

Gatherings to join or avoid

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Gatherings to join or avoid

How people are assembled:

نهج: قال أمير المؤمنين عليه السلام: أيها الناس إنما يجمع الناس الرضى والسخط وإنما عقر ناقه ثمود رجل واحد فعمهم الله بالعذاب لما عموه بالرضى، فقال سبحانه: "فعقروها فأصبحوا نادمين" فما كان إلا أن خارت أرضهم بالخسفة خوار السكة المحماة في الأرض الخوارة.

Nahj (Al Balagah) –

'Amir Al-Momineen^{-asws} said: 'O you people! But rather it is the pleasure and hatred which gathers the people, and rather the she-camel of Samood was hamstrung by one man, but Allah^{-azwj} Generalised them with the Punishment due to their generally agreeing with him. The Glorious Said: ***But they hamstrung her, then they became regretful [26:157].*** So, it wasn't except that their land was ploughed with the submerging like the spike of the plough ploughs in the earth with a ploughing".¹

Never sit with those who are disobeying or insulting Guardians of Allah^{-azwj}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زِيَادٍ التَّهْدِيّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِسًا يُعْصَى اللَّهُ فِيهِ وَلَا يَقْدِرُ عَلَى تَغْيِيرِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Abdullah Bin Salih, from;

¹ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 5

Abu Abdullah^{-asws} has said: 'It is not befitting for the *Momin* that he sits in a gathering wherein Allah^{-azwj} is being disobeyed, and he is not able upon altering it'.²

Also, in a similar Hadith;

مُحَمَّدُ بْنُ سَعِيدٍ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ عُزْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ يَقْدِرُ عَلَى الْإِنْتِصَافِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ عَزَّ وَجَلَّ الدُّلَّ فِي الدُّنْيَا وَ عَذَّبَهُ فِي الْآخِرَةِ وَ سَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا.

Muhammad Bin Saeed, from Al-Qasim Bin Urwat, from Ubeyd Bin Zurara, from his father, who has narrated:

Abu Ja'far^{-asws} has said; 'The one who sits in a gathering in which an Imam^{-asws} from the Imams^{-asws} is insulted, and he has the ability to remedy that and he does not do so, Allah^{-azwj} Mighty and Majestic would Clothe him in disgrace in the world and Punish him in the Hereafter, and would Confiscate the benefit which he has from our^{-asws} understanding (Ma'rifat)'.³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَعَدَ عِنْدَ سَبَّابٍ لِأَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى .

Abu Ali Al Ashary, from Muhammad in Abdul Jabbark, from Safwan, from Abdul Rahman Bin Al Hajjaj, from;

Abu Abdullah^{-asws} has said: 'The one who sits in the presence of the insulters of the Guardians^{-asws} of Allah^{-azwj}, so he has disobeyed Allah^{-azwj} the Exalted'.⁴

سَهْلُ بْنُ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ حَطَّابِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ الْمُعْبِرَةِ قَالَ لَقِيتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فِي طَرِيقِ الْمَدِينَةِ فَقَالَ مَنْ ذَا أَ حَارِثٌ قُلْتُ نَعَمْ قَالَ أَمَا لِأَحْمَلٍ ذُنُوبٌ سُفْهَائِكُمْ عَلَى عُلَمَائِكُمْ ثُمَّ مَضَى فَأَتَيْتُهُ فَاسْتَأْذَنْتُ عَلَيْهِ فَدَخَلْتُ فَقُلْتُ لَقِيتَنِي فَقُلْتَ لِأَحْمَلٍ ذُنُوبٌ سُفْهَائِكُمْ عَلَى عُلَمَائِكُمْ فَدَخَلَنِي مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ فَقَالَ نَعَمْ مَا يَمْنَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْأَذَى أَنْ تَأْتُوهُ فِتْوَاهُ وَ تَعْدِلُوهُ وَ تَقُولُوا لَهُ قَوْلًا بَلِيغًا فَقُلْتُ [لَهُ] جُعِلَتْ فِدَاكَ إِذَا لَا يُطِيعُونَ وَ لَا يَقْبَلُونَ مِنَّا فَقَالَ اهْجُرُوهُمْ وَ اجْتَنِبُوا مَجَالِسَهُمْ.

