

Social Manners Part II



TABLE OF CONTENTS

Social Manners Part II	4
Summary:	4
It is Detestable to Expose one's self to what he Cannot Endure:	4
The Religious Knowledge One Must Have:	6
The Recognition of Eman:	6
Don't Sit with Those Scholars who Create Mischief:	9
Worshiping Others besides Allah ^{-azwj} :	9
A Momin Must not Humiliate Himself:	10
Do not Over-Burden your Fellow Brethren:	11
The Reward for Loving the Followers of Ahl Al-Bayt ^{-asws} :	16
Young Ones Have Better Chances of Accepting Guidance:	17
Associating with Persistent Sinners:	18
Imam ^{-asws} Tells Either Associate with a 'Ghali' or with us ^{-asws} :	18
Do Not Associate with the People of 'Bidah' (Heretics):	19
The Company One Must Avoid:	20
One Must Not Sit Where Masomeen ^{-asws} are Not Respected :	23
Don't Harm Yourself in Doing Favours:.....	26
Serving Food to Believers:.....	30
What is 'Israf' (Excessive Spending):.....	32
Who Are Sadaat and Their Elevated Status:	34
<u>The Best Way to Communicate Ahadith:</u>	38
Giving a Helping Hand to a Brethren:	41
Triumph for a Momin:.....	47
The Enemies of a Believer:.....	47



Social Manners Part II

Summary:

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

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

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

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

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

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

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

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

² Al-Kafi, vol, 5, Ch. 24, h, 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَوَّضَ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يُقَوِّضْ إِلَيْهِ أَنْ يُذِلَّ نَفْسَهُ أَلَمْ تَسْمَعْ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ قَالُوا مَنْ يُنْبَغِي أَنْ يَكُونَ عَزِيزاً وَ لَا يَكُونَ ذَلِيلًا يُعِزُّهُ اللَّهُ بِالْإِيمَانِ وَ الْإِسْلَامِ

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يُنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قِيلَ لَهُ وَ كَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ لِمَا لَا يُطِيقُ

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يُنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قُلْتُ بِمَا يُذِلُّ نَفْسَهُ قَالَ يَدْخُلُ فِيهَا يَتَعَدَّرُ مِنْهُ

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

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

³ Al-Kafi, vol, 5, Ch. 24, h, 2

⁴ Ibid, h,4

⁵ Ibid, h, 5

The Religious Knowledge One Must Have:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُتَنَّى عَنْ إِسْمَاعِيلَ الْجَعْفَرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الدِّينِ الَّذِي لَا يَسَعُ الْعِبَادَ جَهْلُهُ فَقَالَ الدِّينُ وَاسِعٌ وَ لَكِنَّ الْخَوَارِجَ ضَيَّفُوا عَلَى أَنْفُسِهِمْ مِنْ جَهْلِهِمْ قُلْتُ جُعِلْتُ فِدَاكَ فَأَحَدِيكَ بِدِينِي الَّذِي أَنَا عَلَيْهِ فَقَالَ بَلَى قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الْإِفْرَارَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَتَوَّلَاكُمْ وَ أَبْرَأُ مِنْ عَدُوِّكُمْ وَ مَنْ رَكِبَ رِقَابَكُمْ وَ تَأَمَّرَ عَلَيْكُمْ وَ ظَلَمَكُمْ حَقَّكُمْ فَقَالَ مَا جَهَلْتُ شَيْئًا هُوَ وَ اللَّهُ الَّذِي نَحْنُ عَلَيْهِ قُلْتُ فَهَلْ سَلِمَ أَحَدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ لَا إِلَّا الْمُسْتَضْعَفِينَ قُلْتُ مَنْ هُمْ قَالَ نِسَاؤُكُمْ وَ أَوْلَادُكُمْ ثُمَّ قَالَ أَرَأَيْتَ أَمْ أَيْمَنَ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَ مَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ

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

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

The Recognition of Eman:

بِالإِسْنَادِ الْأَوَّلِ عَنِ ابْنِ مَحْبُوبٍ عَنِ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعٍ دَعَائِمٍ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ الْجِهَادِ فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعٍ شُعَبٍ عَلَى الشُّوقِ وَ الْإِسْفَاقِ وَ الزُّهْدِ وَ التَّرَقُّبِ فَمَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنْ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَ مَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ وَ الْيَقِينُ عَلَى أَرْبَعٍ شُعَبٍ

تَبَصَّرَ الْفِطْنَةَ وَ تَأَوَّلَ الْحِكْمَةَ وَ مَعْرِفَةَ الْعِبْرَةِ وَ سُنَّةَ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَ مَنْ تَأَوَّلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَ مَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَ مَنْ عَرَفَ السُّنَّةَ فَكَانَ مَعَ الْأَوَّلِينَ وَ اهْتَدَى إِلَى النَّبِيِّ هِيَ أَقْوَمُ وَ نَظَرَ إِلَى مَنْ نَجَا بِمَا نَجَا وَ مَنْ هَلَكَ بِمَا هَلَكَ وَ إِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَ أَنْجَى مَنْ أَنْجَى بِطَاعَتِهِ وَ الْعَدْلُ عَلَى أَرْبَعٍ شُعَبٍ

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

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

غَامِضِ الْفَهْمِ وَ غَمْرِ الْعِلْمِ وَ زَهْرَةَ الْحُكْمِ وَ رَوْضَةَ الْجَلْمِ فَمَنْ فَهَمَّ فَسَرَ جَمِيعَ الْعِلْمِ وَ مَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَ مَنْ حَلَّمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَ عَاشَ فِي النَّاسِ حَمِيداً وَ الْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصِّدْقِ فِي الْمَوَاطِنِ وَ شَتَّانَ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهْرَ الْمُؤْمِنِ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُنَافِقِ وَ أَمِنَ كَيْدَهُ وَ مَنْ صَدَّقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَ مَنْ شَتَّى الْفَاسِقِينَ غَضِبَ اللَّهُ وَ مَنْ غَضِبَ اللَّهُ غَضِبَ اللَّهُ لَهُ فَذَلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَ شُعْبُهُ

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

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

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

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

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

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

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ فِي وَصِيَّتِهِ لَوْلَدِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ يَا بُنَيَّ أَقْبِلْ مِنَ الْحُكَمَاءِ مَوَاعِظَهُمْ وَ تَذَبَّرْ أَحْكَامَهُمْ وَ كُنْ أَحَدَ النَّاسِ بِمَا تَأْمُرُ بِهِ وَ أَكْفَ النَّاسِ عَمَّا تَنْهَى عَنْهُ وَ أْمُرْ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ فَإِنَّ اسْتِئْثَامَ الْأُمُورِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ

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

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

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

And if any one intends to be his^{ar} friend and a partner with him^{ar} therein, should bear anger against his^{ar} tribesmen and relatives and for the Pleasure of Allah-^{azwj} and their rage against Muhammad-^{saww} the Messenger of Allah-^{azwj}. And he should be angry when he sees that the truth is being trampled, and sees that falsehood is being acted

⁸ الكافي ج : 2 ص : 51

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

upon. And beware, that you should be observing dissimulation according to your ability, for otherwise Allah^{-azwj} will not Accept any excuse from you in that'.¹⁰

Don't Sit with Those Scholars who Create Mischief:

وَعَنْهُمْ عَنْ سَهْلٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ خَطَّابِ بْنِ مُحَمَّدٍ عَنِ الْخَارِثِ بْنِ الْمُغِيرَةِ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُ لِأَحْمَلَانَ ذُنُوبَ سَفَهَائِكُمْ عَلَى عُلَمَائِكُمْ إِلَى أَنْ قَالَ مَا يَمْنَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْأَدَى أَنْ تَأْتُوهُ فَنُؤَيَّبُوهُ وَ نُعَدِّلُوهُ وَ نَقُولُوا لَهُ قَوْلًا بَلِيغًا قُلْتُ جُعِلْتُ 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 the following:

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

Worshipping Others besides Allah^{-azwj}:

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

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

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

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

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

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

A Momin Must not Humiliate Himself:

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قَبْلَ لَهُ وَ كَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَنْعَرِّضُ لِمَا لَا يُطِيقُ

