali^{asws} in a manner not befitting them^{asws}. Allah^{azwj} Thanked him for being a well-wisher of Muhammad^{saww} and Ali^{asws} and Allocated for him in Paradise, prestigious stations, which contain such Bounties that neither can the tongues describe their qualities, nor can the hearts contemplate them. One of the strands of his^{ar} cloth in Paradise is better than the world and all that it contains of its adornments, and its treasures, and other wealth and bounties'.

And if any one intends to be his^{ar} friend and a partner with him^{ar} therein, should bear anger against his^{ar} tribesmen and relatives and for the Pleasure of Allah^{azwj} and their rage against Muhammad^{saww} the Messenger of Allah^{azwj}. And he should be angry when he sees that the truth is being trampled, and sees that falsehood is being acted upon. And beware, that you should be observing dissimulation according to your ability, for otherwise Allah^{azwj} will not Accept any excuse from you in that'.¹⁰

Don't Sit with Those Scholars who Create Mischief:

و عَنْهُمْ عَنْ سَهْلِ عَنِ ابْنِ مَحْبُوبٍ عَنْ خَطَّابِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُ لَأَحْمِلَنَّ ذُنُوبَ سَفَهَائِكُمْ عَلَى عُلَمَائِكُمْ إِلَى أَنْ قَالَ مَا يَمْنَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْأَدَى أَنْ تَأْتَوْهُ فَنُؤَيَّبُوهُ وَ نُعَلِّقُوهُ وَ نَقُولُوا لَهُ قَوْلًا بَلِيغًا فَلْتِ جُعِلَتْ فِدَاكَ إِذَا لَا يَقْبَلُونَ مِنَّا قَالَ أَهْجُرُوهُمْ وَ اجْتَنِبُوا مَجَالِسَهُمْ

Several people have narrated to Suhail, who from ibn Mehboob, who from Khatab ibn Mohammed, who from al-Harith ibn al-Mughara who has said the following:

⁸ الكافي ج : 2 ص : 51

⁹ Wasail-u-Shia, H. 21209 150 ص : 16 وسائل الشيعة ج : 16 ص : 150

¹⁰ Tafseer Imam Hassan Askari^{asws}, H. 306

تفسير الإمام العسكري ص : 480

Aba Abd Allah^{asws} said: The sins of our shias are on the necks of the scholars. Why do you sit in the company of those who abhors you and me^{asws} but you still speak with him? And a passer-by says about you that he is worse than the others. You should rebuke this kind of people. I said: 'Even if I try to stop them (the scholars) they still continue with their mischief. Imam said^{asws}: Then you should avoid them and stop sitting in their gatherings.¹¹

Worshiping Others besides Allah^{azwj}:

عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَجَلَّ وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ عِزًّا كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا قَالَ لَيْسَ الْعِبَادَةُ هِيَ السُّجُودُ وَالرُّكُوعُ إِنَّمَا هِيَ طَاعَةُ الرَّجَالِ مَنْ أَطَاعَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ فَقَدْ عَبَدَهُ أَقُولُ وَ تَقَدَّمَ مَا يَدُلُّ عَلَى ذَلِكَ

Ali ibn Ibrahim reports from Jafar ibn Ahmed, who from Youbad Allah ibn Musa, who from al-Hussain ibn Ali ibn Abi Hamza who from his father, who from abi Basir who has said the following:

Imam Abi Abd Allah^{asws} was asked about the interpretation of the Verses (19:81-82): ***And they have taken gods besides Allah, that they should be to them a source of strength (81) By no means! They shall soon deny their worshipping them, and they shall be adversaries to them (82).***

Imam^{asws} replied: 'Worshiping is not only through 'Raku and Sajud' (bowing down and prostration) but is in following other people, therefore if one obeys someone while disobeying Allah^{azwj}, it is, as if, he has worshiped him'.¹²

A Momin Must not Humiliate Himself:

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سَيْنَانَ عَنْ أَبِي الْحَسَنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَوَّضَ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يَكُونَ ذَلِيلًا أَوْ مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ يَقُولُ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ قَالِ الْمُؤْمِنُ يَكُونُ عَزِيزًا وَ لَا يَكُونُ ذَلِيلًا ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجِبَلِ إِنْ الْجِبَلُ يَسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ وَ الْمُؤْمِنُ لَا يَسْتَقَلُّ مِنْ دِينِهِ شَيْءٌ

Muhammad in Al-Husayn has narrated from Ibrahim ibn Ishaq al-Ahmar from 'Abd Allah ibn Hammad al-Ansariy from 'Abd Allah ibn Sinan from abu al-Hassan al-Ahmasy who has said the following:

'Abu Abd Allah^{asws} said: 'Allah^{azwj} has delegated all affairs of a believer to him with the exception of letting him to humiliate himself. Have you not heard the words of Allah^{azwj}: ***All honour belongs to Allah^{azwj}, His Messenger^{saww} and the believers (63:7).*** Thus, believers are honourable but not lowly and humiliated.' Imam^{asws} added: 'All believers are stronger than the mountains. Mountains could be carved but nothing from the believers could be taken away, even in small amounts, in matters of their religion.¹³

¹¹ Ibid, H. 21198 from al-Roza (al-Kafi)

¹² Wasail ul Shia, H. 21231 156 : ص : 16

¹³ Al-Kafi, vol. 5, H. 8302, h, 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرِّقْقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قِيلَ لَهُ وَكَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ لِمَا لَا يُطِيقُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Dawud al-Riqqi who has said the following:

'I heard abu Abd Allah^{asws} saying: 'Believers must not humiliate themselves.' It was asked: 'How can one humiliate himself?' The Imam^{asws} replied: 'This happens when he does things that are beyond his resources/capabilities.'¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قُلْتُ بِمَا يُذِلُّ نَفْسَهُ قَالَ يَدْخُلُ فِيهَا يَتَعَدَّرُ مِنْهُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Mufaddal ibn 'Umar who has said the following:

'Abu 'Abd Allah^{asws} said: 'A believer must not humiliate himself.' I then asked: 'In what way can he humiliate himself?' He^{asws} replied: 'He can do so by involving himself in things that he cannot do.'¹⁵

Do not Over-Burden your Fellow Brethren:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَا عُمَرُ لَا تَحْمِلُوا عَلَيَّ شَيْعَتَنَا وَارْتَفُوا بِهِمْ فَإِنَّ النَّاسَ لَا يَحْتَمِلُونَ مَا تَحْمِلُونَ

It is narrated from the narrator of the previous Hadith from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Umar ibn Hanzalah who has narrated the following:

'Abu Abd Allah^{asws} once said: 'O 'Umar! You must not overburden our Shias! You must be kind to them because (general) people do not bear what you bear.'¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمَّارِ بْنِ أَبِي الْأَحْوَصِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ الْإِيمَانَ عَلَى سَبْعَةِ أَشْهُمٍ عَلَى الْبِرِّ وَالصِّدْقِ وَالْيَقِينِ وَالرِّضَا وَالْوَفَاءِ وَالْعِلْمَ وَالْحِلْمَ ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبْعَةَ الْأَشْهُمَ فَهُوَ كَامِلٌ مُحْتَمِلٌ وَقَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَ لِبَعْضِ السَّهْمِينَ وَ لِبَعْضِ الثَّلَاثَةِ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ ثُمَّ قَالَ لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَ لَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةَ فَتَبْهُضُوهُمْ ثُمَّ قَالَ كَذَلِكَ حَتَّى يَنْتَهِيَ إِلَى السَّبْعَةِ

A number of our people have narrated from Ahmad ibn abu ' Abd Allah, who from al- Hassan ibn Mahbub from 'Ammar ibn abu al-Ahwas who has narrated the following from abu Abd Allah^{asws}:

'Abu Abd Allah^{asws} has said: 'Allah^{azwj} Made belief in seven shares: **Virtue, Truthfulness, Certainty, Compliance, Loyalty, Knowledge and Forbearance.** Allah^{azwj} then Distributed it among the people, whoever received all seven shares is perfect and heavy. Allah^{azwj} has Given to certain people one share or two or three and so on up to seven.' The Imam^{asws} then said: 'Do not expect (the performance of) two shares from those who have been given one share or three from those who have received two shares lest you overburden them, and so on up to seven.'¹⁷

أَبُو عَلِيٍّ الثَّائِرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنْ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْيَظَانَ عَنْ يَعْقُوبَ بْنِ الصَّخَّالِكَ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا سَرَّاجٍ وَ كَانَ خَادِمًا لِأَبِي عَبْدِ اللَّهِ ع قَالَ بَعَثَنِي أَبُو عَبْدِ اللَّهِ ع فِي حَاجَةٍ وَ هُوَ بِالْحَيْرَةِ أَنَا وَ جَمَاعَةٌ مِنْ مَوَالِيهِ قَالَ فَأَنْطَلَقْنَا فِيهَا ثُمَّ رَجَعْنَا مُعْتَمِنِينَ قَالَ وَ كَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نَزُولًا فَجِئْتُ وَ أَنَا بِحَالٍ فَرَمَيْتُ بِنَفْسِي فَبَيْنَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ع فَذُ أَقْبَلَ قَالَ

¹⁴ Ibid, h, 4, 64 : ص : الكافي ج

¹⁵ Ibid, h, 5

¹⁶ Al-Kafi, vol. 8, H 14970, h 522

¹⁷ Ibad, vol. 2, H 1518, h 1

أُولِهِ فَاحْتَبَسَهُ حَتَّى

صَلَّى الْمَغْرِبَ ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّمَا بَقِيَتْ صَلَاةٌ وَاحِدَةٌ قَالَ فَمَكَتَ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ تَفَرَّقَا فَلَمَّا كَانَ سُحَيْرٌ غَدَا عَلَيْهِ فَضْرَبَ عَلَيْهِ الْبَابَ فَقَالَ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَمَا حَاجُكَ قَالَ تَوَضَّأَ وَالْبَيْسُ تَوْبِيكَ وَ أَخْرَجَ بِنَا فَصَلَّ قَالَ ااطْلُبْ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَعُ مِنِّي وَ أَنَا إِنْسَانٌ مِسْكِينٌ وَ عَلِيٌّ عِيَالٌ فَقَالَ أَبُو عَبْدِ اللَّهِ ع ادْخُلْهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ ادْخُلْهُ مِنْ مِثْلِ ذِهِ وَ أَخْرَجَهُ مِنْ مِثْلِ هَذَا

Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar from Mohammed ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from ibn Faddal from al-Hassan ibn al-Jahm from abu al-Yaqzan from Ya'qub ibn al-Dahhak from a man of our people, Sarraj who was a servant of Abu 'Abd Allah^{asws} has said the following:

'Abu Abd Allah^{asws} once sent me with a group of his followers for an errand and at that time he was in Hirah (a place near Kufa Iraq), We left for it and returned depressed, My bed was in al-Hair (a comfortable private quarter). I went there in an upset condition and threw myself (on couch) in depression. At this time, Abu Abd Allah^{asws}, came in saying, 'we^{asws} have come to see you,' or he^{asws} said: 'We have come to you.' I then sat up straight and he^{asws} sat in the middle of my bed and asked me about the short trip for which he^{asws} had sent me. I reported to him^{asws} and he^{asws} thanked Allah^{azwj}.

Thereafter, a mention of certain people came up and I said, 'May Allah^{azwj} keep my soul in service for your cause, we disassociate from these people; they do not say what we say. 'The Imam^{asws} then said: 'If they love and support us^{asws}, but do not say what you say, do you (still) disassociate from them?' I then said: 'Yes, we do so.' The Imam^{asws} said: 'It is just like this ('Aimmah^{asws} 's case). We^{asws} have what you do not have. Should we^{asws} disassociate from you?' I then said, 'No, may Allah^{azwj} keep my soul in service for your cause.'

The Imam^{asws} said: 'It is just like this (the case of Allah^{azwj}). With Him^{azwj} there is what we do not have. Do you think we should give it up?' 'I then said, 'No, may Allah^{azwj} keep my soul in service for your cause, we should not do so.' The Imam^{asws} said: 'Be friends with them and do not disassociate from them.'

Among the Muslims, there are those who have only one share, those who have two shares, three shares, four shares, five shares, six shares and those who have seven shares. It is not proper for those who have one share to blame those who have two shares, or those who have two shares to blame those who have three shares, those who have three shares to blame those who have four shares, those who have four shares to blame those who have five shares, those who have five shares to blame those who have six shares and those who have six shares to blame those who have seven shares, I will give an example:

'A man had a Christian neighbour to whom he preached Islam attractively and the neighbour accepted. It was early next morning when he knocked at his (convert's) door. He said, 'Who is it? He (the preacher) said, 'I am so and so.' 'What do you want?'' The (convert) asked: 'Make Wuzu, dress up in your two cloths and join us for prayer,' said the preacher. The new convert then made Wuzu, dressed up in his two pieces of cloth and joined him. They performed prayers a great deal. Then they prayed the morning-prayer, then waited until it was light. The convert got up to go home and the man asked him, 'Where are you going?'

The day is short. The time left to noontime is very little.' The new convert sat down with him until noontime and they prayed the noontime prayer. Then he said that there is very little time to afternoon prayer. He prevented the new convert from going home until they said the afternoon prayer. He then wanted to go home but he (the preacher) said, 'It is the last part of the day and is less than the beginning of it.' So he (the preacher) stopped him until they performed the prayer at sunset. Then the new convert wanted to go home, he (the preacher) said, 'Only one more prayer is left.' He then waited until they performed the late evening prayer and then they departed each other.

