

# الكافي

## AL-KAFI

ج 2

Volume 2

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب الإيمان و الكفر

THE BOOK OF  
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (4)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

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

## بَابُ حُسْنِ الْخُلُقِ

### Chapter 49 – The Good Manners

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

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The most perfect of the 'Moineen' (Believers) in *Emān* is the best of them in manners'.<sup>1</sup>

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

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

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'No matter would be Placed upon the Scale on the Day of Judgement which is more superior than the good manners'.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مَحْبُوبٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَوَلَادِ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَتْ إِيمَانُهُ وَإِنْ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوبًا لَمْ يَنْقُصْهُ ذَلِكَ قَالَ وَهُوَ الصَّدْقُ وَ آدَاءُ الْأَمَانَةِ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Four (things), the one who has these in him, his *Emān* would be perfect, and even if he was (immersed) in sins from his head to his feet, that would not incur him a loss'. He<sup>asws</sup> said: 'And it is the truthfulness, and paying back of the entrustments, and the bashfulness, and good manners'.<sup>3</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا يُقَدِّمُ الْمُؤْمِنُ عَلَى اللَّهِ عَزَّ وَجَلَّ بِعَمَلٍ بَعْدَ الْفَرَائِضِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ أَنْ يَسَعَ النَّاسَ بِخُلُقِهِ .

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

<sup>1</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 1

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 2

<sup>3</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 3

'Abu Abdullah<sup>asws</sup> said to me: 'A 'Momin' (The Believer) would not be going forward to Allah<sup>azwj</sup> Mighty and Majestic with a deed, after the Obligatory ones, more Beloved to Allah<sup>azwj</sup> the Exalted, than if he accommodates the people with his (good) manners'.<sup>4</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ دَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one of good manners, for him would be a Recompense of the Fasting one, the standing one (for the *Salāt*)'.<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِي الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The most by which my<sup>saww</sup> community would be entering the Paradise is fear of Allah<sup>azwj</sup> and good manners'.<sup>6</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ وَ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْخُلُقَ الْحَسَنَ يَمِيتُ الْخَطِيئَةَ كَمَا تَمِيتُ الشَّمْسُ الْجَلِيدَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The good manners melt the sins just as the sun melts the ice'.<sup>7</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْبِرُّ وَ حُسْنُ الْخُلُقِ يَعْمُرَانِ الدِّيَارَ وَ يَزِيدَانِ فِي الْأَعْمَارِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The righteousness and the good manners both build the houses (households) and increase in the life-span'.<sup>8</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ قَالَ حَدَّثَنِي يَحْيَى بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى بَعْضِ أَنْبِيَائِهِ ( عَلَيْهِمُ السَّلَام ) الْخُلُقُ الْحَسَنُ يَمِيتُ الْخَطِيئَةَ كَمَا تَمِيتُ الشَّمْسُ الْجَلِيدَ .

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

<sup>4</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 4

<sup>5</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 5

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 6

<sup>7</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 7

<sup>8</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 8

'Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High Revealed unto one of His<sup>azwj</sup> Prophets<sup>as</sup>: "The good manners melt the sins just as the sun melts the ice"<sup>9</sup>.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ هَلْكَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَأَتَى الْحَقَّارِينَ فَإِذَا بِهِمْ لَمْ يَحْفَرُوا شَيْئًا وَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالُوا يَا رَسُولَ اللَّهِ مَا يَعْمَلُ حَدِيدُنَا فِي الْأَرْضِ فَكَأَنَّمَا نَضْرِبُ بِهِ فِي الصَّفَا فَقَالَ وَ لَمْ إِنْ كَانَ صَاحِبُكُمْ لِحَسَنِ الْخُلُقِ انْتَوَيْ بِقَدْحٍ مِنْ مَاءٍ فَأَتَوْهُ بِهِ فَأَدْخَلَ يَدَهُ فِيهِ ثُمَّ رَشَّهُ عَلَى الْأَرْضِ رَشًّا ثُمَّ قَالَ احْفَرُوا

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A man died during the era of the Prophet<sup>saww</sup>. So the grave diggers came over, but when they were with him, they could not dig anything, and they complained of that to Rasool-Allah<sup>saww</sup> saying, 'O Rasool-Allah<sup>saww</sup>! Our irons (pick axes/spades) do not work in the ground. It is as if we are striking with it in the rock'. So he<sup>saww</sup> said: 'If your (dead) companion was of good manners, come to me with a cup of water'. So they brought it to him<sup>saww</sup>. So he<sup>saww</sup> immersed his<sup>saww</sup> hand inside it, then sprinkled it upon the ground with a sprinkle, then said: 'Dig!'.

قَالَ فَحَفَرَ الْحَقَّارُونَ فَكَأَنَّمَا كَانَ رَمْلًا يَنْهَالُ عَلَيْهِمْ .

He<sup>asws</sup> said: 'So the grave-diggers dug, and it was as if it was sand falling upon them'<sup>10</sup>.

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْخُلُقَ مَنِحَةٌ يَمْنَحُهَا اللَّهُ عَزَّ وَ جَلَّ خَلَقَهُ فَمِنْهُ سَجِيَّةٌ وَ مِنْهُ نَبِيَّةٌ فَقُلْتُ فَأَيُّهُمَا أَفْضَلُ فَقَالَ صَاحِبُ السَّجِيَّةِ هُوَ مَجْبُولٌ لَا يَسْتَطِيعُ غَيْرَهُ وَ صَاحِبُ النَّبِيَّةِ يَصْبِرُ عَلَى الطَّاعَةِ تَصَبُّرًا فَهُوَ أَفْضَلُهُمَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The (good) manners are a Grant Granted by Allah<sup>azwj</sup> Mighty and Majestic to His<sup>azwj</sup> creatures. So, from it is the natural disposition, and from it is the intention'. So I said, 'So which of the two is superior?' So he<sup>asws</sup> said: '(As for) the one with the natural disposition, he is naturally disposed, not having the capacity for something else; while the one with the intention is patient upon the obedience with an excellent patience, therefore he is superior of the two'<sup>11</sup>.

وَ عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لِيُعْطِيَ الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ كَمَا يُعْطِي الْمَجَاهِدَ فِي سَبِيلِ اللَّهِ يَغْدُو عَلَيْهِ وَ يَرُوحُ .

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

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 9

<sup>10</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 10

<sup>11</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 11

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High would be Giving from the Rewards to the servant based upon the good manners, just as He<sup>azwj</sup> would Give to the fighter in the Way of Allah<sup>azwj</sup> (waking up) in the morning and going upon it'.<sup>12</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High has Lent to His<sup>azwj</sup> enemies the manners from the mannerisms of His<sup>azwj</sup> friends, so that His<sup>azwj</sup> friends can live along with His<sup>azwj</sup> enemies in their governments'.

وَ فِي رِوَايَةٍ أُخْرَى وَ لَوْ لَا ذَلِكَ لَمَا تَرَكُوا وَلِيَاءَ اللَّهِ إِلَّا قَتَلُوهُ .

And in another report, '(He<sup>asws</sup> said): 'And had it not been for that, they would not have left a (single) friend of Allah<sup>azwj</sup>, except that they would have killed him'.<sup>13</sup>

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

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

'Abu Abdullah<sup>asws</sup> said: 'When you mingle with the people, so if you have the capacity that you would not mingle with anyone from the people except that your hand would be higher upon his, then do so. So if the servant happens to have in him part of the deficiency from the worship, and there happens to be good manners for him, then Allah<sup>azwj</sup> would Make him to reach, due to his good manners, the level of the Fasting one, the standing one (for *Salāt*)'.<sup>14</sup>

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

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

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

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

<sup>12</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 12

<sup>13</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 13

<sup>14</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 14

He<sup>asws</sup> said: 'One day, while Rasool-Allah<sup>saww</sup> was seated in the Masjid when a slave girl of one of the Helpers came over, and he<sup>saww</sup> was sitting upright. So she grabbed a side of his<sup>saww</sup> clothes. So the Prophet<sup>saww</sup> stood up for her, but she did not say anything, and the Prophet<sup>saww</sup> did not say anything to her, to the extent that she did that three times.

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

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

قَالَتْ إِنَّ لَنَا مَرِيضاً فَأَرْسَلَنِي أَهْلِي لِأَخْذِ هُدْبَةٍ مِنْ ثَوْبِهِ لِيَسْتَسْفِي بِهَا فَلَمَّا أَرَدْتُ أَخْذَهَا رَأَيْتُ فَقَامَ فَاسْتَحْيَيْتُ مِنْهُ أَنْ أَخْذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْتَأْمِرَهُ فِي أَخْذِهَا فَأَخَذْتُهَا .

She said, 'For us there is a sick one. So my people sent me to take an edge from his<sup>saww</sup> cloth in order to heal him by it. So whenever I wanted to take it, he<sup>saww</sup> saw me, and stood up. So I was too embarrassed from him<sup>saww</sup> to take it while he<sup>saww</sup> sees me, and I disliked to demand him<sup>saww</sup> with regards to taking it, therefore I took it'.<sup>15</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَبِيبِ الْخُثَعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَفَاضِلُكُمْ أَحْسَنُكُمْ أَخْلَاقاً الْمُوَطَّنُونَ أَكْثَفَا الَّذِينَ يَأْلَفُونَ وَ يُؤْلَفُونَ وَ تُوْطَأُ رِحَالُهُمْ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The most preferable ones of you is the one of the best manners as his greatest quality, the one who is getting acquainted (with others), and they are getting acquainted with him modestly in their travels'.<sup>16</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: ' A 'Momin' (the Believer) gets acquainted (with others), and there is no good in the one who neither gets acquainted nor does he get acquainted with'.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّ حُسْنَ الْخُلُقِ يَنْبَغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ .

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

<sup>15</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 15

<sup>16</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 16

<sup>17</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 17

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The good manners makes its owner to reach the level of the Fasting one, the standing one (in *Salāt*)'.<sup>18</sup>

### بَابُ حُسْنِ الْبِشْرِ

## Chapter 50 – The goodly cheerfulness

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَأَلْفَوْهُمْ بِطَلْقَةِ الْوَجْهِ وَحُسْنِ الْبِشْرِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Hassan Bin Al Husayn who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'O sons of Abdul Muttalib<sup>as</sup>! You will never be equal to the people in their wealth, therefore meet them with the relaxed face and goodly cheerfulness'.

وَ رَوَاهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِلَّا أَنَّهُ قَالَ يَا بَنِي هَاشِمٍ .

And it is reported from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, (same as above) except that he<sup>asws</sup> said: 'O Clan of Hashim<sup>as</sup>'.<sup>19</sup>

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ ثَلَاثٌ مَنْ أَتَى اللَّهَ بِوَاحِدَةٍ مِنْهُنَّ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ الْإِنْفَاقُ مِنْ إِفْتَارِ وَ الْبِشْرُ لِجَمِيعِ الْعَالَمِ وَ الْإِنْصَافُ مِنْ نَفْسِهِ .

From him, from Usman Bin Isa, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Three (things), the one who goes to Allah<sup>azwj</sup> with one of these, Allah<sup>azwj</sup> would Obligate the Paradise for him – the spending from poverty, and the cheerfulness to the entirety of the world, and the justice from himself'.<sup>20</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ أَتَى رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي فَمَا أَوْصَاهُ أَنْ قَالَ أَلْقَ أَخَاكَ بِوَجْهِ مُنْبَسِطٍ .

Ali Bin Ibrahim, from his father, from Ibn Mahboubn, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'A man came over to Rasool-Allah<sup>saww</sup>, so he said, 'O Rasool-Allah<sup>saww</sup>! Advise me'. So, among what he<sup>saww</sup> advised him was that he<sup>saww</sup> said: 'Meet your brother with a cheerful face'.<sup>21</sup>

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ مَا حَدُّ حُسْنِ الْخُلُقِ قَالَ ثَلَاثٌ جَنَاحُكَ وَ نُطِيبُ كَلَامِكَ وَ تَلْقَى أَخَاكَ بِبِشْرِ حَسَنِ .

<sup>18</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 18

<sup>19</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 1

<sup>20</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 2

<sup>21</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 3



From him, from Ibn Mahboub, from one of his companions, from Abu Abdullah<sup>asws</sup>, said,

'I said to him<sup>asws</sup>, 'What is the limit of the good manners?' He<sup>asws</sup> said: 'Relax your arms, and be good in your speech, and meet your brother with goodly cheerfulness'.<sup>22</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ فَضَيْلٍ قَالَ صَنَائِعُ الْمَعْرُوفِ وَ حُسْنُ الْبِشْرِ يَكْسِبَانِ الْمَحَبَّةَ وَ يُدْخِلَانِ الْجَنَّةَ وَ الْبُخْلُ وَ عُبُوسُ الْوَجْهِ يُبْعِدَانِ مِنَ اللَّهِ وَ يُدْخِلَانِ النَّارَ .

From him, from his father, from Hammad, from Rabie, from Fuzayl who said,

'The good works and the goodly cheerfulness both amass the love and cause to enter the Paradise; and the stinginess and a frown face both cause remoteness from Allah<sup>azwj</sup> and cause to enter the Fire'.<sup>23</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حُسْنُ الْبِشْرِ يَذْهَبُ بِالسَّخِيمَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The goodly cheerfulness does away with the grudges'.<sup>24</sup>

### بَابُ الصَّدْقِ وَ آدَاءِ الْأَمَانَةِ

## Chapter 51 – The truthfulness and the repayment of the entrustments

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيًّا إِلَّا بِصِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic did not Send a Prophet except with truthful narrations, and repayment of the entrustments to the righteous as well as the immoral'.<sup>25</sup>

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا تَعْتَرُوا بِصَلَاتِهِمْ وَ لَا بِصِيَامِهِمْ فَإِنَّ الرَّجُلَ رُبَّمَا لَهَجَ بِالصَّلَاةِ وَ الصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ وَ لَكِنْ اخْتَبَرُوهُمْ عِنْدَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ .