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

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

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

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

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

¹³ Al-Kafi, vol. 5, H. 8302, h, 1

¹⁴ Ibid, h, 4, 64 : ص 5 : الكافي ج

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

Do not Over-Burden your Fellow Brethren:

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

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

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

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

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

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

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْيَقْظَانَ عَنْ يَعْقُوبَ بْنِ الصَّخَّالِكِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا سَرَّاجٍ وَ كَانَ خَادِماً لِأَبِي عَبْدِ اللَّهِ ع قَالَ بَعَثَنِي أَبُو عَبْدِ اللَّهِ ع فِي حَاجَةٍ وَ هُوَ بِالْحِيرَةِ أَنَا وَ جَمَاعَةٌ مِنْ مَوَالِيهِ قَالَ فَأَنْطَلَقْنَا فِيهَا ثُمَّ رَجَعْنَا مُغْتَمِبِينَ قَالَ وَ كَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نُرْوِلُ فَجِئْتُ وَ أَنَا بِحَالٍ فَرَمَيْتُ بِنَفْسِي فَبَيْنَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ع فَذُ أَقْبَلَ قَالَ فَقَالَ قَدْ أَتَيْتَكَ أَوْ قَالَ جِئْنَاكَ فَاسْتَوَيْتُ جَالِساً وَ جَلَسَ عَلَيَّ صَدْرُ فِرَاشِي فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ فَأَخْبَرْتُهُ فَحَمَدَ اللَّهُ ثُمَّ جَرَى

¹⁵ Ibid, h, 5

¹⁶ Al-Kafi, vol. 8, H 14970, h 522

¹⁷ Ibad, vol. 2, H 1518, h 1

ذَكَرُ قَوْمٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّا نَبَرْنَا مِنْهُمْ إِنَّهُمْ لَا يَقُولُونَ مَا نَقُولُ قَالَ فَقَالَ يَتَوَلَّوْنَا وَلَا يَقُولُونَ مَا تَقُولُونَ تَبَرَّوْنَا مِنْهُمْ قَالَ قُلْتُ نَعَمْ قَالَ فَهُوَ دَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ فَيَنْبَغِي لَنَا أَنْ نَبَرَا مِنْكُمْ قَالَ قُلْتُ لَا جُعِلْتُ فِدَاكَ قَالَ وَ هُوَ دَا عِنْدَ اللَّهِ مَا لَيْسَ عِنْدَنَا أَ فَتَرَاهُ أَطْرَحَنَا قَالَ قُلْتُ لَا وَاللَّهِ جُعِلْتُ فِدَاكَ مَا نَفَعَلُ قَالَ فَتَوَلَّوْهُمُ وَلَا تَبَرَّوْا مِنْهُمْ إِنَّ مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ وَمِنْهُمْ مَنْ لَهُ سَهْمَانٌ وَمِنْهُمْ مَنْ لَهُ ثَلَاثَةٌ أَسْهُمٌ وَمِنْهُمْ مَنْ لَهُ أَرْبَعَةٌ أَسْهُمٌ وَمِنْهُمْ مَنْ لَهُ خَمْسَةٌ أَسْهُمٌ وَمِنْهُمْ مَنْ لَهُ سِتَّةٌ أَسْهُمٌ وَمِنْهُمْ مَنْ لَهُ سَبْعَةٌ أَسْهُمٌ فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّهْمِينَ وَلَا صَاحِبُ السَّهْمِينَ عَلَى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ وَلَا صَاحِبُ الثَّلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الأَرْبَعَةِ وَلَا صَاحِبُ الأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الخَمْسَةِ وَلَا صَاحِبُ الخَمْسَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السِتَّةِ وَلَا صَاحِبُ السِتَّةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ وَ سَأَضْرِبُ لَكَ مَثَلًا إِنَّ رَجُلًا كَانَ لَهُ جَارٌ وَ كَانَ نَصْرَانِيًّا فَدَعَاهُ إِلَى الإِسْلَامِ وَ زَيْنَهُ لَهُ فَأَجَابَهُ فَأَتَاهُ سُحَيْرًا فَقَرَعَ عَلَيْهِ البَابَ فَقَالَ لَهُ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجَتُكَ فَقَالَ تَوَضَّأَ وَ البَسَ ثَوْبِيكَ وَ مَرَّ بِنَا إِلَى الصَّلَاةِ قَالَ فَتَوَضَّأَ وَ لَبَسَ ثَوْبِيهِ وَ حَرَجَ مَعَهُ قَالَ فَصَلَّيْنَا مَا شَاءَ اللَّهُ ثُمَّ صَلَّيْنَا الفَجْرَ ثُمَّ مَكَّنَّا حَتَّى أَصْبَحَا فَقَامَ الَّذِي كَانَ نَصْرَانِيًّا يُرِيدُ مَنْزِلَهُ فَقَالَ لَهُ الرَّجُلُ أَيْنَ تَذْهَبُ النَّهَارُ فَصَبِرٌ وَ الَّذِي بَيْنَكَ وَ بَيْنَ الظُّهْرِ قَلِيلٌ قَالَ فَجَلَسَ مَعَهُ إِلَى أَنْ صَلَّى الظُّهْرَ ثُمَّ قَالَ وَ مَا بَيْنَ الظُّهْرِ وَ العَصْرَ قَلِيلٌ فَأَحْتَبَسَهُ حَتَّى صَلَّى العَصْرَ قَالَ ثُمَّ قَامَ وَ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّ هَذَا أَجْرُ النَّهَارِ وَ أَقَلُّ مِنْ أَوْلِهِ فَأَحْتَبَسَهُ حَتَّى صَلَّى المَغْرِبَ ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّمَا بَقِيَتْ صَلَاةٌ وَاحِدَةٌ قَالَ فَمَكَتْ حَتَّى صَلَّى العِشَاءَ الأَجْزَةَ ثُمَّ تَفَرَّقَا فَلَمَّا كَانَ سُحَيْرٌ عَدَا عَلَيْهِ فَضْرَبَ عَلَيْهِ البَابَ فَقَالَ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجَتُكَ قَالَ تَوَضَّأَ وَ البَسَ ثَوْبِيكَ وَ أَخْرَجَ بِنَا فَصَلَّى قَالَ اطَّلَبْ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَعُ مِنِّي وَ أَنَا إِنْسَانٌ مِسْكِينٌ وَ عَلَيَّ عِيَالٌ فَقَالَ أَبُو عَبْدِ اللَّهِ ع ادْخُلْهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ ادْخُلْهُ مِنْ مِثْلِ ذِهِ وَ أَخْرَجَهُ مِنْ مِثْلِ هَذَا

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

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

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

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

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

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

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

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

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ أَحْمَدَ بْنِ عُمَرَ عَنِ يَحْيَى بْنِ أَبَانَ عَنِ شِهَابِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى هَذَا الْخَلْقَ لَمْ يَلْمُ أَحَدٌ أَحَدًا فَقُلْتُ أَصْلَحَكَ اللَّهُ فَكَيْفَ ذَلِكَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَجْزَاءَ بَلَعِ بِهَا تِسْعَةً وَ أَرْبَعِينَ جُزْءًا ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَارًا فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ فَجَعَلَ

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

فِي رَجُلٍ عَشْرَ جُزْءٍ وَ فِي آخَرَ عَشْرِي جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءاً تَامَماً وَ فِي آخَرَ جُزْءاً وَ عَشْرَ جُزْءٍ وَ آخَرَ جُزْءاً وَ عَشْرِي جُزْءٍ وَ آخَرَ جُزْءاً وَ ثَلَاثَةَ أَعْشَارِ جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءَيْنِ تَامَيْنِ ثُمَّ بِحِسَابِ ذَلِكَ حَتَّى بَلَغَ بِأَرْبَعِهِمْ تِسْعَةً وَ أَرْبَعِينَ جُزْءاً فَمَنْ لَمْ يَجْعَلْ فِيهِ إِلَّا عَشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعَشْرَيْنِ وَ كَذَلِكَ صَاحِبِ الْعَشْرِينَ لَا يَكُونُ مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَارِ وَ كَذَلِكَ مَنْ تَمَّ لَهُ جُزْءٌ لَا يَقْدِرُ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ وَ لَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا لَمْ يَلْمُ أَحَدٌ أَحَدًا

