

'Good Manners'

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Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - Az Za **Wa** Jalla

asws: - Allay hay **Salawat Wass Salam**

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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 وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Good Manners’

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘The most perfect of the ‘*Momineen*’ (Believers) in *Emān* is the best of them in manners’.¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا يُوضَعُ فِي مِيزَانِ امْرِئٍ يَوْمَ الْقِيَامَةِ أَفْضَلُ مِنْ حُسْنِ الْخُلُقِ .

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Sinan, from a man from the people of Al Medina,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘No matter would be Placed upon the Scale on the Day of Judgement which is more superior to the good manners’.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلاَدِ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَتْ إِيمَانُهُ وَ إِنْ كَانَ مِنْ قَرْبِهِ إِلَى قَدَمِهِ ذُنُوبًا لَمْ يَنْقُصْهُ ذَلِكَ قَالَ وَ هُوَ الصِّدْقُ وَ آدَاءُ الْأَمَانَةِ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Al Hannat, from;

Abu Abdullah^{-asws} has said: ‘Four (things), the one who has these in him, his *Emān* would be perfect, and even if he was (immersed) in sins from his head to his feet, that would not incur

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 1

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 2

him a loss’. He^{-asws} said: ‘And it is the truthfulness, and paying back of the entrustments, and the bashfulness, and good manners’.³

The Foul mouth:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ خَطَبَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) النَّاسَ فَقَالَ أَلَا أُخْبِرُكُمْ بِشَرِّكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَمْنَعُ رِفْدَهُ وَ يَضْرِبُ عَبْدَهُ وَ يَتَزَوَّدُ وَحْدَهُ فَطَنُوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Dawood Bin Al Nu‘man, from Abu Hamza,

(It has been narrated) from Abu Ja‘far^{-asws} having said: ‘Rasool-Allah^{-saww} addressed the people, so he^{-saww} said: ‘Shall I^{-saww} inform you of the most evil of you all?’ They said, ‘Yes, O Rasool-Allah^{-saww}! The one who prevents his gifts, and strikes his slave, and provides from himself alone. Allah^{-azwj} did not Create a creature who is more evil than this’.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يُرْجَى حَيْرُهُ وَ لَا يُؤْمَنُ شَرُّهُ فَطَنُوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا

Then he^{-saww} said: ‘Shall I^{-saww} inform you of the one who is more evil than that?’ They said, ‘Yes, O Rasool-Allah^{-saww}! He^{-saww} said: ‘The one whose goodness is not hoped for nor is there a safety from his evil’. So they thought that Allah^{-azwj} has not Created a creature who is more evil than this.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْمُتَفَحِّشُ اللَّعَّانُ الَّذِي إِذَا ذُكِرَ عِنْدَهُ الْمُؤْمِنُونَ لَعَنَهُمْ وَ إِذَا ذَكَرُوهُ لَعَنُوهُ .

Then he^{-asws} said: ‘Shall I^{-saww} inform you of the one who is more evil than that?’ They said, ‘Yes, O Rasool-Allah^{-saww}! He^{-saww} said: ‘He is a foulmouthed, profane person. The one who, when the *Momineen* are mentioned in his presence, he curses them, and when they mention him, (they) condemn him’.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَلَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَبْهًا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْفَاحِشُ الْمُتَفَحِّشُ الْبَدِيءُ الْبَحِيلُ الْمُخْتَالُ الْحَفُودُ الْحَسُودُ الْقَاسِي الْقَلْبِ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ يُرْجَى عَيْرِ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يُتَّقَى .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, from;

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 3

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 7

Abu Abdullah^{-asws} narrates that Rasool-Allah^{-saww} said: ‘Shall I^{-saww} inform you of the ones who are the most remote from me^{-saww} in likeness?’ They said, ‘Yes, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘The immoral, the scandalous, the foul-mouthed, the stingy, the rogue, the malicious, the envious, the hard of heart, the one remote from every hope of goodness without any safety from every evil feared’.⁵

