

كتاب الزهد

The Book of Ascetism

Part One

كتاب الزهد للثقة الجليل صاحب المصنفات والكتب الممتعة من أصحاب الأئمة إلى
الحسن الرضا وأبي جعفر الجواد وأبي الحسن الهادي عليهم الصلاة والسلام

The Book of Ascetism of the trustworthy, the majestic, the author of files and enjoyable books, was from the companions of the Imams^{asws} Abu Al-Hassan Al-Reza^{asws}, and Abu Ja'far Al-Jawwad^{asws}, and Abu Al-Hassan Al-Hady^{asws}.

الحسين بن سعيد بن حماد بن سعيد الكوفي الأهوازي المتوفى بقم والمدفون فيها رحمه الله تعالى

Al-Husayn Bin Saeed Bin Hammad Bin Saeed Al-Kufy Al-Ahwzy died in Qumm and is buried therein. May Allah^{azwj} the Exalted have Mercy on him.

TABLE OF CONTENTS

The Book of Ascetism	1
Chapter 1 – (Observing) the Silence except with the goodness (of speech) and (the man) neglecting what does not concern him, and the gossiping	3
Chapter 2 – The etiquette and the urging upon the goodness.....	10
Chapter 3 – Excellent manners and kindness and the anger	22
Chapter 4 – The good (deeds) and the evil (deeds)	28
Chapter 5 – Righteousness with the parents, and the relatives, and the clan, and the cutting off	30
Chapter 6 – Rights of the neighbours	39
Chapter 7 – What has come regarding the owned slaves	41
Chapter 8 – What has come regarding the world and the one who seeks it	42
Chapter 9 – The two Angels and what they are preserving	49

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلاة والسلام (الأتمان الأكلان) على سيدنا محمد وآله الطاهرين.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and the Blessings and the greetings be upon our Master Muhammad^{saww} and his^{saww} pure Progeny^{asws}.

1 باب الصمت الا بخير وترك (الرجل) مالا يعنيه والنميمة

Chapter 1 – (Observing) the Silence except with the goodness (of speech) and (the man) neglecting what does not concern him, and the gossiping

حدثنا أبو الحسن علي بن حاتم بن أبي حاتم قال: أخبرنا الحسين بن سعيد بن حماد (عن حماد خ ل) عن الحسين بن المختار قال: حدثني بعض أصحابنا عن أبي جعفر عليه السلام قال: كفى بالمرء عيبا ان يبصر من عيوب الناس ما يعمى عنه من أمر نفسه أو يعيب على الناس أمرا هو فيه لا يستطيع التحول عنه إلى غيره وان يؤذى جلسيه بما لا يعنيه

Abu Al Hassan Ali Bin Hatim Bin Abu Hatim who said, 'Al Husayn Bin Saeed Bin Hammad informed us, from Hamad, from Al Husayn Bin Al Mukhtar who said, 'Some of our companions narrated to me,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It suffices with the man as a fault if he sees the faults of the people what he is blind about from the matters of his own self, or he faults upon the people of a matter he (himself indulges) in not having the capacity to transfer from it to something else, and that he hurts his gatherers with what does not concern him'.¹

القاسم بن محمد عن صفوان الجمال عن الفضيل قال: سمعت أبا عبد الله عليه السلام يقول: طوبى لكل عبد لومة (نومة خ ل) عرف الناس قبل معرفتهم به

Al Qasim Bin Muhammad, from Safwan Al Jammal, from Al Fazeyl who said,

'I heard Abu Abdullah^{asws} saying: 'Beatitude it for every unknown servant. He recognises the people before their recognition of him'.²

محمد بن سنان عن معاوية بن وهب عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من يضمن لي أربعا بأربعة أبيات في الجنة؟ أنفق ولا تخف فقرا وانصف الناس من نفسك وافش السلام في العالم واترك المرء وان كنت محقا

Muhammad Bin Sinan, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who guarantees to me^{saww} four with four, shall abide in the Paradise – he spends and does not fear poverty, and he does justice to the people from himself, and he

¹ Kitab Al Zohad – Ch 1 H 1

² Kitab Al Zohad – Ch 1 H 2

discloses the greetings in the world, and he leaves the bitter (arguments) and even if he was rightful'.³

محمد بن سنان عن جعفر بن إبراهيم قال: سمعت أبا عبد الله عليه السلام يقول: من علم موضع كلامه من عقله قل كلامه فيما لا يعنيه

Muhammad Bin Sinan, from Ja'far Bin Ibrahim who said,

'I heard Abu Abdullah^{asws} saying: 'The one who knows the place of his speech from his intellect, his speech would be scarce regarding what does not concern him'.