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

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

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

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

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

Once Abu Abd Allah^{-asws} said: O Abd Al-Aziz, Eman²⁰ is of ten stages, like the steps of a ladder. To climb, one uses it one step after the other one by one. One who possesses two degrees of belief should never say to one who possesses only one degree that he does not have enough belief and so on up to the tenth degree or stage. One who is higher should not throw back the one below because the one

¹⁹ Ibid, H 1520, h 1

²⁰ Belief

above you may also fall. If you see one below, you should help him climb up higher gently and do not burden him with what he cannot lift up; he may break down and if one breaks down a believer, he will be held responsible for compensation to him.²¹

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

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

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

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الصَّبَّاحِ بْنِ سَيَّابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا أَنْتُمْ وَالْبِرَاءَةُ يَدْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ وَ بَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ وَ بَعْضُهُمْ أَنْفَدُ بَصَرًا مِنْ بَعْضٍ وَ هِيَ الدَّرَجَاتُ

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

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

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

²² Believers

²³ Ibid, H 1522, h 3

²⁴ Al-Kafi, vol. 2, H 1523, h 4,

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الرَّجُلَ لِيُحِبُّكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيَدْخُلُهُ اللَّهُ بِبُغْضِكُمْ 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 Abd Allah^{asws}:

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ بْنِ الْحَلْبِيِّ عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ حُمْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَسْأَلُكَ أَصْلَحَكَ اللَّهُ فَقَالَ نَعَمْ فَقُلْتُ كُنْتُ عَلَى حَالٍ وَ أَنَا الْيَوْمَ عَلَى حَالٍ أُخْرَى كُنْتُ أَدْخُلُ الْأَرْضَ فَأَدْعُو الرَّجُلَ وَ الْإِثْنَيْنِ وَ الْمَرْأَةَ فَيُنْفِقُ اللَّهُ مِنْ شَاءَ وَ أَنَا الْيَوْمَ لَا أَدْعُو أَحَدًا فَقَالَ وَ مَا عَلَيْكَ أَنْ تُحَلِّيَ بَيْنَ النَّاسِ وَ بَيْنَ رَبِّهِمْ فَمَنْ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ ثُمَّ قَالَ وَ لَا عَلَيْكَ أَنْ تَنْبِذَ إِلَيْهِ الشَّيْءَ نَبْذًا قُلْتُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَحْبَبَهَا فَكَأَنَّمَا أَحْبَبَ النَّاسَ جَمِيعًا قَالَ مَنْ حَرَقَ أَوْ غَرَقَ ثُمَّ سَكَتَ ثُمَّ قَالَ تَأْوِيلُهَا الْأَعْظَمُ أَنْ دَعَاهَا فَاسْتَجَابَتْ لَهُ

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا

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

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

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

Young Ones Have Better Chances of Accepting Guidance:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ خَالِقٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِأَبِي جَعْفَرِ الْأَحْوَلِ وَ أَنَا أَسْمَعُ أَتَيْتَ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَ دُخُولَهُمْ فِيهِ قَالَ وَ اللَّهُ إِنَّهُمْ لَقَلِيلٌ وَ لَقَدْ فَعَلُوا وَ إِنَّ ذَلِكَ لَلْقَلِيلِ فَقَالَ عَلَيْكَ بِالْأَحْدَاثِ فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ ثُمَّ قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْآيَةِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقْرَبِ رَسُولِ اللَّهِ ص فَقَالَ كَذَبُوا إِنَّمَا نَزَلَتْ فِيْنَا خَاصَّةً فِي أَهْلِ الْبَيْتِ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَأَصْحَابِ الْكِسَاءِ ع

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

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

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

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

was revealed about us^{-asws} especially, about Ahl Al-Bayt^{-asws}, Ali^{-asws}, Fatimah^{-asws}, Al-Hassan^{-asws} and Al-Hussain^{-asws}, the people of the Cloak^{-asws}.²⁸

Associating with Persistent Sinners:

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ فَقَالَ إِنَّهُ خَالِي فَقَالَ إِنَّهُ يَقُولُ فِي اللَّهِ قَوْلًا عَظِيمًا يَصِفُ اللَّهَ وَ لَا يُوصَفُ فَأَمَّا جَلَسْتُ مَعَهُ وَ تَرَكَتْنَا وَ إِمَّا جَلَسْتُ مَعَنَا وَ تَرَكَتَهُ فَقُلْتُ هُوَ يَقُولُ مَا شَاءَ أَيُّ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ فَقَالَ أَبُو الْحَسَنِ ع أ مَا تَخَافُ أَنْ تُنْزَلَ بِهِ نِقْمَةٌ فَتُصِيبُكُمْ جَمِيعًا أ مَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى ع وَ كَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ فَلَمَّا لَحِقَتْ حَيْلُ فِرْعَوْنَ مُوسَى تَخَلَّفَ عَنْهُ لِيَعْطَى أَبَاهُ فَيُلْجِئَهُ بِمُوسَى فَمَضَى أَبُوهُ وَ هُوَ يُرَاغِمُهُ حَتَّى بَلَغَا طَرَفًا مِنَ الْبَحْرِ فَعَرَقَا جَمِيعًا فَأَتَى مُوسَى ع الْخَبْرُ فَقَالَ هُوَ فِي رَحْمَةِ اللَّهِ وَ لَكِنَّ النِّقْمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمُؤْتِنِبَ دِفَاعٌ

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

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

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

²⁸ Al-Kafi, vol, 8, H 14514, h 66

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

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

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

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

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالْبِدْعِ مِنْ بَعْدِي فَأَطْهَرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثَرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةَ وَ بَاهْتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرَهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُوبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ

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

'The Messenger of Allah^{-saww} has said: 'When you, after me find people of Bidah (heresy) and liars, express your disapproval of them and increase your condemnation, words and opposition to and evidence against them so they may not become greedy to bring destruction to Islam.

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

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

You must warn people against them and against learning their heretic ideas. Allah-^{azwj} will Reward you for this and will raise your position in the next life.’³²

The Company One Must Avoid:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَاجِيَ الْفَاجِرَ وَلَا الْأَحْمَقَ وَلَا الْكَذَّابَ

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

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

عَنْهُ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمِ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص إِذَا صَعِدَ الْمُنْبَرِ قَالَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاجَهَةَ ثَلَاثَةِ الْمَاجِنِ وَالْأَحْمَقِ وَالْكَذَّابِ فَأَمَّا الْمَاجِنُ فَيُزَيِّنُ لَكَ فِعْلَهُ وَ يُجِبُّ أَنْ تَكُونَ مِثْلَهُ وَ لَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مَقَارَنَتُهُ جَفَاءٌ وَ قَسْوَةٌ وَ مَدْخَلُهُ وَ مَخْرَجُهُ عَلَيْكَ عَارٌ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يُرْجَى لِصِرْفِ السُّوءِ عَنكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رُبَّمَا أَرَادَ مَنْفَعَتَكَ فَصَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سَكَوَتُهُ خَيْرٌ مِنْ نُطْقِهِ وَ بُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْنُوكَ مَعَهُ عَيْشٌ يَنْقُلُ حَدِيثَكَ وَ يَنْقُلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَفْتَى أَحَدُوهُ مَطَّهَا بِأَحْزَى حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُعْزِي بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِثُ السَّخَائِمَ فِي الصُّدُورِ فَانْفُؤا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ

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

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

‘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.

