

Friends and Friendship

TABLE OF CONTENTS

FRIENDS AND FRIENDSHIP	1
Introduction:	4
How to Find Loyal Friends:	7
The Reward for Loving the Followers of Ahl Al-Bayt ^{asws} :	10
Don't be Critical to your Friends:	10
A Momin Should not be Faithful to Unfaithful:	11
Defending a Friend in his Absence:	12
Treating People with Justice:	12
The Rights of Believers on Each Other:	12
Seeking Help from Momineen:	18
One Must Inform his Brethren before Going on Journey:	18
Rights of Neighbours:	19
One should be Generous in His Dealings:	22
Rights of an Accompanying Traveller:	22
The Rights of a Companion:	22
Calling Brethren by his Kunyah and Establishing Friendship:	23
Say to Others what You Like for Yourself:	24
Giving a Helping Hand to a Brethren:	24
Extending Brotherhood to Brethren:	29
Visiting Brothers in Eman:	32
Upon Meeting Momin Should Offer Salam and Shake Hands:	35
Rewards of Shaking Hands with Believers:	36
Drinking from the Left-Over of a Momin is Cure Diseases:	37
Rewards of Holding Majalis (Meetings):	38
Believers Should Narrate Ahadith in their Meetings:	39
The Gatherings which should be Avoided:	40

Never Slam Doors on Friends:	41
Never Associate with Persistent Sinners:	43
Don't Stay in Company of Those who Create Mischief:	43
Imam^{asws} Tells Either Associate with a 'Ghali' or with us^{asws}:	44
Do Not Associate with the People of 'Bidah' (Heretics):	45
The Company One Must Avoid:	45
One Must Not Sit Where Masomeen^{asws} are Not Respected :	47
An Unfaithful Friend:	50
Don't Harm Yourself in Doing Favours:	52
APPENDIX: ADDITIONAL AHADITH	56



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ اَعْدَاءَهُمْ اَجْمَعِينَ

Introduction:

Good friends are an asset. Amir-ul-Momineen^{asws} says: Unfortunate is the one who cannot gain a few sincere friends during his life and more unfortunate is the one who has gained them and then lost them (by not paying attention and ending up annoying them).¹

The friends are a source of joy in this world and also (the pious ones) will be a means to dodge the Eternal Punishment. For example, in this world:

عن عُمر بن يزيد قال: سمعتُ أبا عبد الله عليه السلام يقول: لكلِّ شيءٍ شيءٌ يستريح إليه، وإنَّ المؤمنَ يستريح إلى أخيه كما يستريح الطير إلى شكله.

Umar ibn Yazeed narrated that Imam Sadiq^{asws} said: "There is a means of comfort for everything. The birds get their rest from being with other birds. Likewise Momineen (believers) relax when they associate with other Momineen."²

وعن أمير المؤمنين عليه السلام قال: عليكم بالإخوان فإنهم عدّةٌ للدنيا وعدّةٌ للآخرة، ألا تسمع إلى قول أهل النار: [أفما لنا من شافعينَ * ولا صديقٍ حميمٍ].

Imam Ali^{asws} said: "Pay attention to your brothers as they will be useful for you in this world and the Hereafter. Have you not heard Allah^{azwj} Quote the residents of Hell: **"Now, then, we have none to intercede (for us), nor a single friend to feel (for us)."** [The Holy Quran: Shu'araa 26:100-101].³

Allah^{azwj} Says in Holy Quran on the scarcity of friends (for non-believers) in the Hereafter:

¹ Nahjul Balagha, Saying no.11.

² Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 492

³ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1054

فَمَا لَنَا مِنْ شَافِعِينَ {100}

So, there is none for us from the intercessors [26:100]

وَلَا صَدِيقٍ حَمِيمٍ {101}

Nor an intimate friend [26:101]

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ {102}

If only there was one more chance for us, we would be from the Momineen [26:102]

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {103}

Surely, in that there is a Sign, and most of them were not Momineen [26:103]

Some Ahadith are presented in the interpretation of the above verses (a detailed Hadith is given in an Appendix):

محمد بن العباس، قال: حدثنا محمد بن عثمان بن أبي شيبة، عن محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن عبد الله بن يزيد، عن الحسن بن محمد، عن أبي عاصم، عن جعفر بن محمد (عليهما السلام)، قال: «نزلت هذه الآية فينا، و في شيعتنا، و ذلك أن الله سبحانه يفضلنا، و يفضل شيعتنا، حتى أنا لنشفع و يشفعون، فإذا رأى ذلك من ليس منهم، قالوا: فَمَا لَنَا مِنْ شَافِعِينَ وَلَا صَدِيقٍ حَمِيمٍ».

Muhammad Bin Al Abbas, from Muhammad Bin Usman Bin Abu Shayba, from Muhammad Bin Al Husayn Al Khash'amy, from Abad Bin Yaquob, from Abdullah Bin Yazeed, from Al Hassan Bin Muhammad, from Abu Aasim,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'These Verses were Revealed regarding us^{asws} and regarding our^{asws} Shias, and that is Allah^{azwj}, Preferred us^{asws} and Preferred our^{asws} Shias, until we^{asws} would intercede and they would be interceding. So when that is seen by the ones who aren't from them, they would be saying, ***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***'.⁴

عنه عليه السلام قال: يُقال للمؤمن يومَ القيامة: تصفّح وجوه الناس، فَمَنْ سَقَاكَ شَرِبَةً أَوْ أَطْعَمَكَ أَكَلَةً أَوْ فَعَلَ بِكَ كَذَا وَكَذَا خُذْ بِيَدِهِ فَأَدْخِلْهُ الْجَنَّةَ، فَأَخْذَ بِيَدِهِ فَأَدْخِلْهُ الْجَنَّةَ.

⁴ تأويل الآيات 1: 389/9، شواهد التنزيل 1: 418/578.

Imam Sadiq^{asws} said: "On the Resurrection Day a believer will be asked to watch the people, and find out whoever has somehow helped him by feeding him, or giving him something to drink, etc. He will then be allowed to take the hands of all the people who somehow helped him and take them all to Heaven."⁵

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا إسحاق بن محمد بن مروان الغزال، قال: حدثنا أبي، قال: حدثنا أبو حفص الأعشى، قال: سمعت الحسن بن صالح بن حي قال: سمعت جعفر بن محمد (عليهما السلام) يقول: «لقد عظمت منزلة الصديق، حتى أن أهل النار يستغيثون به، و يدعونه قبل القريب الحميم، قال الله سبحانه مخبرا عنهم: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ».

Al-Sheykh in his (book) Majaalis, said, 'A group informed us, from Abu Al Mufazzal, from Is'haq Bin Muhammad Bin Marwan Al Gazaal, from his father, from Abu Hafs Al Saha from Al Hassan Bin Salih Bin Hayy who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'The status of the friend has been magnified, to the extent that the inhabitants of the Fire would be seeking help with him, and they would be calling him before going near the Fire. Allah^{azwj}, Glorious is He^{azwj}, Informs about them: **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]**'.⁶

وروى البرقي، عن ابن سيف، عن أخيه، عن أبيه، عن عبد الكريم بن عمرو، عن سليمان بن خالد قال: كنا عند أبي عبد الله (عليه السلام): فقرأ: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ، و قال: «و الله لنشفعن - ثلاثا - و لتشفعن شيعتنا - ثلاثا - حتى يقول عدونا: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ».

And Al-Barqy has reported, from Ibn Sayf, from his brother, from his father, from Abdul Kareem Bin Amro, from Sulayman Bin Khalid who said,

'We were in the presence of Abu Abdullah^{asws}, and he^{asws} recited **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]**, and said: 'By Allah^{azwj}, we^{asws} would be interceding (three times) – and you (Shias) would be interceding' (saying it three times) – until our^{asws} enemies would be saying, **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]**'.⁷

أحمد بن محمد بن خالد البرقي: عن عمر بن عبد العزيز، عن مفضل، أو غيره، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ، قال: «الشافعون: الأئمة، و الصديق من المؤمنين».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Umar Bin Abdul Aziz, from Mufazzal, or someone else,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **So there is none for us from the intercessors [26:100] Nor an intimate**

⁵ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1052

⁶ الأمالي 2: 222

⁷ تأويل الآيات 1: 1: 390 / 11.

friend [26:101], he^{asws} said: 'The intercessors – The Imams^{asws}, and the friend, from the Momineen'.⁸

الزخشي في (ربيع الأبرار): عن علي (عليه السلام): «من كان له صديق حميم فإنه لا يعذب، ألا ترى كيف أخبر الله عن أهل النار: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ؟».

Al Zamakshary, in (the book) Rabi'e Al Abrar,

'From Ali^{asws} (having said): 'One who would have a friend for him (on the Day of Judgment) would not be Punished. Do you not see how Allah^{azwj} Informs about the inhabitants of the Fire: **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]?**'⁹

قال رسول الله صلى الله عليه و اله و سلم والذي نفسي بيده، لا تدخلوا الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا، أولا أدلكم على شيءٍ إن فعلتموه تحاببتم؟ أفشوا السلام بينكم. وقال صلى الله عليه و اله و سلم إذا الناس أظهروا العلم وضيعوا العمل، وتحابوا بالألسن، وتباغضوا بالقلوب وتقاطعوا في الأرحام، لعنهم الله عند ذلك وأصمهم وأعمى أبصارهم.

Rasool Allah^{saww} said: "I swear by the Lord^{azwj} who has Control over my^{saww} life that you shall not enter Heaven unless you believe. You will not believe unless you love each other. Do you want me to tell you what to do to help you love each other? Establish saying: "Salam" (peace) as the way to greet each other." He^{saww} added: "Allah^{azwj} will Damn the people whenever they do not apply their knowledge, and just pay superficial attention to knowledge, and just like each other when speaking- and hate each other in their hearts, and break up family ties. Then Allah^{azwj} will Make them deaf and blind."¹⁰

How to Find Loyal Friends:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ غُذَافِرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ص يَا بُنَيَّ انْظُرْ خَمْسَةً فَلَا تُصَاحِبْهُمْ وَلَا تُخَادِثْهُمْ وَلَا تُرَافِقْهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتُ مَنْ هُمْ قَالَ إِيَّاكَ وَ مُصَاحَبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرَّبُ لَكَ الْبُعِيدَ وَ يُبَاعِدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْفَاسِقِ فَإِنَّهُ بِأَكْثَلِ أَوْ أَقَلِّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْبَحِيلِ فَإِنَّهُ يَخْدُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْأَخْقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْقَاطِعِ لِرَجْهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ وَ قَالَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَفْسِدُونَ فِي

⁸ المحاسن: 187 / 184.

⁹ ربيع الأبرار 1: 428.

¹⁰ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 399

الأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَهُمْ سُوءُ الدَّارِ وَ قَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ 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 Abdullah^{asws}, who from his father^{asws}.

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

I^{asws} then asked: 'Who are they O father^{asws}?' 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)

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).¹¹

قال الباقر عليه السلام لا تُقَارَنَ وَلَا تُؤَاخَ أَرْبَعَةٌ: الْأَحْمَقُ، وَالْبَخِيلُ، وَالْجَبَانُ وَالْكَذَّابُ، أَمَّا الْأَحْمَقُ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ، وَأَمَّا الْبَخِيلُ فَإِنَّهُ يَأْخُذُ مِنْكَ وَلَا يَعْطِيكَ، وَأَمَّا الْجَبَانُ فَإِنَّهُ يَهْرَبُ عَنْكَ وَعَنْ وَالِدَيْهِ، وَأَمَّا الْكَذَّابُ فَإِنَّهُ يُصَدِّقُ وَلَا يَصْدُقُ.

Imam Baqir^{asws} said: "Do not approach or make friends with the fools, the misers, the cowards, or the liars. Fools will harm you instead of benefiting you. Misers will take

¹¹ Al-Kafi, vol. 2, H. 2817, Ch. 159, h, 7 ج يف الكلا 377 : ص 2

things from you and not give you anything in return. Cowards will run away from you and their parents. Liars will testify but will not tell the truth."¹²

وقال عليه السلام الصداقة محدودة، فمن لم تكن فيه تلك الحدود فلا تنسبه إلى كمال الصداقة، ومن لم يكن فيه شيء من تلك الحدود لا تنسبه إلى شيء من الصداقة:

Imam Sadiq^{asws} said: "There are certain limits to friendship. Whoever does not fall within those limits should not be considered to be as a 'true friend', and whoever does not have anything that falls within those limits should not be ascribed anything related to friendship. The conditions for friendship are:

أولها أن تكون سريره وعلايته لك واحدة، والثانية أن يرى زينك وزينه وشينك وشينه، والثالثة أن لا يغيره مال ولا ولاية، والرابعة أن لا يمنعك شيئاً مما تصل إليه مقدرته، والخامسة أن لا يسلمك عند النكبات.

Firstly, a friend should not hide anything from you, and be the same person to you in private than he is in public;

Secondly, he should consider your beauty as his own, and your ugliness as his own;

Thirdly, Wealth and position should not change him;

Fourthly, He should not withhold from you what he has power over, and

Fifthly, He should not abandon you during times of hardship."¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ وَ عُمَانَ بْنِ سُلَيْمَانَ النَّخَّاسِ عَنْ مُفَضَّلِ بْنِ عُمَرَ وَ يُونُسَ بْنِ طَبَّيَّانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اخْتَبَرُوا إِخْوَانَكُمْ بِخَصْلَتَيْنِ فَإِنْ كَانَتَا فِيهِمْ وَ إِلَّا فَأَعَزُّبْ ثُمَّ اعَزُّبْ ثُمَّ اعَزُّبْ مُحَافَظَةً عَلَى الصَّلَوَاتِ فِي مَوَاقِيتِهَا وَ الْبِرِّ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ

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

'Abu Abdullah^{asws} has said: 'Try your brothers (friends) in two things - if not found (in them) then keep away from them, keep away, keep away from them. The two qualities are the preservation of their prayers on time and kindness to their brethren in good and bad times.'¹⁴

¹² Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1228

¹³ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 391

¹⁴ Al-Kafi, vol, 2, H. 3768, Ch. 28, h 7

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 الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الرَّجُلَ لَيُحِبُّكُمْ
وَمَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ مُحِبُّكُمْ وَإِنَّ الرَّجُلَ لَيُبْغِضُكُمْ وَمَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ النَّارَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and from Hafsa ibn al-Bakhtari who narrates the following from Abu Abdullah^{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.'¹⁵

عنه عليه السلام قال: مَنْ أَغَاثَ لَهْفَانًا أَوْ كَشَفَ كُرْبَةً مُؤْمِنٍ كَتَبَ اللَّهُ لَهُ ثَلَاثًا وَسَبْعِينَ رَحْمَةً، أَدَّخَرَ لَهُ اثْنَتَيْنِ وَسَبْعِينَ رَحْمَةً وَعَجَّلَ لَهُ وَاحِدَةً.

Imam Sadiq^{asws} said: "Allah^{azwj} will Grant seventy-three rewards to whomever eliminates the cause of a Muslim's sorrow or a believer's sadness. He^{azwj} will Save seventy-two of those rewards for him, and Grant him one reward immediately."¹⁶

Don't be Critical to your Friends:

قال رسول الله صلى الله عليه و اله و سلم لا تظهر الشماتة لأخيك فيرحمه الله ويبتليكَ.