Next early morning he (the preacher) went and knocked at the door of the new convert. He (the new convert) asked, 'Who is it?'' He (the preacher) said, 'I am so and so.' He (the new convert) asked, 'What do you want?'' He (the preacher) said, 'Make Wuzu, dress up in your two pieces of cloth and join us for prayer.' He (the Christian man) said, 'Find other persons for this religion who have more free time. I am a poor person with a family to feed.' 'Abu 'Abd Allah^{asws} then said, 'He (the preacher) took him (Christian) into a thing in such a way that it took him (the new convert) out of it. Or that the Imam said, 'Took him in like this and forced him out like that.'¹⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ أَحْمَدَ بْنِ عُمَرَ عَنِ يَحْيَى بْنِ أَبَانَ عَنِ شِهَابِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى هَذَا الْخَلْقَ لَمْ يَلْمُ أَحَدٌ أَحَدًا فَقُلْتُ أَوْلَّكَ اللَّهُ فَكَيْفَ ذَلِكَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَجْزَاءَ بَلَعٍ بِهَا تِسْعَةٌ وَأَرْبَعِينَ جُزْءًا ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَارًا فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ فَجَعَلَ فِي رَجُلٍ عَشْرَ جُزْءٍ وَفِي آخَرَ عَشْرِي جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءًا تَامًا وَفِي آخَرَ جُزْءًا وَفِي آخَرَ جُزْءًا وَفِي عَشْرِي جُزْءٍ حَتَّى بَلَغَ بِرَأْفِعِهِمْ تِسْعَةً وَأَرْبَعِينَ جُزْءًا فَمَنْ لَمْ يَجْعَلْ فِيهِ إِلَّا عَشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعَشْرِينَ وَكَذَلِكَ صَاحِبِ الْعَشْرِينَ لَا يَكُونُ مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَارِ وَكَذَلِكَ مَنْ تَمَّ لَهُ جُزْءٌ لَا يَقْدِرُ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ وَ لَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا لَمْ يَلْمُ أَحَدٌ أَحَدًا

Ahmad ibn Muhammad has narrated from al-Hassan ibn Musa from Ahmad ibn 'Umar from Yahya ibn Aban from Shihab who has said the following:

'I heard Abu 'Abd Allah^{asws} saying: 'Had the people known how Allah^{azwj} has Created this creation no one would blame others.' I then said: 'May Allah^{azwj} Grant you good health, how is that? The Imam^{asws} said: 'Allah^{azwj} Created parts numbering ninety-four parts. He then made them into tenths; thus, He^{azwj} Made one part into ten parts. He^{azwj} then distributed them among the creatures. In one man, He^{azwj} Placed one tenth, in another person He^{azwj} Placed two tenths until there came a man in whom He^{azwj} Place a whole part. In another, He^{azwj} Placed one part and one tenth, in another person one part and two tenths and in another one part and three tenths up

¹⁸ Al-Kafi, vol. 2, H 1519, h 2 43 : ص 2 : ج الكافي

to a man in whom He^{azwj} Placed two whole parts and so on up to the highest one in whom He^{azwj} Placed ninety-four whole parts.

Therefore, one in whom only one tenth of a part is placed cannot be like the one in whom two tenths are placed. The one in whom two tenths of a part are placed cannot be like the one in whom three tenths are placed. So also the owner of one part cannot be like the owner of two whole parts. Had the people known that Allah^{azwj} has Created them in this way no one would have blamed the others.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ حَمَّادِ الْخَرَّازِ عَنْ عَبْدِ الْعَزِيزِ الْقُرَاطِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الْعَزِيزِ إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ بِمَنْزِلَةِ السُّلْمِ يُصْعَدُ مِنْهُ مَرْقَاةٌ بَعْدَ مَرْقَاةٍ فَلَا يَقُولَنَّ صَاحِبُ الْبِائِثَيْنِ لِصَاحِبِ الْوَاحِدِ لَسْتُ عَلَى شَيْءٍ حَتَّى يَنْتَهِيَ إِلَى الْعَاشِرِ فَلَا تُسْقِطُ مَنْ هُوَ دُونَكَ فَيُسْقِطَكَ مَنْ هُوَ فَوْقَكَ وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلَ مِنْكَ بِدَرَجَةٍ فَارْفَعْهُ إِلَيْكَ بِرَفْقٍ وَلَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يُطِيقُ فَتَكْسِرَهُ فَإِنَّ مَنْ كَسَرَ مُؤْمِنًا فَعَلَيْهِ جِبْرُهُ

Mohammed ibn Yahya has narrated from Muhammad ibn Ahmad from certain individuals of his people from al-Hassan from Ali ibn abu 'Othman from Mohammed ibn Uthman, who from Mohammed ibn Hammad al-Khazzaz, who from Abd Al-Aziz al-Qaratisi who has said the following:

Once Abu Abd Allah^{asws} said: O Abd Al-Aziz, Eman²⁰ is of ten stages, like the steps of a ladder. To climb, one uses it one step after the other one by one. One who possesses two degrees of belief should never say to one who possesses only one degree that he does not have enough belief and so on up to the tenth degree or stage. One who is higher should not throw back the one below because the one above you may also fall. If you see one below, you should help him climb up higher gently and do not burden him with what he cannot lift up; he may break down and if one breaks down a believer, he will be held responsible for compensation to him.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلٍ مِنْهُمْ عَلَى وَاحِدَةٍ وَمِنْهُمْ عَلَى اثْنَتَيْنِ وَمِنْهُمْ عَلَى ثَلَاثٍ وَمِنْهُمْ عَلَى أَرْبَعٍ وَمِنْهُمْ عَلَى خَمْسٍ وَمِنْهُمْ عَلَى سِتٍّ وَمِنْهُمْ عَلَى سَبْعٍ فَلَوْ ذَهَبَتْ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ ثِنْتَيْنِ لَمْ يَقَوْ وَ عَلَى صَاحِبِ الثَّنَيْنِ ثَلَاثًا لَمْ يَقَوْ وَ عَلَى صَاحِبِ الثَّلَاثِ أَرْبَعًا لَمْ يَقَوْ وَ عَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا لَمْ يَقَوْ وَ عَلَى صَاحِبِ الْخَمْسِ سِتًّا لَمْ يَقَوْ وَ عَلَى صَاحِبِ السُّتِّ سَبْعًا لَمْ يَقَوْ وَ عَلَى هَذِهِ الدَّرَجَاتُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from ibn Muskan from Sadir who has said the following:

'Abu Ja'far^{asws} said to me: 'Momineen²² are of various positions in connection with Eman. There are those who have one degree of belief, others have two degrees, still others may have three or four, five, six or seven degrees of belief. If you expect two degrees of belief from one that has only one degree of belief he is not able to bear it, or expect three degrees of belief from the one who has only two degrees of it he also is not able to bear it. The one who may have three cannot bear four degrees of belief; the one who has four degrees of belief is not able to bear five degrees of belief. One who has only five degrees of belief is not able to bear six degrees of belief and one who has six degrees of belief is not able to bear seven degrees of belief. This is how the degrees of belief are.²³

¹⁹ Ibid, H 1520, h 1

²⁰ Belief

²¹ Al-Kafi, vol. 2, H 1521, h 2 45 : ص 2

²² Believers

²³ Ibid, H 1522, h 3

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا أَنْتُمْ وَالْبِرَاءَةَ يَبْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ وَبَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ وَبَعْضُهُمْ أَنْفَدُ بَصَرًا مِنْ بَعْضٍ وَهِيَ الدَّرَجَاتُ

It is narrated from him (Muhammad ibn Yahya) from Ali ibn al-Hakam from Muhammad ibn Sinan from al-Sabah ibn Siyabah from abu 'Abd Allah^{asws} who has said the following:

Abu Abd Allah^{asws} said: 'What is this disavowing and disassociation of yours? There are those of you who renounce the others. Among the Momineen there are those who are better than others. Among them there are those who pray more, and others are of sharp insight. Such are the degrees of belief.'²⁴

The Reward for Loving the Followers of Ahl Al-Bayt^{asws}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَحَفْصِ بْنِ الْبِخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الرَّجُلَ لِيُحِبُّكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ فِي بَعْضِكُمُ النَّارِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and from Hafs ibn al-Bakhtari who narrates the following from abu Abd Allah^{asws}:

'A person who loves you (being the followers of the Ahl al-Bayt^{asws}) without knowing your belief Allah^{azwj} will Admit him to paradise because he loves you. A person who hates you without knowing what your belief is, Allah^{azwj} will Through him into the fire for hating you.'²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ الْحَلْبِيِّ عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ حُمْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَسْأَلُكَ أَصْلَحَكَ اللَّهُ فَقَالَ نَعَمْ فَقُلْتُ كُنْتُ عَلَى حَالٍ وَ أَنَا الْيَوْمَ عَلَى حَالٍ أُخْرَى كُنْتُ أَدْخُلُ الْأَرْضَ فَأَدْعُو الرَّجُلَ وَ الْيَتِيمَ وَ الْمَرْأَةَ فَيُنْفِقُ اللَّهُ مِنْ شَاءَ وَ أَنَا الْيَوْمَ لَا أَدْعُو أَحَدًا فَقَالَ وَ مَا عَلَيْكَ أَنْ تُحَلِّيَ بَيْنَ النَّاسِ وَ بَيْنَ رَبِّهِمْ فَمَنْ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظِلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ ثُمَّ قَالَ وَ لَا عَلَيْكَ أَنْ تَسْتَمِتَ مِنْ أَحَدٍ خَيْرًا أَنْ تَنْبِذَ إِلَيْهِ الشَّيْءَ نَبَذًا قُلْتُ أَخْبَرْتَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مِنْ حَرَقٍ أَوْ غَرَقٍ ثُمَّ سَكَتَ ثُمَّ قَالَ تَأْوِيلُهَا الْأَعْظَمُ أَنْ دَعَاهَا فَاسْتَجَابَتْ لَهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from al-Nadr ibn Suwayd from Yahya ibn Imran al-Halabi from abu Khalid al-Qammat from Humran who has said the following:

'Once I said to Abu Abd Allah^{asws}: 'Can I ask you a question, may Allah^{azwj} keep you well?' He^{asws} said: 'Yes you may do so.' I said: 'I was in a particular condition and today I am in another condition. I would go in the land to invite one or two men and women (to our belief) and Allah^{azwj} would save whomever He^{azwj} wanted.

Today, I do not invite anyone.' **The Imam^{asws} said: 'It is no offense to you to leave people to their Lord. Whomever Allah^{azwj} Wants to guide and take out of darkness to light, He^{azwj} does so.'** The Imam^{asws} then said: 'It is not an offense to you if you sense good in someone to introduce an issue.' I then said: 'Tell me about the words of Allah^{azwj}: **To save a life is as great a virtue as to save all of mankind' (5:32).** The Imam^{asws} said: 'It refers to burning or drowning someone. He^{asws} then remained quiet and then said: 'Its greatest case in point, is that one is invited (to the truth), and he accepts it (it rarely happens).'²⁶

²⁴ Al-Kafi, vol. 2, H 1523, h 4,

²⁵ Al-Kafi, Vol. 1, H 1874, Ch. 56, h 10

²⁶ Al-Kafi, vol. 2, 210 : ص باب في إحياء المؤمن 211 2 الكافي

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Samaa who narrates the following from abu Abd Allah^{asws}:

'I asked Imam^{asws} about the words of Allah^{azwj}.... **We made it a law for the children of Israel that the killing of a person for reasons other than legal retaliation or for stopping corruption in the land is as great a sin as murdering all of mankind. However, to save a life would be as great a virtue as to save all of mankind** (5:32)

'The Imam^{asws} said: 'Whoever takes people from straying to guidance, has given them life. Whoever takes people from guidance to straying, it is as if he has murdered all of them.'²⁷

Young Ones Have Better Chances of Accepting Guidance:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِأَبِي جَعْفَرٍ التَّاحُولِ وَأَنَا أَسْمَعُ أَتَيْتَ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَدُخُولَهُمْ فِيهِ قَالَ وَاللَّهِ إِنَّهُمْ لَقَلِيلٌ وَقَلِيلٌ وَقَلِيلٌ وَقَلِيلٌ قَالَ عَلِيُّكَ بِالْأَحْدَاثِ فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ ثُمَّ قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْآيَةِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّا الْمَوَدَّةَ فِي الْقُرْبَى فَلَنْتُ جُعِلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقْرَبِ رَسُولِ اللَّهِ ص فَقَالَ كَذَّبُوا إِنَّمَا تَزَلْتُمْ فِيْنَا خَاصَّةً فِي أَهْلِ الْبَيْتِ فِي عَلِيٍّ وَفَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ أَصْحَابِ الْكِسَاءِ ع

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from 'Isma'il ibn 'Abd al-Khaliq who has narrated the following:

'I once heard abu Abd Allah^{asws} asking abu Jafar al-Ahwal^{asws}, when I was listening, 'Did you go to Basrah?' He^{asws} replied: 'Yes, I went to Basra.' The Imam^{asws} asked: 'How was people's promptness to accept this matter (Wilayah of 'A'imma^{asws})?' He^{asws} replied: 'By Allah^{azwj} it is very little, not many but few have accepted it.' The Imam^{asws} said: 'You must approach the young ones because they are quicker to all good things.'

The Imam^{asws} then asked me: 'What do people of Basrah say about the verse of al-Quran, '... say, **'I do not ask of you any compensation for it (preaching Islam) except that you must love (my) relatives (family).'**' (42:23). I then said: 'I pray to Allah^{azwj} to keep my soul in service for your cause, they say that it is about the relatives of the Messenger of Allah^{saww}.' He^{asws} said: 'They have spoken a lie. It was revealed about us^{asws} especially, about Ahl al-Bayt^{asws}, Ali^{asws}, Fatimah^{asws}, Al-Hassan^{asws} and Al-Hussain^{asws}, the people of the Cloak^{asws}.'²⁸

²⁷ Al-Kafi, vol. 2, H 2210, h, 1, Also in al-Mahasen

²⁸ Al-Kafi, vol, 8, H 14514, h 66

Associating with Persistent Sinners:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زَيْدٍ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِسًا يُعْصَى اللَّهُ فِيهِ وَلَا يَقْدِرُ عَلَى تَغْيِيرِهِ

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

'Abu Abd Allah^{asws} has said: 'It is not proper for a believer to attend a meeting wherein Allah^{azwj} is disobeyed and one is not able to change it.'²⁹

Imam^{asws} Tells Either Associate with a 'Ghali' or with us^{asws}.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ فَقَالَ إِنَّهُ خَالِي فَقَالَ إِنَّهُ يَقُولُ فِي اللَّهِ قَوْلًا عَظِيمًا يَصِفُ اللَّهَ وَلَا يُوصَفُ فِيمَا جَلَسْتَ مَعَهُ وَتَرَكْتَنَا وَإِمًا جَلَسْتَ مَعَنَا وَتَرَكْتَهُ فَقُلْتُ هُوَ يَقُولُ مَا شَاءَ أَيُّ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَفْلُ مَا يَقُولُ فَقَالَ أَبُو الْحَسَنِ ع أَمَا تَخَافُ أَنْ تَنْزَلَ بِهِ نِقْمَةٌ فَتَنْصِيبُكُمْ جَمِيعًا أَمَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى ع وَكَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ فَلَمَّا لَحِقَتْ خَيْلُ فِرْعَوْنَ مُوسَى تَخَلَّفَ عَنْهُ لِيَعْطِ أَبَاهُ فَيُلْحِقَهُ بِمُوسَى فَمَضَى أَبُوهُ وَهُوَ يَرَاغِمُهُ حَتَّى بَلَغَا طَرَفًا مِنَ الْبَحْرِ فَعَرَفَا جَمِيعًا فَأَتَى مُوسَى ع الْخَبْرُ فَقَالَ هُوَ فِي رَحْمَةِ اللَّهِ وَ لَكِنَّ النِّقْمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمَذْنِبَ دِفَاعٌ

A number of our people have narrated from Ahmad ibn Muhammad from Bakr ibn Muhammad from al-Jafari who has said the following:

'I heard abu al-Hassan^{asws} saying: 'Why is it that I^{asws} find you with 'Abd al-Rahman ibn Ya'qub?' I (the narrator) then said, 'It is because he is my uncle from my mother's side.'