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

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

الكافي ج 2: ص 376:

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ غَدَافِرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ص يَا بُنَيَّ انْظُرْ خَمْسَةً فَلَا تُصَاحِبُهُمْ وَلَا تُحَادِثُهُمْ وَلَا تُرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَاهُ مَنْ هُمْ قَالَ إِيَّاكَ وَ مُصَاحِبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرَّبُ لَكَ الْبَعِيدُ وَ يُبَاعَدُ لَكَ الْقَرِيبُ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بِأَيْعُكَ بِأَكْلَةٍ أَوْ أَقْلٍ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَحْدُثُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَخْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرَجْمِهِ 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 يَبْغُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقَطَّعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ وَ قَالَ فِي الْبَقَرَةِ الَّذِينَ يَبْغُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقَطَّعُونَ 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 Abd Allah^{-asws}, who from his father^{-asws}:

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

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

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

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

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

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

'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).³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ شُعَيْبِ الْعَقْرَفِيِّ 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 يَقَعُّ فِي الْأَيْمَةِ فَقُمْ مِنْ عِنْدِهِ وَ لَا تَقَاعِدْهُ كَائِنًا مَنْ كَانَ

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

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

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

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

Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from Sayf ibn 'Amirah from 'Abd Al-'Ala' ibn 'Ayun who has narrated the following from abu Abd Allah-asws:

'Whoever believes in Allah-azwj and in the Day of Judgment must not sit in a seat whereby an Imam is belittled or a believer is criticized.'³⁷

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

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

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

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

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

مُحَمَّدُ بْنُ 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 the following:

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

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 مَجَالِسَ يَمُفُّهُمَا اللَّهُ وَ يُرْسِلُ نَقْمَتَهُ عَلَى أَهْلِهَا فَلَا تُفَاعِدُوهُمْ وَ لَا تُجَالِسُوهُمْ مَجْلِساً فِيهِ مَنْ يَصِفُ لِسَانَهُ كَذِباً فِي فِتْيَانِهِ وَ مَجْلِساً ذَكَرُ أَعْدَائِنَا فِيهِ جَدِيدٌ وَ ذَكَرْنَا فِيهِ رَثٌ وَ مَجْلِساً فِيهِ مَنْ يَصُدُّ عَنَّا وَ أَنْتَ تَعْلَمُ قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ كَأَنَّهَا كُنَّ فِي فِيهِ أَوْ قَالَ فِي كَفِّهِ وَ لَا تَسْبُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدُوّاً بَعْضُ عِلْمٍ وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثِ غَيْرِهِ وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لَتَفْتَنُوا عَلَى اللَّهِ الْكَذِبَ

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

'There are three kinds of gatherings that Allah^{azwj} Hates and sends His^{azwj} anger upon the attendance therein. You must not sit there to associate with them: a gathering wherein there is **one whose tongue speaks lies in his Fatwas** (legal

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

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

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

opinion), a gathering wherein our^{-asws} enemies are praised as emerging (problem solvers) and we are mentioned as obsolete (of less value) ones, and a gathering wherein obstacles are created for us^{-asws} and you know it.'

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

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

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

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الْجُمَحِيُّ قَالَ حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا ابْتُلِيَتْ بِأَهْلِ النَّصَبِ وَ مَجَالِسَتِهِمْ فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتَّى تَقُومَ فَإِنَّ اللَّهَ يَمَقُّهُمْ وَ يُلْعَنُهُمْ فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَيْمَةِ فَقُمْ فَإِنَّ سَخَطَ اللَّهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ

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

'If you are caught up with the people who are bitter enemies of 'A'immah^{-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'immah^{-asws}, you must move away from them; Allah^{-azwj}'s Wrath descend down there upon them.'⁴¹

أَبُو عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ قَعَدَ عِنْدَ سَبَابٍ لِأَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى

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

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

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

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع قَالَ مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَيْمَةِ يُعَدِّرُ عَلَى الْإِنْتِصَابِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ الدَّلَّ فِي الدُّنْيَا وَ عَذَّبَهُ 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 rather from Al-Qasim ibn 'Urwah from 'Ubayd ibn Zurara from his father who has narrated the following from abu Jafar^{-asws}:

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ 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 the following:

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

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

Abu Basir narrates the following:

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

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

وَ رَوَاهُ ابْنُ إِدْرِيسَ فِي آخِرِ السَّرَائِرِ نَقْلًا مِنْ كِتَابِ مُوسَى بْنِ بَكْرِ وَ رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ فِي كِتَابِ الزُّهْدِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ ع مِثْلَهُ

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

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

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

⁴⁵ Wasail ul Shia, H. 21592

Aba Abd Allah^{-asws} said: A favour is nothing until it is extended to a honourable family person or to a religious one.⁴⁶

وَ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ 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 ضَيَاعًا مَوَدَّةٌ تُنْتَحَى مِنْ لَا وَقَاءَ 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 Abd Allah^{-asws} said: Four things go to waste; (1) to love a disloyal person; (2) favouring an unthankful person; (3) teaching an uninterested person; (4) telling a secret to an unreliable person.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِمُفَضَّلِ بْنِ عُمَرَ يَا مُفَضَّلُ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَشَقِيَّ الرَّجُلِ أَمْ سَعِيدٌ فَانظُرْ سَبِيَّهُ وَ مَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ 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 the following:

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

Don't Harm Yourself in Doing Favours:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْقَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تَدْخُلْ لِأَجْبِكَ فِي أَمْرِ مَضَرَّتُهُ عَلَيْكَ أَعْظَمُ مِنْ مَنْفَعَتِهِ لَهُ قَالَ ابْنُ سِنَانَ يَكُونُ عَلَى الرَّجُلِ دَيْنٌ كَثِيرٌ وَ لَكَ مَالٌ فَتَوَدِّي عَنْهُ فَيَذْهَبُ مَالُكَ وَ لَا تَكُونُ قَضِيَّتَ عَنْهُ

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

⁴⁶ Ibid, H. 21596

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَمَّنْ سَمِعَ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ لَا تَبْدُلْ لِإِخْوَانِكَ مِنْ نَفْسِكَ مَا ضَرُّهُ عَلَيْكَ أَكْثَرَ 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 the following:

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْجُرْجَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا ع قَالَ لَا تُوجِبْ عَلَى نَفْسِكَ الْحُقُوقَ وَاصْبِرْ عَلَى النَّوَائِبِ وَ لَا تَدْخُلْ فِي شَيْءٍ مَضَرَّتُهُ عَلَيْكَ أَكْثَرَ مِنْ مَنْفَعَتِهِ لِإِخِيكَ

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

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

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

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

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

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

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

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنْ رَبِيعِ 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 the following:

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ دَخَلْتُ أَنَا وَ الْمُعَلَّى وَ عُثْمَانُ بْنُ عُمَرَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَلَّمَا رَأَانَا قَالَ مَرَحِباً مَرَحِباً بِكُمْ وَجُوهٌ نُحِبُّهَا وَ نُحِبُّهَا جَعَلَكُمْ 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 إِبَانٌ زَكَاتِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع الْقَرْضُ عِنْدَنَا بِثَمَانِيَةِ عَشَرَ وَ الصَّدَقَةُ بِعَشْرَةِ وَ مَا دَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِراً أَعْطَيْتَهُ فِإِذَا كَانَ إِبَانٌ زَكَاتِكَ احْتَسِبْتَ بِهَا مِنَ الزَّكَاةِ يَا عُثْمَانُ لَا تَرُدَّهُ فَإِنَّ رَدَّهُ عِنْدَ اللَّهِ عَظِيمٌ يَا عُثْمَانُ إِنَّكَ لَوْ عَلِمْتَ مَا مَنْزَلَهُ الْمُؤْمِنِينَ مِنْ رَبِّهِ مَا تَوَانَيْتَ فِي حَاجَتِهِ وَ مَنْ أَدْحَلَ عَلَى مُؤْمِنٍ سُوراً فَقَدْ أَدْحَلَ عَلَى رَسُولِ اللَّهِ ص وَ قَضَاءُ حَاجَةِ الْمُؤْمِنِينَ يَدْفَعُ الْجُنُونَ وَ الْجُدَامَ وَ الْبَرَصَ

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

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

Uthman then said: 'I pray to Allah^{-azwj} to keep my soul in service for your cause.' The Imam^{-asws} acknowledged his expression and asked: 'What can I do for you?' Uthman

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

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

then said: 'I am an affluent man.' The Imam^{-asws} said: 'May Allah^{-azwj} Make your wealth a blessing for you.' He then said: 'A man comes to me for (financial) help. Such time is not the time for me to pay zakaat.' Abu Abd Allah^{-asws} then said: 'Providing a loan, before us, has eighteen rewards, and for charity it is ten rewards. You have no difficulty, being an affluent man as you just said. You can provide him help and when the time for paying zakaat comes, count it as your zakaat paid to him.'