From him, from Usman Bin Isa, from Is'haq bin Ammar, and someone else,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not be deceived by their *Salāt* and by their Fasting, for sometimes the man gets habitual with the *Salāt*

<sup>22</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 4

<sup>23</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 5

<sup>24</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 50 H 6

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 1

and the Fasting to the extent that if he were to leave it, he gets terrified. But, get their information during the truthful narration and the repayment of the entrustments'.<sup>26</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُتَّى الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَنْ صَدَقَ لِسَانُهُ زَكِيَ عَمَلُهُ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musna Al Hannat, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who is truthful of his tongue would purify his deed'.<sup>27</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمُقَدَّامِ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ( عليه السلام ) فِي أَوَّلِ دَخَلَةٍ دَخَلْتُ عَلَيْهِ تَعَلَّمُوا الصِّدْقَ قَبْلَ الْحَدِيثِ .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam who said,

'Abu Ja'far<sup>asws</sup> said to me: 'With regards to the first thing you indulge in is to learn the truthfulness before (discussing) the Hadeeth'.<sup>28</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي كَهْمَسٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) ( عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ يُفَرِّتُكَ السَّلَامُ قَالَ عَلَيْكَ وَ عَلَيْهِ السَّلَامُ إِذَا أَتَيْتَ عَبْدَ اللَّهِ فَأَقْرَبُهُ السَّلَامُ وَ قُلْ لَهُ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ أَنْظِرْ مَا بَلَغَ بِهِ عَلِيٌّ ( عليه السلام ) عِنْدَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فَالزَّمَهُ فَإِنَّ عَلِيًّا ( عليه السلام ) إِنَّمَا بَلَغَ مَا بَلَغَ بِهِ عِنْدَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Kahmasy who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Abdullah Bin Abu Yafour conveys the greetings to you<sup>asws</sup>. So he<sup>asws</sup> said: 'And upon him be the greetings. When you go to Abdullah, so convey the greetings and say to him that Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> is saying to you: 'Look at what Ali<sup>asws</sup> reached with in the presence of Rasool-Allah<sup>saww</sup>, so necessitate it, for Ali<sup>asws</sup>, rather, reached whatever he<sup>asws</sup> reached with in the presence of Rasool-Allah<sup>saww</sup> by truthful narrations and repayment of the entrustments'.<sup>29</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) يَا فَضَيْلُ إِنَّ الصَّادِقَ أَوْلُ مَنْ يُصَدِّقُهُ اللَّهُ عَزَّ وَ جَلَّ يَعْلَمُ أَنَّهُ صَادِقٌ وَ تُصَدِّقُهُ نَفْسُهُ تَعْلَمُ أَنَّهُ صَادِقٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ismail Al Basry, from Fuzayl Bin Yasaar who said,

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 2

<sup>27</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 3

<sup>28</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 4

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 5

'Abu Abdullah<sup>asws</sup> said: 'O Fuzayl! The truthful is the first one whom Allah<sup>azwj</sup> Mighty and Majestic Ratifies. He knows that he is truthful, and its ratification is that he comes to know that he is truthful'.<sup>30</sup>

ابن أبي عمير عن منصور بن حازم عن أبي عبد الله ( عليه السلام ) قال إنما سمي إسماعيل صادق الوعد لأنه وعد رجلاً في مكان فانتظره في ذلك المكان سنة فسماه الله عز وجل صادق الوعد ثم قال إن الرجل أتاه بعد ذلك فقال له إسماعيل ما زلت منتظراً لك .

Ibn Abu Umeyr, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'But rather Ismail<sup>as</sup> was named as 'truthful of the promise' because he<sup>as</sup> promised a man (to be) in a particular place, so he<sup>asws</sup> waited for him in that place for a year. Therefore Allah<sup>azwj</sup> Mighty and Majestic Named him<sup>as</sup> as 'The truthful of the promise'. Then he<sup>asws</sup> said: 'The man did come to him<sup>as</sup> after that, so Ismail<sup>as</sup> said to him: 'I<sup>as</sup> did not cease waiting for you'.<sup>31</sup>

أبو علي الأشعري عن محمد بن سالم عن أحمد بن النضر الخزاز عن جده الربيع بن سعد قال قال لي أبو جعفر ( عليه السلام ) يا ربيع إن الرجل ليصدق حتى يكتبه الله صديقاً .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar Al Khazzaz, from his grandfather Al Rabie Bin Sa'ad who said,

'Abu Ja'far<sup>asws</sup> said to me: 'O Rabie! Let the man be truthful until Allah<sup>azwj</sup> Writes him as a truthful one'.<sup>32</sup>

عده من أصحابنا عن أحمد بن محمد عن الوشاء عن علي بن أبي حمزة عن أبي بصير قال سمعت أبا عبد الله ( عليه السلام ) يقول إن العبد ليصدق حتى يكتب عند الله من الصادقين ويكذب حتى يكتب عند الله من الكاذبين فإذا صدق قال الله عز وجل صدق وبر وإذا كذب قال الله عز وجل كذب وفجر .

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The servant, could be truthful until he is Written in the Presence of Allah<sup>azwj</sup> as being from the truthful ones, and he could lie until he is Written in the Presence of Allah<sup>azwj</sup> as being from the liars. So when he is truthful, Allah<sup>azwj</sup> Mighty and Majestic Says: "He is truthful and righteous"; and when he lies, Allah<sup>azwj</sup> Mighty and Majestic Says: "Liar, and an immoral one".<sup>33</sup>

عنه عن ابن محبوب عن العلاء بن رزین عن عبد الله بن أبي يعفور عن أبي عبد الله ( عليه السلام ) قال كونوا دعاة للناس بالخير بغير أسنتكم ليروا منكم الاجتهاد والصدق والورع .

From him, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Abdullah Bin Abu Yafour,

<sup>30</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 6

<sup>31</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 7

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 8

<sup>33</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 9

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘(You should) be inspiring people with the goodness without using tongues (calling them). Let them see from you the striving, and the truthfulness, and the piety’.<sup>34</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو الْوَلِيدِ حَسَنُ بْنُ زِيَادٍ الصَّقَلِيُّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ صَدَقَ لِسَانَهُ زَكِيَ عَمَلُهُ وَ مَنْ حَسُنَتْ نَبَاتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسُنَ بَرُّهُ بِأَهْلِ بَيْتِهِ مَدَّ لَهُ فِي عُمُرِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam who said, ‘Abu Al Waleed Hassan Bin Ziyad Al Sayqal said,

‘Abu Abdullah<sup>asws</sup> said: ‘The one who is truthful of his tongue would purify his deed, and the one who is good of intention would increase in his livelihood, and the one of goodly righteousness with his family members, there would be an extension for him in his life-span’.<sup>35</sup>

عَنْهُ عَنْ أَبِي طَالِبٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لَا تَنْتَظِرُوا إِلَى طُولِ رُكُوعِ الرَّجُلِ وَ سُجُودِهِ فَإِنَّ ذَلِكَ شَيْءٌ اغْتَاذَهُ فَلَوْ تَرَكَهُ اسْتَوْحَشَ لِدَلِكِ وَ لَكِنْ أَنْظِرُوا إِلَى صِدْقِ حَدِيثِهِ وَ أَدَاءِ أَمَانَتِهِ .

From him, from Abu Talib, raising it, said,

‘Abu Abdullah<sup>asws</sup> said: ‘Do not be looking at the prolonged Bowing and Prostration of the man, for in that is something of his habit, were he to leave it, he would be petrified due to that. But look at the truthfulness of his narration and the repayment of his entrustment’.<sup>36</sup>

## بَابُ الْحَيَاءِ

### Chapter 52 – The ‘*Hiya*’ Bashfulness

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْحَيَاءُ مِنَ الْإِيمَانِ وَ الْإِيمَانُ فِي الْجَنَّةِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Abu Umeida Al Haza'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘*Hiya*’ the bashfulness is from the *Emān*, and the *Emān* is in the Paradise’.<sup>37</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّقَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْحَيَاءُ وَ الْعَفَافُ وَ الْعِيُّ أَعْنِي عِيَّ اللِّسَانِ لَا عِيَّ الْقَلْبِ مِنَ الْإِيمَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan Al Sayqal who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The *Hiya*, and the chastity, and the tiredness, meaning the tiredness of the tongue not tiredness of the heart, is from the *Emān*’.<sup>38</sup>

<sup>34</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 10

<sup>35</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 11

<sup>36</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 12

<sup>37</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُصْعَبِ بْنِ يَزِيدَ عَنِ الْعَوَامِ بْنِ الزُّبَيْرِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَنْ رَقِيَ وَجْهَهُ رَقِيَ عِلْمُهُ .

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Mus'ab Bin Yazeed, from Al Awwan Bin al Zubeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who softens his face would soften his knowledge'.<sup>39</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ يَحْيَى أَخِي دَارِمٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَحَدِهِمَا ( عليهما السلام ) قَالَ الْحَيَاءُ وَالْإِيمَانُ مَقْرُونَانِ فِي قَرْنٍ فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Yahya a brother of Darim, from Muaz Bin Kaseer,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: '*Hiya* and the *Emān* are paired in one coupling, so when one of the two goes, its counterpart follows it'.<sup>40</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينَ عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Fazl Bin Kaseer, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is no *Emān* for the one who has no '*Hiya*' bashfulness for him'.<sup>41</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) الْحَيَاءُ حَيَاءَانِ حَيَاءُ عَقْلِ وَحَيَاءُ حُمُقٍ فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ وَحَيَاءُ الْحُمُقِ هُوَ الْجَهْلُ .

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

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The *Hiya* (bashfulness) is of two (types) – The *Hiya* of the intellect and the *Hiya* of foolishness. So the *Hiya* of the intellect, it is the knowledge, and the *Hiya* of the foolishness, it is the ignorance'.<sup>42</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ الْهَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَرْبَعٌ مَنْ كُنَّ فِيهِ وَكَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوبًا بَدَّلَهَا اللَّهُ حَسَنَاتٍ الصَّدْقُ وَالْحَيَاءُ وَحُسْنُ الْخُلُقِ وَالشُّكْرُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Four (things), the one who has these in him, and (even if) he was (immersed) in sins

<sup>38</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 2

<sup>39</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 3

<sup>40</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 4

<sup>41</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 5

<sup>42</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 6

from his head to his toe, Allah<sup>azwj</sup> would Change these to good deeds – The truthfulness, and the *Hiyā* (bashfulness), and the good manners, and the gratefulness'.<sup>43</sup>

## بَابُ الْعَفْوِ

### Chapter 53 – The Pardoning

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي خُطْبَتِهِ أَلَا أُخْبِرُكُمْ بِخَيْرِ خَلَائِقِ الدُّنْيَا وَالأخِرَةِ العَفْوُ عَمَّنْ ظَلَمَكَ وَ تَصِلُ مِنْ قَطْعِكَ وَ الإِحْسَانُ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ إِعْطَاءُ مَنْ حَرَمَكَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said in his<sup>saww</sup> sermon: 'Shall I<sup>saww</sup> inform you with the best moral of the world and the Hereafter? (it is) the pardoning the one who oppressed you, and maintaining relations with the one who cut you off, and the (doing of) favours to the one who offended you, and giving to the one who deprived you'.<sup>44</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ مُحَمَّدِ بْنِ عَبْدِ الأَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ غُرَّةِ بْنِ دِينَارِ الرَّقِّيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيْعِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَلَا أُدَلِّكُمْ عَلَى خَيْرِ أَخْلَاقِ الدُّنْيَا وَ الأَخِرَةِ تَصِلُ مَنْ قَطَعَكَ وَ تُعْطَى مَنْ حَرَمَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaquob, from Gurrat Bin Dinar Al Raqqy, from Abu Is'haq Al Sabi'e who said,

'Rasool-Allah<sup>saww</sup> said: 'Shall I<sup>saww</sup> point you to the best of the manners of the world and the Hereafter? (It is) maintaining relations with the one who cut you off, and giving to the one who deprives you, and pardoning the one who oppresses you'.<sup>45</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدِ بْنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ نُسَيْبِ اللَّفَّانِيِّ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) ثَلَاثٌ مِنْ مَكَارِمِ الدُّنْيَا وَ الأَخِرَةِ تَعْفُو عَمَّنْ ظَلَمَكَ وَ تَصِلُ مَنْ قَطَعَكَ وَ تُحْلَمُ إِذَا جُهِلَ عَلَيْكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abu Abdullah Shuayb Al Faify, from Humran Bin Ayn who said,

'Abu Abdullah<sup>asws</sup> said: 'Three are from the nobilities of the world and the Hereafter – your pardoning the one who oppresses you, and your maintain relations with the one who cuts you off, and your forbearing when you are being ignored upon'.<sup>46</sup>

عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الأَفْضَلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الأَمِيدِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الأَحْسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِذَا كَانَ يَوْمَ الأَلْيَامَةِ جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى الأَوَّلِينَ وَ الأَخْرِينَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ يُنَادِي مُنَادٍ أَيُّ أَهْلِ الأَفْضَلِ

<sup>43</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 7

<sup>44</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 1

<sup>45</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 2

<sup>46</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 3

Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'When it will be the Day of Judgement, Allah<sup>azwj</sup> Blessed and High will Gather the former ones and the later ones in one plain. Then a Caller will Call out: 'Where are the people of merit?'

قَالَ فَيَقُومُ عَنْقُ مِنَ النَّاسِ فَتَلْقَاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ وَ مَا كَانَ فَضْلُكُمْ فَيَقُولُونَ كُنَّا نَصِلُ مَنْ قَطَعَنَا وَ نُعْطِي مَنْ حَرَمَنَا وَ نَعْفُو عَمَّنْ ظَلَمَنَا قَالَ فَيَقَالُ لَهُمْ صَدَقْتُمْ ادْخُلُوا الْجَنَّةَ .