Sahl Bin Ziyad, from Ibn Mahboub, from Khataab Bin Muhammad, from Al-Haris Bin Al-Mugheira, who has narrated the following:

Abu Abdullah^{-asws} met me in a road of Al-Medina, so he^{-asws} said: 'Who is that? Is it Haaris?' I said, 'Yes'. He^{-asws} said: 'But I^{-asws} shall dump the sins of your foolish ones upon your knowledgeable ones'. Then he^{-asws} passed by. So I came up to him^{-asws} and sought permission to see him^{-asws}. I said, 'You^{-asws} met me and you^{-asws} said, 'I^{-asws} shall dump the sins of your foolish ones upon your knowledgeable ones', and that was a great matter upon me'. So he^{-asws} said: 'Yes. What prevented you when it reached you from the man among you what you dislike, as it enters hurtful feelings to us^{-asws}, (you should) go to him and reproach him, and

² Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 1

³ Al-Kafi, V 8, H. 14763

⁴ Al-Kafi V 2 – The Book of Belief and Disbelief CH 163 H 14

correct it (his wrong doings), and speak to him in eloquent words?’ I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}, if he does not obey us and does not accept from us?’ So he^{-asws} said: ‘Flee from him, and avoid their gatherings’ (stop accompanying him).⁵

Advice of Luqman^{-as} to his son regarding sitting in a gathering:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ لُقْمَانُ لِابْنِهِ يَا بَنِيَّ اخْتَرِ الْمَجَالِسَ عَلَى عَيْنِكَ فَإِنْ رَأَيْتَ قَوْمًا يَذْكُرُونَ اللَّهَ جَلًّا وَ عَزًّا فَاجْلِسْ مَعَهُمْ فَإِنْ تَكُنْ عَالِمًا نَفَعَكَ عِلْمُكَ وَ إِنْ تَكُنْ جَاهِلًا عَلَّمُوكَ وَ لَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِرَحْمَتِهِ فَيَعْمَكَ مَعَهُمْ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, raising it, said,

‘Luqman^{-as} said to his^{-as} son: ‘O my^{-as} son! Choose the gathering upon its exactness. So, if you see a group mentioning Allah^{-azwj} Majestic and Mighty, so sit with them. So, if you happen to be knowledgeable, your knowledge would benefit you, and if you happen to be ignorant, they will teach you, and perhaps if Allah^{-azwj} were to Shade them with His^{-azwj} Mercy, so He^{-azwj} would Cover you along with them.

وَ إِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللَّهَ فَلَا تَجْلِسْ مَعَهُمْ فَإِنْ تَكُنْ عَالِمًا لَمْ يَنْفَعَكَ عِلْمُكَ وَ إِنْ كُنْتَ جَاهِلًا يَزِيدُوكَ جَهْلًا وَ لَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِعُقُوبَةٍ فَيَعْمَكَ مَعَهُمْ .

And when you see a group who are not mentioning Allah^{-azwj}, so do not sit with them, for if you happen to be knowledgeable, your knowledge would not benefit you, and if you happen to be ignorant, it would increase your ignorance, and perhaps if Allah^{-azwj} was to Shade/Inflect them with His^{-azwj} Punishment, so He^{-azwj} would Cover you along with them’.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى جَمِيعاً عَنْ ابْنِ مُحَبُّوبٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مُحَادَثَةُ الْعَالِمِ عَلَى الْمَرَايِلِ خَيْرٌ مِنْ مُحَادَثَةِ الْجَاهِلِ عَلَى الزَّرَائِيِ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Dorost Bin Abu Mansour, from Ibrahim Bin Abdul Hameed, from;

It is reported from Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}: ‘A discussion of the scholar upon the rubbish dump is better than a discussion of the ignorant upon the carpets/cushions’.⁷

⁵ Al-Kafi, V 8, H. 14617

⁶ Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 1

⁷ Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 2

Sit with those who remind and do Zikr of Allah^{-azwj}:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَتِ الْخَوَارِثُونَ لِعِيسَى يَا رُوحَ اللَّهِ مَنْ نُجَالِسُ قَالَ مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيَاهُ وَ يَرِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَ يُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Shreef Bin Sabiq, from Al Fazl Bin Abu Qurrat, from;

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: 'The disciples said to Isa^{-as}, 'O Spirit of Allah^{-azwj}! Whom should we sit with (in a gathering)?' He^{-as} said: 'The one whose reports remind you of Allah^{-azwj}, and his speaking increases in your knowledge, and his deeds make you desirous regarding the Hereafter'.⁸

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهَبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا اجْتَمَعَ فِي مَجْلِسٍ قَوْمٌ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ لَمْ يَذْكُرُونَا إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'No group will gather in a gathering not mentioning Allah^{-azwj} Mighty and Majestic and not mentioning us^{-asws} except that gathering would be a regret upon them on the Day of Judgment'.