The Imam^{asws} said: 'He says great heavy words about Allah^{azwj}. He describes Allah^{azwj} who is beyond description. You either sit with him and leave us^{asws} or sit with us^{asws} and leave him.'

I then said: 'He may say anything he wants but what does that have to do with me when I say none of the things that he says?'

Abu al-Hassan^{asws} said: 'Are you not afraid of the misfortune that may befall him and inflict all of you also? Do you not know about the thing that happened to the people of Moses^{as}? The father of one of them was of the people of the Pharaoh. When the Pharaoh's horsemen approached Moses^{as}, he withdrew himself from Moses to convince his father to join Moses but his father kept moving while he argued against his father until they reached the shore and both were drowned. The news reached Moses^{as} and he^{as} said: 'He is in the mercy of Allah^{azwj}', but when misfortune falls there is no defence for those who are close to the sinners.'³⁰

Do Not Associate with the People of 'Bidah' (Heretics):

أَبُو عَلِيٍّ النَّشَعْرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَلَا تُجَالِسُوهُمْ فَتَنْصِيرُوا عِنْدَ النَّاسِ كَوَاجِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ ص الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ

²⁹ Al-Kafi, vol. 2, H. 2811, Ch. 159, h, 1

³⁰ Al-Kafi, vol. 2, H. 2812, Ch. 159, h, 2 ج الكافي : 375 : ص 2

Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar from 'Abd al-Rahman ibn abu Najran from 'Umar ibn Yazid who has narrated the following from abu Abd Allah^{asws}:

'Do not associate with the people of Bidah (heretics) and do not sit with them so you may become one of them in the eyes of the people. The Messenger of Allah^{saww} has said: 'A man is in the religion of his friends and associates.'³¹

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 مِنَ بَعْدِي فَأَطْهَرُوا الْبِرَاءَةَ مِنْهُمْ وَأَكْثَرُوا مِنْ سَبِّهِمْ وَالْقَوْلَ فِيهِمْ وَالْوَقِيعَةَ وَبَاهُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَيَحْذَرُهُمُ النَّاسُ وَلا يَنْتَلِمُوا مِنْ بَدْعِهِمْ يَكْتُمُ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَيَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain from Ahmad ibn Muhammad ibn abu Nasr from Dawud ibn Sarhan who has narrated the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'When you, after me find people of Bidah (heresy) and liars, 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 heretic ideas. Allah^{azwj} will Reward you for this and will raise your position in the next life.'³²

The Company One Must Avoid:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ يُوسُفَ عَنْ مُيَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ وَلا الْأَحْمَقَ وَلا الْكَذَّابَ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Muhammad ibn Yusuf from Muyassir who has narrated the following from abu Abd Allah^{asws}:

'Abu Abd Allah^{asws} has said: 'It is not proper for a Muslim to establish friendship and brotherhood with a blatant sinner, a silly person or a liar.'³³

عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدَ بْنِ سَالِمِ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص إِذَا صَعِدَ الْمِنْبَرَ قَالَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مَوَاحَاةَ ثَلَاثَةِ الْمَاجِنِ وَالْأَحْمَقِ وَالكَذَّابِ فَأَمَّا الْمَاجِنُ فَيُرِي لَكَ فِعْلَهُ وَ يُحِبُّ أَنْ تَكُونَ مِثْلَهُ وَ لا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مَقَارِنَتُهُ جَفَاءً وَ قَسْوَةً وَ مَذْخَلُهُ وَ مَخْرَجُهُ عَلَيْكَ عَارٌ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لا يُرْجِي لِصِرْفِ السُّوءِ عَنكَ وَ لو أَجْهَدَ نَفْسَهُ وَ رَبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سَكُونُهُ خَيْرٌ مِنْ نُطْقِهِ وَ بَعْدَهُ خَيْرٌ مِنْ قُرْبِهِ وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لا يَهْتَبُكَ مَعَهُ عَيْشٌ يَنْفُلُ حَدِيثَكَ وَ يَنْفُلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَقْنَى أَحَدُوتهَ مَطَّهَا بِأَخْرَى حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُعْرِي بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَاوِمَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ

It is narrated from him (narrator or the Hadith above) from ' Amr ibn 'Uthman from Muhammad ibn Salim al-Kindy from those who narrated to him who has narrated the following from abu Abd Allah^{asws}:

'Amir-ul-Momineen^{asws} from the pulpit would say: 'It is very proper for a Muslim not to establish brotherhood with three kinds of people: a vulgar; a silly; and a lying person; a vulgar person polishes his acts for you and loves that you (eventually) become like him. He does not help you in your religious matters and your life in the hereafter. Association with him is injustice and hardheartedness. His coming and going with you is a disgrace.'

³¹ Al-Kafi, vol. 2, H. 2813, Ch. 159, h, 3

³² Al-Kafi, vol. 2, H. 2814, Ch. 159, h, 4

³³ Al-Kafi, vol. 2, H. 2815, Ch. 159, h, 5

'A silly person does not show you anything good. There is no hope in his diverting any evil from you even if he may make an effort to help. Perhaps, he may like to benefit you, instead he harms you. His death is better than his living, his silence is better than speaking, and his being at a distance is better than his being nearby.

'You can never have a happy life with a lying person. He narrates your words to others and the words of the others to you. Whenever he runs out of a story, he stretches one story to the other so much so that even if he may tell the truth it is not believed. He creates animosity among people and grows hatred in the hearts. Be pious before Allah^{azwj} and look after your souls.'³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ بَعْضِ أَصْحَابِيهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ص يَا بُنَيَّ انظُرْ خَمْسَةَ فُلَا تُصَاحِبُهُمْ وَلَا تُحَادِثُهُمْ وَلَا تُرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتَهُ مَنْ هُمْ قَالَ إِيَّاكَ وَمُصَاحِبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرَّبُ لَكَ الْبَعِيدَ وَيَبَاعِدُ لَكَ الْقَرِيبَ وَإِيَّاكَ وَمُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بِأَيْدِكَ بِأَكْلَةٍ أَوْ أَقْلٍ مِنْ ذَلِكَ وَإِيَّاكَ وَمُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَإِيَّاكَ وَمُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَإِيَّاكَ وَمُصَاحِبَةَ الْقَاطِعِ لِرَحْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَجَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ وَقَالَ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ وَقَالَ فِي الْبَقْرَةِ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

A number of our people have narrated from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Muhammad ibn 'Adhafir from certain individuals of his people from Muhammad ibn Muslim or abu Hamza who has narrated the following from abu Abd Allah^{asws}, who from his father^{asws}:

'Once Ali ibn al-Hussain^{asws} said to me: 'My son, beware of five kinds of people and do not associate with, speak to and accompany them on the road.'

I then asked: 'Who are they O father?' He^{asws} then said: 'You must not accompany a lying person; he is like a phantom. He tells you of what, in fact, is faraway to be very near and what, in fact, is near to be very far;

You must not associate with a sinful person; he may sell you for a single loaf or even less to this or that person;

You must not associate with a stingy person; he leaves you out in the cold in financial matters in your desperate conditions;

You must not associate with a silly person; he may want to benefit you instead he causes you harm;

'You must not associate one who has failed to maintain good relations with relatives; I^{asws} have found him being condemned in three places of the book of Allah^{azwj}: ***'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) ***'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)

³⁴ Al-Kafi, vol. 2, H. 2816, Ch. 159, h, 6

The evil doers (2:26) 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).³⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ شُعَيْبِ بْنِ الْعَفْرَفُوفِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا إِلَى آخِرِ الْآيَةِ فَقَالَ إِنَّمَا عَنَى بِهَذَا إِذَا سَمِعْتُمْ الرَّجُلَ الَّذِي يَجْحَدُ الْحَقَّ وَ يُكَدِّبُ بِهِ وَ يَقَعُ فِي الْإِيمَةِ فَمَنْ مِنْ عَدُوِّهِ وَ لَا تُقَاعِدُهُ كَائِنًا مَنْ كَانَ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from Shuayb al-Aqaqafi who has said the following:

‘Once I asked abu Abd Allah^{asws} about the words of Allah^{azwj}: **‘Allah has told you (believers) in the Book that when you hear people disbelieving and mocking Allah’s revelations, do not sit with them unless they change the subject. You will become like them. Allah will gather all the hypocrites and the unbelievers together in hellfire.’ (4: 140).**

The Imam^{asws} said: ‘It means that when you hear the man who rejects the truth, denies it and opposes ‘A’immah^{asws}, you then must leave him and do not sit with him no matter whoever he may be.’³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَنَفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ مَجْلِسًا يُنْتَقَصُ فِيهِ إِمَامٌ أَوْ يُعَابُ فِيهِ مُؤْمِنٌ

Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from Sayf ibn ‘Amirah from ‘Abd al-‘Ala’ ibn ‘Ayun who has narrated the following from abu Abd Allah^{asws}:

‘Whoever believes in Allah^{azwj} and in the Day of Judgment must not sit in a seat whereby an Imam is belittled or a believer is criticized.’³⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَقُومُ مَكَانَ رَيْبَةٍ

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

‘Amir-ul-Momineen^{asws} has said: ‘Whoever believes in Allah^{azwj} and in the Day of Judgment must not stay in a place that casts doubt on one’s understand (of the religion).’³⁸

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَقْعُدَنَّ فِي مَجْلِسٍ يُعَابُ فِيهِ إِمَامٌ أَوْ يُنْتَقَصُ فِيهِ مُؤْمِنٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from ‘Abd al-‘Ala’ who has said the following:

‘I heard abu Abd Allah^{asws} saying: ‘Whoever believes in Allah^{azwj} and in the Day of Judgment must not sit in a place where an Imam is belittled or a believer is criticised.’³⁹

³⁵ Al-Kafi, vol. 2, H. 2817, Ch. 159, h, 7 ج الكافي : 2 ص : 377

³⁶ Al-Kafi, vol. 2, H. 2818, Ch. 159, h, 8

³⁷ Al-Kafi, vol. 2, H. 2819, Ch. 159, h, 9

³⁸ Al-Kafi, vol. 2, H. 2820, Ch. 159, h, 10 ج الكافي : 2 ص : 378

³⁹ Al-Kafi, vol. 2, H. 2821, Ch. 159, h, 11

One Must Not Sit Where Masomeen^{asws} are Not Respected :

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ مُوسَى قَالَ حَدَّثَنِي أَخِي وَ عَمِّي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثَةٌ مَجَالِسٌ يَمَقُّهُمَا اللَّهُ وَ يُرْسِلُ تَقَمُّتَهُ عَلَى أَهْلِهَا فَلَا تُقَاعَدُوهُمْ وَ لَا تُجَالِسُوهُمْ مَجْلِسًا فِيهِ مَنْ يَصِفُ لِسَانُهُ كَذِبًا فِي فُتْيَاهُ وَ مَجْلِسًا ذَكَرُ أَعْدَائِنَا فِيهِ جَدِيدٌ وَ ذَكَرْنَا فِيهِ رَتٌّْ وَ مَجْلِسًا فِيهِ مَنْ يَصُدُّ عَنَّا وَ أَنْتَ تَعْلَمُ قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ كَأَنَّهَا كُنَّ فِيهِ أَوْ قَالَ فِي كَفِّهِ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لِيَتَّقَرُوا عَلَى اللَّهِ الْكَذِبَ

Al-Hussain ibn Muhammad has narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Ishaq ibn Musa who has said that narrated to him his brother and uncle who has narrated the following from abu Abd Allah^{asws}:

'There are three kinds of gatherings that Allah^{azwj} Hates and sends His^{azwj} anger upon the attendance therein. You must not sit there to associate with them: a gathering wherein there is **one whose tongue speaks lies in his Fatwas** (legal opinion), a gathering wherein our^{asws} enemies are praised as emerging (problem solvers) and we are mentioned as obsolete (of less value) ones, and a gathering wherein obstacles are created for us^{asws} and you know it.'