وقال أبو عبد الله عليه السلام قال رسول الله صلى الله عليه وآله: إياكم وجدال المفتون فان كل مفتون ملقى حجتة إلى انقضاء مدته فإذا انقضت مدته أحرقتة فتنته بالنار

And Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'Beware of the tempting disputes, for every temptation, its argument would meet up to the expiry of its term. So when its term does expire, his temptation would incinerate him in the Fire'.⁴

علي بن النعمان عن ابن مسكان عن داود عن أبي شيبه الزهري عن أحدهما عليهما السلام قال: بنس العبد عبدا يكون ذا وجهين وذا لسانين يطرى أخاه شاهدا ويأكله غائبا ان اعطى حسده وان ظلم خذله

Ali Bin Al Nu'man, from Ibn Muskan, from Dawood, from Abu Shayba Al Zuhry,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The worst of the servants is a servant who happens to be with two faces and two tongues. He praises his brother when present and devours him when absent. If he (his brother) is blessed with, he envies him (his brother), and if he (his brother) wrongs him, he abandons him'(his brother).⁵

محمد بن سنان عن أبي عمار بياح الأكسية عن الزبيدي عن أبي أراكة قال: سمعت عليا عليه السلام يقول: إن لله عبادا كسرت قلوبهم خشية الله فاستتكفوا عن المنطق وانهم لفصحاء بلغاء ألباء نبلاء يستبقون إليه بالاعمال الزاكية لا يستكثر ون له كثير ولا يرضون له القليل يرون أنفسهم انهم شرار وانهم الا كياس الأبرار

Muhammad Bin Sinan, from Abu Ammar Baya'a Al Aksiya, from Al Zaydi, from Abu Araka who said,

'I heard Ali^{asws} saying: 'For Allah^{azwj} there are servants, their hearts break due to fear of Allah^{azwj}. Thus, they are refraining from speaking, although they are eloquent speakers, noblemen. They are preceding to it with the clean deeds. They are neither considering the lot (of good deeds) to be a lot nor are they being pleased with the little of it. They are viewing themselves as the most evil of the people and they are nothing but a gauge of righteous'.⁶

³ Kitab Al Zohad – Ch 1 H 3

⁴ Kitab Al Zohad – Ch 1 H 4

⁵ Kitab Al Zohad – Ch 1 H 5

⁶ Kitab Al Zohad – Ch 1 H 6

محمد بن سنان عن عمار بن مروان والحسين بن مختار عن أبي بصير عن أبي عبد الله عليه السلام قال: إياكم وما يعتذر منه فان المؤمن لا يسيئ ولا يعتذر والمنافق يسيئ كل يوم ويعتذر منه

Muhammad Bin Sinan, from Ammar Bin Marwan and Al Husayn Bin Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Beware of what one has to apologise from it, for the *Momin* neither offends nor (has to apologise), and the hypocrite offends every day and apologises afterwards'.⁷

النضر بن سويد عن عبد الله بن سنان قال: قال رسول الله صلى الله وآله: الا أخبركم بشراركم؟ قالوا بلى يا رسول الله قال المشاؤون بالنميمة والمفروقون بين الأحبة والباغون للبراء العيب

Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'Shall I^{saww} inform you all with the most evil ones of you?' They said, 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'The informers with the gossip, and the separators between the loves ones, and the one aggressive to the righteous with the gossiping'.⁸

فضالة بن نزار عن الحسين بن عبد الله قال: قال أبو جعفر عليه السلام: من كف عن اعراض الناس أقاله الله نفسه يوم القيامة ومن كف غضبه عن الناس كف الله عنه غضبه يوم القيامة

Fazalat Bin Nazar, from Al Husayn Bin Abdullah who said,

'Abu Ja'far^{asws} said: 'The one who refrains from exposing the people, Allah^{azwj} would Save him on the Day of Judgment (from exposure), and the one who restrains his anger from the people, Allah^{azwj} would Restrain His^{azwj} Anger on the Day of Judgment'.⁹

الحسن بن محبوب عن علي بن رئاب عن أبي عبيدة الحذاء عن أبي عبد الله عليه السلام قال: الحياء من الايمان والايامن في الجنة والبذاء من الجفاء والجفاء في النار

Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'الحياء' the bashfulness is from the *Eman*, and the *Eman* is in the Paradise, and 'البذاء' the obscenity is from the harshness, and the harshness is in the Fire'.¹⁰

الحسين بن علوان عن عمرو بن خالد عن زيد بن علي عن آباءه عن علي عليه السلام. قال: سمعت رسول الله صلى الله عليه وآله يقول: الكلام ثلاثة فراج وسالم وشاجب فاما الراج فبالذي يذكر الله واما السالم فالذي يقول ما أحب الله واما الشاجب فالذي يخوض في الناس

Al Husayn Bin Alwan, from Amro Bin Khalid, from Zayd Bin Ali, from his forefathers,

⁷ Kitab Al Zohad – Ch 1 H 7

⁸ Kitab Al Zohad – Ch 1 H 8

⁹ Kitab Al Zohad – Ch 1 H 9

¹⁰ Kitab Al Zohad – Ch 1 H 10

(It has been narrated) from Ali^{asws} having said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'The speech is (of) three (types) – *Rabih*, and *Saalim*, and *Shajib*. As for the *Rabih*, so it is that which mentions Allah^{azwj}, and as for the *Saalim*, so it is saying what Allah^{azwj} Loves, and as for the *Shajib*, so it is engaging in vanities among the people'.¹¹

عثمان بن عيسى عن عمير بن أدينة عن سليمان بن قيس قال: سمعت أمير المؤمنين عليه السلام يقول: قال رسول الله صلى الله عليه وآله: إن الله حرم الجنة على كل فحاش بذى قليل الحياء لا يبالي ما قال وما قيل له فإنك إن فتشته لم تجده إلا لغية أو شرك شيطان

Usman Bin Isa, from Umeyr Bin Azina, from Suleyman Bin Qays who said,

'I heard Amir Al-Momineen^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} has Prohibited the Paradise upon every immoral one with little shame, not caring what he says and what is said to him, and if you were to investigate him, you will not find him except as a strayed one or an associate of Satan^{la}'.

فقال رجل يا رسول الله أو في الناس شرك شيطان؟ فقال: أما تقرأ قول الله: وشاركهم في الأموال والأولاد

So a man said, 'O Rasool-Allah^{saww}! Are there associates of Satan^{la} among the people?' So he^{saww} said: 'Have you not read the Words of Allah^{azwj} Mighty and Majestic **[17:64]** **and shares with them in wealth and the children?**'

فقيل: وفي الناس من لا يبالي ما قال وما قيل له؟ فقال: نعم من تعرض الناس فقال فيهم وهو يعلم أنهم لا يتركونه فذلك الذي لا يبالي ما قال وما قيل له

So he said, 'And among the people is one who does not care what he says and what is said to him?' He^{saww} said: 'Yes, the one who exposes the people, and he speaks regarding them, and he knows that they will not be leaving him alone. So that is the one who does not care what he says and (what) is said about him'.¹²

النظر بن سويد عن عاصم بن حميد عن أبي حمزة عن أبي جعفر عليه السلام قال: سمعته يقول: إن أسرع الخير ثوابا البر وأسرع الشر عقوبة البغي وكفى بالمرء عيبا أن يبصر من عيوب الناس ما يعمى عنه من نفسه وأن يعير الناس بما لا يستطيع تركه وأن يؤذى جلسه بما لا يعنيه

Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'The quickest goodness is the Rewards of the righteousness and the quickest evil is the Punishment of the oppression; and it suffices for the person as a fault that he sees from the faults of the people what he is blind from it about himself and that he reproaches the people with what he does not have the capacity to leave it (himself), and that he hurts his gatherers with what does not concern him'.¹³

¹¹ Kitab Al Zohad – Ch 1 H 11

¹² Kitab Al Zohad – Ch 1 H 12

¹³ Kitab Al Zohad – Ch 1 H 13

صفوان بن يحيى عن أبي خالد عن حمزة بن حمران عن أبي عبد الله عليه السلام قال: أتى النبي صلى الله عليه وآله اعرابي فقال له: أوصني يا رسول الله فقال: نعم أوصيك بحفظ ما بين رجليك

Safwan Bin Yahya, from Abu Khalid, from Hamza Bin Humran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Bedouin came over to the Prophet^{saww} and said to him^{saww}, 'Advise me, O Muhammad^{saww}!'. So he^{saww} said: 'Yes. I^{saww} advise you with the preservation of what is between your legs (i.e., preservation of chastity)'.¹⁴