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا تَقُولُ فِي رَجُلٍ سَبَّابَةٍ لِعَلِيٍّ (عَلَيْهِ السَّلَامُ) قَالَ فَقَالَ لِي حَلَالُ الدَّمِ وَاللَّهِ لَوْ لَا أَنْ تَعَمَّ بِهِ بَرِينًا قَالَ فَقُلْتُ فَمَا تَقُولُ فِي رَجُلٍ مُؤَذِّبٍ لَنَا قَالَ فَقَالَ فِيمَاذَا قُلْتُ مُؤَذِّبِنَا فَبَدَّرَكَ قَالَ فَقَالَ لِي لَهُ فِي عَلِيٍّ (عَلَيْهِ السَّلَامُ) نَصِيبٌ قُلْتُ إِنَّهُ لَيَقُولُ ذَلِكَ وَ يُظْهِرُهُ قَالَ لَا تَعْرَضْ لَهُ .

And from him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

‘I said to Abu Abdullah^{-asws}, ‘What are you^{-asws} saying regarding a man who pointed a finger at Ali^{-asws} (used foul language)?’ So he^{-asws} said to me: ‘The blood is Permissible, by Allah^{-azwj}, if it is not permeated by presumed innocence’. So I said, ‘So what are you^{-asws} saying regarding a man who is hurting us?’ He^{-asws} said: ‘With regards to what?’ I said, ‘He is hurting us regarding you^{-asws}, by mentioning you^{-asws} (in derogatory terms)?’ So he^{-asws} said to me: ‘Is there a share for him with regards to Ali^{-asws}?’ I said, ‘He is saying that and manifesting it’. He^{-asws} said: ‘Do not meddle with him’.⁶

One can, however, rebuke those who are acting and inciting others to innovate in the religion.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَ الْبِدْعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْتَبُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةَ وَ بَاهْتُوهُمْ كَثِيرًا 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 .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Whenever you see the people of the doubts and the innovation from after me^{-saww}, so display the disownment from them, and frequent from insulting them, and speaking regarding them, and the encountering them, and the defaming them, perhaps they would not covet (plant) the mischief in Al-Islam, and caution the people not to learn from their innovations, Allah^{-azwj}

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 9

⁶ Al Kafi – V 7 – The Book of Legal Penalties Ch 63 H 44

would Write the good deeds for you due to that, and Raise the levels for you in the Hereafter due to that’.⁷

Good Manners will be Rewarding in the Hereafter:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عُنْبَسَةَ الْعَابِدِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا يَفْعَلُ الْمُؤْمِنُ عَلَى اللَّهِ عَزَّ وَجَلَّ بِعَمَلٍ بَعْدَ الْفَرَائِضِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ أَنْ يَسْعَ النَّاسَ بِخُلُقِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Anbasa Al Abidi who said,

‘Abu Abdullah^{-asws} said to me: ‘A ‘*Momin*’ (The Believer) would not be going forward to Allah^{-azwj} Mighty and Majestic with a deed, after the Obligatory ones, more Beloved to Allah^{-azwj} the Exalted, than if he accommodates the people with his (good) manners’.⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Zareeh, from;

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: ‘The one of good manners, for him would be a Recompense of the Fasting one, the standing one (for the *Salāt*)’.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَكْثَرُ مَا تَلْجُ بِهِ أُمَّتِي الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ .

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

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: ‘The most by which my^{-saww} community would be entering the Paradise is fear of Allah^{-azwj} and good manners’.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْخُلُقَ الْحَسَنَ يَمِيْتُ الْخَطِيئَةَ كَمَا تَمِيْتُ الشَّمْسُ الْجَلِيدَ .

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 4

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 4

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 5

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 6

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy, and Abdullah Bin Sinan, from;

Abu Abdullah^{-asws} has said: ‘The good manners melt the sins just as the sun melts the ice’.¹¹

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْبِرُّ وَحُسْنُ الْخُلُقِ يَغْمُرَانِ الدِّيَارَ وَ
يَزِيدَانِ فِي الْأَعْمَارِ .