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

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِبْرَاهِيمَ بْنِ السِّنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَرَضُ الْمُؤْمِنِ غَنِيمَةٌ وَ تَعَجِيلُ حَبِيرٍ
إِنْ أَيْسَرَ آدَاهُ وَ إِنْ مَاتَ احْتُسِبَ مِنَ الزَّكَاةِ

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

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

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

Mohammed ibn Ali ibn Al-Hussain reports with references from Ishaq ibn Ummar:

Imam^{-asws} Al-Sadiq^{-asws} said: Sustenance comes from (skies) in accordance with the burden of expenses.⁵⁷

وَ فِي مَعَانِي الْأَخْبَارِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ مَاجِيلُوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الصَّيْرَفِيِّ عَنْ سَعْدَانَ
بْنِ مُسْلِمٍ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ بْنِ نُعَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَا حُسَيْنُ أَكْرَمَ النَّعْمَةِ قُلْتُ وَ مَا إِكْرَامُ النَّعْمَةِ قَالَ اصْطِنَاعُ
الْمَعْرُوفِ فِيمَا يَبْقَى عَلَيْكَ

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:

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

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

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

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

Serving Food to Believers:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَغَيْرِهِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ ع قَالَ مِنْ مُوجِبَاتِ مَغْفِرَةِ اللَّهِ تَبَارَكَ وَتَعَالَى إِطْعَامُ الطَّعَامِ

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مِنَ الْإِيمَانِ حُسْنُ الْخُلُقِ وَإِطْعَامُ الطَّعَامِ

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُكُمْ مَنْ أَطْعَمَ الطَّعَامَ وَافْتَسَى السَّلَامَ وَصَلَّى وَالنَّاسُ نِيَامًا

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

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

⁵⁸ Wasail ul Shai, H. 21665

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

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

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

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ فَيْضِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمُنْجِيَاتُ إِطْعَامُ الطَّعَامِ وَ إِفْشَاءُ السَّلَامِ وَ الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ إِهْرَاقَ الدِّمَاءِ وَ إِطْعَامَ الطَّعَامِ

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

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

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

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

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

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

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

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَتَيْ رَسُولُ اللَّهِ ص بِأَسَارَى فَقُدِّمَ رَجُلٌ مِنْهُمْ لِيُضْرَبَ عَنْقُهُ فَقَالَ لَهُ جَبْرِئِيلُ أَجْرُ هَذَا الْيَوْمِ يَا مُحَمَّدُ فَرَدَّهُ وَ أَخْرَجَ غَيْرَهُ حَتَّى كَانَ هُوَ آخِرَهُمْ فَدَعَا بِهِ لِيُضْرَبَ عَنْقُهُ فَقَالَ لَهُ جَبْرِئِيلُ يَا مُحَمَّدُ رَبُّكَ يُفْرُتُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ أَسِيرَكَ هَذَا يُطْعِمُ الطَّعَامَ وَ يُفْرِي الصَّنِيفَ وَ يَصْبِرُ عَلَى النَّائِبَةِ وَ يَحْمِلُ الْحَمَالَاتِ فَقَالَ لَهُ النَّبِيُّ ص إِنَّ جَبْرِئِيلَ أَخْبَرَنِي فَبِكَ مِنْ اللَّهِ عَزَّ وَ جَلَّ بِكَذَا وَ كَذَا وَ قَدْ أَعْتَقْتُكَ فَقَالَ لَهُ إِنَّ رَبَّكَ لِيُحِبُّ هَذَا فَقَالَ نَعَمْ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا رَدُّنَّ عَنْ مَالِي أَحَدًا أَبَدًا

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

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

What is 'Israf' (Excessive Spending):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَهُ إِنَّا نَكُونُ فِي طَرِيقِ مَكَّةَ فَنُرِيدُ الْإِحْرَامَ فَتَطْلِي وَ لَا تَكُونُ مَعَنَا نُحَالَةً نَتَدَلُّكَ بِهَا مِنَ الثُّورَةِ فَتَتَدَلُّكَ بِالذَّقِيقِ وَ قَدْ دَخَلْنِي مِنْ ذَلِكَ مَا اللَّهُ أَعْلَمُ بِهِ فَقَالَ أَمْخَافَةُ الْإِسْرَافِ قُلْتُ نَعَمْ فَقَالَ لَيْسَ فِيمَا أَصْلَحَ الْبَدَنَ إِسْرَافٌ إِنِّي رُبَّمَا أَمَرْتُ بِالنَّقْيِ فَبِلْتِ بِالرُّبَيْتِ فَاتَدَلُّكَ بِهِ إِنَّمَا الْإِسْرَافُ فِيمَا أَفْسَدَ الْمَالَ وَ أَضَرَّ بِالْبَدَنِ قُلْتُ فَمَا الْإِفْتَارُ قَالَ أَكَلُ الْخُبْزِ وَ الْمِلْحَ وَ أَنْتَ تَقْدِرُ عَلَى غَيْرِهِ قُلْتُ فَمَا الْقَصْدُ قَالَ الْخُبْزُ وَ اللَّحْمُ وَ اللَّبَنُ وَ الْحَلُّ وَ السَّمْنُ مَرَّةً هَذَا وَ مَرَّةً هَذَا

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

'Once, I asked abu Abd Allah^{-asws}: 'On our way to Makkah, we wanted to wear the special dress for Ihram, but we did not have proper material for shaving, and we did not have bran or flour to use in place of lime. We used flour for this purpose. Allah^{-azwj} Knows that I had a strange feeling about it.' The Imam^{-asws} asked: 'Was your strange feeling for excessive spending?' I replied: 'Yes, that is true.' The Imam^{-asws}

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

then said: 'There is not anything excessive in what is spent for the wellbeing of the body. I sometimes ask (my people) to mix marrow with oil to use for shaving (head).

Excessive spending is when something that one owns is wasted and the body is harmed.' I then asked: 'What is living in austerity/strictness?' The Imam^{-asws} replied: 'It is living on bread and salt only, when you are able to use other food.' I then asked: 'What is moderation?' The Imam^{-asws} replied: 'It is moderation when you use bread, meat, vinegar and oil; one time this and next time the other.'⁶⁷

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

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

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

أَحْمَدُ بْنُ عَبْدِ اللَّهِ ع عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَ مَنْ بَدَّرَ حَرَمَهُ اللَّهُ

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ الرَّفْقُ نِصْفُ الْعَيْشِ وَ مَا عَالَ امْرُؤٌ فِي إِقْتِصَادِهِ

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

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

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

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

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

Who Are Sadaat and Their Elevated Status:

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَنَسًا مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ ص فَسَأَلُوهُ أَنْ يَسْتَعْمِلَهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السَّهْمُ الَّذِي جَعَلَهُ اللَّهُ لِلْعَامِلِينَ عَلَيْهَا فَنَحْنُ أَوْلَى بِهِ فَقَالَ رَسُولُ اللَّهِ ص يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَجُلُّ لِي وَ لَا لَكُمْ وَ لَكِنِّي قَدْ وَعَدْتُ الشَّفَاعَةَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ اللَّهُ لَفَدَّ وَعَدَهَا ص فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَحَدْتُ بِحَقِّهِ بَابَ الْجَنَّةِ أ تَرَوْنِي مُؤْتِراً عَلَيْكُمْ غَيْرَكُمْ

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

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

Abu Abd Allah^{-asws} then said that by Allah^{-azwj}, He^{-azwj} has Promised His Messenger^{-saww} to have such a privilege.' The Messenger of Allah^{-saww} explained: 'What do you then think, children of Abd Al-Muttalib^{-as}, when I^{-saww} have my hands on the doorknob of Paradise, will I give preference to others beside you?'⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الصَّدَقَةَ أَوْسَاخُ أَيْدِي النَّاسِ وَ إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيَّ مِنْهَا وَ مِنْ غَيْرِهَا مَا قَدْ حَرَّمَهُ وَ إِنَّ الصَّدَقَةَ لَا تَجُلُّ لِبَنِي عَبْدِ الْمُطَّلِبِ ثُمَّ قَالَ أَمَا وَ اللَّهُ لَوْ قَدْ قُضِيَ عَلَى بَابِ الْجَنَّةِ ثُمَّ أَحَدْتُ بِحَقِّهِ لَفَدَّ عَلِمْتُمْ أَنِّي لَا أُؤْتِرُ عَلَيْكُمْ فَارْضُوا لِأَنْفُسِكُمْ بِمَا رَضِيَ اللَّهُ وَ رَسُولُهُ لَكُمْ قَالُوا قَدْ رَضِينَا