Rasool Allah^{saww} said: "Do not blame your believing brother during times of hardship. Allah^{azwj} might have Mercy upon him, and send down hardships upon you."¹⁷

وقال صلى الله عليه و اله و سلم: لا تُشِيرُوا إِلَى الْمَطَرِ بِالأَصَابِعِ، وَلَا إِلَى الْحَلَالِ بِالأَصَابِعِ.

Rasool Allah^{saww} said: "Do not point at your friends with your finger. Also do not point at the new moon with your finger."¹⁸

وقال عليه السلام لا ينفك المؤمن من خصال أربع: من جار يؤذيه، وشيطان يغويه، ومنافق يقفو أثره، ومؤمن يحسده. قال سماعة: قلت: جعلت فداك مؤمن يحسده! قال: يا سماعة، أما أنه أشهدهم عليه، قلت: وكيف ذلك؟ قال: لأنه يقول القول فيصدق عليه.

Imam Sadiq^{asws} said: "There are always four problems that a believer faces: (1) A neighbour to bother him; (2) A Satan to try to deviate him; (3) A hypocrite to always

¹⁵ Al-Kafi, Vol. 1, H 1874, Ch. 56, h 10

¹⁶ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1218

¹⁷ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 407

¹⁸ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1854

follow him, and (4) A jealous believer." The Imam^{asws} was asked: "A jealous believer?" He^{asws} replied: "A jealous believer is the worst problem he is faced with." He was asked how. Imam Sadiq^{asws} said: Because a jealous believer will say bad things about him, and others will believe him.¹⁹

وقال عليه السلام أيضا: المؤمن أعظم حرمة من الكعبة.

Imam Sadiq^{asws} said: "A believer's respect and honour is much more than that of the (Holy House of) Ka'bah."²⁰

وقال صلى الله عليه و اله و سلم لا تستحقوا بفقرائ شيعة علي وعترته من بعده، فإن الرجل منهم كيشفع في مثل ربيعة ومضر.

Rasool Allah^{saww} said: "Do not disrespect the poor followers of Ali^{asws} and his^{asws} children, since each one of them can intercede on behalf of two large tribes such as the Rabia and the Mezr tribes."²¹

A Momin Should not be Faithful to Unfaithful:

وَقَالَ عِ الْوَفَاءُ لِأَهْلِ الْعَدْرِ عَدْرٌ عِنْدَ اللَّهِ وَالْعَدْرُ بِأَهْلِ الْعَدْرِ وَفَاءٌ عِنْدَ اللَّهِ

In one of sayings of Amir-ul-Momineen^{asws} it is narrated: To be faithful to unfaithful is unfaithfulness by Allah^{azwj} and be unfaithful to unfaithful is considered faithfulness by Allah^{azwj}.²²

وَ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ أَرْبَعٌ تَذْهَبُ ضَيَاعاً مَوَدَّةٌ تُنْخَعُ مَنْ لَا وَفَاءَ لَهُ وَ مَعْرُوفٌ يُوضَعُ عِنْدَ مَنْ لَا يَشْكُرُهُ وَ عِلْمٌ يُعْلَمُ مَنْ لَا يَسْتَمِعُ لَهُ وَ سِرٌّ يُوضَعُ عِنْدَ مَنْ لَا حَصَانَةَ لَهُ (

I heard it from my father, who from ibn Abi Youmar, who from Jamil ibn Daraj, who from Zirarah the following:

Aba Abdullah^{asws} said: Four things go to waste; (1) to love a disloyal person; (2) to favour an unthankful person; (3) teaching a less keen person; (4) telling a secret to an unreliable person.²³

قال أبو عبد الله عليه السلام الشيعة ثلاثة: محبٌ وإٍ فهو منّا، ومتزيّنٌ بنا ونحن زينٌ لمن تزيّن بنا، ومستأكلٌ بنا الناس ومن استأكل بنا افتقر.

¹⁹ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 361

²⁰ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 390

²¹ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 375

²² 513 -259 ص : 513 نهج البلاغة

²³ Wasail ul Shia, H. 21597

وسائل الشيعة ج : 16 ص : 299

Imam Sadiq^{asws} said: "Our Shiites are three groups of people: real friends of ours^{asws} who are really from us^{asws}; those who use us and their association with us to preserve their honour; and those who use us to earn a living. Whoever uses us^{asws} to earn a living shall become poor."²⁴

Defending a Friend in his Absence:

عن أبي جعفر عليه السلام قال: مَنْ اغْتَيْبَ عَنْهُ أَخُوهُ الْمُؤْمِنُ فَنَصَرَهُ وَأَعَانَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ اغْتَيْبَ عَنْهُ الْمُؤْمِنُ فَلَمْ يَنْصُرْهُ وَلَمْ يَدْفَعْ عَنْهُ وَهُوَ يَقْدِرُ عَلَى نُصْرَتِهِ وَعَوْنِهِ خَوَّفَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

Imam Baqir^{asws} said: "Whoever hears gossip about another believer and defends him, Allah^{azwj} will help him in this world and the Hereafter. But whoever hears gossip about another believer and can defend him but does not do so, Allah^{azwj} will scare him in this world and the Hereafter."²⁵

Treating People with Justice:

عن الصادق عليه السلام صانع المنافع بلسانك، وأخلص وُدَّك للمؤمنين، وإن جالسك يهوديٌّ فأحسن مجالسته.

Imam Sadiq^{asws} said: "Treat the hypocrites by verbally advising them. (However) Be truly sincere with the believers. If you are in the company of a Jew, be a good companion for him."²⁶

قال رسول الله صلى الله عليه و اله و سلم حُسن المُخَضَّرِ مِنْ طِيبِ الْمَوْلِدِ.

Rasool Allah^{saww} said: "Properly associating with people is a sign of being born legitimately."²⁷

The Rights of Believers on Each Other:

قال رسول الله صلى الله عليه و اله و سلم للمؤمن على المؤمن سبعة حقوقٍ واجبةٍ من الله تعالى: الإجلال له في عينه، والودّ له في صدره، والمواساة له في ماله، وأنْ يحرم غيبته، وأنْ يعود في مرضه، وأنْ يشيع جنازته، وأنْ لا يقول فيه بعد موته إلا خيراً.

Rasool Allah^{saww} said: "Allah^{azwj} the Almighty has Made seven rights for each believer incumbent upon any other believer: "(1) He must honour him in his view. (2)

²⁴ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 366

²⁵ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1060

²⁶ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 383

²⁷ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 385

He must love him wholeheartedly. (3) He must help him. (4) He should consider gossiping behind him to be divinely forbidden. (5) He should visit him when he gets ill. (6) He should attend and escort his funeral procession. (7) He should only speak good of him after his death."²⁸

عن الباقر عليه السلام قال: يحقّ على المؤمن للمؤمن النصيحة.

Imam Baqir^{asws} said: "A believer's right over other believers is to be given sincere advice."²⁹

سئل أبو عبد الله عليه السلام ما أدنى حقّ المؤمن على أخيه؟ قال: أن لا يستأثر عليه بما أحوج إليه منه.

Imam Sadiq^{asws} was asked: "What are the minimum rights of one believer over his (believing) brother?" He said: "He should give a higher priority to his brother's urgent needs than his own needs."³⁰

عن جعفر بن محمد بن مالك رفعه إلى أبي عبد الله عليه السلام عن بعض أصحابنا قال: قلت لأبي عبد الله عليه السلام إخواننا يتولّون عمل السّلطان، أفندعو لهم؟ فقال أبو عبد الله عليه السلام هل ينفعونكم؟ قلت: لا، فقال: ابرؤا منهم، برئ الله منهم .

Ja'far ibn Muhammad ibn Malik narrated that one of the companions of Imam Sadiq^{asws} asked him if they should pray for their brothers who work for the government. The Imam^{asws} asked him if there is any use in what they do for him. When he replied no, Imam Sadiq^{asws} said: "I have broken off from them, so you should break off from them too."³¹

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

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

'Of the rights of the believer on his believing brother (in belief) is to satisfy his hunger, provide covering for his privacy, provide help in his hardships and payoff his debts. When he dies, look after his family and children.'³²

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ الْهَجَرِيِّ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ مَا حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ قَالَ لَهُ سَبْعُ حُقُوقٍ وَاجِبَاتٍ مَا مِنْهُمْ حَقٌّ إِلَّا وَهُوَ عَلَيْهِ وَاجِبٌ إِنْ ضَيَّعَ مِنْهَا شَيْئًا خَرَجَ مِنْ وِلَايَةِ اللَّهِ وَ طَاعَتِهِ وَ لَمْ

²⁸ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 358

²⁹ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1048

³⁰ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 388

³¹ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1050

³² Al-Kafi, vol, 2, H. 2044, Ch. 71, h 1

يَكُنْ لِلَّهِ فِيهِ مِنْ نَصِيبٍ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا هِيَ قَالَ يَا مُعَلَّى إِنَّي عَلَيْكَ شَفِيقٌ أَخَافُ أَنْ تُضَيِّعَ وَ لَا تَحْفَظَ وَ تَعْلَمَ وَ لَا تَعْمَلَ قَالَ قُلْتُ لَهُ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ أَيْسَرُ حَقٍّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ وَ الْحَقُّ الثَّانِي أَنْ تَحْتَنِبَ سَخَطَهُ وَ تَتَّبِعَ مَرْضَاتَهُ وَ تُطِيعَ أَمْرَهُ وَ الْحَقُّ الثَّالِثُ أَنْ تُعِينَهُ بِنَفْسِكَ وَ مَالِكَ وَ لِسَانِكَ وَ يَدِكَ وَ رِجْلِكَ وَ الْحَقُّ الرَّابِعُ أَنْ تَكُونَ عَيْنَهُ وَ دَلِيلَهُ وَ مِرَاتَهُ وَ الْحَقُّ الْخَامِسُ أَنْ لَا تَشْبَعَ وَ يَجُوعَ وَ لَا تَرَوَى وَ يَظْمَأُ وَ لَا تَلْبَسَ وَ يَغْرَى وَ الْحَقُّ السَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَ لَيْسَ لِأَخِيكَ خَادِمٌ فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ فَيَغْسِلَ ثِيَابَهُ وَ يَصْنَعَ طَعَامَهُ وَ يُمَهِّدَ فِرَاشَهُ وَ الْحَقُّ السَّابِعُ أَنْ تُبْرِ قَسَمَهُ وَ تُجِيبَ دَعْوَتَهُ وَ تَعُودَ مَرِيضَتَهُ وَ تَشْهَدَ حَاجَتَهُ وَ إِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً تُبَادِرُهُ إِلَى قَضَائِهَا وَ لَا تُلْجِئُهُ أَنْ يَسْأَلَكَهَا وَ لَكِنْ تُبَادِرُهُ مُبَادِرَةً فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَ لَا يَتَكَ بِوَلَايَتِهِ وَ وَلَا يَتَهُ بِوَلَايَتِكَ

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

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

The Imam^{asws} said: 'Of those rights the easiest to fulfil is to love for him what you love for yourself and dislike for him what you dislike for yourself. The second right is to avoid (stirring) his anger, follow his wishes and obey his commands. The third right is to support him with your soul, property, tongue, hands and legs. The fourth right is to be his eyes, his guide and his mirror. The fifth right is that you must not be satisfied with food while he is hungry, with drinks while he is thirsty, and that you dress up in good cloths while he does not have any clothes. The sixth right is not to allow yourself to have a servant while your brother in belief does not have any servant. It then is necessary to send your servant to wash his clothes, prepare food and his bed for him. The seventh right is to keep his share handsomely, accept his invitations, visit him when he is ill, attend his funeral and if he needs something, initiate to fulfil it and do not delay until he asks you for help. You must hurry quickly and when you do so you have connected your guardianship with his guardianship and vice versa.'³³

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

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

³³ Al-Kafi, vol, 2, H. 2045, Ch. 71, h 2

'Once a certain individual of our people wrote to Abu Abdullah^{asws} asking him about certain issues and they ordered me to ask the Imam^{asws} about the rights of the Muslim on his Muslim brother and I asked the Imam^{asws} but he did not answer me. When I went to say farewell to him^{asws}, I said: 'I asked you that question but you did not answer me.' The Imam^{asws} said: 'I am afraid you may disregard them. Of the obligations most pressing that Allah^{azwj} has Made obligatory upon His creature are three things: A man's yielding to justice against his own soul so as not to accept for his brother (in belief) what he does not accept for his own self, to assist his brother with his property and speak of Allah^{azwj} in all conditions. I do not mean here to just say, 'Glory belongs to Allah^{azwj} and all praise belongs to Allah^{azwj} (but as a matter of fact) truly speaking of and remembering Allah^{azwj} is to stay away from whatever He^{azwj} has prohibited.'³⁴

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

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

'The best way to worship Allah^{azwj} is to fulfil (protect) the rights of the believer.'³⁵

.وقال عليه السلام أيضا: تقرّبوا إلى الله بمواساة إخوانكم.

Imam Sadiq^{asws} said: "Seek nearness to Allah^{azwj} by sympathizing with your brothers."³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعُ وَ يَجُوعَ أَخُوهُ وَ لَا يَرَوَى وَ يَعْطَشُ أَخُوهُ وَ لَا يَكْتَسِي وَ يَغْرَى أَخُوهُ فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ وَ قَالَ أَحَبُّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ وَ إِذَا اخْتَجْتَ فَسَلْهُ وَ إِنْ سَأَلَكَ فَأَعْطِهِ لَا تَمْلُكْ خَيْرًا وَ لَا يَمْلُكُ لَكَ كُنْ لَهُ ظَهْرًا فَإِنَّهُ لَكَ ظَهْرٌ إِذَا غَابَ فَأَحْفَظْهُ فِي غَيْبَتِهِ وَ إِذَا شَهِدَ فَرُزْهُ وَ أَجَلْهُ وَ أَكْرَمْهُ فَإِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ فَإِنْ كَانَ عَلَيْكَ عَاتِيًا فَلَا تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ وَ إِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ وَ إِنْ ابْتَلِيَ فَأَعِزَّهُ وَ إِنْ تُمَحَّلَ لَهُ فَأَعِنَّهُ وَ إِذَا قَالَ الرَّجُلُ لِأَخِيهِ أَفْ انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوَلَايَةِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرْتُ أَحَدُهُمَا فَإِذَا اتَّهَمَهُ أَمَاتَ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاتُ الْمِلْحُ فِي الْمَاءِ وَ قَالَ بَلَّغِي أَنَّهُ قَالَ إِنَّ الْمُؤْمِنَ لَيَبْرَهُ

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

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

³⁴ Al-Kafi, vol, 2, H. 2046, Ch. 71, h 3

³⁵ Al-Kafi, vol, 2, H. 2047, Ch. 71, h 4

³⁶ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 389

'Of the rights of the Muslim on the Muslim is that he must not satisfy himself with food while his Muslim brother is hungry. One must not satisfy himself with water while one's Muslim brother is thirsty, and one must not dress up in finery while his Muslim brother is in need of clothes. How great is the right of the Muslim on his Muslim brother.' The Imam^{asws} then said: 'Love for your Muslim brother what you love for yourself. Ask him when you need him and when he needs you, you must help him and do not frustrate him, but be his supporter; he is your supporter. When he is absent protect his interests in his absence and when he is present visit, honour and respect him; you are from him and he is from you.'