He<sup>asws</sup> said: 'So some necks from the people would be standing, and the Angels would meet them and saying to them: 'And what was your merit?' So they would be saying, 'We used to maintain relations with the ones who cut us off, and we gave to the ones who deprived us, and we pardoned the ones who oppressed us'. So it would be said to them: 'You are speaking the truth. Enter into the Paradise!''<sup>47</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَيْنَا بِالْعَفْوِ فَإِنَّ الْعَفْوَ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا فَتَعَاَفَوْا بِعِزِّكُمْ اللَّهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Jahm Bin Al Hakam Al Madainy, from Ismail Bin Abu Ziyad Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'It is upon you with the pardoning, for the pardoning does not increase the servant (with anything) except for honour, therefore pardon, Allah<sup>azwj</sup> will Honour you'.<sup>48</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ النَّدَامَةُ عَلَى الْعَفْوِ أَفْضَلُ وَ أَيْسَرُ مِنَ النَّدَامَةِ عَلَى الْعُقُوبَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Khalid Al Qammata, from Humran,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The regret upon the pardoning is superior and easier than the regret upon the punishing'.<sup>49</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَعْدَانَ عَنْ مُعْتَبِ بْنِ قَانَ كَانَ أَبُو الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) فِي حَائِطٍ لَهُ يَصْرُمُ فَتَنَظَّرْتُ إِلَى غُلَامٍ لَهُ قَدْ أَخَذَ كَارَةً مِنْ تَمْرٍ فَرَمَى بِهَا وَرَاءَ الْحَائِطِ فَأَتَيْتُهُ وَ أَخَذْتُهُ وَ دَهَبْتُ بِهِ إِلَيْهِ فَقُلْتُ جُعِلَتْ فِدَاكَ إِنِّي وَجَدْتُ هَذَا وَ هَذِهِ الْكَارَةُ فَقَالَ لِلْغُلَامِ يَا فَلَانُ قَالَ لَتَبِكَ قَالَ أَ تَجُوعُ قَالَ لَا يَا سَيِّدِي قَالَ فَتَعَرَى قَالَ لَا يَا سَيِّدِي قَالَ فَلَايَ شَيْءٍ أَخَذْتُ هَذِهِ قَالَ اسْتَهَيْتُ ذَلِكَ قَالَ أَذْهَبُ فَهِيَ لَكَ وَ قَالَ خَلُّوا عَنْهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Sa'dan, from Mo'tab who said,

'It was so that Abu Al-Hassan Musa<sup>asws</sup> was by a (garden) wall of his<sup>asws</sup>, and he<sup>asws</sup> looked at a slave of his<sup>asws</sup> who had taken a bunch of dates, and he threw it behind the wall. So I went over to him, and seized it and went with him to him<sup>asws</sup>, and I said, 'May I be sacrificed for you<sup>asws</sup>! I found this one that this bunch (of dates)'. So he<sup>asws</sup>

<sup>47</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 4

<sup>48</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 5

<sup>49</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 6

said to the slave: 'O so and so!' He said, 'At your<sup>asws</sup> service!' He<sup>asws</sup> said: 'Are you hungry?' He said, 'Yes, my Master<sup>asws</sup>!' He<sup>asws</sup> said: 'So are you bare (need clothes)?' He said, 'Yes, my Master<sup>asws</sup>!' He<sup>asws</sup> said: 'So, for which thing (reason) did you take these?' He said, 'I desired that'. He<sup>asws</sup> said: 'Go, for these are for you'. And he<sup>asws</sup> said: 'Leave him alone'.<sup>50</sup>

عَنْهُ عَنِ ابْنِ فَضَّالٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَا التَّقَاتِ فِتْنَانِ قَطُّ إِلَّا نُصِرَ أَعْظَمُهُمَا عَفْوًا .

From him, from Ibn Fazzal who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'No two parties ever met (in a confrontation) at all, except victory was for the one who was greater of the two in pardoning'.<sup>51</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَتَى بِالْيَهُودِيَّةِ الَّتِي سَمَّتِ الشَّاةَ لِلنَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ لَهَا مَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَتْ قُلْتُ إِنْ كَانَ نَبِيًّا لَمْ يَضُرَّهُ وَإِنْ كَانَ مَلِكًا أَرَحَّتِ النَّاسَ مِنْهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'They came to Rasool-Allah<sup>saww</sup> with the Jewess who had poisoned the sheep for the Prophet<sup>saww</sup>, so he<sup>saww</sup> said to her: 'What carried you upon what you did?' So she said, 'I said, 'If he<sup>saww</sup> is a Prophet<sup>saww</sup>, it would not harm him, and if he was a king, the people would be relieved from him<sup>saww</sup>'.

قَالَ فَعَفَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَنْهَا .

He<sup>asws</sup> said: 'So Rasool-Allah<sup>saww</sup> pardoned her from it'.<sup>52</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ ثَلَاثٌ لَا يَزِيدُ اللَّهُ بِهِنَّ الْمَرْءَ الْمُسْلِمَ إِلَّا عِزًّا الصَّفْحُ عَمَّنْ ظَلَمَهُ وَإِعْطَاءُ مَنْ حَرَمَهُ وَالصَّلَاةُ لِمَنْ قَطَعَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Three (actions), Allah<sup>azwj</sup> does not Increase by these the personality of the Muslim except for honour – the pardoning of the one who oppressed him, and giving to the one who deprived him, and the maintaining of the relationship with the one who cuts off from him'.<sup>53</sup>

<sup>50</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 7

<sup>51</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 8

<sup>52</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 9

<sup>53</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 10



**بَابُ كَظْمِ الْعَيْظِ****Chapter 54 – Suppressing the anger**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عليه السلام ) يَقُولُ مَا أَحَبُّ إِلَيَّ أَنْ يَبْدُلَ نَفْسِي حُمْرَ النَّعَمِ وَ مَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ عَيْظٍ لَا أَكْفِي بِهَا صَاحِبَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying: ‘I<sup>asws</sup> do not love to humiliate myself<sup>asws</sup> for the Bounties, and I<sup>asws</sup> have not swallowed a portion more beloved to me<sup>asws</sup> than the portion of anger, not seeking retribution by it from its agitator’.<sup>54</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ وَ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ نِعَمَ الْجُرْعَةَ الْعَيْظُ لِمَنْ صَبَرَ عَلَيْهَا فَإِنَّ عَظِيمَ الْأَجْرِ لِمَنْ عَظِيمَ الْبَلَاءِ وَ مَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, and Ali Bin al uman, from Ammar Bin Marwan, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The best swallowing of the anger is for the one who is patient upon it, for the great Recompense is for the one (subjected to) great afflictions, and Allah<sup>azwj</sup> does not Love a people except He<sup>azwj</sup> Tests them’.<sup>55</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ وَ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عليه السلام ) قَالَ اصْبِرْ عَلَى أَعْدَاءِ النَّعَمِ فَإِنَّكَ لَنْ تُكَافَى مَنْ عَصَى اللَّهَ فَبِأَفْضَلٍ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ .

From him, from Ali Bin Al Numan and Muhammad Bin Sinan, from Ammar Bin Marwan,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> having said: ‘Observe patience upon the enemies of the Favours, for you will never be sufficed from the one who disobeys Allah<sup>azwj</sup> regarding you by anything more superior than obeying Allah<sup>azwj</sup> regarding him (by being patient)’.<sup>56</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ثَابِتِ مَوْلَى آلِ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَظْمُ الْعَيْظِ مِنَ الْعَدُوِّ فِي دَوْلَاتِهِمْ تَقِيَّةٌ حَرَمٌ لِمَنْ أَخَذَ بِهِ وَ تَحَرُّزٌ مِنَ التَّعَرُّضِ لِلْبَلَاءِ فِي الدُّنْيَا وَ مُعَانَدَةٌ الْأَعْدَاءِ فِي دَوْلَاتِهِمْ وَ مُمَاطَةٌ فِي غَيْرِ تَقِيَّةٍ تَرْكُ أَمْرِ اللَّهِ فَجَامِلُوا النَّاسَ يَسْمُنُ ذَلِكَ لَكُمْ عِنْدَهُمْ وَ لَا تُعَادُوهُمْ فَتَحْمَلُوهُمْ عَلَى رِقَابِكُمْ فَتَدْلُوا .

From him, from Muhammad Bin Sinan, from Sabit, a slave of the family of Hareyz,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Supressing the anger from the enemies in their government by dissimulation is prudence for the one who takes by it, and is a protection from the exposure to the affliction in the world and the animosity of the enemies in their government, and opposition to them in their

<sup>54</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 1

<sup>55</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 2

<sup>56</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 3

government without dissimulation is to neglect the Command of Allah<sup>azwj</sup>. Therefore, pay compliments to the people, that would nourish for you in their presence, and do not make enemies out of them, so they would be riding upon your necks and humiliate you'.<sup>57</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَالِكِ بْنِ حُصَيْنِ السَّكُونِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا مِنْ عَبْدٍ كَظَمَ غَيْظًا إِلَّا زَادَهُ اللَّهُ عَزَّ وَجَلَّ عِزًّا فِي الدُّنْيَا وَالْآخِرَةِ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَالْكَاطِمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ وَ أَنْابَهُ اللَّهُ مَكَانَ غَيْظِهِ ذَلِكَ .

Ali Bin Ibrahim, from one of his companions, from Malik Bin Husayn Al Sakuny who said,

'Abu Abdullah<sup>asws</sup> said: 'There is none form a servant who suppresses anger except that Allah<sup>azwj</sup> Mighty and Majestic Increases him with honour in the world and the Hereafter; and Allah<sup>azwj</sup> Mighty and Majestic Said **[3:134] and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others)**, and Allah<sup>azwj</sup> would Reward him in place of that anger'.<sup>58</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ كَظَمَ غَيْظًا وَ لَوْ شَاءَ أَنْ يُمِضِيَهُ أَمْضَاهُ أَمَلًا اللَّهُ قَلْبُهُ يَوْمَ الْقِيَامَةِ رِضَاهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra who said,

'It was narrated to me by the one who heard Abu Abdullah<sup>asws</sup> saying: 'The one who suppresses anger, and (even though) had he so desired to he could have continued it (his anger), Allah<sup>azwj</sup> would Fill his heart on the Day of Judgement with His<sup>azwj</sup> Pleasure'.<sup>59</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُنْذِرٍ عَنِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ كَظَمَ غَيْظًا وَ هُوَ يَقْدِرُ عَلَى إِمْضَائِهِ حَسَا اللَّهُ قَلْبُهُ أَمْنًا وَ إِيْمَانًا يَوْمَ الْقِيَامَةِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ghalib Bin Usman, from Abdullah Bin Munzir, from Al Wassafy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who suppresses anger and he is able upon continuing it, Allah<sup>azwj</sup> would Fill his heart with security and *Emān* on the Day of Judgement'.<sup>60</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لِي يَا زَيْدُ اصْبِرْ عَلَيَّ أَعْدَاءِ النَّعَمِ فَإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فَبِأَفْضَلٍ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ يَا زَيْدُ إِنَّ اللَّهَ اصْطَفَى الْإِسْلَامَ وَ اخْتَارَهُ فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdul Kareem Bin Amro, from Abu Asama Zayd Al Shahham,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said to me: 'O Zayd! Observe patience upon the enemies of the favours, for you will never suffice yourself from the

<sup>57</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 4

<sup>58</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 5

<sup>59</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 6

<sup>60</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 7

one who disobeys Allah<sup>azwj</sup> regarding you with anything more superior than your obedience to Allah<sup>azwj</sup> regarding him. O Zayd! Allah<sup>azwj</sup> Chose Al-Islam and Selected it, therefore be good companions of it by the generosity and the best manners'.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ حَفْصِ بْنِ بِيَّاعِ السَّابِرِيِّ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنْ أَحَبِّ السَّبِيلِ إِلَى اللَّهِ عَزَّ وَجَلَّ جُرْعَتَانِ جُرْعَةٌ غَيْظٌ تَرُدُّهَا بِحِلْمٍ وَ جُرْعَةٌ مُصِيبَةٌ تَرُدُّهَا بِصَبْرٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hafs Baya'a Al Sabiry, from Abu Hamza,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who loves the Way to Allah<sup>azwj</sup> Mighty and Majestic should swallow two portions – the potion of anger repelling it by the forbearance, and a portion of difficulties repelling it with patience'.<sup>62</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ لِي أَبِي يَا بُنَيَّ مَا مِنْ شَيْءٍ أَقْرَ لِعَيْنِ أَبِيكَ مِنْ جُرْعَةٍ غَيْظٌ عَاقِبَتُهَا صَبْرٌ وَ مَا مِنْ شَيْءٍ يَسْرُنِي أَنْ لِي بِذَلِكَ نَفْسِي حُمْرَ النَّعَمِ .

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from the one who narrated it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said to me: 'My<sup>asws</sup> father<sup>asws</sup> said to me: 'O my<sup>asws</sup> son<sup>asws</sup>! There is none from the things more delighting to the eyes of your<sup>asws</sup> father<sup>asws</sup> than swallowing the potion of anger, its consequence being patience, and there is none from the most noble of the bounties which would bring me any happiness if it may cause humiliation to my soul'.<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ اصْبِرُوا عَلَى أَعْدَاءِ النَّعَمِ فَإِنَّكَ لَنْ تُكَافَى مِنْ عَصَى اللَّهِ فِيكَ بِأَفْضَلٍ مِنْ أَنْ تُطِيعَ اللَّهُ فِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Wahab, from Muaz Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Observe patient upon the enemies of the favours, for you will never be sufficed from the one who disobeys Allah<sup>azwj</sup> regarding you by anything more superior than if you were to obey Allah<sup>azwj</sup> regarding him (by suppression of anger)'.<sup>64</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ خَلَادٍ عَنِ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) قَالَ قَالَ مَا أَحْبُّ أَنْ لِي بِذَلِكَ نَفْسِي حُمْرَ النَّعَمِ وَ مَا تَجَرَّعْتُ مِنْ جُرْعَةٍ أَحَبَّ إِلَيَّ مِنْ جُرْعَةٍ غَيْظٍ لَا أَكْفِي بِهَا صَاحِبَهَا .

From him, from his father, from Ibn Abu Umeyr, from Khallad, from Al Sumaly,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'I<sup>asws</sup> do not love it if I<sup>asws</sup> were to humiliate myself<sup>asws</sup> for the Bounties, and there is no potion from the

<sup>61</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 8

<sup>62</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 9

<sup>63</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 10

<sup>64</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 11

potions to be swallowed, more beloved to me<sup>asws</sup> than the potion of anger, not seeking retribution by it from its agitator'.<sup>65</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ مُنْتَى الْحَنَاطِ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا مِنْ جُرْعَةٍ يَنْجَرُ بِهَا الْعَبْدُ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ جُرْعَةٍ غَيْظٍ يَنْجَرُ بِهَا عِنْدَ تَرُدِّهَا فِي قَلْبِهِ إِمَّا بِصَبْرٍ وَإِمَّا بِجَلْمٍ .