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

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

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

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

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

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانَ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أ تَجْلُ الصَّدَقَةَ لِمَوَالِي بَنِي هَاشِمٍ قَالَ نَعَمْ

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

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

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

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

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

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

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

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

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

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

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

Abu Al-Hassan Al-Awwal^{asws} has said: 'Whoever is unable to keep good relations with us (by presenting gifts) should maintain good relations with poor people of our^{asws} followers, and those who cannot visit our graves should visit the graves of our^{asws} virtuous brothers (in belief).'¹⁷⁶

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

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

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

وَعَنْهُ عَنْ أَبِيهِ عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي شَافِعٌ يَوْمَ الْقِيَامَةِ لِأَرْبَعَةِ أَصْنَافٍ وَ لَوْ جَاءُوا بِذُنُوبِ أَهْلِ الدُّنْيَا رَجُلٌ نَصَرَ ذُرِّيَّتِي وَ رَجُلٌ بَدَّلَ مَالَهُ لِذُرِّيَّتِي عِنْدَ الْمُضِيقِ وَ رَجُلٌ أَحَبَّ ذُرِّيَّتِي بِاللِّسَانِ وَ بِالْقَلْبِ وَ رَجُلٌ يَسْعَى فِي حَوَائِجِ ذُرِّيَّتِي إِذَا طَرَدُوا أَوْ شَرَدُوا

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

'Abu Abd Allah^{asws} has narrated this Hadith. 'The Messenger of Allah^{saww} has said: 'On the Day of Judgment, I^{saww} will intercede on behalf of four kinds of people, even though they may come with the sins of the people of the world. Of such people is a man who has supported my^{saww} children, one who has spent his property for my^{saww} children in difficult times, a man who loves my^{saww} children by his tongue and heart, and a man who strives hard to meet the needs of my^{saww} children when they are driven away or expelled.'¹⁷⁷

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

الكافي ج : 4 ص : 60

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ عَ يُسْأَلُ شِهَابًا مِنْ رَزَاكِيهِ لِمَوْلِيهِ وَ إِنَّمَا حُرِّمَتِ الرِّكَاءَةُ عَلَيْهِمْ دُونَ مَوْلِيهِمْ

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنْ تَبَدُّوا الصَّدَقَاتِ فَبِعَمَّا هِيَ قَالَ يَعْنِي الرِّكَاءَةَ الْمَفْرُوضَةَ قَالَ قُلْتُ وَ إِنْ تَخْفُوهَا وَ تُوْتُوها الْفُقَرَاءَ قَالَ يَعْنِي النَّافِلَةَ إِنَّهُمْ كَانُوا يَسْتَجِبُونَ إِظْهَارَ الْفَرَايِضِ وَ كِتْمَانَ النَّوَافِلِ

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

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

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ مُعَلَّى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنِ الرِّكَاءَةِ تَجِبُ عَلَيَّ فِي مَوْضِعٍ لَا يُمَكِّنِي أَنْ أُوَدِّيَهَا قَالَ اعْرَلْهَا فَإِنْ اتَّجَرْتَ بِهَا فَأَنْتَ ضَامِنٌ لَهَا وَ لَهَا الرِّبْحُ وَ إِنْ تَوَيْتَ فِي حَالِ مَا عَرَلْتَهَا مِنْ غَيْرٍ أَنْ تَشْغَلَهَا فِي تِجَارَةٍ فَلَيْسَ عَلَيْكَ وَ إِنْ لَمْ تَعْرَلْهَا وَ اتَّجَرْتَ بِهَا فِي جُمْلَةٍ مَالِكٍ فَلَهَا بِقِسْطِهَا مِنَ الرِّبْحِ وَ لَا وَضِيعَةٌ عَلَيْهَا

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

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

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

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ عَاصِمٍ عَنْ يُوسُفَ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَتَصَدَّقُ بِالسُّكَّرِ فَقِيلَ لَهُ أ تَتَصَدَّقُ بِالسُّكَّرِ فَقَالَ نَعَمْ إِنَّهُ لَيْسَ شَيْءٌ أَحَبُّ إِلَيَّ مِنْهُ فَأَنَا أُحِبُّ أَنْ أَتَصَدَّقَ بِأَحَبِّ الْأَشْيَاءِ إِلَيَّ

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مُوسِعٌ عَلَى شَيْعَتِنَا أَنْ يُنْفِقُوا مِمَّا فِي أَيْدِيهِمْ بِالْمَعْرُوفِ فَإِذَا قَامَ قَائِمُنَا حَرَمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتِيَهُ بِهِ فَيَسْتَعِينُ بِهِ عَلَى عَدُوِّهِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَالَّذِينَ يَكْتُمُونَ الذُّهَبَ وَالْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

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

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

The Best Way to Communicate Ahadith:

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

A number of Our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalath ibn Ayyub from Ali ibn abu Hamza who has said the following:

'I heard abu Abd Allah^{asws} saying: 'Our Shia are compassionate to each other. When alone they speak of and remember Allah^{azwj}. To speak of us^{asws} is to speak of Allah^{azwj}. When we^{asws} are mentioned Allah^{azwj} is mentioned, but when our enemies are spoken of it is like speaking of Satan^{la}.'⁸³

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَرَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءَ لِقُلُوبِكُمْ وَ ذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثِنَا تُعْطِفُ بَعْضَكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَ نَجَوْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَحَدُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ رَعِيمٌ

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

'Visit each other; in it there is a revival for your hearts and a study of our^{-asws} Ahadith (may take place). Our^{-asws} Ahadith helps you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray and be destroyed. Therefore, follow them and I^{-asws} will assure you of your salvation.'⁸⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ عَبْدِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي مَرَرْتُ بِقَاصٍ يَقْصُ وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَيْهَاتَ هَيْهَاتَ أَحْطَأْتُ أَسْتَاهُهُمُ الْخُفْرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سِوَى الْكِرَامِ الْكَاتِبِينَ فَإِذَا مَرُّوا بِقَوْمٍ يَذْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالُوا فَوَافُوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَنْفَقُهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ

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

'I said to abu Abd Allah^{-asws}, 'Once I passed by a storyteller who said to his audience, 'This is a gathering whose attendants do not suffer wickedness.' The narrator has said that abu Abd Allah^{-asws} then said: 'How extremely far is it from reality!' You passed by the wrong gathering . (Astahahum Al-Hufrah) How terribly wrong is their expression! Allah^{-azwj} has certain angels^{-as} who visit places, and they are other than the honourable scribes. When they pass by a people, who speak of Muhammad^{-saww} and Ale Muhammad^{-asws}, these angels^{-as} say: 'Stop here. You have found what you needed.' They will sit down and begin to think and understand with them. When the gathering disperses they visit their people suffering due to ill health, attend their funerals and look after those of them who are absent. That is the gathering whose attendants do not suffer wickedness.'⁸⁵

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

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

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

الكافي ج 2: ص 187:

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Al-Hakam from Al-Mustawrid Al-Nakha'i from those whom he has mentioned (in his book) who has narrated the following from abu Abd Allah^{-asws}:

'Certain angels of heaven look at one, two or three people on earth speak of the excellence and praise of Muhammad and his family and they say, 'Look the small number of these people, their enemies so numerous, they still speak of the praise of Muhammad^{-saww} and his family^{-asws}.' The Imam^{-asws} then said: 'Another group of angels say to them: 'It is a favour to them from Allah^{-azwj} that He^{-azwj} Grants to whomever He^{-azwj} Wants, Allah^{-azwj} possesses a great deal of favours.'⁸⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُبَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أَ تَخْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا سَمِعْتُمْ فَقُلْتُ إِي وَ اللَّهُ إِنَّا لَنَخْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا سَمِعْنَا فَقَالَ أَمَا وَ اللَّهُ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهُ إِنِّي لَأَحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنِّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بَوْرَعٍ وَ اجْتَهَادٍ