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

If he says: 'You are my enemy; one of them will become an unbeliever. If he accuses him, belief in his heart melts like salt melts in water.' The narrator has said that it is reported to me that the Imam^{asws} said: 'The light of the believer shines to the inhabitants of the heavens like the stars shine to the inhabitants of earth.' And he^{asws} said: 'The believer is the friend of Allah^{azwj} Who helps him and grants him favours. He does not say about Him^{azwj} but the truth and he is not afraid of anyone other than Him^{azwj}.'³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الْكِلَالِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَعَرَضَ لِي رَجُلٌ مِنْ أَصْحَابِنَا كَانَ سَأَلَنِي الدَّهَابَ مَعَهُ فِي حَاجَةٍ فَأَشَارَ إِلَيَّ فَكَوْهْتُ أَنْ أَدْعُ أَبَا عَبْدِ اللَّهِ عَ وَ أَذْهَبَ إِلَيْهِ فَبَيْنَا أَنَا أَطُوفُ إِذْ أَشَارَ إِلَيَّ أَيْضًا فَرَأَاهُ أَبُو عَبْدِ اللَّهِ عَ فَقَالَ يَا أَبَانَ إِنَّكَ يُرِيدُ هَذَا قُلْتُ نَعَمْ قَالَ فَمَنْ هُوَ قُلْتُ رَجُلٌ مِنْ أَصْحَابِنَا قَالَ هُوَ عَلَى مِثْلِ مَا أَنْتَ عَلَيْهِ قُلْتُ نَعَمْ قَالَ فَادْهَبْ إِلَيْهِ قُلْتُ فَأَقْطَعُ الطَّوْفَ قَالَ نَعَمْ قُلْتُ وَ إِنْ كَانَ طَوَافُ الْفَرِيضَةِ قَالَ نَعَمْ قَالَ فَذَهَبْتُ مَعَهُ ثُمَّ دَخَلْتُ عَلَيْهِ بَعْدَ فَسَأَلْتُهُ فَقُلْتُ أَخْبِرْنِي عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ فَقَالَ يَا أَبَانَ دَعُهُ لَا تَرُدَّهُ قُلْتُ بَلَى جَعَلْتُ فِدَاكَ فَلَمْ أَزَلْ أُرَدُّ عَلَيْهِ فَقَالَ يَا أَبَانَ تُقَاسِمُهُ شَطْرَ مَالِكَ ثُمَّ نَظَرَ إِلَيَّ فَرَأَى مَا دَخَلَنِي فَقَالَ يَا أَبَانَ أَمَا تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ ذَكَرَ الْمُؤْمِنِينَ عَلَى أَنْفُسِهِمْ قُلْتُ بَلَى جَعَلْتُ فِدَاكَ فَقَالَ أَمَا إِذَا أَنْتَ قَاسَمْتَهُ فَلَمْ تُؤْثِرْهُ بَعْدَ إِذَا أَنْتَ وَ هُوَ سَوَاءٌ إِمَّا تُؤْثِرْهُ إِذَا أَنْتَ أَعْطَيْتَهُ مِنَ النِّصْفِ الْآخَرِ

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

'Once I was performing Tawaf³⁸ along with Abu Abdullah^{asws} when a man from our people came up asking me to go with him for a certain need and hinted to me for that purpose, but I did not like to leave Abu Abdullah^{asws} and go with him. I was still performing Tawaf when he made a gesture for the same purpose and Abu Abdullah^{asws} saw him and said to me: 'O Aban, does he want you?' I said: 'Yes, he does so.' The Imam^{asws} asked: 'Who is he?' I said: 'He is a man from our people.' The Imam^{asws} asked: 'Is he of the (same) belief that you are?' I said: 'Yes, he is.' The

³⁷ Al-Kafi, vol, 2, H. 2048, Ch. 71, h 5

³⁸ Circumambulating the Ka'ba

Imam^{asws} said: 'Then go to him.' I asked: 'Should I discontinue Tawaf?' The Imam^{asws} said: 'Yes, do so.' I asked: 'Even if it is a compulsory Tawaf?' The Imam^{asws} said: 'Yes, even if it is such.' I (the narrator) then went with him. Later, I went to meet the Imam^{asws} and I said to him: 'Please tell me about the rights of the believer on the believer.'

The Imam^{asws} asked: 'O Aban, ignore it and do not repeat.' I said: 'Yes, may Allah^{azwj} Keep my soul in service for your cause, but I still like to bring up the question. The Imam^{asws} said: 'O Aban, are you ready to share with him parts of your property?' He then looked at me and found out what was going on in my mind and he asked: 'O Aban do you know what Allah^{azwj} has said about the self-abnegating people?' I said, 'Yes, may Allah^{azwj} keep my soul in service for your^{asws} cause, I know about it.' The Imam^{asws} said: 'If you share with him you have not practiced self-abnegation, but you both are equal. You give him preference only if you give him from the other half also.'³⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي إِسْمَاعِيلَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ عِنْدَنَا كَثِيرٌ فَقَالَ فَهَلْ يَعْطِفُ الْغَنِيُّ عَلَى الْفَقِيرِ وَ هَلْ يَتَجَاوَزُ الْمُحْسِنُ عَنِ الْمُسِيءِ وَ يَتَوَاسَوْنَ فَقُلْتُ لَا فَقَالَ لَيْسَ هَؤُلَاءِ شَيْعَةٌ الشَّيْعَةُ مَنْ يَفْعَلُ هَذَا

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

'Once I said to Abu Jafar^{asws} 'May Allah^{azwj} keep my soul in service for your cause, there is a great number of Shia in our area. The Imam^{asws} asked: 'Are their rich ones kind to their poor ones? Do their virtuous ones forgive their sinful ones? Do they assist each other financially?' I said, 'No, they do not do so.' The Imam^{asws} said: 'They are not Shia. (Our) Shia are those who do these things.'⁴⁰

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

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

'Abu Jafar^{asws} once asked me: 'Do your brother (in belief) come to you, stretch his hand in your pocket and take what he needs and you do not push him aside?' I replied: 'I am unaware of such things happen among us.' Abu Jafar^{asws} then said: 'There is nothing then.' I said: 'It is destruction then?' The Imam^{asws} said: 'The people have not yet received their power of reason.'⁴¹

³⁹ Al-Kafi, vol, 2, H. 2051, Ch. 71, h 8

⁴⁰ Al-Kafi, vol, 2, H. 2054, Ch. 71, h 11

⁴¹ Al-Kafi, vol, 2, H. 2056, Ch. 71, h 13

Seeking Help from Momineen:

عن أبي عبد الله عليه السلام قال: إذا ضاق أحدكم فليعلم أخاه، ولا يعين على نفسه .

Imam Sadiq^{asws} said: "You should inform your religious brothers whenever life gets hard for you. You should not rely solely on yourself as you may get overpowered."⁴²

One Must Inform his Brethren before Going on Journey:

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

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

'Rasool Allah^{saww} has said: 'It is a right upon a Muslim to inform his brothers (in belief) of his decision to go on a journey. It is a right upon his Muslim brothers to visit him when he returns from the journey.'⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ شُعَيْبِ الْعَمْرُوفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِأَصْحَابِهِ اتَّقُوا اللَّهَ وَ كُونُوا إِخْوَةً بَرَّةً مُتَحَابِّينَ فِي اللَّهِ مُتَوَاصِلِينَ مُتَرَاجِمِينَ تَزَاوَرُوا وَ تَلَاَفُوا وَ تَذَاكَرُوا أَمْرًا وَ أَخِيوَهُ

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

'I heard Abu Abdullah^{asws} saying to his companions: 'Be pious before Allah^{azwj} and be virtuous brothers who love each other for the sake of Allah^{azwj}, and maintain good relations leniently, Visit one another, meet and speak of our cause and preserve it.'⁴⁴

قال الباقر عليه السلام أحب أهلك المسلم، وأحب له ما تُحِبُّ لنفسك وأكره له ما تُكره لنفسك، إذا احتجت فاسأله وإذا سألك فأعطه، ولا تدخر عنه خيرا فإنه لا يدخره عنك، كُنْ له ظهرا فإنه لك ظهر، إن غاب فاحفظه في غيبته، وإن شهد فزره وأجله وأكرمه فإنه منك وأنت منه، وإن كان عليك عاتبا فلا تُفارقهُ حتى تَسْلَ سَخِيمَتَهُ وما في نفسه، وإذا أصابه خيرٌ فاحمد الله سبحانه و تعال عليه، وإن ابتلي فاعضده وتمحل له.

Imam Baqir^{asws} said: "Love your Muslim brother, and like for him what you like for yourself, and dislike for him what you dislike for yourself. Ask him for help if you need anything, and fulfil his needs if he ever asks you for help. Do not hide from him any good things, as he does not do likewise. Be his supporter just as he is your supporter. When he is not present, support him in his absence until he returns, then

⁴² Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1044

⁴³ Al-Kafi, vol, 2, H. 2059, Ch. 71, h 16

⁴⁴ Al-Kafi, vol, 2, H. 2060, Ch. 72, h 1

go to see him when he returns. Honour him and respect him since you are from him and he is from you. If he blames you do not leave him, and let him express what bothers him, and he gets relieved. Praise Allah^{azwj} the Almighty when he receives some good things, and help and support him when he suffers from a calamity."⁴⁵

Rights of Neighbours:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ فَضَّالَةَ بْنِ أَيُّوبَ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمْرِو بْنِ عِكْرِمَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ لِي جَارٌ يُؤْذِينِي فَقَالَ أَرْحَمُهُ فَقُلْتُ لَا رَحْمَةَ لِلَّهِ فَصَرَفَ وَجْهَهُ عَنِّي قَالَ فَكَرِهْتُ أَنْ أَدْعُهُ فَقُلْتُ يَفْعَلُ بِي كَذَا وَ كَذَا وَ يَفْعَلُ بِي وَ يُؤْذِينِي فَقَالَ أَرَأَيْتَ إِنْ كَاشَفْتَهُ انْتَصَفْتَ مِنْهُ فَقُلْتُ بَلَى أُرِي عَلَيْهِ فَقَالَ إِنْ دَا مِمَّنْ يَحْسُدُ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَإِذَا رَأَى نِعْمَةً عَلَى أَحَدٍ فَكَانَ لَهُ أَهْلٌ جَعَلَ بَلَاءَهُ عَلَيْهِمْ وَ إِنْ لَمْ يَكُنْ لَهُ أَهْلٌ جَعَلَهُ عَلَى خَادِمِهِ فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ أَسْهَرَ لَيْلَهُ وَ أَغَاطَ نَهَارَهُ إِنْ رَسُولَ اللَّهِ ص أَتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ إِنِّي اشْتَرَيْتُ دَاراً فِي بَنِي فُلَانٍ وَ إِنْ أَقْرَبَ جِيرَانِي مِنِّي جَوَاراً مَنْ لَا أَرْجُو خَيْرَهُ وَ لَا أَمْنُ شَرَّهُ قَالَ فَأَمَرَ رَسُولُ اللَّهِ ص عَلِيّاً ع وَ سَلْمَانَ وَ أَبَا ذَرٍّ وَ نَسِيبَ بْنَ أَخَرَ وَ أَطْنَةَ الْمُقَدَّادَ أَنْ يُنَادُوا فِي الْمَسْجِدِ بِأَعْلَى أَصْوَاتِهِمْ بِأَنَّهُ لَا إِيمَانَ لِمَنْ لَمْ يَأْمَنْ جَارَهُ بَوَائِقَهُ فَنَادَوْا بِهَا ثَلَاثاً ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى كُلِّ أَرْبَعِينَ دَاراً مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ

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

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

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

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

⁴⁵ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 393

three times, He^{saww} then pointed out that each of the forty houses in front back, right and left are neighbours.⁴⁶

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

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

'Maintaining good neighbourly relations increases one's sustenance.'⁴⁷

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

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

'I heard Abu Abdullah^{asws} saying: 'When Benjamin also was taken away from Jacob, he pleaded before Allah^{azwj} for help, saying: 'Have mercy on me. You^{azwj} have taken away my eyesight and my son.' Allah^{azwj} Sent him inspiration: 'Even if I will cause them to die I will give them life again for you so you will live with them, however, remember the sheep that you slaughtered, you and so and so used it for food while so and so in your neighbourhood was fasting but he receive nothing from it.'⁴⁸

وَ فِي رِوَايَةٍ أُخْرَى قَالَ فَكَانَ بَعْدَ ذَلِكَ يَعْقُوبُ ع يُنَادِي مُنَادِيَهُ كُلَّ غَدَاةٍ مِنْ مَنْزِلِهِ عَلَى فَرْسَخٍ أَوْ مِنْ أَرَادَ الْعَدَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ وَ إِذَا أَمْسَى نَادَى أَوْ مِنْ أَرَادَ الْعَشَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ

In another Hadith it is said that Jacob thereafter would announce around his home up to a distance of three miles every morning, 'Whoever needs food, come to the house of Jacob' and in the evening also would announce, 'Whoever needs dinner come to the house of Jacob.'⁴⁹

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

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

⁴⁶ Al-Kafi, vol. 2, H. 3737, Ch. 24, h, 1

666 : ص 2 : ج الكافي

⁴⁷ Al-Kafi, vol. 2, H. 3739, Ch. 24, h 3

⁴⁸ Al-Kafi, vol. 2, H. 3740, Ch. 24, h 4

الكافي ج : 2 : ص : 667

⁴⁹ Al-Kafi, vol. 2, H. 3741, Ch. 24, h 5

'Just harmless to neighbours is not a good neighbourly relation, instead, to be a good neighbour and to exercise patience in suffering (caused by the neighbours) is a good neighbourly relations.'⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مِنَ الْقَوَاصِمِ الْفَوَاقِرِ
الَّتِي تَقْصِمُ الظَّهْرَ جَارُ السَّوِّءِ إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا

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

'Of the back-breaking misfortunes, one is a bad neighbour who hides all good things about his neighbour and publicizes all the bad things about him.'⁵¹

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَعُوذُ بِاللَّهِ مِنْ
جَارِ السَّوِّءِ فِي دَارٍ إِقَامَةٍ تَرَكَ عَيْنَاهُ وَ يَرْعَاكَ قَلْبُهُ إِنْ رَأَى بِخَيْرٍ سَاءَهُ وَ إِنْ رَأَى بِشَرٍّ سَرَّهُ

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

Abu Abdullah^{asws} said: 'Rasool Allah^{saww} has said: 'I seek protection from Allah^{azwj} against a bad neighbour of a residence. The neighbour whose eye sees you and whose heart are against you. When he observes a good thing it disappoints him and if he sees a bad thing he becomes happy.'⁵²

من كتاب روضة الواعظين: قال رسول الله صلى الله عليه و اله و سلم هل تدرون ما حق الجار؟ ما تدرون من حق الجار إلا قليلاً؟ ألا لا يؤمن بالله واليوم الآخر من لا يأمن جاره بوائقه، وإذا استقرضه أن يقرضه، وإذا أصابه خير هناه، وإذا أصابه شر عزاه، ولا يستطيل عليه في البناء يحجب عنه الريح إلا بإذنه، وإذا انتهى فأكهه فليهد له فإن لم يهد له فليدخلها سرّاً، ولا يعطي صبيانه منها شيئاً يغايظون صبيانه. ثم قال رسول الله صلى الله عليه و اله و سلم الجيران ثلاثة؛ فمنهم من له ثلاثة حقوق: حق الإسلام، وحق الجوار، وحق القرابة، ومنهم [من] له حقان: حق الإسلام، وحق الجوار، ومنهم من له حق واحد: الكافر له حق الجوار.