ثُمَّ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) إِنَّ دِكْرَنَا مِنْ دِكْرِ اللَّهِ وَ دِكْرِ عَدُوِّنَا مِنْ دِكْرِ الشَّيْطَانِ .

Then he (the narrator) said, 'Abu Ja'far^{-asws} said: 'Our^{-asws} mention is from the Mention of Allah^{-azwj}, and the mention of our^{-asws} enemies is from the mention of Satan^{-la'}.⁹

Sit with people observing religion:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مُجَالَسَةُ أَهْلِ الدِّينِ شَرَفُ الدُّنْيَا وَ الْآخِرَةِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Mansour bin Hazim, from;

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: 'The gatherings of the people of the Religion is a nobility in the world and the Hereafter'.¹⁰

⁸ Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 3

⁹ Al Kafi V 2 – The Book Of Supplication CH 21 H 2

¹⁰ Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ مِهْزَمٍ وَ بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْكَاهِلِيِّ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ مِهْزَمِ الْأَسَدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا مِهْزَمُ شِيعَتُنَا مَنْ لَا يَغْدُو صَوْتُهُ سَمْعَهُ وَ لَا شَخَاوُهُ بَدَنَهُ وَ لَا يَمْتَدِّحُ بِنَا مُغَلِّباً وَ لَا يُجَالِسُ لَنَا غَائِباً وَ لَا يُخَاصِمُ لَنَا قَائِلاً إِنْ لَقِيَ مُؤْمِناً أَكْرَمَهُ وَ إِنْ لَقِيَ جَاهِلاً هَجَرَهُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Mihzam and one our companions, from Muhammad Bin Ali, from Muhammad Bin Is'haq Al Kahily and Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Rabie Bin Muhammad, altogether from Mihzam Al Asady who said,

'Abu Abdullah^{-asws} said: 'O Mihzam! Our Shia is one whose voice does not exceed his own ears, nor does his animosity (exceed) his own body, nor does he praise us^{-asws} publicly, nor does he (participate in) gatherings finding flaws with us^{-asws}, nor does he dispute a speaker for us^{-asws}. If he meets a *Momin*, he honours him, and if he meets an ignoramus, flees (from him).'

قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ أَصْنَعُ هَؤُلَاءِ الْمُتَشَبِّهِةِ قَالَ فِيهِمْ التَّمْيِيزُ وَ فِيهِمْ التَّبْدِيلُ وَ فِيهِمُ التَّمَحِيصُ تَأْتِي عَلَيْهِمْ سُنُونَ تُفْنِيهِمْ وَ طَاعُونَ يُقْتُلُهُمْ وَ اخْتِلَافٌ يُبَدِّدُهُمْ شِيعَتُنَا مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعُ الْغُرَابِ وَ لَا يَسْأَلُ عَدُوًّا وَ إِنْ مَاتَ جُوعاً

I said, 'May I be sacrificed for you^{-asws}! So how should I deal with these pretentious Shia?' He^{-asws} said: 'Regarding them is the distinction, and regarding them is the variation, and regarding them is the screening. Years come upon them, perishing them, and plagues kill them, and differing scatter them. Our^{-asws} Shia is the one who does not bark like the barking of the dog, and he does not covet like the greed of the crow, nor does he ask our^{-asws} enemies and even if he dies of hunger'.

قُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ قَالَ فِي أَطْرَافِ الْأَرْضِ أُولَئِكَ الْحَقِيقُ عَيْشُهُمُ الْمُنتَقِلَةُ دِيَارُهُمْ إِنْ شَهِدُوا لَمْ يُعْرِفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقَدُوا وَ مِنَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي الْقُبُورِ يَتَزَاوَرُونَ وَ إِنْ لَجَأَ إِلَيْهِمْ دُو حَاجَةٍ مِنْهُمْ رَحِمُوهُ لَنْ تَخْتَلِفَ قُلُوبُهُمْ وَ إِنْ اخْتَلَفَ بَيْتُهُمُ الدَّارُ

I said, 'May I be sacrificed for you^{-asws}! So when shall I seek these ones?' He^{-asws} said: 'In the outskirts of the land. They are the ones of basic (standards of) living. Their dwellings are temporary (keep changing). If they are present, they are not recognised, and when they are absent, they are not missed, and from the death they are not panicking, and in their graves they are visiting (each other); and if a need one comes over to them they are merciful to him. Their hearts are never differing and even if their houses are different'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَا الْمَدِينَةُ وَ عَلَيَّ الْبَابُ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يَدْخُلُ الْمَدِينَةَ لَا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُجِئُنِي وَ يُبْغِضُ عَلَيَّ (صلوات الله عليه) .

Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'I^{-saww} am the city and Ali^{-asws} is the gate; and the one who claims that he can enter the city without (going through) its door has lied, and the one who claims that he loves me^{-saww} while he hates Ali^{-asws}' is a lair.¹¹

Sit with whom you trust:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ مِسْعَرِ بْنِ كِدَامٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ لِمَجْلِسٍ أَجْلَسُهُ إِلَى مَنْ أَثِقُ بِهِ أَوثَقُ فِي نَفْسِي مِنْ عَمَلٍ سَنَةٍ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Isbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna, from Mis'ar Bin Kidam who said,

'I heard Abu Ja'far^{-asws} saying: 'The sitting - I^{-asws} sit with one I^{-asws} trust with, is more strengthening regarding myself^{-asws} than working for a year'.¹²

The Chief of gatherings:

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزًّا وَ عِزُّ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجَالِسُ الشَّيْعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامُ الْأَرْضِ أَرْضُ تَسْكُنُهَا الشَّيْعَةُ

(I heard Abu Abdullah^{-asws} saying)

Indeed! For everything there is an honour and the honour of Al-Islam are the Shiites. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shiites. Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shiites. (an extract)¹³

Do not whisper to anyone in your gathering

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِشَرِيحٍ لَا تُسَارَّ أَحَدًا فِي مَجْلِسِكَ وَ إِنْ غَضِبْتَ فَعُمِّمْ فَلَا تَقْضِيَنَّ فَأَنْتَ غَضَبَانُ

A number of our companions, from Ahmad Bin Abu Abdullah, raising it, said,

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 27

¹² Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 3

¹³ Al-Kafi, V 8, H. 14707

'Amir Al-Momineen^{-asws} said to Shurayh (the judge): 'Do not whisper to anyone in your gathering, and if you are angry, so arise and do not issue a judgement while you are angry'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (صلوات الله عليه) لِسَانُ الْقَاضِي وَرَاءَ قَلْبِهِ فَإِنْ كَانَ لَهُ قَالَ وَ إِنْ كَانَ عَلَيْهِ أَمْسَكَ .

He (the narrator) said, 'And Abu Abdullah^{-asws} said: 'The tongue of a judge is behind his heart. So, if it was for him he speaks, and if it was against him, he remains silent'.¹⁴

Don't sit with unjust and those playing chess

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ مَرَّ بِي أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا جَالِسٌ عِنْدَ قَاضٍ بِالْمَدِينَةِ فَدَخَلْتُ عَلَيْهِ مِنَ الْعَدِ فَقَالَ لِي مَا جِئْتَ بِكَ فِيهِ أَمْسَ قَالَ قُلْتُ لَهُ جِئْتُ بِكَ إِنَّ هَذَا الْقَاضِي لِي مُكْرَمٌ فَرُبَّمَا جَلَسْتُ إِلَيْهِ فَقَالَ لِي وَ مَا يُؤْمِنُكَ أَنْ تَنْزِلَ اللَّعْنَةُ فَتَعَمَّ مَنْ فِي الْمَجْلِسِ .