The Imam^{asws} then read three verses from the book of Allah^{azwj} as if they were in his mouth (or as if they were on his palms): ***'O believers, do not say bad words against the idols lest they (pagans) in their hostility and ignorance say such words against Allah.'***(6: 108)

'When you see people mocking Our revelations. Turn away from them so that they may change the subject.' (6:68)

'(Unbelievers), do not follow whatever your lying tongues may tell you is lawful or unlawful to invent lies against Allah' (16: 116).⁴⁰

وَ بِهِذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ بْنِ قَرْقَدٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدِ الْجُمَحِيِّ قَالَ حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا ابْتَلَيْتَ بِأَهْلِ النَّصِيبِ وَ مَجَالِسَتِهِمْ فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتَّى تَقُومَ فَإِنَّ اللَّهَ يَمَقُّهُمْ وَ يَلْعَنُهُمْ فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَئِمَّةِ فَقُمْ فَإِنَّ سَخَطَ اللَّهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ

Through the same chain of narrators it is narrated from Muhammad ibn Muslim from Dawud ibn Farqad who has said that narrated to him Sa'id al-Jumahhi who has that narrated to him Hisham ibn Salim who has narrated the following from abu Abd Allah^{asws}:

'If you are caught up with the people who are bitter enemies of 'A'imma^{asws} and you associate with them, you must act like a person on a piece of stone heated in a furnace whereby you move away as fast as you can. Allah^{azwj} Hates them and condemns them. If you find them, speak against anyone of 'A'imma^{asws}, you must move away from them; Allah^{azwj}'s Wrath descend down there upon them.'⁴¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ قَعَدَ عِنْدَ سَبَابِ لِأَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى

Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Abd al-Rahman ibn al-Hajjaj who has narrated the following from abu Abd Allah^{asws}:

'Abu Abd Allah^{asws} has said: 'Whoever sits with those who abuse the friends of Allah^{azwj} has certainly disobeyed Allah^{azwj}.'⁴²

⁴⁰ Al-Kafi, vol. 2, H. 2822, Ch. 159, h, 12

⁴¹ Al-Kafi, vol. 2, H. 2823, Ch. 159, h, 13 ج الكافي : 2 ص : 379

⁴² Al-Kafi, vol. 2, H. 2824, Ch. 159, h, 14

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع قَالَ مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ يَقْدِرُ عَلَى الْإِنْتِصَابِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ الدَّلَّ فِي الدُّنْيَا وَ عَذَبَهُ فِي الْآخِرَةِ وَ سَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al-Qasim ibn 'Urwah from 'Ubayd ibn Zurara from his father who has narrated the following from Abu Jafar^{asws}:

'Whoever sits in a gathering where any of 'A'immah^{asws} is abused and one is able to move out of such gathering, but does not do so, Allah^{azwj} will Dress him with humiliation in this world and punish him in the next life and take away from him the goodness that was granted to him due to his acquaintance with us^{asws}.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ أَوْ مُرَّازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَيُّمَا مُؤْمِنٍ أَوْصَلَ إِلَى أَخِيهِ الْمُؤْمِنِ مَعْرُوفًا فَقَدْ أَوْصَلَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Jamil ibn Darraj from Hadid ibn Hakim or Murazim who has said the following:

'Abu Abd Allah^{asws} has said: 'If a believing person maintains good relations with his brother in belief, he is considered as maintaining such relations with the Messenger of Allah^{saww}.⁴⁴

وَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ أَعْرَابِيًّا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ص فَقَالَ أَوْصِنِي فَمَا أَوْصَى بِهِ أَنْ قَالَ يَا فُلَانُ لَا تَزْهَدَنَّ فِي الْمَعْرُوفِ عِنْدَ أَهْلِهِ

Abu Basir narrates the following:

Abi Jafar^{asws} said: Once a Boudivin came to Prophet^{saww} and said: Please advise me. Prophet^{saww} said: Among others, one piece of advice was: You should not be less keen in doing favours to those who deserve it.⁴⁵

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ الصَّنِيعَةُ لَا تَكُونُ صَنِيعَةً إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينِ الْحَدِيثِ وَ رَوَاهُ ابْنُ إِدْرِيسَ فِي آخِرِ السَّرَائِرِ تَقْلًا مِنْ كِتَابِ مُوسَى بْنِ بَكْرٍ وَ رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ فِي كِتَابِ الزُّهْدِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ إِبْرَاهِيمَ بْنِ عَبَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ

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: A favour is nothing until it is extended to a honourable family person or to a religious one.⁴⁶

وَ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ أَرْبَعٌ تَذْهَبُ ضَيَاعًا مَوَدَّةٌ تُمْنَحُ مَنْ لَا وَقَاءَ 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) favouring an unthankful person; (3) teaching an uninterested person; (4) telling a secret to an unreliable person.⁴⁷

⁴³ Al-Kafi, vol. 2, H. 2825, Ch. 159, h, 15

⁴⁴ Al-Kafi, vol. 2, H. 6067, Ch. 21, h, 8

⁴⁵ Wasail ul Shia, H. 21592

⁴⁶ Ibid, H. 21596

⁴⁷ Ibid, H. 21597 ج الشيعية وسائل 299 : ص 16

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِمُفَضَّلِ بْنِ عُمَرَ يَا مُفَضَّلُ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَشَقِيَّ الرَّجُلِ أَمْ سَعِيدٌ فَانظُرْ سَبِيَّهُ وَ مَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ وَإِنْ كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ اللَّهِ خَيْرٌ

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

'Abu Abd Allah^{asws} once said to Mufaddal ibn 'Umar: 'O Mufaddal, if you want to know whether a man is the most wicked or most fortunate, find out to whom he provides Benevolent Assistance. If he finds a properly deserving recipient, it is information for you that good consequences await him; if he provides Benevolent Assistance to those who do not deserve it notice that there is not anything good for him before Allah^{azwj}.⁴⁸

Don't Harm Yourself in Doing Favours:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تَدْخُلْ لِأَخِيكَ فِي أَمْرِ مَضْرُئِهِ عَلَيْكَ أَعْظَمُ مِنْ مَنفَعَتِهِ لَهُ قَالَ ابْنُ سِنَانَ يَكُونُ عَلَى الرَّجُلِ دَيْنٌ كَثِيرٌ وَ لَكَ مَالٌ فَتُؤَدِّي عَنْهُ فَيَذْهَبُ مَالُكَ وَ لَا تَكُونُ قَضَيْتَ عَنْهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said the following:

'Abu Abd Allah^{asws} has said that you must not involve yourself in the affairs of your brother (in belief) where the harm of the involvement to you is greater than the benefit for him,' [Ibn Sinan has said, 'This can happen when a man is in debt heavenly and you pay all of your belongings to pay his debt, but his debts are still not fully paid].⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْأَشْعَرِيِّ عَمَّنْ سَمِعَ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ لَا تَبْدُلْ لِلْإِخْوَانِكَ مِنْ نَفْسِكَ مَا ضَرَّهُ عَلَيْكَ أَكْثَرَ مِنْ مَنفَعَتِهِ لَهُمْ

A number of our people have narrated from Ahmad ibn abu Abd Allah from his father from Ibrahim ibn Muhammad al-Ashariy from those who had heard who has said the following:

'Abu al-Hassan, Musa^{asws} has said: 'You must not provide the kind of Benevolent Assistance to your brothers (in belief), which is more harmful to you than its being beneficial to him.'⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْجُرْجَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا ع قَالَ لَا تُوجِبْ عَلَى نَفْسِكَ الْحُقُوقَ وَ اصْبِرْ عَلَى التَّوَاتُبِ وَ لَا تَدْخُلْ فِي شَيْءٍ مَضْرُئُهُ عَلَيْكَ أَعْظَمُ مِنْ مَنفَعَتِهِ لِأَخِيكَ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Hassan ibn Ali al-Jurjaniy from those who have narrated to him ms who has said the following:

'One of the two Imam^{asws}, (abu Ja'far^{asws} or abu 'Abd Allah^{asws}), has said: 'You must not obligate your soul for others' rights; you must exercise patience in difficulties; and you must not involve yourself in an affair where its harm to you is greater than its benefit for your brother (in belief).'⁵¹

⁴⁸ Al-Kafi, vol, 4, H 6082, Ch. 26, h 1

⁴⁹ Al-Kafi, vol, 4, H. 6087, CH. 27, h 1

⁵⁰ Al-Kafi, vol. 2, H. 6088, Ch. 27, h, 2

⁵¹ Al-Kafi, vol, 4, H. 6089, Ch. 27, h 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنصُورِ بْنِ يُوسُفَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ الصَّدَقَةُ بِعَشْرَةٍ وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ وَ فِي رِوَايَةٍ أُخْرَى بِخَمْسَةِ عَشْرٍ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from Isbaq ibn Ammar who has said the following:

'Abu 'Abd Allah^{asws} has said: 'There is a writing on the door of Paradise that says: 'Charity for ten 'rewards' and loan for eighteen 'rewards.' In another Hadith it is said: 'Loan for fifteen 'rewards.'⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ فُضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ مُؤْمِنٍ أَقْرَضَ مُؤْمِناً يَلْتَمِسُ بِهِ وَجْهَ اللَّهِ إِلَّا حَسَبَ اللَّهُ لَهُ أَجْرَهُ بِحِسَابِ الصَّدَقَةِ حَتَّى يَرْجِعَ إِلَيْهِ مَالُهُ

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from al- Fadl ibn Shadhan, all from ibn abu 'Umayr from Hammad from Ribiy ibn 'Abd Allah from Fudayl ibn Yasar who has said the following:

'Abu Abd Allah^{asws} has said: 'For every believing person who provides a loan for another believing person, for the sake of Allah^{azwj}, Allah^{azwj} counts its reward as that of giving charity until the time the loan is paid back.'⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ قَالَ يَعْنِي بِالْمَعْرُوفِ الْقَرْضَ

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

'This is about the words of Allah^{azwj}, ***'There is not much good in many of their secret talks except that which commands to give charity or Benevolent Assistance.'*** (4:114). Abu Abd Allah^{asws} has said: 'Benevolent Assistance is a reference to providing loans for needy people.'⁵⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبِيهِ عَنِ عُقْبَةَ بْنِ خَالِدٍ قَالَ دَخَلْتُ أَنَا وَ الْمُعَلَّى وَ عُثْمَانُ بْنُ عُمَرَ عَنِ أَبِي عَبْدِ اللَّهِ ع فَلَمَّا رَأَانَا قَالَ مَرْحَبًا مَرْحَبًا بِكُمْ وَجُوهٌ نُحِبُّهَا وَ نُحِبُّهَا جَعَلَكُمُ اللَّهُ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ لَهُ عُثْمَانُ جُعِلْتُ فِدَاكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع نَعَمْ مَهْ قَالَ إِنِّي رَجُلٌ مُوسِرٌ فَقَالَ لَهُ بَارَكَ اللَّهُ لَكَ فِي يَسَارِكَ قَالَ وَ يَجِيءُ الرَّجُلُ فَيَسْأَلُنِي الشَّيْءَ وَ لَيْسَ هُوَ إِبْرَانُ زَكَاتِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع الْقَرْضُ عِنْدَنَا بِثَمَانِيَةِ عَشْرٍ وَ الصَّدَقَةُ بِعَشْرَةٍ وَ مَا ذَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِرًا أَعْطَيْتَهُ فَإِذَا كَانَ إِبْرَانُ زَكَاتِكَ احْتَسَبْتَ بِهَا مِنَ الزَّكَاةِ يَا عُثْمَانُ لَا تُرَدَّهُ فَإِنَّ رَدَّهُ عِنْدَ اللَّهِ عَظِيمٌ يَا عُثْمَانُ إِنَّكَ لَوْ عَلِمْتَ مَا مَنَزَلَهُ الْمُؤْمِنِينَ مِنْ رَبِّهِ مَا تَوَانَيْتَ فِي حَاجَتِهِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُرُورًا فَقَدْ أَدْخَلَ عَلَى رَسُولِ اللَّهِ ص وَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ يَدْفَعُ الْجُنُونَ وَ الْجَدَامَ وَ الْبَرَصَ

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn al-Hassan ibn Ali from his father from 'Uqbah ibn Khalid who has said the following:

'I went to visit abu Abd Allah^{asws}. Two other people, al-Mu'alla' and 'Uthman ibn 'Umran, also were present with me. On seeing us, he^{asws} welcomed us and offered greetings of peace, saying, 'I welcome the faces that love us^{asws} and we^{asws} love them. May Allah^{azwj} Keep you with us^{asws} in this world and in the next life.'

Uthman then said: 'I pray to Allah^{azwj} to keep my soul in service for your cause.' The Imam^{asws} acknowledged his expression and asked: 'What can I do for you?' Uthman then said: 'I am an affluent man.' The Imam^{asws} said: 'May Allah^{azwj} Make your wealth a blessing for you.' He then said: 'A man comes to me for (financial) help. Such time is not the time for me to pay zakaat.' Abu Abd Allah^{asws} then said: 'Providing a loan,

⁵² Al-Kafi, vol, 4, H. 6093, Ch. 29, h 1

⁵³ Al-Kafi, vol, 4, H. 6094, Ch. 29, h 2

⁵⁴ Al-Kafi, vol, 4, H. 6095, Ch. 29, h 3

before us, has eighteen rewards, and for charity it is ten rewards. You have no difficulty, being an affluent man as you just said. You can provide him help and when the time for paying zakaat comes, count it as your zakaat paid to him.