In Rauzat al-Vaezeen it is narrated that Rasool Allah^{saww} said: "Do you know what the rights of the neighbours are? Beware, you only know a little about the rights of the neighbours. One whose neighbour is not secure from him, has not believed in God and the Hereafter. He should give him a loan whenever he requests one. He should congratulate him whenever something good happens to him, and he should condole him whenever something bad happens to him. He should not build his house so high that his neighbour's house cannot get any fresh air, unless he gets permission. He should give him fruit whenever he needs any. If he does not give it in public, he should send it in private. He should not give his kids any toys with which they might bother the neighbour."

⁵⁰ Al-Kafi, vol, 2, H. 3745, Ch. 24, h 9

⁵¹ Al-Kafi, vol, 2, H. 3751, Ch. 24, h 15

⁵² Al-Kafi, vol, 2, H. 3752, Ch. 24, h 16

Then the Rasool Allah^{saww} added: "Neighbours are divided into three groups. Some have three rights: Islam, being neighbours and being relatives. Some have two rights: Islam, and being neighbours. But some have only one right. They are infidels who only have the right of being neighbours."⁵³

One should be Generous in His Dealings:

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

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

'In dealing with people if you can maintain an upper hand, you should do so.'⁵⁴

Rights of an Accompanying Traveller:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ
ص حَقُّ الْمُسَافِرِ أَنْ يُقِيمَ عَلَيْهِ أَصْحَابُهُ إِذَا مَرِضَ ثَلَاثًا

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

'Rasool Allah^{saww} has said: 'It is of the rights of a traveller on his companions to look after him for three days if he gets ill.'⁵⁵

The Rights of a Companion:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَاحِبَ رَجُلًا ذَمِيًّا
فَقَالَ لَهُ الذَّمِّيُّ أَيْنَ تُرِيدُ يَا عَبْدَ اللَّهِ فَقَالَ أُرِيدُ الْكُوفَةَ فَلَمَّا عَدَلَ الطَّرِيقَ بِالذَّمِّيِّ عَدَلَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ الذَّمِّيُّ أ
لَسْتُ زَعَمْتُ أَنَّكَ تُرِيدُ الْكُوفَةَ فَقَالَ لَهُ بَلَى فَقَالَ لَهُ الذَّمِّيُّ فَقَدْ تَرَكْتُ الطَّرِيقَ فَقَالَ لَهُ قَدْ عَلِمْتُ قَالَ فَلِمَ عَدَلْتَ مَعِي وَ قَدْ
عَلِمْتُ ذَلِكَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ وَ كَذَلِكَ أَمَرْنَا نَبِيَّنَا
ص فَقَالَ لَهُ الذَّمِّيُّ هَكَذَا قَالَ قَالَ نَعَمْ قَالَ الذَّمِّيُّ لَا جَرَمَ أَنَّمَا تَبْعُهُ مَنْ تَبْعُهُ لِأَفْعَالِهِ الْكَرِيمَةِ فَأَنَا أَشْهَدُكَ أَنِّي عَلَى دِينِكَ وَ رَجَعُ
الذَّمِّيُّ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فَلَمَّا عَرَفَهُ أَسْلَمَ

⁵³ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1233

⁵⁴ Al-Kafi, vol, 2, H. 3756, Ch. 26, h 2

⁵⁵ Al-Kafi, vol, 2, H. 3758, Ch. 26, h 4

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

'Once, Amir-ul-Momineen^{asws}, accompanied a taxpaying non-Muslim. The taxpaying non-Muslim asked: 'Where you want to go, O servant of Allah^{azwj}?' Amir-ul-Momineen^{asws} said: 'I want to go to al-Kufah.' (when it came to the point when) The taxpayer's road changed. Amir-ul-Momineen^{asws}, kept on walking along with him. He asked, 'Did you not say that you wanted to go to al-Kufah? Amir-ul-Momineen^{asws} said, 'Yes, that is true.' The non-Muslim taxpayer said, 'You have missed the road to al-Kufah.' The Imam^{asws} said: 'Yes, I know that.' The non-Muslim asked, 'Why are you then coming with me when you know the road?' Amir-ul-Momineen^{asws} said, 'This is to observe a part of the companionship rights, that is, escorting one gently on their departing each other. This is what our Holy Prophet^{saww} has instructed us with.' The non-Muslim asked: 'Has he^{saww} said that?' The Imam^{asws} said: 'Yes, that is what he has said.' The non-Muslim said: 'It is true that whoever followed him^{saww} did so because of his noble deeds. I testify that your religion is just. The non-Muslim came back along with Amir-ul-Momineen^{asws} and upon getting Ali^{asws}'s 'Maurifat' (attributes) he embraced Islam.'⁵⁶

Calling Brethren by his Kunyah and Establishing Friendship:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ ع قَالَ إِذَا كَانَ الرَّجُلُ حَاضِرًا فَكُنَّهِ وَإِذَا كَانَ غَائِبًا فَسَمِّهِ

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

'When a man is present, call him by his Kunyah (father of so and so) and in his absence call him by his name.'⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنْ اسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ وَغَشِيرَتِهِ فَإِنَّ مِنْ حَقِّهِ الْوَاجِبِ وَصِدْقِ الْإِخَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ وَإِلَّا فَإِنَّهَا مَعْرِفَةٌ خَمَقٌ

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

Abu Abdullah^{asws} said: 'Rasool Allah^{saww} has said: 'Whoever loves his Muslim brother should ask what his name, the name of his father, his tribe and family is. It is of necessary rights and truthful brotherhood (friendship) to ask such questions: otherwise, it is a foolish recognition.'⁵⁸

.وقال النبي صلى الله عليه و اله و سلم إذا جاء الرجل فاسأله عن اسمه واسم أبيه وممن هو، فإنه أوصل للمودة.

⁵⁶ Al-Kafi, vol, 2, H. 3759, Ch. 26, h 5

⁵⁷ Al-Kafi, vol, 2, H. 3763, Ch. 28, h 2

⁵⁸ Al-Kafi, vol, 2, H. 3764, Ch. 28, h 3

Rasool Allah^{saww} said: "When a man comes to see you, ask him his name and where he lives. Asking these questions will help foster friendship."⁵⁹

عنه عليه السلام قال: قال رسول الله صلى الله عليه و اله و سلم ثلاث يُصِفِين ودَّ المرء لأخيه المسلم: يلقاه بالبشر إذا لقيه، ويوسع له في المجلس إذا جلس إليه، ويدعوه بأحب الأسماء إليه.

Imam Sadiq^{asws} quoted on the authority of Rasool Allah^{saww}: "Three things will prove your friendship to your Muslim brother: Welcoming him warmly, making room for him in meetings when he arrives, and calling him by his dearest names."⁶⁰

Say to Others what You Like for Yourself:

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

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

Abu Jafar^{asws} said: About the words of Allah^{azwj}: '**Speak righteous words to people (2:83)** that it means say to people the best of that which you love to be said about yourself.'⁶¹

Giving a Helping Hand to a Brethren:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَكَّارِ بْنِ كَرْدَمٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي يَا مُفَضَّلُ اسْمَعْ مَا أَقُولُ لَكَ وَ اعْلَمْ أَنَّهُ الْحَقُّ وَ أَفْعَلُهُ وَ أَخْبِرْ بِهِ عَلَيْهِ إِخْوَانَكَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا عَلَيْهِ إِخْوَانِي قَالَ الرَّاعِبُونَ فِي قَضَاءِ حَوَائِجِ إِخْوَانِهِمْ قَالَ ثُمَّ قَالَ وَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذَلِكَ أَوْلَاهَا الْجَنَّةُ وَ مِنْ ذَلِكَ أَنْ يُدْخَلَ قَرَابَتَهُ وَ مَعَارِفَهُ وَ إِخْوَانُهُ الْجَنَّةَ بَعْدَ أَنْ لَا يَكُونُوا نَصَاباً وَ كَانَ الْمُفَضَّلُ إِذَا سَأَلَ الْحَاجَةَ أَحَماً مِنْ إِخْوَانِهِ قَالَ لَهُ أ مَا تَشْتَهِي 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 Abdullah^{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 'Ilyah, 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).'

⁵⁹ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1094

⁶⁰ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1094

⁶¹ Al-Kafi, vol, 2, H. 2025, Ch. 66, h 10

The narrator has said that the Imam^{asws} then said: 'Whoever makes one wish of his brother (in belief) come true (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 belief) he would ask. 'Do you not wish to be a 'Ilyah (brothers in belief) interested in helping believers?'⁶²

عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَكَمِ بْنِ أَتَمَنْ عَنْ صَدَقَةَ الْأَحْدَبِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عِتْقِ أَلْفِ رَقَبَةٍ وَ خَيْرٌ مِنْ حُمَلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللَّهِ

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ مِثْلَ الْحَدِيثَيْنِ

It is narrated horn 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 Abdullah^{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.⁶³

عَلِيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ صَنْدَلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَقَضَاءِ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَيَّ اللَّهُ 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 Abdullah^{asws}:

'Abu Abdullah^{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.'⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ الصَّيْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ قَالَ نَعَمْ قُلْتُ وَ كَيْفَ ذَاكَ قَالَ إِنَّمَا مُؤْمِنٌ أَنْتَى أَخَاهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللَّهِ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ يَقْبُولُهَا وَ إِنْ رَدَّ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللَّهِ جَلَّ وَ عَزَّ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ وَ ذَخَرَ اللَّهُ عَزَّ وَ جَلَّ 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 يَوْمُ الْقِيَامَةِ وَ هُوَ الْحَاكِمُ فِي رَحْمَةٍ مِنَ اللَّهِ قَدْ شَرَعَتْ لَهُ فَإِلَى مَنْ تَرَى يَصْرِفُهَا قُلْتُ لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ قَالَ لَا تَنْظُرُ وَ لَكِنْ اسْتَبَقَتْ فَإِنَّهُ لَنْ يَرُدَّهَا عَنْ

⁶² Al-Kafi, vol, 2, H. 2132 Ch. 79 h 1

⁶³ Al-Kafi, vol, 2, H. 2134 Ch. 79 h 3

⁶⁴ Al-Kafi, vol, 2, H. 2135 Ch. 79 h 4

نَفْسِهِ يَا إِسْمَاعِيلُ مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً يَنْهَشُ إِنْهَامَهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَعْفُوراً لَهُ أَوْ مُعَذِّباً

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:

'Once I asked Abu Abdullah^{asws}: 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, is a believer a blessing for believers?'

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 led 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.⁶⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى ثَوَابِكَ وَ لَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Ishaq from Bakr ibn Muhammad who has narrated the following from Abu Abdullah^{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.'⁶⁶

عَنْهُ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافاً وَاحِداً كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ سِتَّةَ آلَافٍ حَسَنَةٍ وَ مَحَا عَنْهُ سِتَّةَ آلَافٍ سَيِّئَةٍ وَ رَفَعَ اللَّهُ لَهُ سِتَّةَ آلَافٍ دَرَجَةٍ حَتَّى إِذَا كَانَ عِنْدَ الْمُلتَزِمِ فَتَحَ اللَّهُ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَّةِ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ هَذَا الْفَضْلُ كُلُّهُ فِي الطَّوَافِ قَالَ نَعَمْ وَ أَخْبِرَكَ بِأَفْضَلٍ مِنْ ذَلِكَ قَضَاءُ حَاجَةِ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ وَ طَوَافٍ حَتَّى بَلَغَ عَشْرًا

⁶⁵ Al-Kafi, vol, 2, H. 2136 Ch. 79 h 5

ال كافي ج 2 : ص : 491

⁶⁶ Al-Kafi, vol, 2, H. 2138 Ch. 79 h 7

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 Abdullah^{asws}:

'Whoever performs a single Tawaf⁶⁷ 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.'⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْحَارِثِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يَطْلُبُ بِذَلِكَ مَا عِنْدَ اللَّهِ حَتَّى تُقْضَى لَهُ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ مِثْلَ أَجْرِ حَجَّةٍ وَ عُمْرَةٍ مَبْرُورَتَيْنِ وَ صَوْمِ شَهْرَيْنِ مِنْ أَشْهُرِ الْحَرَمِ وَ اعْتِكَافِهِمَا فِي الْمَسْجِدِ الْحَرَامِ وَ مَنْ مَشَى فِيهَا بَنِيَّةً وَ لَمْ تُقْضَ كَتَبَ اللَّهُ لَهُ بِذَلِكَ مِثْلَ حَجَّةٍ مَبْرُورَةٍ فَارْتَعَبُوا فِي الْحَبْرِ

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

'I heard Abu Abdullah^{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'tikaf⁶⁹, 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.'⁷⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ وَ كُونُوا مِنْ أَهْلِهِ فَإِنَّ لِلْحَنَّةِ بَاباً يُقَالُ لَهُ الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا مَنْ اصْطَلَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا فَإِنَّ الْعَبْدَ لَيَمُشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيُؤَكِّلُ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكَتَيْنِ وَاحِدَةً عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ يَسْتَغْفِرَانِ لَهُ رَبَّهُ وَ يَدْعُوَانِ بِقَضَائِهِ حَاجَتَهُ ثُمَّ قَالَ وَ اللَّهُ لَرَسُولُ 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:

'Abu Abdullah^{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

⁶⁷ Circumambulation of the Ka'ba for worship

⁶⁸ Al-Kafi, vol, 2, H. 2139 Ch. 79 h 8

⁶⁹ Worshipping in exclusion with a self determined commitment.

⁷⁰ Al-Kafi, vol, 2, H. 2140 Ch. 79 h 9

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}, Rasool Allah^{saww} becomes happier for the coming true of the wish of the needy believer than the needy believer himself.'⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَ اللَّهُ لَأَنْ أَحْجَّ حَجَّةً أَحَبُّ إِلَيَّ مِنْ أَنْ أُعِيقَ رَقَبَةً وَ رَقَبَةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ وَ لَأَنْ أَعُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسَدَّ جُوعَتَهُمْ وَ أَكْسُو عَوْرَتَهُمْ فَأَكْفَ وَجُوهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْجَّ 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.'⁷²

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 وَ جَلَّ إِلَى مُوسَى ع أَنَّ مِنْ عِبَادِي مَنْ يَتَقَرَّبُ إِلَيَّ بِالْحَسَنَةِ فَأُحْكِمُهُ فِي الْجَنَّةِ فَقَالَ مُوسَى يَا رَبِّ وَ مَا تِلْكَ الْحَسَنَةُ قَالَ يَمْشِي مَعَ أَحِبِّهِ الْمُؤْمِنِ فِي قَضَاءِ حَاجَتِهِ فُضِيَتْ أَوْ لَمْ تُفَضَّ

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.'⁷³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى سَأَفَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بَوْلَانِنَا وَ هُوَ مَوْصُولٌ بِوَلَانِيَةِ اللَّهِ وَ إِنْ رَدَّهُ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعًا مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُورًا لَهُ أَوْ مُعَذَّبًا فَإِنْ عَذَرَهُ 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:

⁷¹ Al-Kafi, vol, 2, H. 2141 Ch. 79 h 10

⁷² Al-Kafi, vol, 2, H. 2142 Ch. 79 h 11

⁷³ Al-Kafi, vol, 2, H. 2143 Ch. 79 h 12

'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 led 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.'⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ زَيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنَ لَتَرُدُّ عَلَيْهِ الْحَاجَةُ لِأَخِيهِ فَلَا تَكُونُ عِنْدَهُ فَيَهْتَمُّ بِهَا قَلْبُهُ فَيُدْخِلُهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِحِمِّهِ الْجَنَّةَ

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.'⁷⁵

وعنه عليه السلام قال: مَنْ أَكْرَمَ مُؤْمِنًا فَكَأَنَّمَا يُكْرِمُ اللَّهُ، وَمَنْ دَعَا لِأَخِيهِ الْمُؤْمِنِ دَفَعَ اللَّهُ عَنْهُ الْبَلَاءَ وَدَرَّ عَلَيْهِ الرِّزْقَ.