Ali Bin Ibrahim, from his father, from one of our companions, from Muhammad Bin Muslim who said,

'Abu Ja'far^{-asws} and Abu Abdullah^{-asws} passed by me, and I was seated in the presence of the judge of Al-Medina. So I went over to him^{-asws} in the morning, so he^{-asws} said to me: 'What sitting did I^{-asws} see you to be in, yesterday?' I said, 'May I be sacrificed for you^{-asws}! This judge is honourable to me, so sometimes I sit with him'. So he^{-asws} said to me: 'And what would secure you if the Curse were to descend, so it would embrace (grip all) the ones in the gathering'¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى قَالَ دَخَلَ رَجُلٌ مِنَ الْبَصَرِيِّينَ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) فَقَالَ لَهُ جِئْتُ بِكَ إِنَِّّي أَفْعُدُ مَعَ قَوْمٍ يَلْعَبُونَ بِالْشَطْرَنْجِ وَ لَسْتُ أَلْعَبُ بِهَا وَ لَكِنْ أَنْظُرُ فَقَالَ مَا لَكَ وَ لِمَجْلِسٍ لَا يَنْظُرُ اللَّهُ إِلَى أَهْلِهِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa who said,

'A man from the (people of) Al-Basra came over to Abu Al-Hassan^{-asws} the 1st so he said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I sit with a people who are playing with the chess, and I do not play with it, but I (just) look'. So he^{-asws} said: 'What is it to you and a gathering which Allah^{-azwj} does not Look at its people?'¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْغَنَاءُ يَجْلِسُ لَا يَنْظُرُ اللَّهُ إِلَى أَهْلِهِ وَ هُوَ بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Al Hassan Bin Haroun who said,

¹⁴ Al Kafi - V 7 - The Book of Judgements and the Rulings Ch 9 H 5

¹⁵ Al Kafi - V 7 - The Book of Judgements and the Rulings Ch 7 H 1

¹⁶ Al Kafi - V 6 - The Book of Drinks Ch 35 H 12

'I heard Abu Abdullah^{-asws} saying: 'The singing (music) gathering, Allah^{-azwj} does not Look at its people, and it is from what Allah^{-azwj} Mighty and Majestic Said [31:6] *And from the people is one who buys amusing discourse to lead astray from Allah's Way*'.¹⁷

Don't sit with the people of innovations:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَلَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَفَرِينِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Do not befriend the people of the innovation, nor sit with them (in a gathering), for you would become, in the presence of the people, like one of them'. Rasool-Allah^{-saww} said: 'The man is upon the Religion of his friend and his associates'.¹⁸

وَعَنْهُمْ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُ لَا حِمْلَ دُثُوبٍ سَفَهَائِكُمْ عَلَى عُلَمَائِكُمْ إِلَى أَنْ قَالَ مَا يَمْنَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْأَذَى أَنْ تَأْتُوهُ فَنُؤَيِّبُهُ وَ تُعَذِّلُوهُ وَ تَقُولُوا لَهُ قَوْلًا بَلِيغًا فَلْتُ جُعِلَتْ فِدَاكَ إِذَا لَا يَقْبَلُونَ مِنَّا قَالَ أَهْجُرُوهُمْ وَ اجْتَنِبُوا مَجَالِسَهُمْ

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

Aba Abdullah^{-asws} said: The sins of our shias are on the necks of the scholars. Why do you sit in the company of those who abhors you and me^{-asws} but you still speak with him? And a passer-by says about you that he is worse than the others. You should rebuke this kind of people. I said: 'Even if I try to stop them (the scholars) they still continue with their mischief. Imam said^{-asws}: Then you should avoid them and stop sitting in their gatherings.¹⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدٍ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أَمَّنُوا وَ إِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَا اللَّهُ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً نَشَقَّعُوا 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 فَلْيَقُمْ وَ لَا يَكُنْ شَرَكُ شَيْطَانٍ وَ لَا جَلِيسُهُ فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ ثُمَّ قَالَ ص فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَ لْيَقُمْ وَ لَوْ حَلَبَ شَاةً أَوْ فُوقَ نَاقَةٍ

¹⁷ Al Kafi – V 6 – The Book of Drinks Ch 34 H 16

¹⁸ Al Kafi V 2 – The Book Of Social Relationships CH 4 H 10

¹⁹ Ibid, H. 21198 from al-Roza (al-Kafi)

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

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

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

If any of the believing people is trapped among them and when they involve themselves in such behaviours he should move away from them so he does not become of the attendance along with Satan; the wrath of Allah^{-azwj} is insurmountable and His^{-azwj} condemnation is irremovable.' The Imam^{-asws} then said: 'If he cannot do so (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.'²⁰

The talk of gatherings are to be protected and not propagated:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مُحَبُّوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ ابْنِ أَبِي عَوْفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ الْمَجَالِسُ بِالْأَمَانَةِ .