O 'Uthman, do not turn him away empty-handed; it is a great and serious matter in the sight of Allah^{azwj}. O 'Uthman, if you had known how important a believer is in the sight of Allah^{azwj}, you would not hesitate to respond positively to his appeal. Whoever provides happiness for a believing person has done so for the Messenger of Allah^{saww}. Providing help for a believing person repels illnesses like insanity, leprosy and albino (leprosy).⁵⁵

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِبْرَاهِيمَ بْنِ السُّنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَرَضُ الْمُؤْمِنِ غَنِيمَةٌ وَ تَعْجِيلُ خَيْرٌ إِنْ أُيسِرَ آدَاهُ وَ إِنْ مَاتَ احْتَسِبَ مِنَ الزَّكَاةِ

Sahl ibn Ziyad has narrated from Muhammad ibn Abd al-Hamid from Ibrahim al-Sindhy who has said the following:

'Abu Abd Allah^{asws} has said that providing a loan for a believing person is an (important) gain and a good deed if done quickly. If he becomes financially capable, he repays, but if he dies, the provider of loan can count it as payment for zakaat.⁵⁶

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع قَالَ تَنْزِلُ الْمَعُونَةُ مِنَ السَّمَاءِ عَلَى قَدْرِ الْمَوْنَةِ
Mohammed ibn Ali ibn al-Hussain reports with references from Ishaq ibn Ummar:
Imam^{asws} Al-Sadiq^{asws} said: Sustenance comes from (skies) in accordance with the burden of expenses.⁵⁷

وَ فِي مَعَانِي الْأَخْبَارِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرَفِيِّ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنِ الْحُسَيْنِ بْنِ عُمَانَ بْنِ نُعَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَا حُسَيْنُ أَكْرَمَ النَّعْمَةِ فُلْتُ وَ مَا إِكْرَامُ النَّعْمَةِ قَالَ اصْطِنَاعُ الْمَعْرُوفِ فِيمَا بَيْنَكَ وَعَلَيْكَ

Mohammed ibn Ali Majeowlawi reports in Mani ul Akhbar, from his uncle Mohammed ibn abi al-Qasim, who from Mohammed ibn al-Sarafi, who from Saeed ibn Muslim, who from al-Hussain ibn Usman ibn Naeem, who reports the following:

Imam^{asws} said: O Hussain! Show respect to Allah^{azwj}'s bounties. What are the meanings of showing respect to 'Nayma'? Imam^{asws} replied: Extend favour to others through so that it is safeguard.⁵⁸

Serving Food to Believers:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ غَيْرِهِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ ع قَالَ مِنْ مُوجِبَاتِ مَغْفَرَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِطْعَامُ الطَّعَامِ

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Ali ibn al-Hakam and others from Musa ibn Bakr who has said the following:

'Abu al-Hassan^{asws} has said: 'Serving food is one of the reasons for which Allah^{azwj}, Grants forgiveness.'⁵⁹

⁵⁵ Al-Kafi, vol, 4, H. 6096, Ch. 29, h 4

⁵⁶ Al-Kafi, vol, 4, H. 6097, Ch. 29, h 5 ج الكافي 35 : ص 4 :

⁵⁷ Wasail ul Shai, H. 21664, originally from Manla Yazar ul Faqih,

⁵⁸ Wasail ul Shai, H. 21665

⁵⁹ Al-Kafi, vol, 4, H. 6160, Ch. 38, h 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مِنَ الْإِيمَانِ حُسْنُ الْخُلُقِ وَ إِطْعَامُ الطَّعَامِ

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

'Abu Abd Allah^{asws} has said: 'Having good moral behaviour and serving food is part of belief.'⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ خَيْرُكُمْ مَنْ أَطْعَمَ الطَّعَامَ وَ أَفْتَسَى السَّلَامَ وَ صَلَّى وَ النَّاسُ نِيَامًا

Ali ibn Ibrahim has narrated from Ali ibn Muhammad al-Qasaniy from those who narrated to him from 'Abd Allah ibn al-Qasim al-Jafariy who has said the following:

'Abu Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'The best among you are those who serve food, offer 'Salam' aloud and perform Salat when people are sleeping.'⁶¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ فَيْضِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ الْمُنْجِيَاتُ إِطْعَامُ الطَّعَامِ وَ إِفْتَاءُ السَّلَامِ وَ الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامًا

Ahmad ibn Muhammad has narrated from Muhammad ibn Ali from al-Hassan ibn Ali ibn Yusuf from Sayf ibn Amirah from Fayd ibn al-Mukhtar who has said the following:

'Abu Abd Allah^{asws} has said that serving food, offering greetings of peace aloud and performing Salat (prayer) when people are sleeping are reasons for which one may gain salvation.'⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ إِهْرَاقَ الدَّمَاءِ وَ إِطْعَامَ الطَّعَامِ

Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

'Abu Jafar^{asws} has said: 'Allah^{azwj} Loves (shedding blood of edible animal) for serving meat and food.'⁶³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِشْبَاعُ جَوْعَةِ الْمُؤْمِنِ أَوْ تَنْفِيسُ كُرْبَتِهِ أَوْ قَضَاءُ دَيْنِهِ

Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr from Hisham ibn al-Hakam who has said the following:

'Abu Abd Allah^{asws} has said that of the most beloved deeds in the sight of Allah^{azwj} is satisfying the hunger of a believer, relieving his suffering, or paying off his debts.'⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ ابْنَ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ إِطْعَامَ الطَّعَامِ وَ إِرَاقَةَ الدَّمَاءِ

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Ahmad ibn Muhammad and ibn Faddal from Tha'labah ibn Maymun from Zurarah who has said the following:

'Abu Jafar^{asws} has said: 'Allah^{azwj} Loves serving food and shedding blood (of edible animals for meat to serve for food).'⁶⁵

⁶⁰ Al-Kafi, vol, 4, H. 6161, Ch. 38, h 2

⁶¹ Al-Kafi, vol, 4, H. 6162, Ch. 38, h 3

⁶² Al-Kafi, vol, 4, H. 6164, Ch. 38, h 5 الكافي ج : 4 ص : 51

⁶³ Al-Kafi, vol, 4, H. 6165, Ch. 38, h 6

⁶⁴ Al-Kafi, vol, 4, H. 6166, Ch. 38, h 7

⁶⁵ Al-Kafi, vol, 4, H. 6167, Ch. 38, h 8

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَتَى رَسُولُ اللَّهِ ص بِأَسَارَى فَقَدَّمَ رَجُلٌ مِنْهُمْ لِيُضْرَبَ عَنْقُهُ فَقَالَ لَهُ جِبْرِئِيلُ أَخْرَجْ هَذَا الْيَوْمَ يَا مُحَمَّدُ قَرَدَهُ وَ أَخْرَجَ غَيْرَهُ حَتَّى كَانَ هُوَ آخِرُهُمْ فَدَعَا بِهِ لِيُضْرَبَ عَنْقُهُ فَقَالَ لَهُ جِبْرِئِيلُ يَا مُحَمَّدُ رَبُّكَ يُفْرُتُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ أَسِيرَكَ هَذَا يَطْعِمُ الطَّعَامَ وَ يُقْرِى الصَّنِيفَ وَ يَصْبِرُ عَلَى النَّائِبَةِ وَ يَحْمِلُ الْحَمَالَاتِ فَقَالَ لَهُ النَّبِيُّ ص إِنَّ جِبْرِئِيلَ أَخْبَرَنِي فِيكَ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِكَذَا وَ كَذَا وَ قَدْ أَعْتَقْتُكَ فَقَالَ لَهُ إِنَّ رَبَّكَ لِيُحِبُّ هَذَا فَقَالَ نَعَمْ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا رَدَّتْ عَنْ مَالِي أَحَدًا أَبَدًا

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam, from al-Hussain ibn Sa'id from a man who has said the following:

'Abu Abd Allah^{asws} has said that certain prisoners of war were brought before the Messenger of Allah^{saww}. One prisoner whose punishment was decapitation had been readied. Angel Jibril came to the Holy Prophet and said: O Mohammed! (Allah^{azwj} Says) delay his case for one day.' His case was delayed and others were dealt with until it was the turn of that man again. He was call in but Jibril said: O Mohammed, your Lord Sends you greetings of peace, and says to you. 'This man who is your captive serves food, entertains guests, exercises patience in difficulties, and relieves others of liabilities. The Holy Prophet^{saww} informed the man of what Jibril had conversed to him from Allah^{azwj} and said: I have decided to set you free. The man then asked: Does your Lord love this? The Holy Prophet replied: Yes, He does. The man then declared, I testify that no ne deserves worship except Allah^{azwj} and that you are the Messenger of Allah^{saww}, who has sent you^{saww} for a truthful purpose as a Prophet^{saww}. I will never deny anyone to benefit from my wealth.⁶⁶

What is 'Israf' (Excessive Spending):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَهُ إِنَّا نَكُونُ فِي طَرِيقِ مَكَّةَ فَنُرِيدُ الْبَحْرَامَ فَتَطْلِي وَ لَا تَكُونُ مَعَنَا نَحَالَةً نَتَدَلَّكَ بِهَا مِنَ الثُّورَةِ فَتَتَدَلَّكَ بِالذَّقِيقِ وَ قَدْ نَخَلْنِي مِنْ ذَلِكَ مَا اللَّهُ أَعْلَمُ بِهِ فَقَالَ أَمْخَافَةُ الْإِسْرَافِ قُلْتُ نَعَمْ فَقَالَ لَيْسَ فِيمَا أَصْلَحَ الْبَدَنَ إِسْرَافٌ إِنِّي رُبَّمَا أَمَرْتُ بِالنَّوِيِّ قُلْتُ بِالزَّرْبِ فَاتَدَلَّكَ بِهِ إِنَّمَا الْإِسْرَافُ فِيمَا أَفْسَدَ الْمَالَ وَ أَضَرَّ بِالْبَدَنِ قُلْتُ فَمَا الْإِقْتَارُ قَالَ أَكَلُ الْخُبْزِ وَ الْمِلْحَ وَ أَنْتَ تَقْدِرُ عَلَى غَيْرِهِ قُلْتُ فَمَا الْقَصْدُ قَالَ الْخُبْزُ وَ اللَّحْمُ وَ اللَّبَنُ وَ الْحَلُّ وَ السَّمْنُ مَرَّةً هَذَا وَ مَرَّةً هَذَا

Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Ahmad ibn Muhammad all from 'Uthman ibn 'Isa from Ishaq ibn. Abd al-Aziz from certain individuals of his people who has said the following:

'Once, I asked abu Abd Allah^{asws}: 'On our way to Makkah, we wanted to wear the special dress for Ihram, but we did not have proper material for shaving, and we did not have bran or flour to use in place of lime. We used flour for this purpose. Allah^{azwj} Knows that I had a strange feeling about it.' The Imam^{asws} asked: 'Was your strange feeling for excessive spending?' I replied: 'Yes, that is true.' The Imam^{asws} then said: 'There is not anything excessive in what is spent for the wellbeing of the body. I sometimes ask (my people) to mix marrow with oil to use for shaving (head).

Excessive spending is when something that one owns is wasted and the body is harmed.' I then asked: 'What is living in austerity/strictness?' The Imam^{asws} replied: 'It is living on bread and salt only, when you are able to use other food.' I then asked:

⁶⁶ Al-Kafi, vol, 4, H. 6168, Ch. 38, h 9

'What is moderation?' The Imam^{asws} replied: 'It is moderation when you use bread, meat, vinegar and oil; one time this and next time the other.'⁶⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا جَادَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيْكُمْ فَجُودُوا وَإِذَا أَمْسَكَ عَنْكُمْ فَأَمْسِكُوا وَلَا تُجَاوِدُوا اللَّهَ فَهُوَ الْأَجْوَدُ

A number of our people have narrated from Ahmad ibn Muhammad from Marwak ibn 'Ubayd from Rifa'ah who has said the following:

'Abu Abd Allah^{asws} has said that when Allah^{azwj} Gives to you generously, be generous to yourselves; when He^{azwj} withholds, you should also do so, but do not try to surpass Him^{azwj}; He^{azwj} is more generous than you are.'⁶⁸

أَحْمَدُ بْنُ عَبْدِ اللَّهِ ع عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ مَحْمَدِ بْنِ عَلِيِّ الصَّيْرَفِيِّ عَنِ ابْنِ سَيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَمَنْ بَدَّرَ حَرَمَهُ اللَّهُ

Ahmad ibn 'Abd Allah has narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn Ali al-Sayrafiy from ibn Sinan who has said the following:

'Abu Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'Whoever maintains moderation, Allah^{azwj} Grants him sustenance, but He^{azwj} Deprives one who spends excessively.'⁶⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ الرَّفْقُ نِصْفُ الْعَيْشِ وَمَا عَالَ أَمْرٌ فِي اقْتِصَادِهِ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr who has said the following:

'I heard abu al-Hassan, Musa^{asws} say: 'Easing off in spending is half of one's sustenance, and with observance of moderation, one does not become poor.'⁷⁰

Who Are Sadaat and Their Elevated Status:

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَنَسًا مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ ص فَسَأَلُوهُ أَنْ يَسْتَعْمَلَهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السَّهْمُ الَّذِي جَعَلَهُ اللَّهُ لِلْعَامِلِينَ عَلَيْهَا فَحَنُّ أَوْلَى بِهِ فَقَالَ رَسُولُ اللَّهِ ص يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لَكُمْ وَ لِكُنِّي قَدْ وَعَدْتُ الشَّفَاعَةَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ اللَّهُ لَعْدُ وَ عِدْهَا ص فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَخَذْتُ بِحَلْفَةِ بَابِ الْجَنَّةِ أَ تَرَوْنِي مُؤْتَرًا عَلَيْكُمْ غَيْرَكُمْ

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar and Muhammad ibn Ismail from al-Fadl ibn Shadhan all from Safwan ibn Yahya from 'Iys ibn al-Qasim who has said the following:

'Abu Abd Allah^{asws} has said that once certain people of Banu Hashim came to the Messenger of Allah^{saww} and asked him to appoint them for collecting zakaat on cattle. Therefore, the share of zakaat collectors should be given to them. The Messenger of Allah said: 'O children of Abd al-Muttalib, receiving zakaat is neither lawful for me nor for you. However, it is promised that I will have the privilege to intercede before the Lord to save from the fire whomever I will choose.

Abu Abd Allah^{asws} then said that by Allah^{azwj}, He^{azwj} has Promised His Messenger^{saww} to have such a privilege.' The Messenger of Allah^{saww} explained: 'What do you then

⁶⁷ Al-Kafi, vol, 4, H. 6181, Ch. 39, h 10 الكافي ج : 4 ص : 54

⁶⁸ Al-Kafi, vol, 4, H. 6182, Ch. 39, h 11

⁶⁹ Al-Kafi, vol, 4, H. 6183, Ch. 39, h 12

⁷⁰ Al-Kafi, vol, 4, H. 6184, Ch. 39, h 13

think, children of Abd al-Muttalib^{as}, when I^{saww} have my hands on the doorknob of Paradise, will I give preference to others beside you?’⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا قَالَ رَسُولُ اللَّهِ ص إِنَّ الصَّدَقَةَ أَوْسَاخُ أَيْدِي النَّاسِ وَ إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيَّ مِنْهَا وَ مِنْ غَيْرِهَا مَا قَدْ حَرَّمَهُ وَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِبَنِي عَبْدِ الْمُطَّلِبِ ثُمَّ قَالَ أَمَا وَاللَّهِ لَوْ قَدْ فُتِمْتُ عَلَى بَابِ الْجَنَّةِ ثُمَّ أَخَذْتُ بِحَلْقَتِهِ لَقَدْ عَلِمْتُمْ أَنِّي لَا أُوتِرُ عَلَيْكُمْ فَارْضُوا لِأَنْفُسِكُمْ بِمَا رَضِيَ اللَّهُ وَ رَسُولُهُ لَكُمْ قَالُوا قَدْ رَضِينَا

Ali ibn Ibrahim has narrated from his father, from Hammad, from Hariz, from Muhammad ibn Muslim, abu Basir and Zurarab who have said the following:

‘Abu Jafar^{asws} and abu ‘Abd Allah^{asws} have said that the Messenger of Allah^{saww} has said: ‘Charity is filth of the hands of people. Allah^{azwj} has Prohibited me to accept it and certain other things for my own use. Charity is not lawful for the children of ‘Abd al-Muttalib.’