Imam Sadiq^{asws} said: "Whoever respects a believer it is as if he has respected Allah^{azwj}. Whoever prays for his believing brother, Allah^{azwj} will fend off calamities from him and increase his share of daily bread."⁷⁶

Extending Brotherhood to Brethren:

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

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

'Abu Abdullah^{asws} has said: 'The believers are but brothers, sons of one father and mother (in the original creation). If one of them may have a distressed vein, others will remain awake all night because of his pain.'⁷⁷

عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ تَقَبَّضْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ زَيْمًا حَزَنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ يَنْزِلُ بِي حَتَّى يَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِهِ وَ صَدِيقِي فَقَالَ نَعَمْ يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَ

⁷⁴ Al-Kafi, vol, 2, H. 2144 Ch. 79 h 13

⁷⁵ Al-Kafi, vol, 2, H. 2145 Ch. 79 h 14

⁷⁶ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1053

⁷⁷ Al-Kafi, vol, 2, H. 2030, Ch. 68, h 1

جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَّةِ وَ أُخْرَى فِيهِمْ مِنْ رِيحِ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَيِّهِ وَ أُمُّهُ فَإِذَا أَصَابَ رُوحاً مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حُزْنٌ حَزِنَتْ هَذِهِ لِأَنَّهَا مِنْهَا

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

'Once I became depressed in the presence of abu Jafar^{asws} and asked him: 'May Allah^{azwj} keep my soul in service for your cause, why is it that sometimes I feel depressed without any apparent cause or incident? Even my family and friends notice it on my face.' The Imam^{asws} said, 'Yes O Jabir, Allah^{azwj} has Created the clay of the believers from the clay of paradise and has made the fragrance of His^{azwj} Spirit flow through it; thus, a believer is a brother (in belief) of a believer from his father and mother. When a spirit of those spirits is distressed anywhere with a sadness the other spirits also feel sad; this is from that (clay of paradise).'⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَظْلُمُهُ وَ لَا يَعُشُّهُ وَ لَا يَعِدُهُ عِدَّةً فَيُخْلِفُهُ

Mohammed ibn Yabba has narrated from Ahmad ibn Mohammed ibn 'Isa from ibn Faddal from Ali ibn 'Uqbah who reports the following from Abu Abdullah^{asws}:

'The believer is a brother (in belief) of a believer, his eyes and his guide. He does not violate his trust, does not do injustice to him, or deceive him, and does not promise him only to ignore it later on.'⁷⁹

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

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

'I heard Abu Abdullah^{asws} say: 'The believer is the brother (in belief) of the believer. They are like the same body. If one part complains of pain the rest of the body also feels it. Their spirits are from one spirit. The spirit of the believer's connection with the spirit of Allah^{azwj} is stronger than the connection of the sun's rays to the sun.'⁸⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرْجَانَ عَنْ مِثْقَلِ بْنِ الْحَنَاطِ عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمُسْلِمُ أَخُو الْمُسْلِمِ هُوَ عَيْنُهُ وَ مِرَاتُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَخْدَعُهُ وَ لَا يَظْلُمُهُ وَ لَا يَكْذِبُهُ وَ لَا يَغْتَابُهُ

⁷⁸ Al-Kafi, vol, 2, H. 2031, Ch. 68, h 2 ج يفالكا : ص 2 : 166

⁷⁹ Al-Kafi, vol, 2, H. 2032, Ch. 68, h 3

⁸⁰ Al-Kafi, vol, 2, H. 2033, Ch. 68, h 4

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

Abu Abdullah^{asws} has said: 'A Muslim is the brother (in belief) of a Muslim, he is his eyes, his mirror and his guide. He does not violate his trust, does not deceive him, does not do injustice to him, does not call him a liar and does not speak ill behind his back.'⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لِي نُحِبُّهُ فَقُلْتُ نَعَمْ فَقَالَ لِي وَ لَمْ لَا نُحِبُّهُ وَ هُوَ أَخُوكَ وَ شَرِيكَكَ فِي دِينِكَ وَ عَوْنُكَ عَلَى عَدُوِّكَ وَ رِزْقُهُ عَلَى غَيْرِكَ

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

'Once I was in the presence of Abu Abdullah^{asws} when a man came in and the Imam^{asws} asked me: 'Do you like him?' I said, 'Yes, I like him.' The Imam^{asws} asked me: 'How would you not like him when he is your brother (in belief), your associate in religion, your supporter against your enemies and Someone^{azwj} other than you Provides his sustenance!'⁸²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ فَضِيلٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِي صُورِهِمْ مِنْ رِيحِ الْجَنَّةِ فَلِذَلِكَ هُمْ إِخْوَةٌ لِأَبٍ وَ أُمٍّ

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

'I heard abu Jafar^{asws} say: 'The believer is the brother (in belief) of the believer from his father and mother; Allah^{azwj} has Created believers from the clay of paradise and has made the fragrance of paradise flow in their forms; thus, they are brothers from (the same) father and mother.'⁸³

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُونَ خَدَمٌ بَعْضُهُمْ لِبَعْضٍ قُلْتُ وَ كَيْفَ يَكُونُونَ خَدَمًا بَعْضُهُمْ لِبَعْضٍ قَالَ يُعِيدُ بَعْضُهُمْ بَعْضًا الْحَدِيثَ

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

'I heard Abu Abdullah^{asws} saying: 'The believers are like servants for each other.' I asked: 'How can they be each other's servants?' The Imam^{asws} replied: 'They benefit each other.'⁸⁴

⁸¹ Al-Kafi, vol, 2, H. 2034, Ch. 68, h 5

⁸² Al-Kafi, vol, 2, H. 2035, Ch. 68, h 6

⁸³ Al-Kafi, vol, 2, H. 2036, Ch. 68, h 7

⁸⁴ Al-Kafi, vol, 2, H. 2038, Ch. 68, h 9

عن عبد الله بن عجلان عن السكوني قال: قلت لأبي جعفر عليه السلام ربما قسمت الشيء بين أصحابي أصليهم به، فكيف أعطيهم؟ فقال: أعطهم على الهجرة في الدين والفضل والفقه .

Abdullah ibn Ajlan quoted on the authority of Al-Sokuni that someone told Imam Baqir^{asws}: "How should I sometimes divide something I want to give my friends." The Imam^{asws} replied: "Use their superiority in (practicing) religion, their Virtue (Status in religion) and 'الفقه' knowledge (of Ahadith)⁸⁵ as measures of priority to divide it between them."⁸⁶

Visiting Brothers in Eman:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ زَارَ أَخَاهُ لِلَّهِ لَا لِعَيْزِهِ التَّمَنَّاسَ مَوْعِدِ اللَّهِ وَ تَنَحَّزَ مَا عِنْدَ اللَّهِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ أَلَا طِبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ

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

'Whoever visits his brother (in belief) for the sake of Allah^{azwj} and for no other reason, seeking thereby the promise of Allah^{azwj}, and to achieve what is with Allah^{azwj}, Allah^{azwj} will appoint seventy thousand angels who applaud: 'How beautiful is what you have done and how beautiful is paradise (for you).'⁸⁷

عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ خَيْثَمَةَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع أَوْدَعُهُ فَقَالَ يَا خَيْثَمَةُ أَلْبِغْ مَنْ تَرَى مِنْ مَوَالِينَا السَّلَامَ وَ أَوْصِهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَنْ يَعُودَ عَنْهُمْ عَلَى فُقِيرِهِمْ وَ قَوِيَّتِهِمْ عَلَى ضَعِيفِهِمْ وَ أَنْ يَشْهَدَ حَيْثُ جَنَازَةً مَيِّتِهِمْ وَ أَنْ يَتَلَفَّحُوا فِي بُيُوتِهِمْ فَإِنَّ لُقِيًا بَعْضُهُمْ بَعْضًا حَيًّا لَأَمْرِنَا رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا يَا خَيْثَمَةُ أَلْبِغْ مَوَالِينَا أَنَّا لَا نُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِعَمَلٍ وَ أَنَّهُمْ لَنْ يَنَالُوا وَلَا يَتَنَّا إِلَّا بِالْوَرَعِ وَ أَنْ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ

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

'Once I went to see abu Jafar^{asws} to say farewell. He^{asws} said: 'O Khaythamah, convey our 'Salam' to whoever of our followers you may see and advise them to be pious before Allah^{azwj}, that their rich ones look after their poor ones, the stronger ones look

⁸⁵ وعن محمد بن سعيد الكشي ، عن محمد بن أحمد بن حماد المروزي الحمودي ، يرفعه ، قال : قال الصادق (عليه السلام): اعرفوا منازل شيعتنا بقدر ما يحسنون من رواياتهم عنا ، فانا لا نعد الفقيه منهم فقيها حتى يكون محدثا ، فقليل له : أو يكون المؤمن محدثا ؟ قال : يكون مفهما ، والمفهم : المحدث .

And from Muhammad Bin Saeed Al Kashy, from Muhammad Bin Ahmad Bin Hamaad Al Maruzy Al Mahmoudy, with a chain going up to Al-Sadiq^{asws}, said: 'Recognise the status of our^{asws} Shiites in accordance with how many good narrations they relate from us^{asws}, for we do not consider the 'الفقيه' 'Faqih' from them to be a Faqih unless they are narrators of Ahadith'. It was said to him^{asws}, 'Is a believer a narrator of Ahadith?' He^{asws} said: 'He is an understanding one; and the understanding one is a narrator of Ahadith'.⁸⁵

⁸⁶ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1222

⁸⁷ Al-Kafi, vol, 2, H. 2064, Ch. 73, h 1

after their weaker ones, that the living attend the funeral of those who have just died, that they must meet each other in their homes; their meeting as such is life for our^{asws} cause.

May Allah^{azwj} bless the man who preserves our^{asws} cause. O Khaythamah, inform our followers that we cannot make them independent of Allah^{azwj} in anything without good deeds and that they will not benefit from our 'Wilayat without (al-Wari)' refraining from worldly attractions (sins). Of the people who regret on the Day of Judgment, most intensely will be the ones who describe justice but do not practice it (explain the right belief but do not establish one).⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَدَّثَنِي جَبْرِئِيلُ ع أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَهْبَطَ إِلَى الْأَرْضِ مَلَكًا فَأَقْبَلَ ذَلِكَ الْمَلَكُ يَمْشِي حَتَّى وَقَعَ إِلَى بَابٍ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلَى رَبِّ الدَّارِ فَقَالَ لَهُ الْمَلَكُ مَا حَاجَتُكَ إِلَى رَبِّ هَذِهِ الدَّارِ قَالَ أَخِي مُسْلِمٌ زُرْتُهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى قَالَ لَهُ الْمَلَكُ مَا جَاءَ بِكَ إِلَّا ذَاكَ فَقَالَ مَا جَاءَ بِي إِلَّا ذَاكَ فَقَالَ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يُقَرِّتُكَ السَّلَامَ وَ يَقُولُ وَجَبَتْ لَكَ الْجَنَّةُ وَ قَالَ الْمَلَكُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَيُّمَا مُسْلِمٍ زَارَ مُسْلِمًا فَلَيْسَ إِلَيْهِ زَارَ إِلَّا يَاقِي زَارَ وَ ثَوَابُهُ عَلَيَّ الْجَنَّةُ

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

'Rasool Allah^{saww} has said: 'Jibraeel^{as} spoke to me that Allah^{azwj} Sent an angel to earth and the angel began walking until he came to a door where a man was asking for permission from the people of the house. The angel asked him: 'What do you need from the owner of this house?' He replied: 'He is a Muslim brother (in belief), I have come to visit him for the sake of Allah^{azwj}.' The angel then asked: 'Is that the only reason for your visit?' The man said, 'Nothing else has brought me here but that.' The angel then said: 'I am Rasool Allah^{azwj} to you and He^{azwj} Sends you the 'Salam' and says: 'I^{azwj} have Made paradise obligatory for you.' The angel then said: 'Allah^{azwj} says: 'Whoever of the Muslims visits another Muslim, in fact, has not visited him but he has visited Me^{azwj} and his reward from Me^{azwj} is paradise.'⁸⁹

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ النَّهْدِيِّ عَنِ الْخُصَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ زَارَ أَخَاهُ فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا يَاقِي زُرْتُ وَ ثَوَابُكَ عَلَيَّ وَ لَسْتُ أُرْضَى لَكَ ثَوَابًا دُونَ الْجَنَّةِ

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

'Whoever visits his brother (in belief) for the sake of Allah^{azwj}, Allah^{azwj} then Says: 'You in fact, have visited Me^{azwj} and with Me^{azwj} is your reward and I^{azwj} will not accept anything for your reward except paradise.'⁹⁰

⁸⁸ Al-Kafi, vol, 2, H. 2065, Ch. 73, h 2 176 : ج 2 ص

⁸⁹ Al-Kafi, vol, 2, H. 2066, Ch. 73, h 3

⁹⁰ Al-Kafi, vol, 2, H. 2067, Ch. 73, h 4

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عُرَّةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ زَارَ أَخَاهُ فِي اللَّهِ فِي مَرَضٍ أَوْ صِحَّةٍ لَا يَأْتِيهِ خِدَاعاً وَلَا اسْتِبدالاً وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي قَفَاهُ أَنْ طَبَتْ وَطَابَتْ لَكَ الْجَنَّةُ فَأَنْتُمْ زُورُ اللَّهِ وَأَنْتُمْ وَفَدُ الرَّحْمَنِ حَتَّى يَأْتِي مَنْزِلَهُ فَقَالَ لَهُ يُسَيِّرُ جُعِلَتْ فِدَاكَ وَإِنْ كَانَ الْمَكَانُ بَعِيداً قَالَ نَعَمْ يَا يُسَيِّرُ وَإِنْ كَانَ الْمَكَانُ مَسِيرَةً سَنَةً فَإِنَّ اللَّهَ جَوَادٌ وَالْمَلَائِكَةُ كَثِيرَةٌ يُشَيِّعُونَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ

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

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

Yusayr then asked: 'May Allah keep my soul in service for your^{asws} cause, is it so even if the place of visitation is far away?' The Imam^{asws} said: 'Yes, O Yusayr, even if the place of visitation is at a distance of one year's journey; Allah^{azwj} is generous and the angles are a great many. They escort him until he reaches his home.'⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مُحَبُّوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ رَجُلٌ حَكَمَ عَلَى نَفْسِهِ بِالْحَقِّ وَ رَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ وَ رَجُلٌ آتَرَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ

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

'Allah^{azwj} has a paradise wherein no one can go except three: (i) a man who issues judgment against himself with truth; (ii) a man who visits his brother for the sake of Allah^{azwj}, and (iii) a man who gives preference to his believing brother (in belief), due to Allah^{azwj}'s relation.'⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنَ لَيُخْرِجُ إِلَى أَخِيهِ يَزُورُهُ فَيُوكِّلُ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكاً فَيَضَعُ جَنَاحاً فِي الْأَرْضِ وَ جَنَاحاً فِي السَّمَاءِ يُظِلُّهُ فَإِذَا دَخَلَ إِلَى مَنْزِلِهِ نَادَى الْجَبَّارُ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي الْمُتَّبِعِ لِأَنَارِ نَبِيِّ حَقٍّ عَلَيَّ إِعْظَامُكَ سَلْنِي أُعْطِكَ ادْعُنِي أُجِبْكَ اسْكُتْ أَتَبَدِّلُكَ فَإِذَا انْصَرَفَ شَيَّعَهُ الْمَلَكُ يُظِلُّهُ بِجَنَاحِهِ حَتَّى يَدْخُلَ إِلَى مَنْزِلِهِ ثُمَّ يُنَادِيهِ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي حَقٍّ عَلَيَّ إِكْرَامُكَ قَدْ أَوْجَبْتُ لَكَ جَنَّتِي وَ شَفَعْتُكَ فِي عِبَادِي