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

'Once abu Jafar^{-asws} asked me: 'Do you hold private gatherings wherein you say whatever you want?' I said: 'Yes, I swear by Allah^{-azwj}, we hold private gatherings and say whatever we like to say (in praise of Muhammad^{-saww} and his family^{-asws}).' The Imam^{-asws} said: 'I swear by Allah^{-azwj}, I^{-asws} wish I^{-asws} could be with you at such gatherings. I^{-asws} swear by Allah^{-azwj}, I^{-asws} love your fragrance and your spirits. You, certainly, follow the religion of Allah^{-azwj}, and the religion of the angels^{-as}. Pay attention to restraining from the worldly attractions (sins) and assist yourselves with striving hard in work.'⁸⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكْرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلَهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أُمُّتُوا وَ إِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَا اللَّهُ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَشْفَعُوا إِلَى اللَّهِ وَ سَأَلُوهُ فَصَاءَهَا وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَادِدِينَ إِلَّا حَضَرَهُمْ عَشْرَةٌ مِنْ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَ إِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَ إِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ ابْتَلَى مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيَقُمْ وَ لَا يَكُنْ شِرْكَ شَيْطَانٍ وَ لَا جَلِيسَةً فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ ثُمَّ قَالَ ص فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكَرْ بِقَلْبِهِ وَ لْيَقُمْ وَ لَوْ حَلَبَ شَاةً أَوْ فُوقَ نَاقَةٍ

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

'Abu Abd Allah^{-asws} has said: 'Wherever three or more believing people gather together an equal number of angels also attend it (gathering). If they pray for a good

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

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

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 (Satan) laugh with them. If they succeed (in abuse) against the friends of Allah-^{azwj}, they (Satan) do the same. If any of the believing people is trapped among them and when they involve themselves in such behaviours he should move away from them so he does not become of the attendance along with Satan; the wrath of Allah-^{azwj}, is insurmountable and His-^{azwj} condemnation is irremovable.' The Imam-^{asws} then said: 'If he cannot do so (move away) he must condemn it in his heart and stand up even for a short while and move a little, like the time of allowing the young animal to have its share of milk while milking the mother.'⁸⁸

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ عَنْ أَبِي الْمَعْرَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِلْإِبْلِيسِ وَجُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضُهُمْ لِبَعْضٍ قَالَ وَ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسٍ مُضْغَةٌ لَحْمٍ إِلَّا تَحَدَّدَ حَتَّى إِنَّ رُوحَهُ لَتَسْتَعِيثٌ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْأَلَمِ فَتَحْسُ مَلَائِكَةُ السَّمَاءِ وَ خُرَّانَ الْجَنَانِ فَيَلْعَنُونَهُ حَتَّى لَا يَبْقَى مَلَكٌ مَقْرَبٌ إِلَّا لَعَنَهُ فَيَقْعُ حَاسِئاً حَسِيراً مَذْحُوراً

Through the same chain of narrators it is narrated from Muhammad ibn Sulayman from Muhammad ibn Mahfuz from abu Al-Maghra' who has said the following:

'I heard abu Al-Hassan-^{asws} saying: 'There is nothing more injurious to Satan and his soldiers than believing people's visitation of their brothers (in belief) for the sake of Allah-^{azwj}.' The Imam-^{asws} said: 'When believing people meet each other, speak of Allah-^{azwj} and speak of the praise and excellence of Ahl Al-Bayt-^{asws}, all the flesh at the face of Satan disappear, he even cries for help due to the severity of his suffering and the angels of heaven sense it as well as the keepers of paradise and they all condemn him until all the angels close to Allah-^{azwj} condemn him and Satan remains humiliated, frustrated and defeated.'⁸⁹

Giving a Helping Hand to a Brethren:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ بَكَّارِ بْنِ كَرِيمٍ عَنِ الْمُفَضَّلِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي يَا مُفَضَّلُ اسْمِعْ مَا أَقُولُ لَكَ وَ اعْلَمْ أَنَّهُ الْحَقُّ وَ أَفْعَلُهُ وَ أَخْبِرْ بِهِ عَلَيْهِ إِخْوَانِكَ فُلْتُمْ جُعِلَتْ فِدَاكَ وَ مَا عَلَيْهِ إِخْوَانِي قَالَ الرَّاعِبُونَ فِي فَضَاءٍ حَوَائِجِ إِخْوَانِهِمْ قَالَ ثُمَّ قَالَ وَ مَنْ فَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً فَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ

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

الكافي ج 2: ص 188:

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

مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذَلِكَ أَوْلَاهَا الْجَنَّةُ وَ مِنْ ذَلِكَ أَنْ يُدْخَلَ قَرَابَتَهُ وَ مَعَارِفَهُ وَ إِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَا يَكُونُوا نُصَابَاءً وَ كَانَ الْمُفَضَّلُ إِذَا سَأَلَ الْحَاجَةَ أَخَاً مِنْ إِخْوَانِهِ قَالَ لَهُ أَمَا تَتَشْتَهِي أَنْ تَكُونَ مِنْ عَلِيَّةِ الْإِخْوَانِ

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

'The Imam^{-asws} said to me: 'O Mufaddal, listen to what I say to you. Bear in mind that it is the truth. Do it and inform 'Ilyat, of your brothers (in belief).' I asked, 'May Allah^{-azwj} keep my soul in service for your cause, what is ('Ilyah) of my brothers (in belief)?' The Imam^{-asws} said: 'All those interested in helping their brothers (in belief).' The narrator has said that the Imam^{-asws} then said: 'Whoever makes one wish of his brother (in belief) come (me Allah^{-azwj}, on the Day of Judgment will make one thousand of his wishes come true of which one is his admission in paradise, as well as his relatives, those whom he knows and his brothers will be admitted into paradise, provided, they are not against belief in Walayah (Divine Authority) of 'A'immah^{-asws}. Whenever Al-Mufaddal would ask for help from any of his brothers (in belief) he would ask. 'Do you not wish to be a 'Ilyah (brothers in belief) interested in helping believers?'⁹⁰

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

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

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

عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَكَمِ بْنِ أَيْمَانَ 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 from him (narrator of the Hadith above) from Muhammad ibn Ziyad from Hakam ibn Ayman from Sadaqah Al-Ahdab who has narrated the following from abu Abd Allah^{-asws}:

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

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

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

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

عَلِيٌّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ صَنْدَلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَقَضَاءِ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنَ عَشْرِينَ حَجَّةً كُلُّ حَجَّةٍ يَنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ قَالَ نَعَمْ قُلْتُ وَ كَيْفَ ذَلِكَ قَالَ أَيُّمَا مُؤْمِنٍ أَتَى أَخَاهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللَّهِ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ فَإِنِ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا وَ إِنِ رَدَّ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللَّهِ جَلَّ وَ عَزَّ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ وَ دَخَرَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الرَّحْمَةَ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمُ فِيهَا إِنِ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَ إِنِ شَاءَ صَرَفَهَا إِلَى غَيْرِهِ يَا إِسْمَاعِيلُ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ هُوَ الْحَاكِمُ فِي رَحْمَةِ مِنَ اللَّهِ فَدُ شُرِعَتْ لَهُ فَإِلَى مَنْ تَرَى يَصْرِفُهَا قُلْتُ لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ قَالَ لَا تَظُنُّ وَ لَكِنْ اسْتَيْقِنْ فَإِنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِهِ يَا إِسْمَاعِيلُ مَنْ أَنَا أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَّ اللَّهُ عَلَيْهِ شَجَاعاً يَنْهَشُ إِبْهَامَهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً 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 the following:

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

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

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

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

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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ تَوَائِبِكَ 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 Abd Allah-^{asws}:

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

عَنْهُ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافًا وَاحِدًا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ سِتَّةَ آلَافِ حَسَنَةٍ وَ مَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ وَ رَفَعَ اللَّهُ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ حَتَّى إِذَا كَانَ عِنْدَ الْمُتَنَزِّمِ فَتَحَ اللَّهُ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَّةِ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ هَذَا الْفَضْلُ كُلُّهُ فِي الطَّوَافِ قَالَ نَعَمْ وَ أَحْبَبْتُكَ بِأَفْضَلٍ مِنْ ذَلِكَ قَضَاءَ حَاجَةِ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ وَ طَوَافٍ حَتَّى بَلَغَ عَشْرًا