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan, from Ibn Abu Awf, from;

Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'The gatherings are with the confidentiality' (in the hands of the attendants).²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَجَالِسُ بِالْأَمَانَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Zurara, from;

²⁰ Al-Kafi, vol, 2, H. 2114, Ch. 77, h 6 الكافي ج : 2 ص : 188

²¹ Al Kafi V 2 – The Book Of Social Relationships CH 19 H 1

Abu Ja'far^{-asws} has narrated that Rasool-Allah^{-saww} said: 'The gatherings are with the confidentiality' (in the hands of the attendants).²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمَجَالِسُ بِالْأَمَانَةِ وَ لَيْسَ لِأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكُنُّهُ صَاحِبُهُ إِلَّا بِإِذْنِهِ إِلَّا أَنْ يَكُونَ تَقَةً أَوْ ذِكْرًا لَهُ بِخَيْرٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it, from;

Abu Abdullah^{-asws} has said: 'The gatherings are with the confidentiality. No one must make public anything that one's companion does not want to be made public unless it with his permission, or he is trusted and does it only for his good'.²³

Offering Salam in a gathering:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَبْرِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ قَوْمٌ فِي مَجْلِسٍ ثُمَّ سَبَقَ قَوْمٌ فَدَخَلُوا فَعَلَى الدَّاخِلِ آخِرًا إِذَا دَخَلَ أَنْ يُسَلِّمَ عَلَيْهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel, from;

Abu Abdullah^{-asws} having said: 'When a group enters into a gathering, then (another) group proceeds and enters, so it is upon the ones entering later, when they do enter, that they should greet (السَّلَامُ) upon them (the first one)'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثَلَاثٌ يُصْفَيْنَ وَدَّ الْمَرْءُ لِأَخِيهِ الْمُسْلِمِ يَلْقَاهُ بِالْبُشْرِ إِذَا لَقِيَهُ وَ يُوسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ وَ يَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, from;

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: 'Three (things) would purify a Muslim's love for his brother (in *Eman*) – he meets him with a smile when he does meet him, and makes space for him in the gathering when he comes over to sit, and he calls him with the name most beloved to him'.²⁵

²² Al Kafi V 2 – The Book Of Social Relationships CH 19 H 2

²³ Al Kafi V 2 – The Book Of Social Relationships CH 19 H 3

²⁴ Al Kafi V 2 – The Book Of Social Relationships CH 8 H 5

²⁵ Al Kafi V 2 – The Book Of Social Relationships CH 5 H 3

To recite when arising from a gathering:

وَبِإِسْنَادِهِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَنْ أَرَادَ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى فَلْيُثَلِّإِذَا أَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ

And by his chain, said,

‘Abu Ja’far^{-asws} said: ‘The one who intends that he be Rewarded in a perfect measure (maximum Reward), so let him say whenever he intends to arise from his gathering,

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

Glory be to your Lord, the Lord of Honour’ [37:180], from what they are describing And peace be on the Rasools [37:181] And the Praise is due to Allah, the Lord of the Worlds[37:182]’.²⁶

A supplication of 4th Imam^{-asws}:

يَا سَيِّدِي تُعَذِّبُنِي وَحُبُّكَ فِي قَلْبِي أَمَّا وَ عِزَّتِكَ لَعِنَ فَعَلْتُ لَتَجْمَعَنَّ بَيْنِي وَ بَيْنَ قَوْمٍ طَالَ مَا عَادَيْتُهُمْ فِيكَ .

‘O my Master! Will You^{-azwj} Punish me while Your^{-azwj} Love is in my^{-asws} heart? But, by Your^{-azwj} Mighty, if You^{-azwj} Do so, You^{-azwj} would be Gathering between me^{-asws} and the group of people with whom I^{-asws} have prolonged being their enemy for Your^{-azwj} Sake’.²⁷

The gathering (of people) during the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مِنْ رَهْطٍ أَرْبَعِينَ رَجُلًا اجْتَمَعُوا فَدَعَوْا اللَّهَ عَزَّ وَ جَلَّ فِي أَمْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعِينَ فَأَرْبَعَةٌ يَدْعُونَ اللَّهَ عَزَّ وَ جَلَّ عَشْرَ مَرَّاتٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعَةً فَوَاحِدٌ يَدْعُو اللَّهَ أَرْبَعِينَ مَرَّةً فَيَسْتَجِيبُ اللَّهُ الْعَزِيزُ الْجَبَّارُ لَهُ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Ubeydullah Bin Abdullah Al Wasity, from Dorost Bin Abu Mansour, from Abu Khalid who said,