⁹¹ Al-Kafi, vol, 2, H. 2070, Ch. 73, h 7

⁹² Al-Kafi, vol, 2, H. 2074, Ch. 73, h 11

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

'When the believer leaves home to visit his brother (in belief), Allah^{azwj} appoints an angel to place one wing on earth and one wing in the sky to provide him shadow. When he arrives at his house, the Almighty Allah^{azwj} will say: 'O servant (of Allah) who has observed My right with greatness, and followed the tradition of My prophet^{saww}, it is a right with Me^{azwj} to grant you dignity. Ask Me^{azwj} and I^{azwj} will give you, pray to Me^{azwj} I^{azwj} will answer and if you remain silent I will initiate.' When he returns, the angel will escort him with his wings providing shadow for him until he arrives at his home. Then Allah^{azwj} will Say: 'O servant (of Allah) who has observed My^{azwj} right with greatness, it is a right with Me^{azwj} to give you honour and I^{azwj} have made it necessary that you be admitted into My^{azwj} paradise. I have granted you permission to intercede for My^{azwj} servants.'⁹³

Upon Meeting Momin Should Offer Salam and Shake Hands:

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

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

'Rasool Allah^{saww} has said: 'Whenever any of you meets his Muslim brother (in belief) he should offer him the 'Salam' and shake his hand; Allah^{azwj} has honoured the angels with it and you should also do what the angels do.'⁹⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا التَّفَيْتُمْ فَتَلَاَقُوا بِالتَّسْلِيمِ وَ التَّصَافِحِ وَ إِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالْإِسْتِغْفَارِ

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

'Rasool Allah^{saww} has said: 'Whenever you meet, you should do so by offering the 'Salam' and shaking hands and depart each other with a plea to Allah^{azwj} for forgiveness.'⁹⁵

⁹³ Al-Kafi, vol, 2, H. 2075, Ch. 73, h 12

⁹⁴ Al-Kafi, vol, 2, H. 2089, Ch. 74, h 10

⁹⁵ Al-Kafi, vol, 2, H. 2090, Ch. 74, h 11

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَيُّمَانَ بْنِ مُحْرِزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا صَافَحَ رَسُولُ اللَّهِ ص رَجُلًا قَطُّ فَتَنَزَعَ يَدَهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ مِنْهُ

It is narrated from him (narrator of the Hadith above) from Isma'il ibn Mehran from Ayman ibn Muhriz who has narrated the following from Abu Jafar^{asws}:

'When shaking hands with people, Rasool Allah^{saww} had never been the first to discontinue the handshake.'⁹⁶

Rewards of Shaking Hands with Believers:

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

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

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

I then said: 'O descendent of Rasool Allah^{saww}, you do things that no one has act like this before. Doing (such formalities) only once is more than enough.' The Imam^{asws} asked: 'Do you know what is in a handshake? The believers meet and shake hands, the sins continue falling-off of them just like leaves fall off the trees, and Allah^{azwj} Looks upon them until they depart from each other.'⁹⁷

ابْنُ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ عَنِ السَّمِيدِ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَصَافَحَا أَذْخَلَ اللَّهُ عَزَّ وَ جَلَّ يَدَهُ بَيْنَ أَيْدِيهِمَا وَ أَقْبَلَ بِوَجْهِهِ عَلَى أَشَدِّهِمَا حُبًّا لِصَاحِبِهِ فَإِذَا أَقْبَلَ اللَّهُ عَزَّ وَ جَلَّ بِوَجْهِهِ عَلَيْهِمَا تَحَاثَّتْ عَنْهُمَا الدُّنُوبُ كَمَا يَتَحَاثُّ الْوَرَقُ مِنَ الشَّجَرِ

⁹⁶ Al-Kafi, vol, 2, H. 2094, Ch. 74, h 15

⁹⁷ Al-Kafi, vol, 2, H. 2080, Ch. 74, h 1

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

'When two believing people meet and shake hands Allah^{azwj} Inserts His^{azwj} hand between their hands and faces the one whose love for his brother (in belief) is more intense. When Allah^{azwj} Turns His face to them their sins begin to fall like leaves from trees.'⁹⁸

Drinking from the Left-Over of a Momin is Cure Diseases:

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فِي ثَوَابِ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الْوُشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي سُؤْرِ الْمُؤْمِنِ شِفَاءٌ مِنْ سَبْعِينَ دَاءً

Mohammed ibn Ali ibn al-Hussain reports in 'Fee Sawab-e-al-Ammal' from his father, who from Saeed ibn abd Allah, who from Mohammed ibn Isa, who from al-Hassan ibn Ali al-Washa who has narrated the following from Abu Jafar^{asws}:

Abu Abdullah^{asws} said: 'Drinking from the believer's leftover is a recovery from seventy diseases.'

الشَّيْخُ الْمُفِيدُ فِي الْإِخْتِصَاصِ، قَالَ قَالَ ص مَنْ شَرِبَ مِنْ سُؤْرِ أَخِيهِ تَبَرَّكَ بِهِ خَلَقَ اللَّهُ بَيْنَهُمَا مَلَكًا يَسْتَغْفِرُ لَكُلِّمَا حَتَّى تَقُومَ السَّاعَةُ

In al-Khassal a hadith is reported that Imam^{asws} said: 'Who drank from its brother (in faith) leftover seeking blessing from it, Allah^{azwj} Creates among them an angel that will seek forgiveness to them till the Hour is established (Qayamat).'⁹⁹

فِي الْخِصَالِ بِإِسْنَادِهِ عَنْ عَلِيٍّ ع فِي حَدِيثِ الْأَرْبَعِمِائَةِ قَالَ سُؤْرِ الْمُؤْمِنِ شِفَاءٌ

In al-Khassal it is reported from Amir-ul-Momineen^{asws} in the Ahadith-e-Arbah Meyah (400 traditions) that there is a cure for diseases from the leftover of a believer.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سَرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّبِّ وَ الْبِدْعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثِرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةَ وَ بَاهْتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ

⁹⁸ Al-Kafi, vol, 2, H. 2082, Ch. 74, h 3 180 : ص 2 : ج 2 الكافي

⁹⁹ مستدرک الوسائل 17 18

¹⁰⁰ الخصال ج 2 : ص 611

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain, who from Ahmad ibn Mohammed ibn abu Nasr, who from Dawood ibn Sarhan who has narrated the following from Abu Jafar^{asws}:

'The Prophet of Allah^{saww} has said: When you after me find people of 'al-Raib and al-Biddah' (people of innovation/heresy and deception) express your disapproval of them and increase your condemnation, words and opposition to and evidence against them so they may not become greedy to bring destruction to Islam. You must warn people against them and against learning their innovative ideas. Allah will reward you for this and will raise your position in the next life.¹⁰¹

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خَالِدٍ الْبَرْقِيُّ فِي الْمَحَاسِنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ جُمُحُورٍ الْعَمِّيِّ رَفَعَهُ قَالَ مَنْ أَتَى ذَا بِدْعَةٍ فَعَظَّمَهُ فَإِنَّمَا سَعَى فِي هَدْمِ الْإِسْلَامِ

Ahmed ibn Mohammed ibn Khalid al-Barqi in Al-Mahaasin reports from Yaqub ibn Yazeed who Mohammed ibn Jamhur al-Amami, the following from Prophet Muhammad^{saww}:

Whoever visits an innovator and shows respect to him, he tries to demolish the foundation of Islam.¹⁰²

Rewards of Holding Majalis (Meetings):

صَالِحُ بْنُ عُقْبَةَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّمَا ثَلَاثَةٌ مُؤْمِنِينَ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ يَأْمَنُونَ بِوَأَيْفِهِ وَ لَا يَخَافُونَ غَوَائِلَهُ وَ يَرْجُونَ مَا عِنْدَهُ إِنْ دَعَوْا اللَّهَ أَجَابَهُمْ وَ إِنْ سَأَلُوا أَعْطَاهُمْ وَ إِنْ اسْتَزَادُوا زَادَهُمْ وَ إِنْ سَكَتُوا ابْتَدَأَهُمْ

Salih ibn 'Aqabah has narrated from Safwan al-Jammal who has narrated the following from Abu Jafar^{asws}:

'Whichever three believing brothers (in belief) come together to a brother (in belief) of theirs from whose evils they feel safe, who are not afraid of his rebellion, and who have good hopes in him, if they pray to Allah^{azwj} their prayers will be answered, if they ask, their wish will be granted, if they ask for more it will be increased and if they remain silent, He^{azwj} will initiate.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِقَاءُ الْإِخْوَانِ مَعْتَمٌ حَسِيمٌ وَ إِنْ قَلُّوا

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

¹⁰¹ Al-Kafi, vol, 2, H. 2814, Ch. 159, h, 4

¹⁰² Wasail ul Shia, H. 21532

¹⁰³ Al-Kafi, vol, 2, H. 2077, Ch. 73, h 14

'Amir-ul-Momineen^{asws} has said: 'Meeting of brothers (in belief) is a great opportunity, even if they are very few.'¹⁰⁴

Believers Should Narrate Ahadith in their Meetings:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَزَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءً لِقُلُوبِكُمْ وَ ذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثُنَا تُعْطَفُ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَ نَجَوْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ رَعِيمٌ

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from Yazid ibn 'Abd al-Malik who has narrated the following from Abu Jafar^{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.'¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنْ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطْلُبُونَ إِلَى الْوَاحِدِ وَ الْإِثْنَيْنِ وَ الثَّلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ ع قَالَ فَتَقُولُ أَمَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قَلْبِهِمْ وَ كَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ ص قَالَ فَتَقُولُ الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa from Ali ibn al-Hakam from al-Mustawrid al-Nakha'i from those whom he has mentioned (in his book) who has narrated the following from Abu Jafar^{asws}:

'Certain angels of heaven look at one, two or three people on earth speak of the excellence and praise of Muhammad^{saww} and his family^{asws} and they say: 'Look the small number of these people, their enemies are enormous, but they still speak of the praise of 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.'¹⁰⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أَتَخْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا سَنُتَمُّ فَقُلْتُ إِي وَ اللَّهِ إِنَّا لَنَخْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهِ لَوَدِدْتُ أَيْ مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهِ إِنِّي لَأَحِبُّ رِجَالَكُمْ وَ أَرْوَاحَكُمْ وَ إِنَّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ

¹⁰⁴ Al-Kafi, vol, 2, H. 2079, Ch. 73, h 16

¹⁰⁵ Al-Kafi, vol, 2, H. 2110, Ch. 77, h 2

¹⁰⁶ Al-Kafi, vol, 2, H. 2112, Ch. 77, h 4

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

'Once abu Jafar^{asws} asked me: 'Do you hold private 'Majalis' gatherings wherein you say whatever you want?' I said, 'Yes, I swear by Allah^{azwj}, we hold private 'Majalis' gatherings and say whatever we like to say (in praise of 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 'Majalis' gatherings. I swear by Allah^{azwj}, I^{asws} love your fragrance and your spirits. You, certainly, follow the religion of Allah^{azwj}, and the religion of the angels^{as}. Pay attention to restraining from the worldly attractions and assist yourselves with striving hard in (good) work.'¹⁰⁷

The Gatherings which should be Avoided:

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أُمِّنُوا وَإِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَا اللَّهَ لِيَصْرِفَهُ عَنْهُمْ وَإِنْ سَأَلُوا حَاجَةً تَشْفَعُوا إِلَى اللَّهِ وَ سَأَلُوهُ قَضَاءَهَا وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاهِلِينَ إِلَّا حَضَرَهُمْ عَشْرَةٌ أَضْعَافِهِمْ مِنَ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَ إِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَ إِذَا نَالُوا مِنَ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيَتَّقُوا وَ لَا يَكُنْ شَرَكُ شَيْطَانٍ وَ لَا حَلِيسَةٍ فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ ثُمَّ قَالَ ص فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَ لْيَتَّقِمْ وَ لَوْ حَلَبَ شَاةٍ أَوْ فُوقَ نَاقَةٍ

Al-Hussain ibn Mohammed and Mohammed ibn Yahya all have narrated from Ali ibn Mohammed ibn Sa'd from Mohammed ibn Muslim from Ahmad ibn Zakariya from Mohammed ibn Khalid ibn Maymun from 'Abd Allah ibn Sinan from Ghiyath ibn Ibrahim who has narrated the following from Abu Jafar^{asws}:

'Abu Abdullah^{asws} has said: 'Wherever three or more believing people gather together an equal number of angels also attend it (gathering). If they pray for a good purpose the angels say Amen! If they seek protection (from Allah^{azwj}) against an evil matter, the angels pray to Allah^{azwj} to divert it from them. If they pray so their wishes come true, the angels intercede for them before Allah^{azwj} and pray to Him^{azwj} to Grant their wishes.

Wherever three or more rejecters (of belief) gather together, ten times their number, Satan also attends it. If they speak, Satan also speaks likewise, if they laugh, they (Satans) laugh with them. If they succeed (in abuse) against the friends of Allah^{azwj}, they (Satans) do the same.

¹⁰⁷ Al-Kafi, vol, 2, H. 2113, Ch. 77, h 5

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.'¹⁰⁸

Never Slam Doors on Friends:

عن إسحاق بن عمار قال: قلت لأبي عبد الله عليه السلام إنَّ رجلاً مشهوراً وإنَّ أناساً من أصحابنا يأتوني ويغشوني وقد اشتهرت بهم، أفأمنعهم أن يأتوني وأخاف؟ فقال: يا إسحاق، لا تمنعهم خلطتك فإنَّ ذلك لن يسعك، فجهدتُ به أن يجعل لي رخصةً في خلطتهم فأبى عليّ.

Ishaq ibn Am'mar told Imam Sadiq^{asws}: "I am a famous man, and our companions come to see me often. Should I prevent them from doing so?" Imam Sadiq^{asws} replied: "No Ishaq. Do not withdraw your friendship, you cannot do so." Ishaq said that he tried to persuade the Imam^{asws} to let him not associate with them anymore, but the Imam^{asws} did not grant him the permission to do so."¹⁰⁹

عن حماد بن عثمان قال: كنتُ عند أبي عبد الله عليه السلام إذ دخل عليه رجلٌ من أصحابنا، فقال له أبو عبد الله عليه السلام يشكوك فلاناً، قال: يشكوني إنِّي استقضيتُ حقي منه! فقال أبو عبد الله عليه السلام كأنَّك إذا استقضيتَ حَقَّك لم تسئ؟ رأيتُ ما ذكر سبحانه و تعاليفي القرآن: [يَخَافُونَ سُوءَ الْحِسَابِ] أخافوا أن يجر الله عليهم؟ لا والله ما خافوا ذلك إنما خافوا الاستقصاء، فسَمَّاهُ الله سوء الحساب، نعم مَنْ استقضى مِنْ أخيه فقد أَسَاءَ.