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Musna Al Hannat, from Abu Hamza having said:

'Abu Abdullah<sup>asws</sup> said: 'There is none from the potions swallowed by the servant more beloved to Allah<sup>azwj</sup> Mighty and Majestic than the potion of anger swallowed during repelling it in his heart, either by patience or by forbearance'.<sup>66</sup>

## بَابُ الْحِلْمِ

### Chapter 55 – The Forbearance

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ قَالَ سَمِعْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) يَقُولُ لَا يَكُونُ الرَّجُلُ عَابِدًا حَتَّى يَكُونَ حَلِيمًا وَإِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَنِي إِسْرَائِيلَ لَمْ يُعَدَّ عَابِدًا حَتَّى يَصُمْتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

'I heard Al-Reza<sup>asws</sup> saying: 'The man cannot become a worshipper until he becomes forbearing, and it was so among the Children of Israel, that a worshipper was not counted as a worshipper until he was silent for ten years before that'.<sup>67</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ الْمُؤْمِنُ خَلَطَ عَمَلَهُ بِالْحِلْمِ يَجْلِسُ لِيَعْلَمَ وَ يَنْطِقُ لِيَفْهَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ الْأَعْدَاءَ وَ لَا يَفْعَلُ شَيْئًا مِنَ الْحَقِّ رِيَاءً وَ لَا يَتْرُكُهُ حَيَاءً إِنْ زُكِيَ خَافَ مِمَّا يَقُولُونَ وَ اسْتَغْفَرَ اللَّهُ مِمَّا لَا يَعْلَمُونَ لَا يَغْرُهُ قَوْلُ مَنْ جَهَلَهُ وَ يَخْشَى إِحْصَاءَ مَا قَدْ عَمَلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Abu Hamza,

'He<sup>asws</sup> said: 'The Believer mingles his deed with the forbearance, and he sits to learn, and he speaks to learn. He does not narrate his entrustments to the friends nor does he conceal his testimony to his enemies, and he does not do anything from the truth to show off, nor does he leave it out of embarrassment that he would be blamed for fear of what they would be saying, and he seeks Forgiveness of Allah<sup>azwj</sup> from what they are knowing, not being tempted by the words of the one who is ignorant, and he fears from the records of his deeds'.<sup>68</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يَدْرِكَهُ حَلْمُهُ عِنْدَ غَضَبِهِ .

<sup>65</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 12

<sup>66</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 54 H 13

<sup>67</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 1

<sup>68</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying: 'It would astound me<sup>asws</sup>, the man, if his forbearance comes across him during his anger'.<sup>69</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْحَيَّيَّ الْحَلِيمَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abu Jameela,

(It has been narrated) from Jabir, from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Loves the bashful one, the forbearing one'.<sup>70</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ حَفْصِ الْعُوسِيِّ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا أَعَزَّ اللَّهُ بِجَهْلٍ قَطُّ وَ لَا أَدَلَّ بِحِلْمٍ قَطُّ .

From him, from Ali Bin Hafs Al Awsy Al Kufy,

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> will not Honour (anyone) by ignorance at all, nor would He<sup>azwj</sup> Humiliate (anyone) by forbearance at all'.<sup>71</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كَفَى بِالْحِلْمِ نَاصِرًا وَ قَالَ إِذَا لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ .

From him, from one of his companions, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'Suffice with the forbearance as a helper'. And he<sup>asws</sup> said: 'When you cannot become forbearing, so you should be tolerant'.<sup>72</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ حَفْصِ بْنِ أَبِي عَائِشَةَ قَالَ بَعَثَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) غُلَامًا لَهُ فِي حَاجَةٍ فَأَبْطَأَ فَخَرَجَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَلَيَّ أَثَرَهُ لَمَّا أَبْطَأَ فَوَجَدَهُ نَائِمًا فَجَلَسَ عِنْدَ رَأْسِهِ يُرَوِّحُهُ حَتَّى أَنْتَبَهَ فَلَمَّا تَنَبَّهَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَا فُلَانُ وَ اللَّهُ مَا ذَلِكَ لَكَ تَنَامُ اللَّيْلَ وَ النَّهَارَ لَكَ اللَّيْلُ وَ لَنَا مِنْكَ النَّهَارُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdullah Al Hajjal, from Hafs Bin Abu Ayesha who said,

'Abu Abdullah<sup>asws</sup> sent a slave of his<sup>asws</sup> regarding a need, and he was delayed. So Abu Abdullah<sup>asws</sup> went out upon his footsteps (to find out) as to what had delayed him, and he<sup>asws</sup> found him sleeping. So he<sup>asws</sup> sat by his head fanning him until he woke up. So when he woke up, Abu Abdullah<sup>asws</sup> said to him: 'O so and so! By

<sup>69</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 3

<sup>70</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 4

<sup>71</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 5

<sup>72</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 6

Allah<sup>azwj</sup>, that is not for you that you sleep night and the day. For you is the night and for us<sup>asws</sup>, from you, is the day'.<sup>73</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ يُحِبُّ الْحَيَّيَّ الْحَلِيمَ الْعَفِيفَ الْمَتَّعِفَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Loves the bashful one, the forbearing, the chaste, the abstemious (self-denying)'.<sup>74</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أُبَيِّ بْنِ نُوحٍ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ أَبِي مُحَمَّدٍ عَنْ عِمْرَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا وَقَعَ بَيْنَ رَجُلَيْنِ مُنَارَةٌ نَزَلَ مَلَكَانِ فَيَقُولَانِ لِلسَّفِيهِ مِنْهُمَا قُلْتَ وَ قُلْتَ وَ أَنْتَ أَهْلٌ لِمَا قُلْتَ سَتُجْزَى بِمَا قُلْتَ وَ يَقُولَانِ لِلْحَلِيمِ مِنْهُمَا صَبَرْتَ وَ حَلُمْتَ سَيَغْفُرُ اللَّهُ لَكَ إِنْ أْتَمَمْتَ ذَلِكَ قَالَ فَإِنْ رَدَّ الْحَلِيمُ عَلَيْهِ ارْتَفَعَ الْمَلَكَانِ .

Abu Ali Al Ashary, from Muhammad Bin Ali Bin Mahboub, from Ayoub Bin Nuh, from Abbas Bin Aamir, deom Rabie Bin Muhammad Al Musly, from Abu Muhammad, from Imran, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When a dispute occurs between two men, two Angels descend, and they are both saying to the foolish one from the two, 'You talk, and you talk, and you are deserving of what you say. You will soon be Recompensed due to what you say'. And they are both saying to the forbearing one of the two, 'You were patient, and you were forbearing. Allah<sup>azwj</sup> would be Forgiving (your sins) for you if you complete (upon) that'. He<sup>asws</sup> said: 'But if the forbearing one replies against him, the two Angels ascend'.<sup>75</sup>

بَابُ الصَّمْتِ وَ حِفْظِ اللِّسَانِ

## Chapter 56 – The silence and preservation of the tongue

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَام ) مِنْ عِلَامَاتِ الْفَقْهِ الْجَلْمُ وَ الْعِلْمُ وَ الصَّمْتُ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ إِنَّ الصَّمْتَ يَكْسِبُ الْمَحَبَّةَ إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'Abu Al-Hassan Al-Reza<sup>asws</sup> said: 'From the signs of the understanding, is the forbearance, and the knowledge, and the silence. The silence is a door from the doors of the wisdom. The silence amasses the love. It is a pointer upon every goodness'.<sup>76</sup>

<sup>73</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 7

<sup>74</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 8

<sup>75</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 9

<sup>76</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 1

عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍَ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّمَا شِيعَتُنَا الْخُرْسُ .

From him, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from Abu Hamza who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'But rather, our<sup>asws</sup> Shia are the mute (observe silence)'.<sup>77</sup>

عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي عَلِيِّ الْجَوَّانِيِّ قَالَ شَهِدْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَهُوَ يَقُولُ لِمَوْلَى لَهُ يُقَالُ لَهُ سَالِمٌ وَوَضَعَ يَدَهُ عَلَى شَفَتَيْهِ وَقَالَ يَا سَالِمُ احْفَظْ لِسَانَكَ تَسْلَمُ وَلَا تَحْمِلِ النَّاسَ عَلَى رِقَابِنَا .

From him, from Al Hassan Bin Mahboub, from Abu Ali Al Jawwany who said,

'I witnessed Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> was saying to a slave of his<sup>asws</sup> called Saalim, and he<sup>asws</sup> placed his<sup>asws</sup> hand upon his lips and said: 'O Saalim! Preserve your tongue, you will be safe, and do not load the people upon our<sup>asws</sup> necks'.<sup>78</sup>

عَنْهُ عَنِ عُثْمَانَ بْنِ عِيسَى قَالَ حَضَرْتُ أَبَا الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَقَالَ لَهُ رَجُلٌ أَوْصِنِي فَقَالَ لَهُ احْفَظْ لِسَانَكَ تُعَزَّ وَ لَا تُمَكِّنَ النَّاسَ مِنْ قِيَادِكَ فَتُذَلَّ رِقَبَتُكَ .

From him, from Usman Bin Isa who said,

'I was present with Abu Al-Hassan<sup>asws</sup> and a man said to him: 'Advise me'. So he<sup>asws</sup> said to him: 'Preserve your tongue, you will be honoured, and do not enable the people into leading you, so your neck would be disgraced'.<sup>79</sup>

عَنْهُ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِرَجُلٍ آتَاهُ أَلَّا أَذْكَكَ عَلَى أَمْرٍ يُدْخِلُكَ اللَّهُ بِهِ الْجَنَّةَ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ أَيْلُ مِمَّا أَنَا لَكَ اللَّهُ قَالَ فَإِنْ كُنْتُ أَحْرَجَ مِمَّنْ أَيْلُهُ قَالَ فَانصُرِ الْمَظْلُومَ قَالَ وَ إِنْ كُنْتُ أضعفَ مِمَّنْ أنصُرُهُ قَالَ فَاصْنَعِ لِلْأَخْرَقِ يَعْني أشرَ عَلَيْهِ قَالَ فَإِنْ كُنْتُ أَخْرَقَ مِمَّنْ أصنعُ لَهُ قَالَ فَاصْمِتْ لِسَانَكَ إِلَّا مِنْ خَيْرٍ أَمَا يَسُرُّكَ أَنْ تُكُونَ فِيكَ خَصْلَةٌ مِنْ هَذِهِ الْخِصَالِ تُجْرِكُ إِلَى الْجَنَّةِ .

From him, from Al Haysam Bin Abu Masrouq, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to a man who had come to him<sup>asws</sup>, 'Shall I<sup>saww</sup> point you upon a matter that Allah<sup>azwj</sup> would Enter you into the Pradise due to it?' He said, 'Yes, O Rasool-Allah<sup>saww</sup>! He<sup>saww</sup> said: 'Give from what Allah<sup>azwj</sup> Gave you'. He said, 'Supposing I am more needy than the one I give it to?' He<sup>saww</sup> said: 'So help the oppressed'. He said, 'And if I was weaker than the one I help?' He<sup>saww</sup> said: 'So, deal with the silly one, meaning, indicate upon him (his affairs)'. He said, 'Supposing I was more silly than the one I do (this) for'. He said, 'So silence your tongue except from goodness. Would it not cheer you that there should be a characteristic from these characteristics in you, pulling you to the Paradise?'.<sup>80</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لِقَمَّانٍ لِابْنِهِ يَا بُنَيَّ إِنْ كُنْتَ رَعَمْتَ أَنَّ الْكَلَامَ مِنْ فِضَّةٍ فَإِنَّ السُّكُوتَ مِنْ ذَهَبٍ .

<sup>77</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 2

<sup>78</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 3

<sup>79</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 4

<sup>80</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 5

A number of our companions, from Sahl Bin Ziyad, from Ja'far in Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Luqman<sup>as</sup> said to his<sup>as</sup> son: 'O my<sup>as</sup> son! If you think that the speech is of silver, so the silence is of gold'.<sup>81</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحَلْبِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَمْسِكْ لِسَانَكَ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ ثُمَّ قَالَ وَ لَا يَعْرِفُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْزُنَ مِنْ لِسَانِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Halby, raising it,

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Withhold your tongue for it is a charity you give charity upon yourself'. Then he<sup>asws</sup> said: 'And a servant will not recognise the reality of the *Emān* until he stores from his tongue'.<sup>82</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عُنَيْدِ اللَّهِ بْنِ عَلِيِّ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ قَالَ يَعْزُبُ عَنْكُمْ كُفُّوا أَلْسِنَتَكُمْ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ubeydullah Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:77] Have you not seen those to whom it was said: Withhold your hands.** He<sup>asws</sup> said: 'It Means Rrestrain your tongues'.<sup>83</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحَلْبِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَجَاةُ الْمُؤْمِنِ فِي حِفْظِ لِسَانِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Halby, raising it,

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The salvation of a 'Momin' (the Believer) lies in preservation of his tongue'.<sup>84</sup>

يُونُسُ عَنْ مُتَنَّى عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ كَانَ أَبُو ذَرٍّ رَجَمَهُ اللَّهُ يَقُولُ يَا مُبْتَغِي الْعِلْمِ إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ وَ مِفْتَاحُ شَرٍّ فَآخِثِمِ عَلَى لِسَانِكَ كَمَا تَخْتِمُ عَلَى ذَهَبِكَ وَ وَرَقِكَ .

Yunus, from Musna, from Abu Baseer who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Abu Zarr<sup>as</sup>, may Allah<sup>azwj</sup> have Mercy on him<sup>as</sup> was saying, 'O seeker of the knowledge! This tongue is a key for goodness and a key for evil. Therefore, set a seal upon your tongue just as you set a seal upon your gold and your silver'.<sup>85</sup>

<sup>81</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 6

<sup>82</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 7

<sup>83</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 8

<sup>84</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 9

<sup>85</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 10



حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنِ مُعَاذِ بْنِ ثَابِتٍ عَنِ عَمْرِو بْنِ جُمَيْعٍ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ الْمَسِيحُ (عليه السلام) يَقُولُ لَا تُكْثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ فَإِنَّ الَّذِينَ يُكْثِرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ قَاسِيَةٌ قُلُوبُهُمْ وَ لَكِنْ لَا يَعْلَمُونَ .