‘Abu Abdullah^{-asws} said: ‘There is none from a group of forty men gathering, supplicating to Allah^{-azwj} Mighty and Majestic regarding a (particular) matter, except that Allah^{-azwj} would Answer for them. So if there do not happen to be forty men, so (a group of) four supplicating to Allah^{-azwj} Mighty and Majestic ten times, except that Allah^{-azwj} would Answer for them. So

²⁶ Al Kafi V 2 – The Book Of Supplication CH 21 H 3

²⁷ Al Kafi V 2 – The Book Of Supplication CH 60 H 10

if there do not happen to be four, so one individual supplicating to Allah^{-azwj} forty times, so Allah^{-azwj} the Mighty, the Compeller would Answer for him'.²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا اجْتَمَعَ أَرْبَعَةٌ رَهْطٍ قَطُّ عَلَى أَمْرٍ وَاحِدٍ فَدَعَوْا اللَّهَ إِلَّا تَفَرَّقُوا عَنْ إِجَابَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Yunus Bin Yaquob, from Abdul A'ala,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There would not gather a group of four upon one matter, so they are supplicating to Allah^{-azwj}, except they would be dispersing upon an Answer'.²⁹

عَنْهُ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ عَلِيٍّ بْنِ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبِي (عليه السلام) إِذَا حَزَنَهُ أَمْرٌ جَمَعَ النِّسَاءَ وَ الصِّبْيَانَ ثُمَّ دَعَا وَ أَمَّنُوا .

From him, from Al Hajjal, from Sa'alba, from Ali Bin Uqba, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It was so that whenever a matter grieved my^{-asws} father^{-asws}, he^{-asws} would gather the womenfolk and the children, then supplicate, and they would be saying Ameen'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الدَّاعِي وَ الْمُؤْمِنُ فِي الْأَجْرِ شَرِيكَانِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The supplicatory and the one saying 'Ameen' are both participants in the Recompense'.³¹

Rasool Allah^{-saww} would seek forgiveness for people prior to exiting a gathering:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ لَا يَقُومُ مِنْ مَجْلِسٍ وَ إِنْ خَفَّ حَتَّى يَسْتَغْفِرَ اللَّهَ عَزَّ وَ جَلَّ خَمْسًا وَ عِشْرِينَ مَرَّةً .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Talha Bin Zayd, from;

²⁸ Al Kafi V 2 – The Book Of Supplication CH 17 H 1

²⁹ Al Kafi V 2 – The Book Of Supplication CH 17 H 2

³⁰ Al Kafi V 2 – The Book Of Supplication CH 17 H 3

³¹ Al Kafi V 2 – The Book Of Supplication CH 17 H 4

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-azwj} never used to arise from a gathering, and even if it was a small one, until he^{-saww} sought Forgiveness of Allah^{-azwj} Mighty and Majestic (on behalf of them), twenty five times'.³²

Mentioning Allah^{-azwj} in gatherings:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ رَفَعَهُ قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعِيسَى (عَلَيْهِ السَّلَام) يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ اذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلَكِكَ اذْكُرْكَ فِي مَلَكٍ خَيْرٍ مِنْ مَلَكِ الْاَدَمِيِّينَ يَا عِيسَى اَلِنْ لِي قَلْبَكَ وَ اَكْثِرْ ذِكْرِي فِي الْخَلْقَاتِ وَ اعْلَمْ اَنَّ سُورِي اَنْ تُبْصِرَ اِلَيَّ وَ كُنْ فِي ذَلِكَ حَيًّا وَ لَا تَكُنْ مَيِّتًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, raising it, said,

'Allah^{-azwj} Mighty and Majestic Said to Isa^{-as}: "O Isa^{-as}! Mention Me^{-azwj} within yourself^{-as}, I^{-azwj} will Mention you^{-as} within Myself^{-azwj}, and mention Me^{-azwj} in your^{-as} gathering, I^{-azwj} shall Mention you^{-as} in a gathering better than the gathering of the human beings. O Isa^{-as}! Soften your^{-as} heart for Me^{-azwj} and frequent My^{-azwj} Mention in the isolation, and know that My^{-azwj} Gladness is that you^{-as} compliment to Me^{-azwj} and become lively during that and do not become (like) dead"³³.