From him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The righteousness and the good manners both build the houses (households) and increase in the life-span’.¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ قَالَ حَدَّثَنِي يَحْيَى بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ
اللَّهِ (عَلَيْهِ السَّلَامُ) أَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى بَعْضِ أَنْبِيَائِهِ (عَلَيْهِمُ السَّلَامُ) الْخُلُقُ الْحَسَنُ يَمِثُّ الْخَطِيئَةَ كَمَا تَمِثُّ الشَّمْسُ
الْجَلِيدَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed who said, ‘Yahya Bin Amro narrated to me, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Blessed and High Revealed unto one of His^{-azwj} Prophets^{-as-}:
“The good manners melt the sins just as the sun melts the ice”’.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
قَالَ هَلَكَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَتَى الْحَفَّارِينَ فَإِذَا بِهِمْ لَمْ يَحْفَرُوا شَيْئاً وَ شَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ (صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالُوا يَا رَسُولَ اللَّهِ مَا يَعْمَلُ حَدِيدُنَا فِي الْأَرْضِ فَكَأَنَّمَا نَضْرِبُ بِهِ فِي الصِّفَا فَقَالَ وَ لِمَ إِنْ كَانَ صَاحِبُكُمْ لِحَسَنِ الْخُلُقِ
اِتُّوْنِي بِقَدْحٍ مِنْ مَاءٍ فَأَتُوهُ بِهِ فَأَدْخَلَ يَدَهُ فِيهِ ثُمَّ رَشَهُ عَلَى الْأَرْضِ رَشاً ثُمَّ قَالَ احْفَرُوا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan,

Abu Abdullah^{-asws} says: ‘A man died during the era of the Prophet^{-saww}. So the grave diggers came over, but when they were with him, they could not dig anything, and they complained of that to Rasool-Allah^{-saww} saying, ‘O Rasool-Allah^{-saww}! Our irons (pick axes/spades) do not work in the ground. It is as if we are striking with it in the rock’. So he^{-saww} said: ‘If your (dead) companion was of good manners, come to me with a cup of water’. So they brought it to him-

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 7

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 8

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 9

saww. So he^{-saww} immersed his^{-saww} hand inside it, then sprinkled it upon the ground with a sprinkle, then said: ‘Dig!’

قَالَ فَحَفَرَ الْحَفَّارُونَ فَكَأَنَّمَا كَانَ رَمْلًا يَتَهَائِلُ عَلَيْهِمْ .

He^{-asws} said: ‘So the grave-diggers dug, and it was as if it was sand falling upon them’.¹⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْخُلُقَ مَنِيحَةٌ يَمْنُحُهَا اللَّهُ عَزَّ وَجَلَّ خَلْقَهُ فَمِنْهُ سَجِيَّةٌ وَ مِنْهُ نِيَّةٌ فَمَلُتُ فَأَيُّهُمَا أَفْضَلُ فَقَالَ صَاحِبُ السَّجِيَّةِ هُوَ مَجْبُودٌ لَا يَسْتَطِيعُ غَيْرَهُ وَ صَاحِبُ النِّيَّةِ يَصْبِرُ عَلَى الطَّاعَةِ تَصَبُّرًا فَهُوَ أَفْضَلُهُمَا .

From him, from Muhammad Bin Sinan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The (good) manners are a Grant Granted by Allah^{-azwj} Mighty and Majestic to His^{-azwj} creatures. So, from it is the natural disposition, and from it is the intention’. So I said, ‘So which of the two is superior?’ So he^{-asws} said: ‘(As for) the one with the natural disposition, he is naturally disposed, not having the capacity for something else; while the one with the intention is patient upon the obedience with an excellent patience, therefore he is superior of the two’.¹⁵

وَ عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لِيُعْطِيَ الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ يُعْدُو عَلَيْهِ وَ يَرُوحُ .