Humeid Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Messiah<sup>as</sup> was saying: 'Do not frequent with the speech in other than the Remembrance of Allah<sup>azwj</sup>, for those who are frequenting the speech in other than the Remembrance of Allah<sup>azwj</sup>, it is hardening their hearts, but they are not knowing'.<sup>86</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ يَوْمٍ إِلَّا وَكُلُّ عَضْوٍ مِنْ أَعْضَاءِ الْجَسَدِ يُكْفِرُ اللِّسَانَ يَقُولُ نَشَدْتُكَ اللَّهُ أَنْ نُعَذَّبَ فِيكَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Abu Jameela, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is none from the days except that every part from the parts of the body pleads to the tongue, 'We adjure you to Allah<sup>azwj</sup> from us being Punished due to you'.<sup>87</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمِ الْأَسَدِيِّ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ عَلَى جَمِيعِ جَوَارِحِهِ كُلِّ صَبَاحٍ فَيَقُولُ كَيْفَ أَصْبَحْتُمْ فَيَقُولُونَ بِخَيْرٍ إِنْ تَرَكْنَا وَ يَقُولُونَ اللَّهُ اللَّهُ فِينَا وَ يُنَادِيُونَهُ وَ يَقُولُونَ إِنَّمَا نُنَابُ وَ نَعَاقِبُ بِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ibrahim Bin Mhizam Al Asady, from Abu Hamza,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'The tongue of the son of Adam<sup>as</sup> distinguishes itself over the entirety of his body parts every morning, and it is saying, 'How is your morning?' So they are saying, 'With goodness, if you were to leave us'. And they are saying, 'Allah<sup>azwj</sup>! Allah<sup>azwj</sup>, regarding us', and they are adjuring it and they are saying, 'But rather, we are Rewarded and Punished due to you'.<sup>88</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسِ أَبِي إِسْمَاعِيلَ وَ ذَكَرَ أَنَّهُ لَا بَأْسَ بِهِ مِنْ أَصْحَابِنَا رَفَعَهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ احْفَظْ لِسَانَكَ قَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ احْفَظْ لِسَانَكَ قَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ احْفَظْ لِسَانَكَ وَ يَحْكُ وَ هَلْ يَكُفُّ النَّاسَ عَلَى مَنَاخِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Qays Abu Ismail, and mentioned that there is no problem with him from our companions, raising it,

'He<sup>asws</sup> said: 'A man came over to the Prophet<sup>saww</sup> and he said, 'O Rasool-Allah<sup>saww</sup>! Advise me'. So he<sup>saww</sup> said: 'Preserve your tongue'. He said, 'O Rasool-Allah<sup>saww</sup>! Advise me. He<sup>saww</sup> said: 'Preserve your tongue'. He said 'O Rasool-Allah<sup>saww</sup>! Advise

<sup>86</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 11

<sup>87</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 12

<sup>88</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 13

me'. He<sup>saww</sup> said: 'Preserve your tongue. Woe be unto you! And would the people be flung upon their nostrils into the Fire except due to the harvest of their tongues?'<sup>89</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ لَمْ يَحْسُبْ كَلَامَهُ مِنْ عَمَلِهِ كَثُرَتْ خَطَايَاهُ وَ حَصَرَ عَذَابُهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from the one who reported it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who does not reckon his speech to be from his deeds, would be of abundant sins, and his Punishment would approach'.<sup>90</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُعَذَّبُ اللَّهُ اللِّسَانَ بِعَذَابٍ لَا يُعَذَّبُ بِهِ شَيْئاً مِنْ الْجَوَارِحِ فَيَقُولُ أَيُّ رَبِّ عَذَّبْتَنِي بِعَذَابٍ لَمْ تُعَذَّبْ بِهِ شَيْئاً

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> will Punish the tongue with a Punishment He<sup>azwj</sup> would not Punish by anything from the (other) body parts. So it would be saying, 'Lord<sup>azwj</sup>! You<sup>azwj</sup> Punished me with a Punishment You<sup>azwj</sup> did not Punish anyone (else) with'.

فَيَقَالُ لَهُ خَرَجَتْ مِنْكَ كَلِمَةٌ فَبَلَغَتْ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا فَسُفِكَ بِهَا الدَّمُ الْحَرَامُ وَ انْتَهَبَ بِهَا الْمَالُ الْحَرَامُ وَ انْتَهَكَ بِهَا الْفَرْجُ الْحَرَامُ وَ عِزَّتِي وَ جَلَالِي لِأَعَذَّبَنَّكَ بِعَذَابٍ لَا أَعَذَّبُ بِهِ شَيْئاً مِنْ جَوَارِحِكَ .

So He<sup>azwj</sup> would be Said to him: "A speech came out from you and it reached the east of the earth and the west of it, so the unlawful blood was shed due to it, and the wealth was seized unlawfully, and the private parts were violated unlawfully; and by My<sup>azwj</sup> Honour and My<sup>azwj</sup> Majesty! I<sup>azwj</sup> will Punish you with a Punishment I<sup>azwj</sup> have not Punished anything (else) with, from your body parts"<sup>91</sup>.

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنْ كَانَ فِي شَيْءٍ شَوْمٌ فَفِي اللِّسَانِ .

And by this chain,

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'If there is anything with evil omen in it, so it is in the tongue'.<sup>92</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) يَقُولُ كَانَ الرَّجُلُ مِنْ بَنِي إِسْرَائِيلَ إِذَا أَرَادَ الْعِبَادَةَ صَمَتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ .

A number of our companions, from Sahl Bin Ziyad and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha who said,

'I heard Al-Reza<sup>asws</sup> saying: 'It was so that the man from the Children of Israel, whenever he intended the worship would stay silent before that, for ten years'.<sup>93</sup>

<sup>89</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 14

<sup>90</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 15

<sup>91</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 16

<sup>92</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 17

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْغَفَارِيِّ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ رَأَى مَوْضِعَ كَلَامِهِ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Ghifary, from Ja'far Bin Ibrahim who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'The one who sees the place (effect) of his speech on his deeds, would be scarce in his speech, except regarding what is meaningful'.<sup>94</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ بِسَارٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ فِي حِكْمَةِ آلِ دَاوُدَ عَلَى الْعَاقِلِ أَنْ يَكُونَ عَارِفًا بِزَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظًا لِلسَّانِيهِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar, from Mansour Bin Yunus,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'In the wisdom of the progeny of Dawood<sup>as</sup>, it is upon the intellectual that he become the most understanding one of his time period, attentive upon his occupation, preserving of his tongue'.<sup>95</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبِاطٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَا يَزَالُ الْعَبْدُ الْمُؤْمِنُ يُكْتَبُ مُحْسِنًا مَا دَامَ سَاكِتًا فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِنًا أَوْ مُسِيئًا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hassan Bin Ribat, from one of his men,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The believing servant does not cease to be written as the good-doer for as long as he is silent. So when he speaks, he is Written either as a good-doer or an evil doer'.<sup>96</sup>

## بَابُ الْمُدَارَاةِ

### Chapter 57 – The Politeness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَنْمَ لَهُ عَمَلٌ وَرَعٌ يَحْجُرُهُ عَنْ مَعَاصِي اللَّهِ وَ خُلُقٌ يُدَارِي بِهِ النَّاسَ وَ جَلْمٌ يَرُدُّ بِهِ جَهْلُ الْجَاهِلِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Three (things), the one does not have these in him, a deed would not be complete for him – piety protecting him from disobeying Allah<sup>azwj</sup>, and mannerism causing him

<sup>93</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 18

<sup>94</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 19

<sup>95</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 20

<sup>96</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 21

to be polite with the people, and forbearance repelling by it the ignorance of the ignorant'.<sup>97</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ قَالَ سَمِعْتُ جَعْفَرَ ( عَلَيْهِ السَّلَام ) يَقُولُ جَاءَ جَبْرَائِيلُ ( عَلَيْهِ السَّلَام ) إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ دَارِ خَلْفِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Al Hassan who said,

'I heard Ja'far<sup>asws</sup> saying: 'Jibraeel<sup>as</sup> came over to the Prophet<sup>saww</sup> and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Coveys the greetings to you<sup>as</sup>, and is Saying to you<sup>saww</sup>: "Be polite with My<sup>azwj</sup> creatures"<sup>98</sup>.

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرَ ( عَلَيْهِ السَّلَام ) قَالَ فِي التَّوْرَةِ مَكْتُوبٌ فِيمَا نَجَى اللَّهُ عَزَّ وَجَلَّ بِهِ مُوسَى بْنُ عِمْرَانَ ( عَلَيْهِ السَّلَام ) يَا مُوسَى أَكْتُمُ مَكْنُومَ سِرِّي فِي سَرِيرَتِكَ وَ أَظْهَرُ فِي عَلَانِيَتِكَ الْمُدَارَةَ عَلَيَّ لِعَدُوِّي وَ عَدُوِّكَ مِنْ خَلْفِي وَ لَا تَسْتَسِيبْ لِي عِنْدَهُمْ بِإِظْهَارِ مَكْنُومِ سِرِّي فَتُسْرِكَ عَدُوِّكَ وَ عَدُوِّي فِي سَبِي .

From him, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijjstany,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It is written in the Torah among what Allah<sup>azwj</sup> Mighty and Majestic Whispered to Musa Bin Imran<sup>as</sup> with: "O Musa<sup>as</sup>! Conceal My<sup>azwj</sup> Secret to be hidden among your<sup>as</sup> secrets, and manifest politeness on My<sup>azwj</sup> behalf among your<sup>as</sup> public appearances to My<sup>azwj</sup> enemies and your<sup>as</sup> enemies from My<sup>azwj</sup> creatures, and you<sup>as</sup> do not become a reason for Me<sup>azwj</sup> in their presence, by the manifestation of My<sup>azwj</sup> concealed secrets, so your<sup>as</sup> enemies and My<sup>azwj</sup> enemies would participate in insulting Me<sup>azwj</sup>."<sup>99</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ حَمْرَةَ بْنِ بَزِيْعٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَمَرَنِي رَبِّي بِمُدَارَةِ النَّاسِ كَمَا أَمَرَنِي بِأَدَاءِ الْفَرَائِضِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail Bin Bazie, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'My<sup>azwj</sup> Lord<sup>azwj</sup> Commanded me with being polite with the people just as He<sup>azwj</sup> Commanded with the fulfilment of the Obligations'<sup>100</sup>.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مُدَارَةُ النَّاسِ نِصْفُ الْإِيمَانِ وَ الرَّفْقُ بِهِمْ نِصْفُ الْعَيْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

<sup>97</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 1

<sup>98</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 2

<sup>99</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 3

<sup>100</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 4

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Politeness with the people is half the *Emān*, and kindness with them is half the life’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) خَالَطُوا الْأَبْرَارَ سِرًّا وَ خَالَطُوا الْفَجَّارَ جِهَارًا وَ لَا تَمِيلُوا عَلَيْهِمْ فَيَظْلِمُوكُمْ فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ لَا يَنْجُو فِيهِ مِنْ ذَوِي الدِّينِ إِلَّا مَنْ ظَنَّنَا أَنَّهُ أَبْلَهُ وَ صَبَرَ نَفْسَهُ عَلَى أَنْ يُقَالَ [لَهُ] إِنَّهُ أَبْلَهُ لَا عَقْلَ لَهُ .

Then Abu Abdullah<sup>asws</sup> said: ‘Mingle with the righteous secretly and mingle with the immoral superficially (in public), but do not be attracted to them as they would oppress you. There will come a time, when, from the religious people, only those will be safe who are thought of as fools, and they would patience so much so that they will be called silly i.e. there is no intellect for him’.<sup>101</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِهِ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ قَوْمًا مِنَ النَّاسِ قَلَّتْ مَدَارَاتُهُمْ لِلنَّاسِ فَأَنْفُوا مِنْ قُرَيْشٍ وَ أَيْمُ اللَّهِ مَا كَانَ بِأَحْسَابِهِمْ بَأْسٌ وَ إِنَّ قَوْمًا مِنْ غَيْرِ قُرَيْشٍ حَسَنَتْ مَدَارَاتُهُمْ فَأَلْحِقُوا بِالنَّبِيِّ الرَّفِيعِ

Ali Bin Ibrahim, from one of his companions, mentioning from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘A group of people with little politeness towards the people, so they were expelled from the Qureysh, and I swear by Allah<sup>azwj</sup>, there was no problem with their lineage, and a group from other than the Qureysh, their politeness was good, so they were joined with the elevated households’.

قَالَ ثُمَّ قَالَ مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكْفُفُ عَنْهُمْ يَدًا وَاحِدَةً وَ يَكْفُونَ عَنْهُ أَيْدِي كَثِيرَةً .

He (the narrator) said, ‘Then he<sup>asws</sup> said: ‘The one who restrains a hand from the people (not helping them), so rather, one hand would be restrained from them but lots of hands would be restrained from him’.<sup>102</sup>

## بَابُ الرَّفْقِ

### Chapter 58 – The Kindness

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ لِكُلِّ شَيْءٍ قِفْلًا وَ قِفْلُ الْإِيمَانِ الرَّفْقُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘For everything there is a lock (to be opened), and a lock of the *Emān* (to be opened) is the kindness’.<sup>103</sup>

وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مَنْ قَسِمَ لَهُ الرَّفْقُ قَسِمَ لَهُ الْإِيمَانُ .

And by his chain, he said,

<sup>101</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 5

<sup>102</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 6

<sup>103</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 1

'Abu Ja'far<sup>asws</sup> said: 'The one for whom the kindness is apportioned to, the *Emān* would be apportioned to him (as well)'.<sup>104</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ يَحْيَى الْأَزْرَقِيِّ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَفِيقٌ يُحِبُّ الرَّفْقَ فَمِنْ رَفَقِهِ بَعَادَهُ تَسْلِيلُهُ أَضْعَانَهُمْ وَ مَضَادَّتَهُمْ لِهَوَاهُمْ وَ قُلُوبِهِمْ وَ مِنْ رَفَقِهِ بِهِمْ أَنَّهُ يَدْعُهُمْ عَلَى الْأَمْرِ يُرِيدُ إِزَالَتَهُمْ عَنْهُ رَفْقاً بِهِمْ لِكَيْلَا يُلْفِيَ عَلَيْهِمْ عَرَى الْإِيمَانِ وَ مُتَأَقَلَّتْهُ جُمْلَةٌ وَاحِدَةٌ فَيَضَعُوهَا فَإِذَا أَرَادَ ذَلِكَ نَسَخَ الْأَمْرَ بِالْآخِرِ فَصَارَ مَنْسُوخاً .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Yahya Al Arzaq, from Hammad Bin Bashir,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High is Kind, He<sup>azwj</sup> Loves the kindness. So, from His<sup>azwj</sup> Kindness with His<sup>azwj</sup> servants is to Ease their grudges and their antagonisms for their wish and their hearts. And from His<sup>azwj</sup> Kindness with them is that He<sup>azwj</sup> Calls them upon the matter, Intending their Removal from the evil (practice) as being Kind to them, so that the ring and the weight of Eman do not fall upon them at once to make them weak. When, He<sup>azwj</sup> Wants to make such a decision (of easing up on them), He<sup>azwj</sup> Cancels one Command by another Command and it becomes abrogated'.<sup>105</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( الرَّفْقُ يُمْنٌ وَ الْخُرْقُ سُؤْمٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bi Isa, from Ibn Mahboub, from Muawiya Bin Wahab, from Muaz Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The kindness is a Bounty and the infringement is an evil omen'.<sup>106</sup>

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَفِيقٌ يُحِبُّ الرَّفْقَ وَ يُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعَنْفِ .

From him, from Ibn Mahboub, from Amro Bin Shimr,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic is Kind, He<sup>azwj</sup> Loves the kindness, and He<sup>azwj</sup> Grants upon the kind one what He<sup>azwj</sup> does not Grant upon the violence'.<sup>107</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( إِنَّ الرَّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ إِلَّا زَانَهُ وَ لَا نَزَعَ مِنْ شَيْءٍ إِلَّا شَانَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The kindness is such that it does not get placed upon anything except that it adorns it, and it is not removed from anything except it dishonours that'.<sup>108</sup>

<sup>104</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 2

<sup>105</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 3

<sup>106</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 4

<sup>107</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 5

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَمْرِو بْنِ أَبِي الْمُقَدَّامِ رَفَعَهُ إِلَى النَّبِيِّ ( صلى الله عليه وآله ) قَالَ إِنَّ فِي الرَّفْقِ الرِّيَازَةَ وَ الْبَرَكَاتَةَ وَ مَنْ يُحْرِمِ الرَّفْقَ يُحْرِمِ الْخَيْرَ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Abu Al Miqdam,

(It has been narrated) raising it to the Prophet<sup>saww</sup> having said: 'In the kindness there is the increase (in the sustenance), and the Blessings; and the one who prevent the kindness, prevents the goodness'.<sup>109</sup>

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَا زُوِيَ الرَّفْقُ عَنْ أَهْلِ بَيْتٍ إِلَّا زُوِيَ عَنْهُمْ الْخَيْرُ .

From him, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The kindness is not deterred from a family except that the goodness is deterred from them (as a result)'.<sup>110</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنِ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ أَرْقَمِ الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ أَيُّمَا أَهْلٍ بَيْتٍ أُعْطُوا حَظَّهُمْ مِنَ الرَّفْقِ فَقَدْ وَسَّعَ اللَّهُ عَلَيْهِمْ فِي الرِّزْقِ وَ الرَّفْقُ فِي تَقْدِيرِ الْمَعِيشَةِ خَيْرٌ مِنَ السَّعَةِ فِي الْمَالِ وَ الرَّفْقُ لَا يُعْجِزُ عَنْهُ شَيْءٌ وَ التَّنْبِيرُ لَا يَبْقَى مَعَهُ شَيْءٌ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَفِيقٌ يُحِبُّ الرَّفْقَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ismail Bin Yasaar, from Ahmad Bin Ziyad Bin Arqam Al Kufy, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whichever family are given their share from the kindness, so Allah<sup>azwj</sup> would Expand upon them regarding the sustenance, and the kindness during the management of life is better than the capaciousness in the wealth, and the kindness is such that nothing is lost from it, and the extravagance is such that nothing remains with it. Surely, Allah<sup>azwj</sup> Mighty and Majestic is Kind, He<sup>azwj</sup> Loves the kindness'.<sup>111</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ أَبِي الْحَسَنِ ( عليه السلام ) قَالَ قَالَ لِي وَ جَرَى بَيْنِي وَ بَيْنَ رَجُلٍ مِنَ الْقَوْمِ كَلَامٌ فَقَالَ لِي ارْفُقْ بِهِمْ فَإِنَّ كُفْرَ أَحَدِهِمْ فِي غَضَبِهِ وَ لَا خَيْرَ فِيمَنْ كَانَ كُفْرُهُ فِي غَضَبِهِ .

Ali Bin Ibrahim, raising it, from Salih Bin Uqba, from Hisham Bin Ahmar,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'He<sup>asws</sup> said to me, and there had flowed some (heated) words between me and a man from the people, so he<sup>asws</sup> said to me: 'Be kind with them, so if one of them were to disbelieve during his anger, so there is no goodness in the one who had disbelieved during his anger'.<sup>112</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى ( عليه السلام ) قَالَ الرَّفْقُ نِصْفُ الْعَيْشِ .

<sup>108</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 6

<sup>109</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 7

<sup>110</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 8

<sup>111</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 9

<sup>112</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 10

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'The kindness is half the life'.<sup>113</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( عَلَيْهِ السَّلَام ) ( إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ وَ يُعِينُ عَلَيْهِ فَإِذَا رَكِبْتُمُ الدَّوَابَّ الْعَجْفَ فَأَنْزِلُوهَا مَنَازِلَهَا فَإِنِ كَانَتِ الْأَرْضُ مُجْدِبَةً فَانْجُوا عَنْهَا وَ إِنِ كَانَتْ مُخْصِبَةً فَانْزِلُوهَا مَنَازِلَهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Loves the kindness and He<sup>azwj</sup> Assists upon it. So whenever you ride the lean animals, so rest them in their places. So if it was a barren land, hasten from it, and if it was fertile, so rest them in its places'.<sup>114</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَوْ كَانَ الرَّفْقُ خَلْقًا يَرَى مَا كَانَ مِمَّا خَلَقَ اللَّهُ شَيْءٌ أَحْسَنَ مِنْهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Had the kindness been a creature, there would not have been, from what Allah<sup>azwj</sup> Created, anything more beautiful than it'.<sup>115</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَ مِنْ رَفْقِهِ بَكُمْ تَسْلِيلٌ أَضْعَانِكُمْ وَ مُضَادَّةٌ قُلُوبِكُمْ وَ إِنَّهُ لَيُرِيدُ تَحْوِيلَ الْعَبْدِ عَنِ الْأَمْرِ فَيَنْزِرُكَ عَلَيْهِ حَتَّى يُحَوِّلَهُ بِالنَّاسِخِ كَرَاهِيَةً تَتَأَقَّلِ الْحَقَّ عَلَيْهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from the one who narrated it,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'Allah<sup>azwj</sup> is Kind, He<sup>azwj</sup> Loves the kindness, and from His<sup>azwj</sup> Kindness with you is the Easing of your grudges and your antagonism in your hearts, and He<sup>azwj</sup> when Intending the changing of the servant from the matter, so He<sup>azwj</sup> Leaves it upon him until He<sup>azwj</sup> Changes it by the Abrogating, Disliking the heaviness of the truth upon him'.<sup>116</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَحَدُهُمَا أَجْرًا وَ أَحَبُّهُمَا إِلَى اللَّهِ عَزَّ وَ جَلَّ أَرْفَقَهُمَا بِصَاحِبِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'No two (people) would become companions except that the greatest of the two in

<sup>113</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 11

<sup>114</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 12

<sup>115</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 13

<sup>116</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 14



Recompense and the more Beloved of the two to Allah<sup>azwj</sup> Mighty and Majestic would be the kinder of them with his companion'.<sup>117</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنِ فُضَيْلِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ كَانَ رَفِيقًا فِي أَمْرِهِ نَالَ مَا يُرِيدُ مِنَ النَّاسِ .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Al Hassan Bin Al Husayn, from Fuzayl Bin Usman who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who was kind during his lifetime would attain whatever he wanted from the people'.<sup>118</sup>

## بَابُ التَّوَاضُّعِ

### Chapter 59 – The Humbleness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَرْسَلَ النَّجَاشِيُّ إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَصْحَابِهِ فَدَخَلُوا عَلَيْهِ وَهُوَ فِي بَيْتٍ لَهُ جَالِسٌ عَلَى التُّرَابِ وَعَلَيْهِ خُلْفَانُ الثِّيَابِ قَالَ فَقَالَ جَعْفَرُ ( عَلَيْهِ السَّلَام ) فَأَشْفَقْنَا مِنْهُ حِينَ رَأَيْنَاهُ عَلَى تِلْكَ الْحَالِ

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Al-Najjashy sent for Ja'far<sup>as</sup> Bin Abu Talib<sup>as</sup> and his<sup>as</sup> companions. So they came over to him and he was in a chamber of his, seated upon the floor, and upon him were two threadbare clothes. Ja'far<sup>as</sup> said: 'So we felt compassion from it when we saw him to be upon that state.

فَلَمَّا رَأَى مَا بَنَا وَتَعَبَّرَ وَجُوهَنَا قَالَ الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ مُحَمَّدًا وَأَقْرَبَ عَيْنَهُ أَلَا أُبَشِّرُكُمْ فَقُلْتُ بَلَى أَيُّهَا الْمَلِكُ

So when he saw what (reaction) was with us and the changing of our faces, he said, 'The Praise is for Allah<sup>azwj</sup> Who Granted victory to Muhammad<sup>saww</sup> and Delighted his<sup>saww</sup> eyes. Shall I give you glad tidings?' So I<sup>as</sup> said, 'Yes, O king'.

فَقَالَ إِنَّهُ جَاءَنِي السَّاعَةَ مِنْ نَحْوِ أَرْضِكُمْ عَيْنٌ مِنْ عُيُونِي هُنَاكَ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ نَصَرَ نَبِيَّهُ مُحَمَّدًا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ أَهْلَكَ عَدُوَّهُ وَ أَسَرَ فُلَانًا وَ فُلَانًا وَ فُلَانًا التَّقْوَا بَوَادٍ يُقَالُ لَهُ بَدْرٌ كَثِيرٌ الْأَرَاكِ لَكَأَنِّي أَنْظُرُ إِلَيْهِ حَيْثُ كُنْتُ أَرَعَى لِسِيْدِي هُنَاكَ وَ هُوَ رَجُلٌ مِنْ بَنِي ضَمْرَةَ

So he said, '(News) has come to me this moment from around your land, by a spy from the spies over there, informing me that Allah<sup>azwj</sup> Mighty and Majestic has Granted victory to His<sup>azwj</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup> and Destroyed his<sup>saww</sup> enemies, and Made captives of so and so, and so and so, when they met (in battle) in a valley of a lot of bushes of Al-Arak called Badr. It is as if I am looking at it where I used to be a shepherd for my master over there, and he was a man from the Clan of Zamra'.

<sup>117</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 15

<sup>118</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 16

فَقَالَ لَهُ جَعْفَرُ أَيُّهَا الْمَلِكُ فَمَا لِي أَرَاكَ جَالِسًا عَلَى التُّرَابِ وَ عَلَيْكَ هَذِهِ الْخُلْفَانُ فَقَالَ لَهُ يَا جَعْفَرُ إِنَّا نَجِدُ فِيمَا أَنْزَلَ اللَّهُ عَلَى عِيسَى ( عليه السلام ) أَنَّ مِنْ حَقِّ اللَّهِ عَلَى عِبَادِهِ أَنْ يُحَدِّثُوا لَهُ تَوَاضَعًا عِنْدَ مَا يُحَدِّثُ لَهُمْ مِنْ نِعْمَةٍ فَلَمَّا أَحَدَّثَ اللَّهُ عَزَّ وَ جَلَّ لِي نِعْمَةً بِمُحَمَّدٍ ( صلى الله عليه وآله ) أَحَدَّثْتُ لِلَّهِ هَذَا التَّوَاضَعُ

Ja'far<sup>as</sup> Bin Abu Talib<sup>as</sup> said to him: 'O king! So what is the matter that I see you to be seated upon the dust, and upon you are these two threadbare (clothes)?' So he said to him<sup>as</sup>, 'O Ja'far<sup>as</sup>! We found among what Allah<sup>azwj</sup> Revealed unto Isa<sup>as</sup> that: 'It is from a Right of Allah<sup>azwj</sup> upon His<sup>azwj</sup> servants that he should be humble to Him<sup>azwj</sup> during whatever new Bounties He<sup>azwj</sup> Gives to them. So when Allah<sup>azwj</sup> Mighty and Majestic Granted a new Bounty to me being (news of victory) of Muhammad<sup>saww</sup>, I put on these (threadbare clothes) for the humbleness'.

فَلَمَّا بَلَغَ النَّبِيُّ ( صلى الله عليه وآله ) قَالَ لِأَصْحَابِهِ إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةَ فَتَصَدَّقُوا بِرُحْمَتِكُمْ اللَّهُ وَ إِنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً فَتَوَاضَعُوا بِرَفْعَتِكُمْ اللَّهُ وَ إِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا فَاعْفُوا يُعِزِّكُمْ اللَّهُ .

So when it (news) reached the Prophet<sup>saww</sup>, he<sup>saww</sup> said to his<sup>saww</sup> companions: 'The charity increases its performer by a lot, therefor give charity, Allah<sup>azwj</sup> will have Mercy on you; and that the humbleness increases its performer by elevation (of status), therefore be humble, Allah<sup>azwj</sup> will Elevate you; and that the pardoning increases its performer in honour, therefore be forgiving, Allah<sup>azwj</sup> will Honour you'.<sup>119</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ فِي السَّمَاءِ مَلَائِكِينَ مُوَكَّلِينَ بِالْعِبَادِ فَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ وَ مَنْ تَكَبَّرَ وَضَعَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'There are two Angels in the sky having been allocated with the servants. So the one who is humble to Allah<sup>azwj</sup>, they raise him (in status), and the one who is arrogant, they drop him'.<sup>120</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ أَفْطَرَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) عَشِيَّةَ خَمِيصٍ فِي مَسْجِدِ قُبَا فَقَالَ هَلْ مِنْ شَرَابٍ فَأَتَاهُ أَوْسُ بْنُ حَوْلِي الْأَنْصَارِيُّ بِعَسٍّ مَخِيضٍ بِعَسَلٍ

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> broke his<sup>saww</sup> Fast in the evening of Thursday in Masjid Quba. So he<sup>saww</sup> said: 'Is there anything to drink?' So Aws Bin Howly came to him<sup>saww</sup> with some buttermilk with honey.