Himad ibn Uthman narrated that once when he was with Imam Sadiq^{asws} one of their companions entered, and Imam Sadiq^{asws} asked him: "Why has so and so complained to me about you?" He replied: "He is complaining because I have asked him to pay back what is mine." Imam Sadiq^{asws} said: "Did you not think that he might get upset if you do so. Have you not read Allah^{azwj}'s Words: ***Those who join together those things which Allah has Commanded to be joined, hold their Lord in awe, and fear the terrible reckoning.***" [The Holy Quran: Ra'd 13:21]

"Do they fear that Allah^{azwj} may Oppress them? No. They fear that they may be asked to account for their deeds. (Regarding the words in this verse), Imam Sadiq^{asws} commented: Allah^{azwj} called it a terrible reckoning, therefore it is bad to reckon with your (believing) brother."¹¹⁰

¹⁰⁸ Al-Kafi, vol, 2, H. 2114, Ch. 77, h 6 188 : ج 2 : ص

¹⁰⁹ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 491

¹¹⁰ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 493

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَتَنَظَّرَ إِلَيَّ بِوَجْهِ قَاطِبٍ فَقُلْتُ مَا الَّذِي غَيَّرَكَ لِي قَالَ الَّذِي غَيَّرَكَ لِإِخْوَانِكَ بَلَّغَنِي يَا إِسْحَاقُ أَنَّكَ أَفْعَدْتَ بَيْابِكَ بَوَاباً يَزُودُ عَنْكَ فُقَرَاءَ الشَّيْعَةِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي خِفْتُ الشُّهْرَةَ فَقَالَ أَ فَلَا خِفْتُ الْبَلِيَّةَ أَوْ مَا عَلِمْتَ أَنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الرَّحْمَةَ عَلَيْهِمَا فَكَانَتْ تِسْعَةٌ وَ تِسْعُونَ لِأَشَدِّهِمَا حُبًّا لِصَاحِبِهِ فَإِذَا تَوَافَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا فَعَدَا يَتَحَدَّثَانِ قَالَ الْحَفَظَةُ بَعْضُهَا لِبَعْضٍ اعْتَزَلُوا بِنَا فَلَعَلَّ هُمَا سِرًّا وَ قَدْ سَتَرَ اللَّهُ عَلَيْهِمَا فَقُلْتُ أ لَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ فَقَالَ يَا إِسْحَاقُ إِنْ كَانَتْ الْحَفَظَةُ لَا تَسْمَعُ فَإِنَّ عَالَمَ السِّرِّ يَسْمَعُ وَ يَرَى

A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al- Mubarak from 'Abd Allah ibn Jabalah from Ishaq ibn 'Ammar who has said:

'Once I went to see Abu Abdullah^{asws}, and he looked at me frowning. I asked: 'May I know how I have disappointed you?' The Imam^{asws} said: 'It is that which has changed you toward your brothers (in belief). It has come to my notice O Ishaq! You have appointed someone at your door to drive away the poor people of the Shia (our followers).' I then said: 'May Allah^{azwj} keep my soul in service for your cause, I was afraid of publicity.' The Imam^{asws} asked: 'Why did you not fear misfortune? Did you not know that when two believing people meet and shake each other's hands Allah^{azwj} Sends blessings upon them and ninety-nine parts of the reward go to the one who loves his believing brother (in belief) more intensely. If they love equally blessings (of Allah^{azwj}) encompass them both? When they sit to speak to each other the guardian angels will say to each other, 'Leave them alone, perhaps they have certain secret matters to discuss, and Allah^{azwj} has provided cover for them.' I then said: 'Has Allah not said, ' ... **since the two scribes are sitting on each of his shoulders, he does not utter a word that is not recorded immediately by the watchful scribes.**' (50: 17) The Imam^{asws} said: 'O Ishaq, if the scribes do not hear, the One^{azwj} who know all secrets hears and sees.'¹¹¹

عن أبي عمارة بن الطيار قال: سمعتُ أبا عبد الله عليه السلام يقول: إنّ الله لم يسأل الناس ما في أيديهم قرضاً من حاجة منه إلى ذلك، وما كان الله حقّاً فإمّا هو لوليه، وإمّا جعل المؤمنين بعضهم لبعض سُلماً ومُرتفعاً ودرجةً، فإنّ الله وفي لمن وفي له زائداً لمن شكر.

Abi Amarar ibn al-Tay'yar narrated that Imam Sadiq^{asws} said: "Allah^{azwj} does not Need to ask anyone for a loan, and whatever rights He^{azwj} Has belong to his friends. Allah^{azwj} has Established some of the believers as the means for others to make progress. Allah^{azwj} has Fulfilled His^{azwj} promise and has increased the blessings of those who are grateful."¹¹²

وعنه عليه السلام قال: المؤمن أخو المؤمن، لا يظلمه ولا يخذله ولا يغشه ولا يعتابه ولا يخونه ولا يكذبه.

¹¹¹ Al-Kafi, vol, 2, H. 2093, Ch. 74, h 14

¹¹² Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 507

Imam Sadiq^{asws} said: "A believer is the brother of another believer. He will not oppress, humiliate, deceive or lie to his brothers."¹¹³

وعنه عليه السلام قال: مَنْ سَأَلَهُ أَخُوهُ الْمُؤْمِنَ حَاجَةً مِنْ ضَرٍّ فَمَنَعَهُ مِنْ سَعَةٍ وَهُوَ يَقْدِرُ عَلَيْهَا مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَغْلُولَةً يَدُهُ إِلَى عُنُقِهِ حَتَّى يَفْرَغَ اللَّهُ مِنْ حِسَابِ الْخَلْقِ.

Imam Sadiq^{asws} said: "If a believer is asked by another believer to help fulfil one of his vital needs, and he refuses to do so although he is able to directly or indirectly fulfil his needs, he will be resurrected with his hands tied to his neck and has to wait until Allah^{azwj} Finishes the reckoning of all His^{azwj} creatures' accounts."¹¹⁴

Never Associate with Persistent Sinners:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زِيَادٍ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يُنْبَغِي 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 Jafar^{asws}:

'Abu Abdullah^{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.'¹¹⁵

Don't Stay in Company of Those who Create Mischief:

وَعَنْهُمْ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ خُطَّابِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُ لَا تَحْمِلَنَّ ذُنُوبَ سَفَهَائِكُمْ عَلَى عُلَمَائِكُمْ إِلَى أَنْ قَالَ مَا يَمْنَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْأَذَى أَنْ تَأْتُوهُ فَتُؤْتِيَهُ وَ تُعَدِّلُوهُ وَ تَقُولُوا لَهُ قَوْلًا بَلِيغًا قُلْتُ جُعِلَتْ فِدَاكَ إِذَا لَا يَقْبَلُونَ مِنَّا قَالَ اهْجُرُوهُمْ 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:

Aba Abdullah^{asws} said: The sins of our shias are on the necks of the preachers. 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 preachers)

¹¹³ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1041

¹¹⁴ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1046

¹¹⁵ Al-Kafi, vol. 2, H. 2811, Ch. 159, h, 1

they still continue with their mischief. Imam^{asws} said: Then you should avoid them and stop sitting in their gatherings.¹¹⁶

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الْجُعْفَرِيِّ 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 وَ لَا يُوصَفُ فَإِمَّا جَلَسْتَ مَعَنَا وَ تَرَكْتَهُ فَقُلْتُ هُوَ يَقُولُ مَا شَاءَ أَيُّ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ فَقَالَ أَبُو الْحَسَنِ ع أَمَا تَخَافُ أَنْ تَنْزِلَ بِهِ نِقْمَةٌ فَتُصِيبُكُمْ جَمِيعًا أَمَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى ع وَ كَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ فَلَمَّا لَحِقَتْ خَيْلُ فِرْعَوْنَ مُوسَى تَخَلَّفَ عَنْهُ لِيَعِظَ أَبَاهُ فَيُلْحِقَهُ بِمُوسَى فَمَضَى أَبُوهُ وَ هُوَ يُرَاغِمُهُ حَتَّى بَلَغَا طَرَفًا مِنَ الْبَحْرِ فَعَرِقَا جَمِيعًا فَأَتَى مُوسَى ع الْخَبْرَ فَقَالَ هُوَ فِي رَحْمَةِ اللَّهِ وَ لَكِنَّ النِّقْمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَلٌ قَارِبَ الْمُذْنِبِ دِفَاعٌ

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

'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.'¹¹⁷

¹¹⁶ Ibid, H. 21198 from al-Roza (al-Kafi)

¹¹⁷ Al-Kafi, vol. 2, H. 2812, Ch. 159, h, 2 ج 2 : ص 375

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

‘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. Rasool Allah^{saww} has said: ‘A man is in the religion of his friends and associates.’¹¹⁸

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 وَالدَّعِ مِنَ بَعْدِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثِرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةَ وَ بَاهُتُوهُمْ كَثِيلًا
يُطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحُسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ
الدَّرَجَاتِ فِي الْآخِرَةِ

‘Rasool 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.¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عِثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ مُسَيَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَاجِهُ الْفَاجِرَ وَلَا الْأَهْمَقَ وَلَا الْكَذَّابَ

'Abu Abdullah^{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.'¹²⁰

¹²⁰ Al-Kafi, vol. 2. H. 2815. Ch. 159. h. 5

عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكِنْدِيِّ عَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص إِذَا صَعِدَ الْمُنْبَرِ قَالَ يُبْغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاحَاةَ ثَلَاثَةِ الْمَاجِنِ وَالْأَحْمَقِ وَالْكَذَّابِ فَأَمَّا الْمَاجِنُ فَيُزَيِّنُ لَكَ فِعْلَهُ وَ يُحِبُّ أَنْ تَكُونَ مِثْلَهُ وَ لَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مُفَارَقَتِهِ جَفَاءً وَ قَسْوَةً وَ مَدْخُلُهُ وَ مَخْرَجُهُ عَلَيْكَ عَارٌ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يُرْجَى لِصَرْفِ الشُّؤْ عَنكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ زَيْمًا أَرَادَ مَنْفَعَتَكَ فَصَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ وَ بُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهَيِّئُكَ مَعَهُ عَيْشٌ يَنْفُلُ حَدِيثَكَ وَ يَنْفُلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَفْقَى أُحْدِثَتْ مَطْهًا بِأُخْرَى حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُعْرِى بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِثُ السَّخَائِمَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ وَ انْظُرُوا 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 Jafar^{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.'

'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.'¹²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ 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 يُكَذِّبُ بِهِ وَ يَقَعُ فِي الْآيَةِ فَيَقُومُ مِنْ عِنْدِهِ وَ لَا تُقَاعِدُهُ كَائِنًا مَنْ كَانَ

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

'Once I asked Abu Abdullah^{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).

¹²¹ Al-Kafi, vol. 2, H. 2816, Ch. 159, h, 6

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.'¹²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ بِمَجْلِسٍ 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 Jafar^{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.'¹²³

عِدَّةٌ 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 وَالْيَوْمِ الْآخِرِ فَلَا يَقُومُ مَكَانَ رِيَّةٍ

A number of our people have narrated from Sahl ibn Ziyad from Jafar ibn Muhammad al-Ashari from ibn al-Qaddah who has narrated the following from Abu Jafar^{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).'¹²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ 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:

'I heard Abu Abdullah^{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.'¹²⁵

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

الْحُسَيْنُ 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 بِمَجَالِسِ يَمُوتُهُنَّ اللَّهُ وَ يُرْسَلُ نَفْسُهُنَّ عَلَى أَهْلِهِنَّ فَلَا تُفَاعَدُوهُنَّ وَ لَا تُجَالِسُوهُنَّ بِمَجْلِسٍ فِيهِ مَنْ يَصِفُ لِسَانُهُ كَذِبًا فِي فُتْيَاهُ وَ بِمَجْلِسٍ ذَكَرُ أَعْدَائِنَا فِيهِ جَدِيدٌ وَ ذَكَرْنَا فِيهِ رَثٌ وَ بِمَجْلِسٍ فِيهِ مَنْ يَصُدُّ عَنَّا وَ أَنْتَ تَعْلَمُ قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع ثَلَاثَ

¹²² Al-Kafi, vol. 2, H. 2818, Ch. 159, h, 8

¹²³ Al-Kafi, vol. 2, H. 2819, Ch. 159, h, 9

¹²⁴ Al-Kafi, vol. 2, H. 2820, Ch. 159, h, 10 ج : 2 ص : 378

¹²⁵ Al-Kafi, vol. 2, H. 2821, Ch. 159, h, 11

آيَاتٍ مِنْ كِتَابِ اللَّهِ كَأَنَّمَا كُنَّ فِيهِ أَوْ قَالَ فِي كَفِّهِ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ وَ إِذَا رَأَيْتَ
الَّذِينَ يُخَوِّضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يُخَوِّضُوا فِي حَدِيثِ غَيْرِهِ وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا
حَرَامٌ لَتَفْتَرُوا 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 Jafar^{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).¹²⁶

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ بْنِ فَزَقْدٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الْجَمَحِيُّ قَالَ حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا ابْتُلِيتَ بِأَهْلِ النَّصَبِ وَ مُحَالَسَتِهِمْ فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتَّى تَقُومَ فَإِنَّ اللَّهَ يَمْقُتُهُمْ وَ يَلْعَنُهُمْ فَإِذَا رَأَيْتَهُمْ يُخَوِّضُونَ 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-Jumahi who has that narrated to him Hisham ibn Salim who has narrated the following from Abu Jafar^{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.'¹²⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ قَعَدَ عِنْدَ سَبَّابٍ لِأَوْلِيَاءِ اللَّهِ فَقَدْ غَصَى اللَّهَ تَعَالَى

¹²⁶ Al-Kafi, vol. 2, H. 2822, Ch. 159, h, 12

¹²⁷ Al-Kafi, vol. 2, H. 2823, Ch. 159, h, 13 ج ي ف الثلا

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 Jafar^{asws}:

'Abu Abdullah^{asws} has said: 'Whoever sits with those who abuse the friends of Allah^{azwj} has certainly disobeyed Allah^{azwj}'.¹²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُروَةَ عَنْ عُبيدِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ يَقْدِرُ عَلَى الْإِنْتِصَابِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ الدُّلَّ 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}'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ أَوْ مُرَازِمٍ 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:

'Abu Abdullah^{asws} has said: 'If a believing person maintains good relations with his brother in belief, he is considered as maintaining such relations with Rasool Allah^{saww}'.¹³⁰

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

Abu Basir narrates the following:

Abi Jafar^{asws} said: Once a Bedouin 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.¹³¹

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ الصَّبِيغَةُ لَا تَكُونُ صَبِيغَةً إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينٍ الْحَدِيثُ

¹²⁸ Al-Kafi, vol. 2, H. 2824, Ch. 159, h, 14

¹²⁹ Al-Kafi, vol. 2, H. 2825, Ch. 159, h, 15

¹³⁰ Al-Kafi, vol. 2, H. 6067, Ch. 21, h, 8

¹³¹ Wasail ul Shia, H. 21592

وَرَوَاهُ ابْنُ إِدْرِيسَ فِي أَحْزَنِ السَّرَائِرِ نَقْلًا مِنْ كِتَابِ مُوسَى بْنِ بَكْرِ وَرَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ فِي كِتَابِ الزُّهْدِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ إِبْرَاهِيمَ بْنِ عَبَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ عِ مِثْلَهُ

I heard it from my father, who from ibn Abi Youmar, who from Jamil ibn Daraj, who from Zirarah the following:

Aba Abdullah^{asws} said: A favour is nothing until it is extended to an honourable family person or to a religious one.¹³²

وَبِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ أَرْبَعٌ تَذْهَبُ ضَيَاعًا مَوَدَّةٌ تُنْمَحُ مَنْ لَا وَفَاءَ لَهُ وَ مَعْرُوفٌ يُوضَعُ عِنْدَ مَنْ لَا يَشْكُرُهُ وَ عِلْمٌ يُعْلَمُ مَنْ لَا يَسْتَمِعُ لَهُ وَ سِرٌّ (يُوضَعُ عِنْدَ مَنْ لَا حِصَانَةَ لَهُ)

I heard it from my father, who from ibn Abi Youmar, who from Jamil ibn Daraj, who from Zirarah the following:

Aba Abdullah^{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.¹³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِمُفَضَّلِ بْنِ عُمَرَ يَا مُفَضَّلُ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَ شَقِيَّ الرَّجُلِ أَمْ سَعِيدٌ فَانْظُرْ سَيِّئَهُ وَ مَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ وَ إِنْ 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:

'Abu Abdullah^{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}.¹³⁴

An Unfaithful Friend:

عنه عليه السلام قال: مَنْ مَشَى مَعَ أَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ.