And from him, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby, from;

Abu Abdullah^{-asws} says: ‘Allah^{-azwj} Blessed and High would be Giving from the Rewards to the servant based upon the good manners, just as He^{-azwj} would Give to the fighter in the Way of Allah^{-azwj} (waking up) in the morning and going upon it’.¹⁶

عَنْهُ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ أَبِي عُثْمَانَ الْقَابُوسِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعَارَ أَعْدَاءَهُ أَخْلَاقًا مِنْ أَخْلَاقِ أَوْلِيَائِهِ لِيَعِيشَ أَوْلِيَاؤُهُ مَعَ أَعْدَائِهِ فِي دَوْلَاتِهِمْ .

From him, from Abdullah Al Hajjal, from Abu Usman Al Qabousy, from the one who mentioned, from;

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 10

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 11

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 12

Abu Abdullah^{-asws} says: ‘Allah^{-azwj} Blessed and High has Lent to His^{-azwj} enemies the manners from the mannerisms of His^{-azwj} friends, so that His^{-azwj} friends can live along with His^{-azwj} enemies in their governments’.

و فِي رَوَايَةٍ أُخْرَى وَ لَوْ لَا ذَلِكَ لَمَا نَزَكُوا وَلِيْنَا لِلَّهِ إِلَّا قَتَلُوهُ .

And in another report, (He^{-asws} said): ‘And had it not been for that, they would not have left a (single) friend of Allah^{-azwj}, except that they would have killed him’.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا خَالَطْتَ النَّاسَ فَإِنْ اسْتَطَعْتَ أَنْ لَا تُخَالَطَ أَحَدًا مِنَ النَّاسِ إِلَّا كَانَتْ يَدُكَ الْعُلْيَا عَلَيْهِ فَاذْعَلْ فَإِنَّ الْعَبْدَ يَكُونُ فِيهِ بَعْضُ التَّقْصِيرِ مِنَ الْعِبَادَةِ وَ يَكُونُ لَهُ حُسْنٌ خُلِقَ فَيُبَلِّغُهُ اللَّهُ بِ [حُسْنٍ] خُلِقَهُ دَرَجَةَ الصَّائِمِ الْقَائِمِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al A'ala Bin Kamil who said,

‘Abu Abdullah^{-asws} said: ‘When you mingle with the people, so if you have the capacity that you would not mingle with anyone from the people except that your hand would be higher upon his (with good manners and kindness), then do so. So if the servant happens to have in him part of the deficiency from the worship, and there happens to be good manners for him, then Allah^{-azwj} would Make him to reach, due to his good manners, the level of the Fasting one, the standing one (for *Salāt*)’.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ بَحْرِ السَّقَاءِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا بَحْرُ حُسْنُ الْخُلُقِ يُسْرُّ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيَّ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ قُلْتُ بَلَى

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Bahr Al Saqqa who said,

‘Abu Abdullah^{-asws} said to me: ‘O Bahr! Good manners are an affluence’. Then he^{-asws} said: ‘Shall I^{-asws} inform you with a Hadeeth which is not in the hands of anyone from the people of Al-Medina?’ I said, ‘Yes’.

قَالَ بَيْنَمَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَ هُوَ قَائِمٌ فَأَخَذَتْ بِطَرْفِ ثَوْبِهِ فَقَامَ لَهَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمْ تَقُلْ شَيْئًا وَ لَمْ يَقُلْ لَهَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) شَيْئًا حَتَّى فَعَلَتْ ذَلِكَ ثَلَاثَ مَرَّاتٍ

He^{-asws} said: ‘One day, while Rasool-Allah^{-saww} was seated in the Masjid when a slave girl of one of the Helpers came over, and he^{-saww} was sitting upright. So she grabbed a side of his-

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 13

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 14

^{saww} clothes. So the Prophet^{-saww} stood up for her, but she did not say anything, and the Prophet^{-saww} did not say anything to her, to the extent that she did that three times.