فَلَمَّا وَضَعَهُ عَلَى فِيهِ نَحَاهُ ثُمَّ قَالَ شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا مِنْ صَاحِبِهِ لَا أَشْرَبُهُ وَ لَا أَحْرِمُهُ وَ لَكِنْ أَتَوَاضَعُ لِلَّهِ فَإِنَّ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ وَ مَنْ أَقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَ مَنْ بَدَّرَ حَرَمَهُ اللَّهُ وَ مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ اللَّهُ .

So when he<sup>saww</sup> placed it upon his<sup>saww</sup> mouth, set it aside, then said: 'Two drinks, one can be sufficed from its counterpart. I<sup>saww</sup> neither drink it nor do I<sup>saww</sup> prohibit it, but I<sup>saww</sup> am being humble to Allah<sup>azwj</sup>, for the one who is humble to Allah<sup>azwj</sup>, Allah<sup>azwj</sup>

<sup>119</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 1

<sup>120</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 2

would Elevate him, and the one who is arrogant, Allah<sup>azwj</sup> would Downgrade him; and the one who is economical in his life, Allah<sup>azwj</sup> would Grace him; and the one who is a spendthrift, Allah<sup>azwj</sup> would Deprive him; and the one who is frequent in remembering the death, Allah<sup>azwj</sup> would Love him'.<sup>121</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ دَاوُدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مِثْلَهُ وَ قَالَ مَنْ أَكْثَرَ ذَكَرَ اللَّهَ أَظَلَّهُ اللَّهُ فِي جَنَّتِهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali A Washa, from Dawood Al Hammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, similar to it, and he<sup>asws</sup> said: 'The one who frequents the Mention of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would Shade him in the Paradise'.<sup>122</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَذْكُرُ أَنَّهُ أَتَى رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَلَكٌ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُخَيِّرُكَ أَنْ تَكُونَ عَبْدًا رَسُولًا مُتَوَاضِعًا أَوْ مَلِكًا رَسُولًا قَالَ فَتَنَزَّلَ إِلَيَّ جِبْرَائِيلُ وَ أَوْمَأَ بِيَدِهِ أَنْ تَوَاضِعَ فَقَالَ عَبْدًا مُتَوَاضِعًا رَسُولًا فَقَالَ الرَّسُولُ مَعَ أَنَّهُ لَا يَنْفُصُكَ مِمَّا عِنْدَ رَبِّكَ شَيْئًا قَالَ وَ مَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> mentioning that an Angel came over to Rasool-Allah<sup>saww</sup> and he said, 'Allah<sup>azwj</sup> Mighty and Majestic Gives you<sup>saww</sup> choice – you<sup>saww</sup> can either become a servant, a humble Rasool<sup>saww</sup>, or to be an angel and a messenger. So he<sup>saww</sup> looked at Jibraeel<sup>as</sup> and gestured with his<sup>saww</sup> hand in humbleness, so he<sup>saww</sup> said: 'A servant, a humble Rasool<sup>saww</sup>'. So he (the Angel) said, 'The Rasool<sup>saww</sup>, along with that there would be no reduction from what is there for you<sup>saww</sup> in the Presence of your<sup>saww</sup> Lord<sup>azwj</sup> by anything'. He<sup>asws</sup> said: 'And with him (the Angel) were the keys of the treasures of the earth'.<sup>123</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مِنَ التَّوَاضُعِ أَنْ تَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ وَ أَنْ تُسَلِّمَ عَلَى مَنْ تَلَقَى وَ أَنْ تُتْرِكَ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقًّا وَ أَنْ لَا تُحِبَّ أَنْ تُحَمَدَ عَلَى التَّقْوَى .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is from the humbleness that you are pleased with the seat besides the seat, and that you greet upon the one whom you meet, and that you leave (arguing with) the person and even if you were rightful, and that you do not love if you are praised upon the piety'.<sup>124</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَلِيِّ بْنِ يَفْطِينٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى ( عَلَيْهِ السَّلَام ) أَنْ يَا مُوسَى أُنْذِرِي لِمَ اصْطَفَيْتُكَ بِكَلَامِي دُونَ خَلْقِي قَالَ يَا رَبِّ وَ لِمَ ذَلِكَ قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا مُوسَى إِنِّي قَالَيْتُ عِبَادِي ظَهْرًا لِيَطْنُ فَلَمْ أَجِدْ فِيهِمْ أَحَدًا أَذَلَّ لِي نَفْسًا مِنْكَ يَا مُوسَى إِنَّكَ إِذَا صَلَّيْتَ وَضَعْتَ خَدَّكَ عَلَى التُّرَابِ أَوْ قَالَ عَلَى الْأَرْضِ .

<sup>121</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 3

<sup>122</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 4

<sup>123</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 5

<sup>124</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 6

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from the one who reported it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa<sup>as</sup>. “O Musa<sup>as</sup>! Do you<sup>as</sup> know why I<sup>azwj</sup> Chose you<sup>saww</sup> with My<sup>azwj</sup> Speech besides My<sup>azwj</sup> creatures?” He<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! And why was that so?’ He<sup>asws</sup> said: ‘So Allah<sup>azwj</sup> Blessed and High Revealed unto him<sup>as</sup>: “O Musa<sup>as</sup>! I<sup>azwj</sup> Turned My<sup>azwj</sup> servants back to front but I<sup>azwj</sup> did not find anyone among them more humble to Me<sup>azwj</sup> with his self than you<sup>as</sup>, O Musa<sup>as</sup>! You<sup>as</sup>, when you<sup>as</sup> pray *Salāt*, you<sup>as</sup> place your<sup>as</sup> cheek upon the dust”, of he<sup>asws</sup> said: (He<sup>azwj</sup> Said): “Upon the ground”’.<sup>125</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَرَّ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) عَلَى الْمُجْدَمِينَ وَهُوَ رَاكِبٌ جِمَارَهُ وَهُمْ يَتَعَدَّوْنَ فَدَعَوْهُ إِلَى الْغَدَاءِ فَقَالَ أَمَا إِنِّي لَوْ لَا أَنِّي صَائِمٌ لَفَعَلْتُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> passed by the lepers, and he<sup>asws</sup> was riding his<sup>asws</sup> donkey, and they were eating lunch. So they invited him<sup>asws</sup> to the lunch. So he<sup>asws</sup> said: ‘But, if I<sup>asws</sup> wasn’t Fasting, I<sup>asws</sup> would have done so’.

فَلَمَّا صَارَ إِلَى مَنْزِلِهِ أَمَرَ بِطَعَامٍ فَصَنِعَ وَ أَمَرَ أَنْ يَنْتَوَفُوا فِيهِ ثُمَّ دَعَاهُمْ فَتَعَدَّوْا عِنْدَهُ وَ تَعَدَّى مَعَهُمْ .

So when he<sup>asws</sup> came to his<sup>asws</sup> house, he<sup>asws</sup> ordered for some food. So it was made, and he<sup>asws</sup> ordered that they should be better in it. Then he<sup>asws</sup> invited them, so they had lunch with him<sup>asws</sup>, and he<sup>asws</sup> had lunch with them’.<sup>126</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ مِنَ التَّوَاضُعِ أَنْ يَجْلِسَ الرَّجُلُ دُونَ شَرَفِهِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘It is from the humbleness that the man sits below his nobility’.<sup>127</sup>

عَنْهُ عَنِ ابْنِ فَضَّالٍ وَ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ نَظَرَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَدْ اشْتَرَى لِعِبَالِهِ شَيْئاً وَ هُوَ يَحْمِلُهُ فَلَمَّا رَأَهُ الرَّجُلُ اسْتَحْيَا مِنْهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اشْتَرَيْتَهُ لِعِبَالِكَ وَ حَمَلْتَهُ إِلَيْهِمْ أَمَا وَ اللَّهُ لَوْ لَا أَهْلُ الْمَدِينَةِ لِأَحَبِّبْتُ أَنْ اشْتَرِيَ لِعِبَالِي الشَّيْءَ ثُمَّ أَحْمَلَهُ إِلَيْهِمْ .

From him, Ibn Fazzal, and Muhassin Bin Ahmad, from Yunus Bin Yaqoub who said,

‘Abu Abdullah<sup>asws</sup> looked at a man from the people of Al-Medina who had bought something for his dependants, and he was carrying it. So when the man saw him<sup>asws</sup>, he was embarrassed from him<sup>asws</sup>. So Abu Abdullah<sup>asws</sup> said ‘ I can see that you carry what you have purchased for your family. But, by Allah<sup>azwj</sup>, had it not been for

<sup>125</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 7

<sup>126</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 8

<sup>127</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 9

the people of Al-Medina, I<sup>asws</sup> would have loved to buy something for my<sup>asws</sup> dependants, then carry it to them (myself<sup>asws</sup>).<sup>128</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِيمَا أُوحِيَ اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ ( عَلَيْهِ السَّلَام ) يَا دَاوُدُ كَمَا أَنَّ أَقْرَبَ النَّاسِ مِنَ اللَّهِ الْمُتَوَاضِعُونَ كَذَلِكَ أَبْعَدُ النَّاسِ مِنَ اللَّهِ الْمُتَكَبِّرُونَ .

From him, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Among what Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Dawood<sup>as</sup>, was, ‘O Dawood<sup>as</sup>! The closest of the people to Allah<sup>azwj</sup> are the humble ones. Similar to that, the most remote of the people to Allah<sup>azwj</sup> are the arrogant ones’.<sup>129</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) فِي السَّنَةِ الَّتِي قُبِضَ فِيهَا أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقُلْتُ جُعِلْتُ فِدَاكَ مَا لَكَ دَبَحْتَ كَبْشًا وَ نَحَرَ فُلَانٍ بَدَنَةً فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ نُوحًا ( عَلَيْهِ السَّلَام ) كَانَ فِي السَّفِينَةِ وَ كَانَ فِيهَا مَا شَاءَ اللَّهُ وَ كَانَتْ السَّفِينَةُ مَأْمُورَةً فَطَافَتْ بِالْبَيْتِ وَ هُوَ طَوَافُ النِّسَاءِ وَ خَلَى سَبِيلَهَا نُوحٌ ( عَلَيْهِ السَّلَام )

From him, from his father, from Ali Bin Al Hakam, raising it to Abu Baseer who said,

‘I went over to Abu Al-Hassan Musa<sup>asws</sup> during the year in which Abu Abdullah<sup>asws</sup> had passed away, so I said, ‘May I be sacrificed for you<sup>asws</sup>! What is the matter that you<sup>asws</sup> slaughtered a ram, and so and so slaughtered a camel?’ So he<sup>asws</sup> said: ‘O Abu Muhammad! Nuh<sup>as</sup> was in the ship, and therein was what Allah<sup>azwj</sup> so Desired, and the ship was under Command, so it performed the *Tawāf* of the House (Kabah), and it is the Tawaaf Al-Nisa, and Nuh<sup>as</sup> had freed its way.

فَأُوْحِيَ اللَّهُ عَزَّ وَ جَلَّ إِلَى الْجِبَالِ أَنِّي وَاضِعٌ سَفِينَةَ نُوحٍ عَبْدِي عَلَى جَبَلٍ مِنْكَ فَتَطَاوَلَتْ وَ شَمَخَتْ وَ تَوَاضَعَ الْجُودِيُّ وَ هُوَ جَبَلٌ عِنْدَكُمْ فَضَرَبَتْ السَّفِينَةُ بِجُوجُومِهَا الْجَبَلَ قَالَ فَقَالَ نُوحٌ ( عَلَيْهِ السَّلَام ) عِنْدَ ذَلِكَ يَا مَارِي أَنْتَقِنِ وَ هُوَ بِالسَّرُّيَانِيَةِ يَا رَبِّ أَصْلِحْ قَالَ فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) عَرَضَ بِنَفْسِهِ .

So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto the mountain: “I<sup>azwj</sup> shall be Placing the ship of Nuh<sup>as</sup>, My<sup>azwj</sup> servant, upon a mountain from you”. So they (the mountains) prolonged themselves to be higher, and the (Mount) Judy humbled itself, and it is a mountain in your presence. So the ship struck the mountain with its keel. So Nuh<sup>as</sup> said during that: ‘O *Māry Atqin*’, and it is in Assyrian (meaning): ‘O Lord<sup>azwj</sup>! Keep it well’. He (the narrator) said, ‘So I thought Abu Al-Hassan<sup>asws</sup> applying it his<sup>asws</sup> own case’.<sup>130</sup>

عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَام ) قَالَ قَالَ التَّوَاضِعُ أَنْ تُعْطِيَ النَّاسَ مَا تُحِبُّ أَنْ تُعْطَاهُ .

From him, from a number of our companions, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm,

<sup>128</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 10

<sup>129</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 11

<sup>130</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 12

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'The humbleness is that you give the people what you love that it be given to you'.<sup>131</sup>

و فِي حَدِيثٍ آخَرَ قَالَ قُلْتُ مَا حَدُّ التَّوَاضُعِ الَّذِي إِذَا فَعَلَهُ الْعَبْدُ كَانَ مُتَوَاضِعًا فَقَالَ التَّوَاضُعُ دَرَجَاتٌ مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ فَيُنْزِلَهَا مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ لَا يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلَّا مِثْلَ مَا يُؤْتَى إِلَيْهِ إِنْ رَأَى سَيِّئَةً دَرَأَهَا بِالْحَسَنَةِ كَأَظْمِ الْعَيْظِ عَافٍ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ .

And in another Hadeeth, he said, 'I said, 'What is the limit of the humbleness which, when the servant does it, he would be (considered as) humble?' So he<sup>asws</sup> said: 'The humbleness has levels – from it is that you recognise the person in accordance with himself, so he would lodge him at his status with a peaceful heart, not loving going to anyone except with similar to what he loves to be brought to him. If he sees a sin, he shields it with the good deed, swallowing the anger, pardoning the people. And Allah<sup>azwj</sup> Loves the good doers'.<sup>132</sup>

### بَابُ الْحُبِّ فِي اللَّهِ وَ الْبُغْضِ فِي اللَّهِ

## Chapter 60 – The love regarding Allah<sup>azwj</sup> and the hatred regarding Allah<sup>azwj</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَلَ إِيمَانُهُ .