¹³² Ibid, H. 21596

¹³³ Ibid, H. 21597 الـ شـ دـ جـ : 61 ص : 992 وسائل

¹³⁴ Al-Kafi, vol, 4, H 6082, Ch. 26, h 1

Imam Sadiq^{asws} said: "Whoever associates with his believing brother just because he needs something, and does not really wish him well – (he) is similar to one who is treacherous to Allah^{azwj} and His Prophet^{saww}." ¹³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ
هُمْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَسْأَلُكَ أَصْلَحَكَ اللَّهُ فَقَالَ نَعَمْ فَقُلْتُ كُنْتُ عَلَى حَالٍ وَ أَنَا الْيَوْمَ عَلَى حَالٍ أُخْرَى كُنْتُ
أَدْخُلُ الْأَرْضَ فَأَدْعُو الرَّجُلَ وَ الْإِثْنَيْنِ وَ الْمَرْأَةَ فَيَنْقِذُ اللَّهُ مَنْ شَاءَ وَ أَنَا الْيَوْمَ لَا أَدْعُو أَحَدًا فَقَالَ وَ مَا عَلَيْكَ أَنْ تُخَلِّيَ بَيْنَ النَّاسِ
وَ بَيْنَ رَبِّهِمْ فَمَنْ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ ثُمَّ قَالَ وَ لَا عَلَيْكَ إِنْ أَنْسَتَ مِنْ أَحَدٍ خَيْرًا أَنْ تُنْبِذَ إِلَيْهِ الشَّيْءَ نَبَذًا
قُلْتُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مِنْ حَرْقٍ أَوْ غَرَقٍ ثُمَّ سَكَتَ ثُمَّ قَالَ تَأْوِيلُهَا
الْأَعْظَمُ أَنْ دَعَاها 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:

'Once I said to Abu Abdullah^{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).' ¹³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ
جَلَّ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى
هُدًى فَكَأَنَّمَا أَحْيَاهَا وَ مَنْ 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 Abdullah^{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)**

¹³⁵ Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 1047

¹³⁶ Al-Kafi, vol. 2, 210 : ص باب في إحياء المؤمن 211 2 الكافي

'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.'¹³⁷

Don't Harm Yourself in Doing Favours:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ خَدِيقَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تَدْخُلْ لِأَخِيكَ فِي أَمْرِ مَضَرَّتُهُ عَلَيْكَ أَعْظَمَ مِنْ مَنْفَعَتِهِ لَهُ قَالَ ابْنُ سِنَانٍ 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:

'Abu Abdullah^{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].'¹³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ سَمْعَانَ أبا الحسنِ مُوسَى ع يَقُولُ لَا تَبْذُلْ لِإِخْوَانِكَ مِنْ نَفْسِكَ مَا ضَرُّهُ عَلَيْكَ أَكْثَرُ مِنْ مَنْفَعَتِهِ 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:

'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.'¹³⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْجُرْجَانِيِّ عَنْ حَدَّثَهُ عَنْ أَحَدِهِمَا ع قَالَ لَا تُوجِبْ عَلَى نَفْسِكَ الْحُقُوقَ وَ اصْبِرْ عَلَى النَّوَائِبِ وَ لَا تَدْخُلْ فِي شَيْءٍ مَضَرَّتُهُ عَلَيْكَ أَعْظَمَ مِنْ مَنْفَعَتِهِ 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 who has said:

'One of the two Imam^{asws}, (Abu Ja'far^{asws} or Abu 'Abdullah^{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).'¹⁴⁰

¹³⁷ Al-Kafi, vol. 2, H 2210, h, 1, Also in Al-Mahaasin

¹³⁸ Al-Kafi, vol. 4, H. 6087, CH. 27, h 1

¹³⁹ Al-Kafi, vol. 2, H. 6088, Ch. 27, h, 2

¹⁴⁰ Al-Kafi, vol. 4, H. 6089, Ch. 27, h 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُؤُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ الصَّدَقَةُ بِعَشْرَةٍ وَ الْقَرْضُ بِثَمَانِيَةِ عَشَرَ وَ فِي رِوَايَةٍ أُخْرَى بِخَمْسَةِ عَشَرَ

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

'Abu 'Abdullah^{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.'¹⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ رُبَيْعٍ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ 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:

'Abu Abdullah^{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.'¹⁴²

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

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

'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 Abdullah^{asws} has said: 'Benevolent Assistance is a reference to providing loans for needy people.'¹⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ دَخَلْتُ أَنَا وَ الْمُعَلَّى وَ عُثْمَانُ بْنُ عِمْرَانَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَلَمَّا رَأَيْنَا قَالَ مَرْحَباً مَرْحَباً بِكُمْ وَجُوهٌ تُجِبُنَا وَ نُجُبُهَا جَعَلَ اللَّهُ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ لَهُ عُثْمَانُ جَعَلْتُ 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 إِلَّا زَكَاتِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع الْقَرْضُ عِنْدَنَا بِثَمَانِيَةِ عَشَرَ وَ الصَّدَقَةُ بِعَشْرَةٍ وَ مَا ذَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِراً أَعْطَيْتَهُ فَإِذَا كَانَ إِتَابُ زَكَاتِكَ اخْتَسَبَتْ بِهَا مِنَ الزَّكَاةِ يَا عُثْمَانُ لَا تَزِدْهُ فَإِنَّ رِذَّةَ عِنْدَ اللَّهِ عَظِيمٌ يَا عُثْمَانُ إِنَّكَ لَوْ عَلِمْتَ مَا مَنْزِلَةُ الْمُؤْمِنِ مِنْ رَبِّهِ مَا تَوَانَيْتَ فِي حَاجَتِهِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُوراً فَقَدْ أَدْخَلَ عَلَى رَسُولِ اللَّهِ ص وَ قَضَاءَ حَاجَةِ الْمُؤْمِنِ يَدْفَعُ الْجُنُونَ وَ الْجُدَامَ وَ الْبَرَصَ

¹⁴¹ Al-Kafi, vol, 4, H. 6093, Ch. 29, h 1

34 : ص 4 : ج يفاكل

¹⁴² Al-Kafi, vol, 4, H. 6094, Ch. 29, h 2

¹⁴³ Al-Kafi, vol, 4, H. 6095, Ch. 29, h 3

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:

'I went to visit Abu Abdullah^{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 zakat.' Abu Abdullah^{asws} then said: 'Providing a loan, 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 zakat comes, count it as your zakat 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 Rasool Allah^{saww}. Providing help for a believing person repels illnesses like insanity, leprosy and albino (leprosy).¹⁴⁴

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِبْرَاهِيمَ بْنِ السَّنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَرْضُ الْمُؤْمِنِ غَنِيمَةٌ وَ تَعْجِيلُ خَيْرٍ إِنَّ
أَيْسَرَ أَدَاةٍ وَ إِنَّ مَاتَ اخْتُسِبَ مِنَ الزَّكَاةِ

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

'Abu Abdullah^{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 zakat.¹⁴⁵

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع قَالَ تَنْزِلُ الْمَعُونَةُ مِنَ السَّمَاءِ عَلَى قَدْرِ الْمَعُونَةِ

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.¹⁴⁶

وَ فِي مَعَانِي الْأَخْبَارِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرِيِّ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ
عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ بْنِ نُعَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَا حُسَيْنُ أَكْرِمِ النَّعْمَةَ قُلْتُ وَ مَا إِكْرَامُ النَّعْمَةِ قَالَ اصْطِنَاعُ الْمَعْرُوفِ
فِيمَا يَبْقَى عَلَيْكَ

¹⁴⁴ Al-Kafi, vol, 4, H. 6096, Ch. 29, h 4

¹⁴⁵ Al-Kafi, vol, 4, H. 6097, Ch. 29, h 5 ج ي ف ا ل

¹⁴⁶ Wasail ul Shai, H. 21664, originally from Manla Yazar ul Faqih,

Mohammed ibn Ali Majeowlawi reports in Mani ul Akhbar, from his uncle Mohammed ibn abi al-Qasim, who from Mohammed ibn Ali 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.¹⁴⁷

¹⁴⁷ Wasail ul Shai, H. 21665

Appendix: Additional Ahadith

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي الرَّيِّ سَنَةَ عَشْرَةٍ وَخَمْسِمِائَةٍ بِقِرَائَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ إِفْلَاءً فِي جُمَادَى الْآخِرَةِ سَنَةَ خَمْسٍ وَخَمْسِينَ وَارْتِعْمَاءَةً بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ قُولُوَيْهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al husayn Bin Babuwayh in Al Rayy during the year five hundred and ten, by my reading upon it, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, dictating during Jumai Al Akhira of the year four hundred and fifty five, at the location of our Master^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Al Nu'man, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawiyah, from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Ahmad Bin Abu Abdullah Al Barqy, from Shareed Bin Sabiq, from Abu Al Abbas Al Fazl Bin Abdul Malik,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَوَّلُ عُتْوَانِ صَحِيفَةِ الْمُؤْمِنِ مَا يَقُولُ النَّاسُ فِيهِ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ وَأَقْلُّ تُحْفَةٍ الْمُؤْمِنِ أَنْ يَعْفَرَ اللَّهُ لَهُ وَ لَمْ يَنْبَغِ جَنَازَتُهُ

From Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The first heading of the parchment of the Momin is what the people are saying regarding him. If good, so good, and if evil, so evil and the least of the gifts for the Momin is that Allah^{azwj} would Forgive for him and for the ones who followed his funeral'.

ثُمَّ قَالَ يَا فَضْلُ لَا يَأْتِي الْمَسْجِدَ مِنْ كُلِّ قَبِيلَةٍ إِلَّا وَافِدُهَا وَ مِنْ كُلِّ أَهْلِ بَيْتٍ إِلَّا نَجِيئُهَا يَا فَضْلُ لَا يَرْجِعُ صَاحِبُ الْمَسْجِدِ بِأَقْلٍ مِنْ إِحْدَى ثَلَاثٍ إِلَّا دُعَاءٍ يَدْعُو بِهِ يُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ وَ إِلَّا دُعَاءٍ يَدْعُو بِهِ يَصْرِفُ اللَّهُ بِهِ عَنْهُ بَلَاءُ الدُّنْيَا وَ إِلَّا أَخٍ يَسْتَفِيدُهُ فِي اللَّهِ تَعَالَى

Then he^{asws} said: 'O Fazl! None would come to the Masjid from every tribe except for its delegate, and from every family except for its excellent one. O Fazl! The companion of the Masjid would not be returning with less than one of the three – either a supplication he supplicated with, Allah^{azwj} would Enter him into the Paradise due to it; or a supplication he supplicated with, Allah^{azwj} would Turn an affliction for the world away from him; or a brother who would benefit him for the Sake of Allah^{azwj}, the Exalted'.

قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَا اسْتَفَادَ امْرُؤٌ فَائِدَةً بَعْدَ فَائِدَةِ الْإِسْلَامِ مِثْلَ أَخٍ يَسْتَفِيدُهُ فِي اللَّهِ عَزَّ وَ جَلَّ

He^{asws} said: 'Then Rasool-Allah^{saww} said: 'A person cannot benefit with a benefit after Al-Islam like a brother who benefits him for the Sake of Allah^{azwj} Mighty and Majestic'.

ثُمَّ قَالَ يَا فَضْلُ لَا تَزْهَدُوا فِي فُقَرَاءِ شِيعَتِنَا فَإِنَّ الْفَقِيرَ مِنْهُمْ لَيَشْفَعُ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رِبْعَةٍ وَ مُضَرٍّ

Then he^{asws} said: 'O Fazl! Do not be abstaining regarding the poor of our^{asws} Shias, for the poor from them would be interceding on the Day of Judgment regarding the likes of (the people of the tribes of) Rabi'e and Muzar'.

ثُمَّ قَالَ يَا فَضْلُ إِنَّمَا سَمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيُجِيرُ اللَّهُ أَمَانَهُ

Then he^{asws} said: 'O Fazl! But rather, the Momin has been named as 'Momin' because he believes (Eman) in Allah^{azwj}, Allah^{azwj} would Authorise his security'.

ثُمَّ قَالَ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ فِي أَعْدَائِكُمْ إِذَا رَأَوْا شَفَاعَةَ رَجُلٍ مِنْكُمْ لِصَدِيقِهِ يَوْمَ الْقِيَامَةِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ؟

Then he^{asws} said: 'Have you not heard Rasool-Allah^{saww} saying regarding your enemies? When they would be seeing the intercession of a man from you on the Day of Judgment, (they would be saying) **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]?**¹⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَارًا يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَنْزُكُ الصَّلَاةَ فَضْلًا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرُّ مِنْهُ قُلْتُ بَلَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja'far^{asws} said, when I said from him^{asws}, 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters'. He^{asws} said: 'Glory be to Allah^{azwj}! And that is a great matter. However, shall I^{asws} inform you of the one who is more evil than him?' I said, 'Yes'.

قَالَ النَّاصِبُ لَنَا شَرُّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُدْكِرُ عِنْدَهُ أَهْلُ الْبَيْتِ فَيَرْقُ لِدَرْكِنَا إِلَّا مَسَحَتْ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا تُغْبَلُ فِي نَاصِبٍ

He^{asws} said: 'The one who is hostile to us^{asws} (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People^{asws} of the Household are mentioned and he sympathises with our^{asws} remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the 'Eman' (faith), and his intercession is Accepted whilst it is not acceptable for the *Nasibi* (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِجَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكْفُ عَنِّي الْأَذَى فَيُشَفَّعُ فِيهِ

And that the Momin will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord^{azwj}! My neighbour used to restrain himself from hurting me', so he will intercede regarding him'.

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مَنْ كَافَى عَنْكَ فَيُدْخِلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةٌ لِيَشْفَعَ لثَلَاثِينَ إِنْسَانًا فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

Then Allah^{azwj} Blessed and Exalted will say: "I^{azwj} am your Lord^{azwj} and more Right to Suffice for you. So He^{azwj} will Enter him in the Paradise although there will be no good deeds to his credit.

And that the lowest of the 'Momineen' (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, ***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].***¹⁴⁹

¹⁴⁹ Al Kafi V 8 – H 14520