He^{saww} then said: ‘By Allah^{azwj}, when I^{saww} will stand at the door of Paradise and get hold of its handle, you must know that I^{saww} will not give preference to others before you. Thus, you should be happy with what Allah^{azwj} and His Messenger^{saww} have decided for you.’ They (children of ‘Abd al-Muttalib) then said: ‘We are happy with your decision.’⁷²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ أ تَحِلُّ الصَّدَقَةُ لِبَنِي هَاشِمٍ فَقَالَ إِنَّمَا تِلْكَ الصَّدَقَةُ الْوَاجِبَةُ عَلَى النَّاسِ لَا تَحِلُّ لَنَا فَأَمَا غَيْرُ ذَلِكَ فَلَيْسَ بِهِ بَأْسٌ وَ لَوْ كَانَ كَذَلِكَ مَا اسْتَطَاعُوا أَنْ يَخْرُجُوا إِلَى مَكَّةَ هَذِهِ الْمِيَاهُ عَامَتَهَا صَدَقَةٌ

Muhammad ibn Isma’il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj from Ja’far ibn Ibrahim al-Hashimiy who has said the following:

‘I once asked abu’ Abd Allah^{asws}: ‘Is receiving charity lawful for the children of al-Hashim?’ He^{asws} replied: ‘What is not lawful for us^{asws} to receive of the people’s charity is the obligatory charity. One is harmless when receiving charities other than obligatory. Had it been otherwise, they could not even go to Makkah; these waters are all charities.’⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أ تَحِلُّ الصَّدَقَةُ لِمَوَالِي بَنِي هَاشِمٍ قَالَ نَعَمْ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hussain ibn Sa’id from Ali ibn al-Numan from Said ibn ‘Abd Allah al-A’raj who has said the following:

‘I once asked abu Abd Allah^{asws}: ‘Is charity lawful for Mawali (servants) of children of al-Hashim?’ The Imam^{asws} said: ‘Yes, it is lawful.’⁷⁴

حَمِيدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّدَقَةِ الَّتِي حُرِّمَتْ عَلَى بَنِي هَاشِمٍ مَا هِيَ قَالَ هِيَ الزَّكَاةُ قُلْتُ فَتَحِلُّ صَدَقَةٌ بَعْضُهُمْ عَلَى بَعْضٍ قَالَ نَعَمْ

Hamid ibn Ziyad has narrated from ibn Samaah, from more than one person from Aban ibn ‘Uthman from Ismail ibn al-Fadl al-Hashiriy who has said the following:

⁷¹ Al-Kafi, vol, 4, H. 6202, Ch. 42, h 1

⁷² Al-Kafi, vol, 4, H. 6203, Ch. 42, h 2

⁷³ Al-Kafi, vol, 4, H. 6204, Ch. 42, h 3

⁷⁴ Al-Kafi, vol, 4, H. 6205, Ch. 42, h 4

'I once asked abu 'Abd Allah^{asws} about charity, which it is not lawful for children of al-Hashim to receive. The Imam^{asws} replied: 'It is zakaat,' I then asked: 'Can they receive zakaat from each other?' He replied, 'Yes, they may do so.'⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ مَنْ لَمْ يَسْتَطِعْ أَنْ يَصِلَنَا فَلْيَصِلْ فُقَرَاءَ شِيعَتِنَا وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَزُورَ قُبُورَنَا فَلْيَزُرْ قُبُورَ صُلَحَاءِ إِخْوَانِنَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain individuals of our people from Muhammad ibn 'Abd Allah from Muhammad ibn Yazid who has said the following:

Abu al-Hassan al-Awwal^{asws} has said: 'Whoever is unable to keep good relations with us (by presenting gifts) should maintain good relations with poor people of our followers, and those who cannot visit our graves should visit the graves of our virtuous brothers (in belief).'⁷⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ النَّوْفَلِيِّ عَنِ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِي يَدًا كَافِيئَتَهُ يَوْمَ الْقِيَامَةِ

A number of our people have narrated from Ahmad ibn abu Abd Allah from al-Nawfaliy from Isa ibn Abd Allah who has said the following:

Abu 'Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'Whoever does a favour to members of my family, I will compensate him on the Day of Judgment.'

وَ عَنْهُ عَنْ أَبِيهِ عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي شَافِعٌ يَوْمَ الْقِيَامَةِ لِأَرْبَعَةِ أَصْنَافٍ وَ لَوْ جَاءُوا بِذُنُوبِ أَهْلِ الدُّنْيَا رَجُلٌ نَصَرَ ذُرِّيَّتِي وَ رَجُلٌ بَدَلَ مَالِهِ لِذُرِّيَّتِي عِنْدَ الْمَضِيْقِ وَ رَجُلٌ أَحَبَّ ذُرِّيَّتِي بِاللِّسَانِ وَ بِالْقَلْبِ وَ رَجُلٌ يَسْعَى فِي حَوَائِجِ ذُرِّيَّتِي إِذَا طَرَدُوا أَوْ شَرَّدُوا

It is narrated from him (narrator of previous Hadith) from his father from certain individuals of our people who has said the following:

'Abu Abd Allah^{asws} has narrated this Hadith. 'The Messenger of Allah^{saww} has said: 'On the Day of Judgment, I^{saww} will intercede on behalf of four kinds of people, even though they may come with the sins of the people of the world. Of such people is a man who has supported my^{saww} children, one who has spent his property for my^{saww} children in difficult times, a man who loves my^{saww} children by his tongue and heart, and a man who strives hard to meet the needs of my^{saww} children when they are driven away or expelled.'⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَسْأَلُ شِهَابًا مِنْ زَكَاتِهِ لِمَوَالِيهِ وَ إِنَّمَا حُرِّمَتْ الزَّكَاةُ عَلَيْهِمْ دُونَ مَوَالِيهِمْ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain from Muhammad ibn Isma'il from Thalabah ibn Maymun who has said the following:

'Abu Abd Allah^{asws} would ask Shihab (ibn 'Abd Rabbihi) to pay zakaat due from him to his (Imam^{asws}) servants. It is not permissible for them ('A'immahy^{asws} to receive zakaat, but it is permissible for their servants.'⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ تَبَدُّوا الصَّدَقَاتِ قَبِيحًا هِيَ قَالَ يَعْنِي الزَّكَاةَ الْمَقْرُوضَةَ قَالَ قُلْتُ وَ إِنَّ تُحْفُوها وَ تُؤْتُوها الْفُقَرَاءَ قَالَ يَعْنِي النَّاقِلَةَ إِلَيْهِمْ كَانُوا يَسْتَجِيبُونَ إِظْهَارَ الْفَرَايِضِ وَ كِتْمَانَ النَّوَائِلِ

⁷⁵ Al-Kafi, vol, 4, H. 6206, Ch. 42, h 5

⁷⁶ Al-Kafi, vol, 4, H. 6209, Ch. 42, h 8

⁷⁷ Al-Kafi, vol, 4, H. 6210, Ch. 42, h 9

⁷⁸ Al-Kafi, vol, 4, H. 6211 Ch. 42, h 10

Ali ibn Ibrahim has narrated from his father from ibn Faddal from ibn Bukayr from a man who has said the following:

'This is about the words of Allah^{azwj}, **'If you pay charity in public, it still is fine,' (2:270).** Abu Ja'far^{asws} has said: 'It is about obligatory zakaat.' I (the narrator) then mentioned Allah's words that say: **'If they hide it and give to the poor. ... ' (2:270)** The Imam^{asws} said: 'This is about optional charity. They liked to pay obligatory zakaat publicly and the optional zakaat out of public sight.'⁷⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ مُعَلَّى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنِ الزَّكَاةِ تَجِبُ عَلَيَّ فِي مَوْضِعٍ لَا يُمَكِّنِي أَنْ أُؤَدِّيَهَا قَالَ اعْرِضْهَا فَإِنْ اتَّجَرْتَ بِهَا فَأَنْتَ ضَامِنٌ لَهَا وَ لَهَا الرَّبْحُ وَ إِنْ تَوَيْتَ فِي حَالِ مَا عَزَلْتَهَا مِنْ غَيْرِ أَنْ تَشْغَلَهَا فِي تِجَارَةٍ فَلَيْسَ عَلَيْكَ وَ إِنْ لَمْ تُعْرِضْهَا وَ اتَّجَرْتَ بِهَا فِي جُمْلَةٍ مَالِكٍ فَلَهَا بِقِسْطِهَا مِنَ الرَّبْحِ وَ لَا وَضِيْعَةٌ عَلَيْهَا

Ali ibn Muhammad has narrated from those who narrated to him from Mu'alla' ibn 'Ubayd, from Ali ibn abu Hamzah, from his father who has said the following:

'I once asked abu Jafar^{asws} about an amount of zakaat which has become obligatory for me to pay in a place where I cannot pay. He^{asws} said: 'Keep the amount on one side. If you do business with it, you are responsible for it and for its profit. If you die after keeping the amount on the side and without doing any business with it, you are not liable for anything. If you do business with it along with the rest of your other properties, then the profit is proportionately divided and there is no deduction (for expenses) from that amount (of zakaat).'⁸⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ عَاصِمِ بْنِ يُوسُفَ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَنْصَدُقُ بِالسُّكَّرِ فَقِيلَ لَهُ أ تَنْصَدُقُ بِالسُّكَّرِ فَقَالَ نَعَمْ إِنَّهُ لَيْسَ شَيْءٌ أَحَبُّ إِلَيَّ مِنْهُ فَأَنَا أَحِبُّ أَنْ أَنْصَدُقَ بِأَحَبِّ الْأَشْيَاءِ إِلَيَّ

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn Shuayb from al-Hussain ibn al-Hassan from Asim from Yunus from those whom he has mentioned who has said the following:

'Abu Abd Allah^{asws} was seen giving sugar for charity. Someone asked: 'Do you give sugar for charity?' The Imam^{asws} replied: 'Yes, there is not anything more beloved to me than sugar, so I^{asws} love to give for charity what is most beloved to me.'⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مُوسِعٌ عَلَى شَيْعَتِنَا أَنْ يُنْفِقُوا مِمَّا فِي أَيْدِيهِمْ بِالْمَعْرُوفِ فَإِذَا قَامَ قَائِمًا حَرَّمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتِيَهُ بِهِ فَيَسْتَعِينُ بِهِ عَلَى عَدُوِّهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Muadh ibn Kathir who has said the following:

'I heard abu Abd Allah^{asws} say: 'It is permissible for our followers to spend as Benevolent Assistance from whatever they possess. When the one with Divine Authority will rise, it will then become unlawful for all possessors of treasure not to bring it to him so he can use it to overcome his^{ajfj} enemies. This is stated in the words of Allah^{azwj}: **'Those who treasure gold and silver and do not spend them for the cause of Allah, inform them of the painful torment that awaits them.'**⁸²

⁷⁹ Al-Kafi, vol, 4, H. 6212 Ch. 43 h 1

⁸⁰ Al-Kafi, vol, 4, H. 6213 Ch. 43 h 2 ج الكافي : 4 ص : 61

⁸¹ Al-Kafi, vol, 4, H. 6214 Ch. 43 h 3

⁸² Al-Kafi, vol, 4, H. 6215 Ch. 43 h 4

The Best Way to Communicate Ahadith:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شِيعَتُنَا الرَّحْمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ إِنْ ذَكَرْنَا مِنْ ذِكْرِ اللَّهِ إِنَّا إِذَا ذَكَرْنَا ذَكَرَ اللَّهُ وَإِذَا ذَكَرَ عَدُونُنَا ذَكَرَ الشَّيْطَانَ

A number of Our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah 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 are spoken of it is like speaking of Satan^{la}.⁸³

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 تَزَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءَ لِقُلُوبِكُمْ وَ ذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثِنَا نَعْتَفُّ بِبَعْضِكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَ نَجَوْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ زَعِيمٌ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain from Muhammad 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.'⁸⁴

عَدَّةٌ 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 يَبُصُّ وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الَّذِي لَا يَسْقَى بِهِ جَلِيْسٌ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَبَّاتٌ هَبَّاتٌ أَخْطَأْتُ أَسْتَاهُمُ الْحُفْرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سِوَى الْكِرَامِ الْكَاتِبِينَ إِذَا مَرُّوا بِقَوْمٍ يَذْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالُوا فَوَافُوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَتَفَقَّهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَسْقَى بِهِ جَلِيْسٌ

A number of our people have narrated from Sahl ibn Ziyad from al-Washsha' from Mansur ibn Yunus from 'Abbad ibn Kathir who has said the following:

'I said to abu Abd Allah^{asws}, 'Once 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^{as} who visit places, and they are other than the honourable scribes. When they pass by a people, who speak of Muhammad^{saww} and Ale Muhammad^{asws}, these angels^{as} say: 'Stop here. You have found what you 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. That is the gathering whose attendants do not suffer wickedness.'⁸⁵

⁸³ Al-Kafi, vol, 2, H. 2109 Ch. 77 h 1

⁸⁴ Al-Kafi, vol, 2, H. 2110 Ch. 77 h 2

⁸⁵ Al-Kafi, vol, 2, H. 2111 Ch. 77 h 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطَّلِعُونَ إِلَى الْوَاحِدِ وَالْبِائْتَيْنِ وَالثَّلَاثَةِ وَهُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ قَالَ فَقُولُوا مَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قَلْبِهِمْ وَكَثْرَةَ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ ص قَالَ فَقُولُوا الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad 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^{asws}:

'Certain angels of heaven look at one, two or three people on earth speak of the excellence and praise of Muhammad and his family and they say, 'Look the small number of these people, their enemies so numerous, they still speak of the praise of Muhammad^{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.'⁸⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مَيْسَرٍ 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 فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Muhammad from ibn Faddal from ibn Muskan from Muyassir who has said the following:

'Once abu Jafar^{asws} asked me: 'Do you hold private gatherings wherein you say whatever you want?' I said: 'Yes, I swear by Allah^{azwj}, we hold private gatherings and say whatever we like to say (in praise of Muhammad^{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 gatherings. I^{asws} 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 (sins) and assist yourselves with striving hard in work.'⁸⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدَ بْنِ سَعْدٍ عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أُمِنُوا وَ إِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَوْا اللَّهَ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَسْفَعُوا إِلَى اللَّهِ وَ سَأَلُوهُ قَضَاءَهَا وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاهِلِينَ إِلَّا حَضَرَهُمْ عَشْرَةٌ مِنْ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَ إِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَ إِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ ابْتَلَى مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيَقُمْ وَ لَا يَكُنْ شَرِيكَ شَيْطَانٍ وَ لَا جَلِيسَهُ فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَفُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ ثُمَّ قَالَ ص فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَ لْيَقُمْ وَ لَوْ حَلَبَ شَاةً أَوْ فَوَاقَ نَاقَةً

Al-Hussain ibn Muhammad and Muhammad ibn Yahya all have narrated 'I Tom Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Ahmad ibn Zakariya, from Muhammad ibn Khalid ibn Maymun from Abd Allah ibn Sinan from Ghiyath ibn Ibrahim who has narrated it 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.