A number of our companions from Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Muhammad Bin Khalid and Ali Bin Ibrahim, from his father, and Sahl Bin Ziyad, altogether, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who loves for the Sake of Allah<sup>azwj</sup> and hates for the Sake of Allah<sup>azwj</sup>, so he is from the ones whose *Emān* is perfect'.<sup>133</sup>

ابْنُ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ أَوْتَقِيَ عَرَى الْإِيمَانِ أَنْ تُحَبَّبَ فِي اللَّهِ وَ تُبْغِضَ فِي اللَّهِ وَ تُعْطَى فِي اللَّهِ وَ تَمْنَعَ فِي اللَّهِ .

Ibn Mahboub, from Malik Bin Atiyya, from Saeed Al A'araj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the strongest bonds of *Emān* is that you love regarding Allah<sup>azwj</sup> and hate regarding Allah<sup>azwj</sup>, and you give regarding Allah<sup>azwj</sup> and you deprive regarding Allah<sup>azwj</sup>'.<sup>134</sup>

ابْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ النُّعْمَانَ الْأَحْوَلِ صَاحِبِ الطَّاقِ عَنْ سَلَامِ بْنِ الْمُسْتَنبِيرِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَدُ الْمُؤْمِنِينَ لِلْمُؤْمِنِينَ فِي اللَّهِ مِنْ أَعْظَمِ شُعَبِ الْإِيمَانِ أَلَا وَ مَنْ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ وَ أَعْطَى فِي اللَّهِ وَ مَنَعَ فِي اللَّهِ فَهُوَ مِنْ أَصْفِيَاءِ اللَّهِ .

<sup>131</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 13

<sup>132</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 14

<sup>133</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 1

<sup>134</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 2

Ibn Mahboub, from Abu Ja'far Muhammad Bin Al Numan Al Ahowl, Sahib Al Taaq, from Sallam Al Mustaneer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Cordiality of the Believer to the Believer regarding Allah<sup>azwj</sup> is from the greatest of the branches of *Emān*. Indeed! And the one who loves regarding Allah<sup>azwj</sup> and hates regarding Allah<sup>azwj</sup>, and gives regarding Allah<sup>azwj</sup> and prevents regarding Allah<sup>azwj</sup>, so he is from the elites of Allah<sup>azwj</sup>.<sup>135</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْمُتَحَابِّينَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى مَنْابِرٍ مِنْ نُورٍ قَدْ أَضَاءَ نُورٌ وَجُوهَهُمْ وَ نُورٌ أَجْسَادِهِمْ وَ نُورٌ مَنْابِرِهِمْ كُلِّ شَيْءٍ حَتَّى يُعْرِفُوا بِهِ فَيَقَالَ هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The ones who love regarding Allah<sup>azwj</sup> would be upon Pulpits of light on the Day of Judgement. The light of their faces, and the light of their bodies, and the light of their pulpits would have illuminated everything to the extent that they would be recognised by it, so it would be said, 'They are the ones who loved regarding Allah<sup>azwj</sup>.<sup>136</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيرِ بْنِ حَرْبٍ عَنْ فَضَيْلِ بْنِ بَسَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْحُبِّ وَ الْبُغْضِ أَمْ مِنَ الْإِيمَانِ هُوَ فَقَالَ وَ هَلِ الْإِيمَانُ إِلَّا الْحُبُّ وَ الْبُغْضُ ثُمَّ تَلَا هَذِهِ الْآيَةَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرِهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعُصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Fuzayl Bin Yasaar who said,

'I asked Abu Abdullah<sup>asws</sup> about the love and the hatred, are these from the *Emān*?' So he<sup>asws</sup> said: 'And is the *Emān* anything but the love and the hatred?' Then he<sup>asws</sup> recited these Verses [49:7] but Allah has endeared the Eman to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and transgression and disobedience; these it is that are the followers of a right way'.<sup>137</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيَى فِيمَا أَعْلَمَ عَنْ عَمْرٍو بْنِ مُدْرِكِ الطَّائِي عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِأَصْحَابِهِ أَيُّ عَزَى الْإِيمَانِ أَوْتَقَى فَقَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ وَ قَالَ بَعْضُهُمُ الصَّلَاةُ وَ قَالَ بَعْضُهُمُ الزَّكَاةُ وَ قَالَ بَعْضُهُمُ الصِّيَامُ وَ قَالَ بَعْضُهُمُ الْحَجُّ وَ الْعُمْرَةُ وَ قَالَ بَعْضُهُمُ الْجِهَادُ

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Abu Ali Hassan Ali in Yahya among what he knew from Amro Bin Mudrak Al Taiy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to his<sup>saww</sup> companions: 'Which bond of the *Emān* is the strongest?' So they said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing', and some of them said, 'The *Salāt*', and some of them said, 'The *Zakāt*', and some of them said, 'The Fasts', and some of them said, 'The Hajj and the Umrah', and some of them said, 'The *Jihād*'.

<sup>135</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 3

<sup>136</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 4

<sup>137</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 5

فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِكُلِّ مَا قُلْتُمْ فَضْلٌ وَ لَيْسَ بِهِ وَ لَكِنْ أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ تَوَالِي أَوْلِيَاءِ اللَّهِ وَ التَّبَرُّي مِنْ أَعْدَاءِ اللَّهِ .

So Rasool-Allah<sup>saww</sup> said: 'For everything what you said, there is a merit, and that is not it, but the strongest of the bonds of the *Emān* is the love regarding Allah<sup>azwj</sup>, and the hatred regarding Allah<sup>azwj</sup>, and the Wilayah of the Guardians<sup>asws</sup> of Allah<sup>azwj</sup>, and the disavowing from the enemies of Allah<sup>azwj</sup>,<sup>138</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ جَبَلَةَ الْأَحْمَسِيِّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُنْتَحَابُونَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى أَرْضِ زَبْرَجَدَةَ خَضْرَاءَ فِي ظِلِّ عَرْشِهِ عَنْ يَمِينِهِ وَ كِلْتَا يَدَيْهِ يَمِينٌ وَ جُوهُهُمْ أَشَدُّ بَيَاضاً وَ أَضْوَاءُ مِنَ الشَّمْسِ الطَّالِعَةِ يَغِطُهُمْ بِمَنْزِلَتِهِمْ كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ نَبِيٍّ مُرْسَلٍ يَقُولُ النَّاسُ مَنْ هَؤُلَاءِ فَيَقَالُ هَؤُلَاءِ الْمُنْتَحَابُونَ فِي اللَّهِ .

From him, from Muhammad Bin Ali, from Umar Bin Jabala Al Ahmasy, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The ones who love regarding Allah<sup>azwj</sup>, on the Day of Judgement would be upon a land of green emeralds in the Shade of His<sup>azwj</sup> Throne, by His<sup>azwj</sup> Right Hand, and both of His<sup>azwj</sup> Hands are right. Their faces would be intensely white and more illuminating than the emerging sun. Due to their status, they would be the envy of every Angel of Proximity, and every Mursil Prophet<sup>as</sup>. The people would be saying, 'Who are they?' So it would be said, 'They are the ones who loved regarding Allah<sup>azwj</sup>,<sup>139</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْأَوَّلِينَ وَ الْآخِرِينَ فَأَمَّ مَنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ أَيُّنَ الْمُنْتَحَابُونَ فِي اللَّهِ قَالَ فَيَقُومُ عُنُقُ مِنَ النَّاسِ فَيَقَالُ لَهُمْ اذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'When Allah<sup>azwj</sup> Gathers the former ones and the later ones, a Caller would stand up and Call out, which the people would hear. So he would be saying: 'Where are those who loved regarding Allah<sup>azwj</sup>?' He<sup>asws</sup> said: 'So some necks from the people would arise, and it would be said to them: 'Go to the Paradise without Reckoning!'

قَالَ فَتَلَقَاهُمْ الْمَلَائِكَةُ فَيَقُولُونَ إِلَى أَبِينَ فَيَقُولُونَ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ قَالَ فَيَقُولُونَ فَأَيُّ ضَرْبٍ أَنْتُمْ مِنَ النَّاسِ فَيَقُولُونَ نَحْنُ الْمُنْتَحَابُونَ فِي اللَّهِ قَالَ فَيَقُولُونَ وَ أَيُّ شَيْءٍ كَانَتْ أَعْمَالُكُمْ قَالُوا كُنَّا نُحِبُّ فِي اللَّهِ وَ نُبْغِضُ فِي اللَّهِ قَالَ فَيَقُولُونَ نَعَمْ أَجْرُ الْعَامِلِينَ .

He<sup>asws</sup> said: 'So the Angels would meet them and they would be saying: 'To where?' So they would be saying, 'To the Paradise without Reckoning'. So they would be saying: 'So which group are you from the people?' So they would be saying, 'We are the ones who love regarding Allah<sup>azwj</sup>'. So they would be saying: 'And which thing was your deeds?' They would say, 'We used to love regarding Allah<sup>azwj</sup> and hate

<sup>138</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 6

<sup>139</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 7



regarding Allah<sup>azwj</sup>. So they would be saying: 'The best is the Recompense of the workers'.<sup>140</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ ذَكَرَهُ عَنْ دَاوُدَ بْنِ فَرَقْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ ثَلَاثٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ  
عَلَّمَهُ بِاللَّهِ وَ مَنْ يُحِبُّ وَ مَنْ يُبْغِضُ .

From him, from Ali Bin Hassan, from the one who mentioned it, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There (things) are from the signs of a *Momin* (the Believer) – His knowledge in Allah<sup>azwj</sup>, and the one whom he loves, and the one whom he hates'.<sup>141</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبِخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ  
إِنَّ الرَّجُلَ لِيُحِبُّكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيَدْخُلُهُ اللَّهُ الْبَغْضُكُمْ النَّارَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The man would love you all and he does not recognise what you are upon (the Wilayah), so Allah<sup>azwj</sup> would Enter him into the Paradise due to his love for you; and the man would hate you all and does not recognise what you are upon (the Wilayah), so Allah<sup>azwj</sup> would Enter him into the Fire due to his hatred for you'.<sup>142</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ الْعَرَزَمِيِّ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام )  
قَالَ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ فِيكَ خَيْرًا فَانظُرْ إِلَى قَلْبِكَ فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللَّهِ وَ يُبْغِضُ أَهْلَ مَعْصِيَتِهِ فَفِيكَ خَيْرٌ وَ اللَّهُ  
يُحِبُّكَ وَ إِنْ كَانَ يُبْغِضُ أَهْلَ طَاعَةِ اللَّهِ وَ يُحِبُّ أَهْلَ مَعْصِيَتِهِ فَلَيْسَ فِيكَ خَيْرٌ وَ اللَّهُ يُبْغِضُكَ وَ الْمَرْءُ مَعَ مَنْ أَحَبَّ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Al Arzamy, from his father, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Whenever you intend to know that there is goodness in you, so look at your heart. So if it loves the people obedient to Allah<sup>azwj</sup> and hates the people disobedient to Allah<sup>azwj</sup>, so there is goodness in you and Allah<sup>azwj</sup> Loves you. And if it was so that it hates the people obedient to Allah<sup>azwj</sup> and loves the people disobedient to Him<sup>azwj</sup>, so there is no goodnes in you and Allah<sup>azwj</sup> Hates you. And the person would be with the one who he loves'.<sup>143</sup>

عَنْهُ عَنْ أَبِي عَلِيٍّ الْوَاسِطِيِّ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَوْ أَنَّ رَجُلًا أَحَبَّ رَجُلًا بِاللَّهِ  
لَأَتَابَهُ اللَّهُ عَلَى حُبِّهِ إِيَّاهُ وَ إِنْ كَانَ الْمَحْبُوبُ فِي عِلْمِ اللَّهِ مِنَ أَهْلِ النَّارِ وَ لَوْ أَنَّ رَجُلًا أَبْغَضَ رَجُلًا بِاللَّهِ لَأَتَابَهُ اللَّهُ عَلَى بُغْضِهِ  
إِيَّاهُ وَ إِنْ كَانَ الْمُبْغِضُ فِي عِلْمِ اللَّهِ مِنَ أَهْلِ الْجَنَّةِ .

From him, from Abu Ali Al Wasity, from Al Husayn Bin Aban, from the one who mentioned,

<sup>140</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 8

<sup>141</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 9

<sup>142</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 10

<sup>143</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 11

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'If a man were to love a man for the Sake of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would Reward him upon his love for him, and even if it was so that the beloved was from the people of the Fire in the Knowledge of Allah<sup>azwj</sup>; and if a man were to hate a man for the Sake of Allah<sup>azwj</sup> Allah<sup>azwj</sup> would Reward him upon his hatred for him, and even if it was so that the hated one was from the people of the Paradise in the Knowledge of Allah<sup>azwj</sup>'.<sup>144</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ بَشِيرِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَدْ يَكُونُ حُبٌّ فِي اللَّهِ وَرَسُولِهِ وَحُبٌّ فِي الدُّنْيَا فَمَا كَانَ فِي اللَّهِ وَرَسُولِهِ فَتَوَابُهُ عَلَى اللَّهِ وَمَا كَانَ فِي الدُّنْيَا فَلَيْسَ بِشَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bashir Al Kunasy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There may happen to be love regarding Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and love regarding the world. So whatever was regarding Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, so its Reward is upon Allah<sup>azwj</sup>; and whatever was regarding the world, so it is not with anything'.<sup>145</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْمُسْلِمِينَ يَلْتَقِيَانِ فَأَفْضَلُهُمَا أَشَدُّهُمَا حُبًّا لِصَاحِبِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'If two Muslims were to meet, so the superior of the two would be the one with more intense love for his companion'.<sup>146</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَابْنِ فَضَّالٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا لَتَقَى مُؤْمِنَانِ قَطُّ إِلَّا كَانَ أَفْضَلُهُمَا أَشَدُّهُمَا حُبًّا لِأَخِيهِ .

From him, from Ahmad Bin Muhammad Bin Abu Nasr, and Ibn Fazzal, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'No two *'Momineen'* (Believers) would meet at all except that the superior of the two would be with more intense love for his brother'.<sup>147</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ السَّبِيْعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَ لَمْ يُبْغِضْ عَلَى الدِّينِ فَلَا دِينَ لَهُ .

Al Husayn Bin Muhammad, from Muhammad Bin Imran Al Sabi'e, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

<sup>144</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 12

<sup>145</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 13

<sup>146</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 14

<sup>147</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 15

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Everyone who does not love upon the Religion and does not hate upon the Religion, so there is no Religion for him'.<sup>148</sup>

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<sup>148</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 16