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ اذْكُرْنِي فِي مَلَكٍ اذْكُرْكَ فِي مَلَكٍ خَيْرٍ مِنْ مَلَكِكَ .

From him, from Ibn Fazzal, from Ghalib Bin Usman, from Bashir Al Dahhan, from;

Abu Abdullah^{-asws} narrates: Allah^{-azwj} Mighty and Majestic Said: "O son of Adam^{-as}! Mention Me^{-azwj} in a gathering, I^{-azwj} shall Mention you in a gathering better than your gathering"³⁴.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ ذَكَرَنِي فِي مَلَكٍ مِنَ النَّاسِ ذَكَرْتُهُ فِي مَلَكٍ مِنَ الْمَلَائِكَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from the one who mentioned it, from;

Abu Abdullah^{-asws} narrates: 'Allah^{-azwj} Mighty and Majestic Said: "The one who mentions Me^{-azwj} in a gathering of the people, I^{-azwj} shall Mention him in a gathering of the Angels".³⁵

³² Al Kafi V 2 – The Book Of Supplication CH 28 H 4

³³ Al Kafi V 2 – The Book Of Supplication CH 25 H 3

³⁴ Al Kafi V 2 – The Book Of Supplication CH 21 H 12

³⁵ Al Kafi V 2 – The Book Of Supplication CH 21 H 13

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ فَلَمْ يَذْكُرُوا اسْمَ اللَّهِ عَزَّ وَجَلَّ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً وَوَبَالًا عَلَيْهِمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Husayn Bin Zayd, from;

Abu Abdullah^{-asws} narrates that Rasool-Allah^{-saww} said: 'There is none from a group gathering in a gather, so they are not mentioning the Name of Allah^{-azwj} Mighty and Majestic and are not sending *Salawāt* upon their Prophet^{-as}, except that gathering would be a regret and an evil result upon them'.³⁶

Gathering which Imam^{-asws} would like to join in:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُبَيَّسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أَتَخْلُونَ وَتَتَحَدَّثُونَ وَتَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللَّهِ إِنَّا لَنَخْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهِ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهِ إِنِّي لَأُحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنِّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ

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

'Once abu Jafar^{-asws} asked me: 'Do you hold private gatherings wherein you say whatever you want?' I said: 'Yes, I swear by Allah^{-azwj}, we hold private gatherings and say whatever we like to say (in praise of Muhammad^{-saww} and his family^{-asws}).' The Imam^{-asws} said: 'I swear by Allah^{-azwj}, I^{-asws} wish I^{-asws} could be with you at such gatherings. I^{-asws} swear by Allah^{-azwj}, I^{-asws} love your fragrance and your spirits. You, certainly, follow the religion of Allah^{-azwj}, and the religion of the angels^{-as}. Pay attention to restraining from the worldly attractions (sins) and assist yourselves with striving hard in work.'³⁷

The Sitting manners in a gathering:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَنْبَغِي لِلْجُلَسَاءِ فِي الصَّيْفِ أَنْ يَكُونُوا بَيْنَ كُلِّ اثْنَيْنِ مَقْدَارَ عَظْمِ الدَّرَاعِ لِقَالِ يَشُقُّ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْحَرِّ

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

³⁶ Al Kafi V 2 – The Book Of Supplication CH 21 H 5

³⁷ Al-Kafi, vol, 2, H. 2113 Ch. 77 h 5

'The Messenger of Allah^{-saww} has said: 'In a gathering during summer the distance between two people should be an elbow's length (about eighteen inches) so that no difficulty is caused to any of them.'³⁸

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

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

'Whoever feels content with a seat without formalities in a gathering, Allah^{-azwj} and His^{-asws} angels continue doing and asking favours for him until he leaves the gathering.'³⁹

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
as: - Allay hay Salam
AJFJ: - Ajal Allah hey wa Fara Jaak
ra: - Razi Allah^{-azwj}
La: - Laan Allah^{-azwj}

³⁸ Al-Kafi, vol. 2, H. 3710, Ch. 21, h, 8

³⁹ Al-Kafi, vol. 2, H. 3705, Ch. 21, h, 3