⁸⁶ Al-Kafi, vol, 2, H. 2112 Ch. 77 h 4

⁸⁷ Al-Kafi, vol, 2, H. 2113 Ch. 77 h 5

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 (Satan) laugh with them. If they succeed (in abuse) against the friends of Allah^{azwj}, they (Satan) 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 (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.'⁸⁸

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ عَنْ أَبِي الْمَعْرَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِإِبْلِيسَ وَجُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضِهِمْ لِبَعْضٍ قَالَ وَإِنَّ الْمُؤْمِنِينَ يَلْتَفِقُونَ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسَ مُضْعَغَةٌ لَحْمٍ إِلَّا تَحَدَّدَ حَتَّىٰ إِنَّ رُوحَهُ لَتَسْتَعِيثُ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْعَالَمِ فَتَحْسُ مَلَائِكَةُ السَّمَاءِ وَخِرَانُ الْجَنَانِ فَيَلْعَنُونَهُ حَتَّىٰ لَا يَبْقَىٰ مَلَكٌ مُقْرَبٌ إِلَّا لَعَنَهُ فَيَفْعُ خَاسِئًا حَسِيرًا مَذْحُورًا

Through the same chain of narrators it is narrated from Muhammad ibn Sulayman from Muhammad 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.'⁸⁹

Giving a Helping Hand to a Brethren:

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَىٰ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ بَكَّارِ بْنِ كَرْدَمٍ عَنِ الْمُفَضَّلِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي يَا مُفَضَّلُ اسْمَعْ مَا أَقُولُ لَكَ وَاعْلَمْ أَنَّهُ الْحَقُّ وَافْعَلْهُ وَأَخْبِرْ بِهِ عَلَيْهِ إِخْوَانِكَ فَلْتُ جُعِلَتْ فِدَاكَ وَمَا عَلَيْهِ إِخْوَانِي قَالَ الرَّاعِبُونَ فِي قَضَاءِ حَوَائِجِ إِخْوَانِهِمْ قَالَ ثُمَّ قَالَ وَمَنْ قَضَىٰ لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَىٰ اللَّهُ عَزَّ وَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذَلِكَ أَوْلَاهَا الْجَنَّةُ وَمِنْ ذَلِكَ أَنْ يُدْخَلَ قَرَابَتَهُ وَمَعَارِفَهُ وَإِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَا يَكُونُوا نَصَابًا وَكَانَ الْمُفَضَّلُ إِذَا سَأَلَ الْحَاجَةَ أَخًا مِنْ إِخْوَانِهِ قَالَ لَهُ أَمَا تَسْتَهِي أَنْ تَكُونَ مِنْ عَلَيْهِ الْإِخْوَانِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ali from Bakkar ibn Kardam from al-Mufaddal who has narrated the following from abu Abd Allah^{asws}:

'The Imam^{asws} said to me: 'O Mufaddal, listen to what I say to you. Bear in mind that it is the truth. Do it and inform 'Ilyat, of your brothers (in belief).' I asked, 'May Allah^{azwj} keep my soul in service for your cause, what is ('Ilyah) of my brothers (in belief)?' The Imam^{asws} said: 'All those interested in helping their brothers (in belief).' The narrator has said that the Imam^{asws} then said: 'Whoever makes one wish of his brother (in belief) come (me Allah^{azwj}, on the Day of Judgment will make one thousand of his wishes come true of which one is his admission in paradise, as well as his relatives, those whom he knows and his brothers will be admitted into paradise, provided, they are not against belief in Walayah (Divine Authority) of 'A'immah^{asws}. Whenever al-Mufaddal would ask for help from any of his brothers (in

⁸⁸ Al-Kafi, vol, 2, H. 2114 Ch. 77 h 6

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⁸⁹ Al-Kafi, vol, 2, H. 2115 Ch. 77 h 7

belief) he would ask. 'Do you not wish to be a 'Ilyah (brothers in belief) interested in helping believers?'⁹⁰

عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقًا مِنْ خَلْقِهِ انْتَجَبَهُمْ لِقَضَاءِ حَوَائِجِ فُقَرَاءِ شِيعَتِنَا لِيُثَبِّتَهُمْ عَلَى ذَلِكَ الْجَنَّةِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِنْهُمْ فَكُنْ ثُمَّ قَالَ لَنَا وَاللَّهِ رَبُّ نَعْبُدُهُ لَا نُشْرِكُ بِهِ شَيْئًا

It is narrated from him (narrator of the Hadith above) from Muhammad ibn Ziyad who has that Khalid ibn Yazid narrated to him from al-Mufaddal ibn 'Umar who has narrated the following from abu Abd Allah^{asws}.

'Allah^{azwj} has Created a creature among His^{azwj} creatures. He^{azwj} has chosen to make the wishes of the poor people of the Shi'a come true so that for such good deed they can be counted among those who deserve paradise. Try to be one of them, if you succeeded so be it.' The Imam^{asws} then said: 'For us^{asws}, by Allah^{azwj}, is the Lord. We^{asws} worship Him^{azwj} and do not consider anything equal to him.'⁹¹

عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ صَدَقَةَ الْأَحْدَبِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عِثْقِ أَلْفِ رَقَبَةٍ وَخَيْرٌ مِنْ حَمَلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللَّهِ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ مِثْلَ الْحَدِيثَيْنِ

It is narrated from him (narrator of the Hadith above) from Muhammad ibn Ziyad from Hakam ibn Ayman from Sadaqah al-Ahdab who has narrated the following from abu Abd Allah^{asws}:

'Helping to meet the needs of a believer is better than setting free one thousand slaves and better than donating one thousand horses loaded (with good) in the way of Allah^{azwj}.'

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Ziyad a Hadith similar to the two above Ahadith.⁹²

عَلِيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ صَنْدَلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِقَضَاءِ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَيَّ إِلَى اللَّهِ مِنْ عِشْرِينَ حَجَّةً كُلُّ حَجَّةٍ يُنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ

Ali has narrated from his father from Muhammad ibn Ziyad from Sandal from abu al-Sabbah al-Kinani who has narrated the following from abu Abd Allah^{asws}:

'Abu Abd Allah^{asws} has said: 'To help meet the needs of a believing man is more beloved to Allah^{azwj} than twenty Hajj for which one spends one hundred thousand.'⁹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ قَالَ نَعَمْ قُلْتُ وَكَيْفَ ذَلِكَ قَالَ أَيُّمَا مُؤْمِنٍ أَتَى أَخَاهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللَّهِ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا وَإِنْ رَدَّ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللَّهِ جَلَّ وَعَزَّ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ وَ دَخَرَ اللَّهُ عَزَّ وَجَلَّ تِلْكَ الرَّحْمَةَ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمُ فِيهَا إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَ إِنْ شَاءَ صَرَفَهَا إِلَى غَيْرِهِ يَا إِسْمَاعِيلُ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ وَهُوَ الْحَاكِمُ فِي رَحْمَةِ مِنَ اللَّهِ قَدْ شَرَعْتَ لَهُ قَالِي مَنْ تَرَى يَصْرِفُهَا قُلْتُ لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ قَالَ لَا تَظُنُّ وَ لَكِنْ اسْتَيْقِنَ فَإِنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِهِ يَا إِسْمَاعِيلُ مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا فَلَمْ يَفْضِهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شَجَاعًا يَنْهَشُ إِبْهَامَهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُورًا لَهُ أَوْ مُعَذَّبًا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Harun ibn al-Jahm from Isma'il ibn Ammar al-Sayrafi who has said the following:

'Once I asked abu Abd Allah^{asws}: 'May Allah keep my soul in service for your^{asws} cause, is a believer a blessing for believers?'

⁹⁰ Al-Kafi, vol, 2, H. 2132 Ch. 79 h 1

⁹¹ Al-Kafi, vol, 2, H. 2133 Ch. 79 h 2

⁹² Al-Kafi, vol, 2, H. 2134 Ch. 79 h 3

⁹³ Al-Kafi, vol, 2, H. 2135 Ch. 79 h 4

The Imam^{asws} said: 'Yes, he is.' I then asked, 'How is he as such?' The Imam^{asws} said: A believer who may come to his brother (in belief) for help, in fact, is a blessing from Allah^{azwj} whom He^{azwj} has lead to him and has made him a means of blessings for him. If he makes his wish come true he accepts the blessing through his help and if he refuses to help while in a position to him, in fact, has repulsed from himself blessings that Allah^{azwj} had sent to him and had made him (believer) a means for his receiving rewards.

Allah^{azwj} Preserves that blessing to the Day of Judgment so that the needy believer who had faced refusal may decide about it. He may avail it for himself or someone else. O Isma'il, on the Day of Judgment when he will be judged for the blessing from Allah^{azwj} that is appropriated to him to who do you think he will make it available?' I said: 'I do not think he will turn it away from himself.' The Imam^{asws} said: 'Do you not think') Be certain that he will not turn it away from him-self. O 'Isma'il, if a believer comes to his brother (in belief) for help and he refuses to help, despite being able to help, in his grave Allah^{azwj} will raise a snake to keep biting his thumb to the Day of Judgment wherein he may be forgiven or made to suffer torments.⁹⁴

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ تَوَائِبُكَ وَ لَمْ أَرْضَى لَكَ بِذُنُوبِ الْجَنَّةِ

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Ishaq from Bakr ibn Muhammad who has narrated the following from abu Abd Allah^{asws}:

'Whenever a Muslim helps make the wish of a Muslim to come true, Allah^{azwj} Says: 'With Me^{azwj} is your reward and I^{azwj} will not agree to allow it to be less than paradise.'⁹⁵

عَنْهُ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ مَنْ طَافَ بِهَذَا النَّبِيِّ طَوَافًا وَاحِدًا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ سِتَّةَ آلَافِ حَسَنَةٍ وَ مَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ وَ رَفَعَ اللَّهُ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ حَتَّى إِذَا كَانَ عِنْدَ الْمُتَنَزِّمِ فَتَحَ اللَّهُ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَّةِ فَلْتُ لَهُ جُعِلَتْ فِذَاكَ هَذَا الْفَضْلُ كُلُّهُ فِي الطَّوَافِ قَالَ نَعَمْ وَ أَحْبْرُكَ بِأَفْضَلِ مِنْ ذَلِكَ قَضَاءُ حَاجَةِ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ وَ طَوَافٍ حَتَّى بَلَغَ عَشْرًا

It is narrated from him (narrator of the Hadith above) from Sadan ibn Muslim from Ishaq ibn 'Ammar who has narrated the following from abu Abd Allah^{asws}:

'Whoever performs a single Tawaf⁹⁶ of this House, Allah^{azwj} Writes down for him six thousand good deeds, deletes his six thousand sins, and raises him six thousand degrees in meritorious status until he reaches al-Multazam (a part of Ka'ba) Allah^{azwj} then opens seven doors of paradise for him.'

I then asked: 'May Allah^{azwj} Keep my soul in service for your cause, all these rewards just for one Tawaf (walking seven times around the Ka'ba for worship)?' The Imam^{asws} said: 'Yes, and I can tell you something better than this and that is helping the wish of a Muslim to come true. It is better than a Tawaf, a Tawaf., the Imam^{asws} repeated ten times.'⁹⁷

⁹⁴ Al-Kafi, vol, 2, H. 2136 Ch. 79 h 5 194 : ص 2 : ج الكافي

⁹⁵ Al-Kafi, vol, 2, H. 2138 Ch. 79 h 7

⁹⁶ Circumambulation of the Ka'ba for worship

⁹⁷ Al-Kafi, vol, 2, H. 2139 Ch. 79 h 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْخَارِزِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يَطْلُبُ بِذَلِكَ مَا عِنْدَ اللَّهِ حَتَّى تُفْضَى لَهُ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ مِثْلَ أُجْرِ حَجَّةٍ وَ عُمْرَةٍ مَبْرُورَتَيْنِ وَ صَوْمَ شَهْرَيْنِ مِنْ أَشْهُرِ الْحُرْمِ وَ اعْتَقَقَهُمَا فِي الْمَسْجِدِ الْحَرَامِ وَ مَنْ مَشَى فِيهَا بِنِيَّةٍ وَ لَمْ تُفْضَ كَتَبَ اللَّهُ لَهُ بِذَلِكَ مِثْلَ حَجَّةٍ مَبْرُورَةٍ قَارِعُوا فِي الْخَبْرِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from Ibrahim al-Khariqi who has said the following:

'I heard abu Abd Allah^{asws} saying: 'Whoever walks to help make the wish of his believing brother (in belief) come true, seeking thereby the reward for it with Allah^{azwj} until he makes it happen, Allah^{azwj} Writes down for him a reward equal to the reward for performing Hajj and 'Umrah that are of virtuous deeds, fasting for two of the sacred months while spending this time in the Sacred Mosque performing 'I'tikaf^{f98}, and if one walks with the intention to help, but does not make it come true, Allah^{azwj} still Writes down for him the reward for one Hajj that is accepted. Therefore, be interested in good deeds.'⁹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ وَ كُونُوا مِنْ أَهْلِهِ فَإِنَّ لِلْجَنَّةِ بَابًا يُقَالُ لَهُ الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا مَنْ اصْطَنَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا فَإِنَّ الْعَبْدَ لِيَمْسِيَ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيُوكَلُّ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَائِكَيْنِ وَاحِدًا عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ يَسْتَعْفِرَانِ لَهُ رَبَّهُ وَ يَدْعَوَانِ بِقَضَاءِ حَاجَتِهِ ثُمَّ قَالَ وَ اللَّهُ لِرَسُولِ اللَّهِ ص أَسْرُ بِقَضَاءِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Urmah from al-Hassan ibn Ali ibn abu Hamza from his father from abu Basir who has said the following:

'Abu Abd Allah^{asws} has said: 'Compete in al-Maruf, doing good to your brothers (in belief) and be of such people; in paradise there is a door called al-Maruf through which no one can enter except those who have performed al-Maruf the virtuous deed) in the worldly life. If a servant (of Allah^{azwj}) walks to help his believing brother (in belief), Allah^{azwj} Appoints two angels one from the right and one from the left to ask forgiveness for him from his Lord and pray for his wish to come true.' The Imam^{asws} then said: 'By Allah^{azwj}, the Messenger of Allah^{saww} becomes happier for the coming true of the wish of the needy believer than the needy believer himself.'¹⁰⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَ اللَّهُ لَأَنْ أَحَجَّ حَجَّةً أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً وَ رَقَبَةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ وَ لَأَنْ أُغُولَ أَهْلَ بَيْتِ مِنَ الْمُسْلِمِينَ أَسَدًا جَوْعَتَهُمْ وَ أَكْسُو عَوْرَتَهُمْ فَأَكْفَ وَ جَوْهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحَجَّ حَجَّةً وَ حَجَّةً وَ حَجَّةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Khalaf ibn Hammad from certain individuals of his people who has narrated the following from abu Jafar^{asws}:

'By Allah^{azwj}, performing one Hajj is more beloved to me than setting free of ten slaves and up to seventy slaves, If I^{asws} look after a Muslim family, satisfy their hunger and clothe them to safeguard their dignity among the people it is more beloved to me than to perform Hajj ten times and so on up to seventy Hajj.'¹⁰¹

⁹⁸ Worshipping in exclusion with a self determined commitment.

⁹⁹ Al-Kafi, vol, 2, H. 2140 Ch. 79 h 9

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¹⁰⁰ Al-Kafi, vol, 2, H. 2141 Ch. 79 h 10

¹⁰¹ Al-Kafi, vol, 2, H. 2142 Ch. 79 h 11

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الشَّعْبِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى ع أَنَّ مِنْ عِبَادِي مَنْ يَتَّقِرُّ إِلَيَّ بِالْحَسَنَةِ فَأَحْكُمُهُ فِي الْجَنَّةِ فَقَالَ مُوسَى يَا رَبِّ وَمَا تِلْكَ الْحَسَنَةُ قَالَ يَمْشِي مَعَ أَخِيهِ الْمُؤْمِنِ فِي قَضَاءِ حَاجَتِهِ فَضِيَّتْ أَوْ لَمْ تَفُضَّ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ali Sahib al-Shair from Muhammad ibn Qays who has narrated the following from abu Jafar^{asws}:

'Allah^{azwj} sent revelations to Moses^{as} that said: 'Of My servant there are those who perform a good deed seeking thereby nearness to Me and I help him to rule in paradise.' Moses^{as} then asked: 'Lord, what is that good deed?' Allah^{azwj} said: 'He walks with his brother (in belief) to help his wish come true, whether it then comes true or not.'¹⁰²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى سَأَفْعَلُ إِلَيْهِ فَإِنْ قِيلَ ذَلِكَ فَقَدْ وَصَلَهُ بَوْلَايَتَنَا وَهُوَ مَوْصُولٌ بَوْلَايَةِ اللَّهِ وَ إِنْ رَدَّهُ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا سَلَطَ اللَّهُ عَلَيْهِ شَجَاعًا مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَعْفُورًا لَهُ أَوْ مُعَذَّبًا فَإِنْ عَذَّرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالًا

Al-Hussain ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ali ibn Ja'far who has said the following:

'I heard abu al-Hassan^{asws} saying: 'To whomever his believing brother (in belief) comes for help, in fact, it is a blessing from Allah^{azwj} that He^{azwj} has lead to him, If he accepts that blessing he has connected his guardianship with our^{asws} guardianship (al-Walayah) that is connected to the guardianship of Allah^{azwj}, If he refuses to help when he is able to help, Allah^{azwj} Assigns a snake from fire to keep biting him in his grave until the Day of Judgment wherein he will be forgiven or made to suffer torment. If in such case (in need of help) the needy accepts his excuse it will be much worse for him.'¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنْ الْمُؤْمِنُ لَتَرُدُّ عَلَيْهِ الْحَاجَةَ لِأَخِيهِ فَلَا تَكُونُ عِنْدَهُ فِيهِمْ بِهَا قَلْبُهُ فَيُدْخِلُهُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهِمَّ الْجَنَّةِ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain from Muhammad ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from 'Abd Allah ibn Muhammad al-Jufi who has narrated the following from abu Jafar^{asws}:

Abu Jafar^{asws} said; 'A believer may find his brother (in belief) needy in a certain matter that is not available to him and he intends in his heart to meet such need, Allah^{azwj}, the Admits him in paradise just because of his intention.'¹⁰⁴

Triumph for a Momin:

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زِيَادِ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ حَسْبُ الْمُؤْمِنِ نُصْرَةٌ أَنْ يَرَى عَدُوَّهُ يَعْمَلُ بِمَعَاصِي اللَّهِ

Mohammed ibn Ali ibn al-Hussain reports from ibn abi Ummar who from Ziad al-Hindi who from Abd Allah ibn Wahab who said the following:

Imam Al-Sadiq Jafar^{asws} ibn Mohammed^{asws} said: It is a significance triumph for a momin to see his enemy in disobeying Allah^{azwj}.¹⁰⁵

¹⁰² Al-Kafi, vol, 2, H. 2143 Ch. 79 h 12

¹⁰³ Al-Kafi, vol, 2, H. 2144 Ch. 79 h 13

¹⁰⁴ Al-Kafi, vol, 2, H. 2145 Ch. 79 h 14

¹⁰⁵ Ibid, H. 21179 وَ رَوَاهُ أَيْضًا مُرْسَلًا وَ رَوَاهُ فِي الْخِصَالِ عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ أُبَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ رَوَاهُ فِي الْمَجَالِسِ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ

The Enemies of a Believer:

وَفِي عُيُونِ الْأَخْبَارِ وَ فِي الْعِلَالِ عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ عَلِيٍّ بْنِ مُوسَى الرَّضَا ع يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي حَدِيثِ رُوِيَ عَنْ الصَّادِقِ ع قَالَ إِذَا خَرَجَ الْقَائِمُ قَتَلَ دَرَارِيَّ قَتَلَهُ الْحُسَيْنُ ع بِفِعَالِ آبَائِهَا فَقَالَ ع هُوَ كَذَلِكَ فَقُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى مَا مَعْنَاهُ قَالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوَالِهِ وَ لَكِنْ دَرَارِيٌّ قَتَلَهُ الْحُسَيْنُ ع بِرِضْوَانِ بِفِعَالِ آبَائِهِمْ وَ يَفْتَخِرُونَ بِهَا وَ مَنْ رَضِيَ شَيْئًا كَانَ كَمَنْ أَنَاهُ وَ لَوْ أَنَّ رَجُلًا قَتَلَ بِالْمَشْرِقِ فَرَضِيَ بِقَتْلِهِ رَجُلٌ بِالْمَغْرِبِ لَكَانَ الرَّاضِي عِنْدَ اللَّهِ عَزَّ وَ جَلَّ شَرِيكَ الْقَاتِلِ وَ إِنَّمَا يَقْتُلُهُمُ الْقَائِمُ ع إِذَا خَرَجَ لِرِضَاهُمْ بِفِعَالِ آبَائِهِمْ الْحَدِيثَ

It is written in Uyun al-Akhbar with reference to Ahmed Ibn Ziad ibn Jafar al-Hamdani, who from Ali ibn Ibrahim ibn Hashim who from his father who from Abd al-Islam ibn Salay al-Hadawi, who has said the following:

I asked from Abi al-Hassan^{asws} Ali^{asws} ibn Musa^{asws} Al-Reza^{asws}: What do you say about the tradition of your forefather Imam Jafar-e-Sadiq^{asws}: 'When our al-Qaim^{ajfj} will appear, he^{ajfj} will kill the descendants of the killers of Imam Hussain^{asws}'.

Imam^{asws} replied: Yes, this hadith is true. I said but Allah^{azwj} Says: '**And no bearer of burden shall bear the burden of another**' (6:164), what are the meanings of this Verse? Imam^{asws} replied: All Divine Commandments are true. Since the descendants of the killers of Imam Hussain^{asws} are pleased with and are proud of the evil deeds of their forefathers, so the one who agrees with someone is similar to the one who performs it (at first place). Imam^{asws} said: 'If one is killed in the East and a person in the West agrees with the killer, he has a share in the killing of that person (by agreeing to the killing). This is the reason why Imam^{ajfj} will kill all those who would agree with the deeds of their forefathers.¹⁰⁶

وَفِي الْعِلَالِ وَ التَّوْحِيدِ وَ عُيُونِ الْأَخْبَارِ بِهَذَا الْإِسْنَادِ عَنِ الرَّضَا ع قَالَ قُلْتُ لَهُ لِي أَيُّ عِلَّةٍ أَعْرَقَ اللَّهُ عَزَّ وَ جَلَّ الدُّنْيَا كُلَّهَا فِي زَمَنِ نُوحٍ ع وَ فِيهِمُ الْإِطْفَالُ وَ مَنْ لَا ذَنْبَ لَهُ فَقَالَ مَا كَانَ فِيهِمُ الْإِطْفَالُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعَقَمَ أَصْلَابَ قَوْمِ نُوحٍ وَ أَرْحَمَ نِسَائِهِمْ أَرْبَعِينَ عَامًا فَانْقَطَعَ نَسْلُهُمْ فَعَرَفُوا وَ لَا طِفْلَ فِيهِمْ مَا كَانَ اللَّهُ لِيُهْلِكَ بَعْدَايَهُ مَنْ لَا ذَنْبَ لَهُ وَ أَمَّا الْبَاقُونَ مِنْ قَوْمِ نُوحٍ ع فَأَعْرَفُوا بِتَكْذِيبِهِمْ لِنَبِيِّ اللَّهِ نُوحٍ ع وَ سَائِرُهُمْ أَعْرَفُوا بِرِضَاهُمْ بِتَكْذِيبِ الْمُكْذِبِينَ وَ مَنْ غَابَ عَنِ أَمْرِ قَرَضِي بِهِ كَانَ كَمَنْ شَاهَدَهُ وَ أَنَاهُ

It is narrated from the same chain of narrator's that Imam Ali Reza^{asws} was asked: Why did Allah^{azwj} drowned so many people during the time of Prophet Nuh^{as} whereas there must have been innocent children among them? Imam^{asws} replied: Whereas the children are concerned, there was not a single child at that time because for the last 40 years Allah^{azwj} has Made both men and women of that time infertile. Their growth rate was therefore terminated at that time. As for the case of the grown ups, they consisted of either the deniers (of the Truth) or were in agreement of the deniers.

Indeed the one who is in agreement with the acts of the someone is accounted and is considered to be part of it, therefore all of them were among the sinners, and otherwise Allah^{azwj} does not Punish the innocent ones.¹⁰⁷

وَفِي الْخِصَالِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الصَّقَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سَيَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ الْعَامِلُ بِالظُّلْمِ وَ الرَّاضِي بِهِ وَ الْمُعِينُ عَلَيْهِ شُرَكَاءُ ثَلَاثَةٌ

Talha ibn Zaid narrates from Imam Jafar^{asws} who from his infallible forefathers^{asws}:

¹⁰⁶ Wasail ul Shia, H. 21180, 139 : ص : 16 وسائل الشيعة ج :

¹⁰⁷ Ibid, H. 21181

Amir-ul-Momineen^{asws} said: The cruel, his supporter and that who agrees with him, all three have a share in the unjust act.¹⁰⁸

وَعَنْ مُحَمَّدِ بْنِ الْأَرْقَطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي تَنْزِلُ الْكُوفَةَ فَقُلْتُ نَعَمْ فَقَالَ تَرَوْنَ قَتْلَةَ الْحُسَيْنِ ع بَيْنَ أَظْهُرِكُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ فَأَنْتَ إِذَا لَمْ تَرَى الْقَاتِلَ إِلَّا مَنْ قَتَلَ أَوْ مَنْ وَلِيَ الْقَتْلَ أَمْ لَمْ تَسْمَعْ إِلَى قَوْلِ اللَّهِ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي فَلْتُمْ فَلَمْ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ فَأَيَّ رَسُولٍ قَتَلَ الَّذِينَ كَانُوا مُحَمَّدًا ص بَيْنَ أَظْهُرِهِمْ وَلَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ عَيْسَى رَسُولًا وَ إِنَّمَا رَضُوا قَتْلَ أَوْلِيكَ فَسَمُّوا قَاتِلِينَ

I heard it from Mohammed ibn al-Aaraqat who narrates the following:

Abu Abd Allah^{asws} asked me: Do you live in Kufa? I replied: Yes, I do. Imam^{asws} asked: Do you see around you the killer of (Imam) Hussain^{asws}?

I replied: May I be sacrificed for your cause; none of them is alive today. (Imam^{asws} asked) Do you only consider those killers who have directly killed (Imam Hussain^{asws})? Have you not heard Allah^{azwj} Says (3:183): **Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?** Then who did those people kill? The ones, who were present during the time of Prophet Mohammed^{saww} but there was no Prophet between the Prophet Isa^{as} and Prophet Mohammed^{saww}. Since, the people of that time were in the conformity of the earlier ones that is why they are referred to as the killers (in the Verse 3:183).¹⁰⁹

¹⁰⁸ Ibid, H. 21182 140 : ص 16 وسائل الشيعة ج

¹⁰⁹ Wasail ul Shia, H. 21190 142 : ص 16 وسائل الشيعة ج