فَقَامَ لَهَا النَّبِيُّ فِي الرَّابِعَةِ وَ هِيَ حَلْفُهُ فَأَخَذَتْ هُدْبَةً مِنْ تَوْبِهِ ثُمَّ رَجَعَتْ فَقَالَ لَهَا النَّاسُ فَعَالَ اللَّهُ بِكَ وَ فَعَلَ حَبَسَتْ رَسُولَ اللَّهِ (صلى الله عليه وآله) ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئاً وَ لَا هُوَ يَقُولُ لَكَ شَيْئاً مَا كَانَتْ حَاجَتُكَ إِلَيْهِ

So the Prophet^{-saww} stood up for her during the fourth attempt, and she was behind him^{-saww}, so she took an edge of his^{-saww} cloth, then retracted. So the people said to her, ‘May Allah^{-azwj} Deal with you and Do (whatever He^{-azwj} may)! You withheld Rasool-Allah^{-saww} three times, neither did you say anything to him nor did he^{-saww} say anything to you. What was your need to him^{-saww}?’

قَالَتْ إِنَّ لَنَا مَرِيضاً فَأَرْسَلَنِي أَهْلِي لِأَخَذِ هُدْبَةً مِنْ تَوْبِهِ لِيَسْتَشْفِيَ بِهَا فَلَمَّا أَرَدْتُ أَخَذَهَا رَأَيْتُ فَقَامَ فَاسْتَحْيَيْتُ مِنْهُ أَنْ أَخَذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْتَأْمِرَهُ فِي أَخَذِهَا فَأَخَذْتُهَا .

She said, ‘For us there is a sick one. So my people sent me to take an edge from his^{-saww} cloth in order to heal him by it. So whenever I wanted to take it, he^{-saww} saw me, and stood up. So I was too embarrassed from him^{-saww} to take it while he^{-saww} sees me, and I disliked to demand from him^{-saww} with regards to taking it, therefore I took it’.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَبِيبِ الْخُثَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَفَاضِلُكُمْ أَحْسَنُكُمْ أَخْلَاقاً الْمُوْطَئُونَ أَكْنَافاً الَّذِينَ يَأْلُمُونَ وَ يُؤْلَمُونَ وَ تُوْطَأُ رِحَالُهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Habeeb Al Khash’amy,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The most preferable ones of you is the one of the best manners as his greatest quality, the one who is getting acquainted (with others), and they are getting acquainted with him modestly in their travels’.²⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) الْمُؤْمِنُ مَأْلُوفٌ وَ لَا خَيْرَ فِي مَنْ لَا يَأْلَفُ وَ لَا يُؤْلَفُ .

A number of our companions, from Sahl Bin Ziyad, from Ja’far bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 15

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 16

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘A ‘Momin’ (the Believer) gets acquainted (with others), and there is no good in the one who neither gets acquainted nor does he get acquainted with’.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ حُسْنَ الْخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ .

Al Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The good manners makes its owner to reach the level of the Fasting one, the standing one (in *Salāt*)’.²²

– وَ قَالَ عِ التَّمِي رَيْسُ الْأَخْلَاقِ .

And he^{-asws} said: ‘The piety is chief of the morals’.²³

الْخِصَالُ الْخَلِيلُ بْنُ أَحْمَدَ عَنْ مُعَاذٍ عَنِ الْحُسَيْنِ الْمَرْزُوقِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ دَاوُدَ الْأَوْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: أَوَّلُ مَا يُدْخِلُ النَّارَ مِنْ أُمَّتِي الْأَجْوَفَانِ

(The book) ‘Al Khisaal – Al Khaleel Bin Ahmad, from Muaz, from Al-Husayn Al Marouzy, from Muhammad Bin Ubeyd, from Dawood Al Awdy, from his father, from Abu Hureyra (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘The first ones from my^{-saww} community to enter the Fire are the hollows!’

قَالُوا وَ مَا الْأَجْوَفَانِ

They said, ‘And what are the hollows?’

قَالَ الْفَرْجُ وَ الْفَمُ وَ أَكْثَرُ مَا يُدْخِلُ بِهِ الْجَنَّةُ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ .

He^{-saww} said: ‘The private part and the mouth, and most of the ones enter the Paradise would be due to fear of Allah^{-azwj} and the good manners’.²⁴

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 17

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 18

²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 e

²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 20