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

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

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

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

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

⁹⁶ Circumambulation of the Ka'ba for worship

the wish of a Muslim to come true. It is better than a Tawaf, a Tawaf. ..., the Imam^{asws} repeated ten times.⁹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ مَخْبُوبٍ عَنْ إِبْرَاهِيمَ الْخَارِقِيِّ 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 الْحُرْمِ وَ اعْتِكَافِهِمَا فِي الْمَسْجِدِ الْحَرَامِ وَ مَنْ مَشَى فِيهَا بِنِيَّةٍ وَ لَمْ تُقْضَ كَتَبَ اللَّهُ لَهُ بِذَلِكَ مِثْلَ حَجَّةٍ مَبْرُورَةٍ فَارْغَبُوا فِي الْخَيْرِ

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

'I heard abu Abd Allah^{asws} saying: 'Whoever walks to help make the wish of his believing brother (in belief) come true, seeking thereby the reward for it with Allah^{azwj} until he makes it happen, Allah^{azwj} Writes down for him a reward equal to the reward for performing Hajj and 'Umrah that are of virtuous deeds, fasting for two of the sacred months while spending this time in the Sacred Mosque performing 'I'tikaf⁹⁸, and if one walks with the intention to help, but does not make it come true, Allah^{azwj} still Writes down for him the reward for one Hajj that is accepted. Therefore, be interested in good deeds.'⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ وَ كُونُوا مِنْ أَهْلِهِ فَإِنَّ لِلْجَنَّةِ بَاباً يُقَالُ لَهُ الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا مَنْ اصْطَنَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا فَإِنَّ الْعَبْدَ لَيَمْشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيَبْرِكُ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكَيْنِ وَاحِدًا عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ يَسْتَعْفِرَانِ لَهُ رَبَّهُ وَ يَدْعَوَانِ بِقَضَائِهِ حَاجَتِهِ ثُمَّ قَالَ وَ اللَّهُ لَرَسُولُ اللَّهِ ص أَسْرُ بِقَضَائِهِ حَاجَةَ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ

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

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

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

⁹⁸ Worshiping in exclusion with a self determined commitment.

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

الكافي ج 2: ص 195:

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

عَدَّةٌ 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 أَحَجَّ حَجَّةً أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً وَ رَقَبَةً وَ رَقَبَةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ وَ لِأَنَّ أُعُولَ أَهْلِ بَيْتِ مِنَ الْمُسْلِمِينَ أَسَدٌ جَوْعَتُهُمْ وَ أَكْسُو عَوْرَتَهُمْ فَأَكْفَتْ وَجُوهُهُمْ عَنْ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحَجَّ حَجَّةً وَ حَجَّةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ 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 فَأَحْكِمُهُ فِي الْجَنَّةِ فَقَالَ مُوسَى يَا رَبِّ وَ مَا تِلْكَ الْحَسَنَةُ قَالَ يَمْشِي مَعَ أُخِيهِ الْمُؤْمِنِ فِي قَضَاءِ حَاجَتِهِ فَضِيَّتْ أَوْ لَمْ تُقْضَ

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

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

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

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

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

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

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

torment. If in such case (in need of help) the needy accepts his excuse it will be much worse for him.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنَ لَتَرُدُّ عَلَيْهِ الْحَاجَةَ لِأَخِيهِ فَلَا تُكُونُ عِنْدَهُ فَيَهْتَمُّ بِهَا قَلْبُهُ فَيُدْخِلُهُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهِمَهُ 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.'¹⁰⁴

Triumph for a Momin:

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

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

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

The Enemies of a Believer:

وَ فِي عُيُونِ الْأَخْبَارِ وَ فِي الْعِلَلِ عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا ع يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي حَدِيثِ رُؤْيٍ عَنِ الصَّادِقِ ع قَالَ إِذَا حَرَجَ الْقَائِمُ قَتَلَ دَرَارِيَّ قَتَلَهُ الْحُسَيْنُ ع بِفَعَالِ آبَائِهَا فَقَالَ ع هُوَ كَذَلِكَ فَقُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَزُرْ وَازِرَةً وَ زُرَّ أُخْرَى مَا مَعْنَاهُ قَالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوَالِهِ وَ لَكِنْ دَرَارِيَّ قَتَلَهُ الْحُسَيْنُ ع يَرْضَوْنَ بِفَعَالِ آبَائِهِمْ وَ يَفْتَخِرُونَ بِهَا وَ مَنْ رَضِيَ شَيْئاً كَانَ كَمَنْ أَتَاهُ وَ لَوْ أَنَّ رَجُلًا قَتَلَ بِالْمَشْرِقِ فَرَضِيَّ بِقَتْلِهِ رَجُلًا بِالْمَغْرِبِ لَكَانَ الرَّاضِي عِنْدَ اللَّهِ عَزَّ وَ جَلَّ شَرِيكَ الْقَاتِلِ وَ إِنَّمَا يَفْتَلُهُمُ الْقَائِمُ ع إِذَا حَرَجَ لِرِضَاهُمْ بِفَعَالِ آبَائِهِمْ الْحَدِيثُ

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

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

¹⁰⁵ Ibid, H. 21179 وَ زَوَاهُ أَيْضاً مُرْسَلًا وَ زَوَاهُ فِي الْجُصَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِيهِ عَنْ أُيُوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ زَوَاهُ فِي الْمَجَالِسِ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ

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

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

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

و فِي الْعَلَلِ وَ التَّوَجِيدِ وَ عُيُونِ الْأَخْبَارِ بِهَذَا الْإِسْنَادِ عَنِ الرَّضَا ع قَالَ قُلْتُ لَهُ لِأَيِّ عِلَّةٍ أَعْرَقَ اللَّهُ عَزَّ وَ جَلَّ الدُّنْيَا كُلَّهَا فِي رَمَنِ نُوحٍ ع وَ فِيهِمُ الْأَطْفَالُ وَ مَنْ لَا ذَنْبَ لَهُ فَقَالَ مَا كَانَ فِيهِمُ الْأَطْفَالُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْقَمَ أَصْلَابَ قَوْمِ نُوحٍ وَ أَرْحَامَ نِسَائِهِمْ أَرْبَعِينَ عَامًا فَانْقَطَعَ نَسْلُهُمْ فَعَرَفُوا وَ لَا طِفْلَ فِيهِمْ مَا كَانَ اللَّهُ لِيُهْلِكَ بِعَدَايِهِ مَنْ لَا ذَنْبَ لَهُ وَ أَمَّا الْبِاقُونَ مِنْ قَوْمِ نُوحٍ ع فَأَعْرَفُوا بِتَكْذِيبِهِمْ لِنَبِيِّ اللَّهِ نُوحٍ ع وَ سَائِرُهُمْ أَعْرَفُوا بِرِضَاهُمْ بِتَكْذِيبِ الْمُكْذِبِينَ وَ مَنْ غَابَ عَنِ أَمْرِ فَرَضِي بِهِ كَانَ كَمَنْ شَاهَدَهُ وَ أَتَاهُ

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

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

وَ فِي الْخِصَالِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ مُحَمَّدِ بْنِ سَيَّانٍ عَنِ طَلْحَةَ بْنِ زَيْدٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ عَلِيِّ ع قَالَ الْعَامِلُ بِالظُّلْمِ وَ الرَّاضِي بِهِ وَ الْمُعِينُ عَلَيْهِ شُرَكَاءُ ثَلَاثَةٌ

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

¹⁰⁷ Ibid, H. 21181

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

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

وَعَنْ مُحَمَّدِ بْنِ الْأَرْقَطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي تَنْزِلُ الْكُوفَةَ فَقُلْتُ نَعَمْ فَقَالَ تَرُونَ قَتْلَةَ الْحُسَيْنِ ع بَيْنَ أَظْهُرِكُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ فَأَنْتَ إِذَا لَا تَرَى الْقَاتِلَ إِلَّا مَنْ قَتَلَ أَوْ مَنْ وَلِيَ الْقَتْلَ أَلَمْ تَسْمَعْ إِلَى قَوْلِ اللَّهِ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ فَأَيُّ رَسُولٍ قَتَلَ الَّذِينَ كَانُوا مِنْكُمْ ص بَيْنَ أَظْهُرِهِمْ وَ لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ عَيْسَى رَسُولٌ وَ إِنَّمَا رَضُوا قَتْلَ أَوْلِيكَ فَسُمُّوا قَاتِلِينَ

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

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

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

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

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