عثمان بن عيسى عن بعض أصحابه عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى أوحى إلى موسى عليه السلام ان بعض أصحابك ينم عليك فأحذره فقال: يا رب لا اعرفه فأخبرني به حتى اعرفه فقال: يا موسى عبت عليه النميمة وتكافني ان أكون ناما قال: يا رب وكيف أصنع؟ قال الله تعالى: فرق أصحابك عشرة عشرة ثم أقرع بينهم فان السهم يقع العشرة التي هو فيهم ثم تفرقهم وتقرع بينهم فان السهم يقع عليه

Usman Bin Isa, from some of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Revealed unto Musa^{as}: "One of your^{as} companions is gossiping regarding you^{as}, so be cautious of him". He^{as} said: 'O Lord^{azwj}! I do not recognise him, therefore inform me^{as} of him until I^{as} do recognise him'. So He^{azwj} Said: "O Musa^{as}! You^{as} are playing upon the gossiping upon him and are encumbering Me^{azwj} that I^{azwj} should become a Gossiper?' He^{as} said: 'O Lord^{azwj}! And how should I^{as} deal with it?' Allah^{azwj} the Exalted Said: "Separate your^{as} companions, ten by ten, then cast a lot between them, so if the vote occurs in the ten in which he is among them, then separate them and cast a lot between them, and the vote would occur upon him".

قال: فلما رأى الرجل ان السهم تفرع قام فقال يا رسول الله انا صاحبك لا والله لا أعود ابدا

He^{asws} said: 'So when the man saw that the lot is being cast, he stood up and he said, 'O Rasool^{as} of Allah^{azwj}! I am your^{as} companion. No, by Allah^{azwj}, I will not be repeating, ever!'¹⁵

حماد بن عيسى عن شعيب العقرقوفي عن أبي بصير عن أبي عبد الله عليه السلام قال: بينما (بيننا) رسول الله صلى الله عليه وآله (ذات يوم) عند عايشة (إذا) فاستأذن عليه رجل وقال (فقال) رسول الله صلى الله عليه وآله: بنس أخو العشيرة وقامت (وقالت) عايشة فدخلت البيت (و) فاذن له رسول الله صلى الله عليه وآله فدخل فاقبل عليه (إليه) رسول الله صلى الله عليه وآله حتى إذا فرغ من حديثه خرج فقالت له عايشة يا رسول الله (بيننا) بينما أنت تذكره (تذكره) إذا أقبلت عليه بوجهك وبشرك فقال لها: ان من أشر عباد الله من تكره مجالسته لفحشه

Hammad Bin Isa, from Shuayb Al Aqarquqy, from Abu Baseer, from Abu Abdullah^{asws} having said:

'One day when Rasool-Allah^{saww} was with Ayesha, a man sought permission to see him^{saww}, and Rasool-Allah^{saww} said: 'Evil brother of the clan', and stood up, and Ayesha said, 'So I entered into the room and Rasool-Allah^{saww} gave permission to him. So he

¹⁴ Kitab Al Zohad – Ch 1 H 14

¹⁵ Kitab Al Zohad – Ch 1 H 15

entered and Rasool-Allah^{saww} turned towards him until when he was free from his discussion, he went out. So Ayesha said to him^{saww}, 'O Rasool-Allah^{saww}! While you^{saww} mentioned him (as such), then you^{saww} turned towards him with your^{saww} face and your^{saww} body'. So he^{saww} said to her: 'From the most evil of the servants of Allah^{azwj} is one whose gathering is disliked due to his obscenities'.¹⁶

الحسين بن علوان عن عمرو بن خالد عن زيد بن علي عن آبائه عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: تحرم الجنة على ثلاثة: على المنان وعلى المغتاب وعلى مدمن الخمر

Al Husayn Bin Alwan, from Amro Bin Khalid, from Zayd Bin Ali, from his forefathers,

(It has been narrated) from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'The Paradise is Prohibited upon three – 'على المنان وعلى المغتاب وعلى مدمن الخمر' – upon the gossipier, and upon the backbiter, and upon the habitual (drinker) of the wine'.¹⁷

إبراهيم بن أبي البلاد عن أبيه رفعه قال: قال رسول الله صلى الله عليه وآله وهل يكب الناس في النار إلا حصائد ألسنتهم؟

Ibrahim Bin Abu Al Balad, from his father, raising it, said,

'Rasool-Allah^{saww} said: 'And would the people be flung into the Fire except for the harvest of their tongues?'.¹⁸

النضر بن سويد عن القاسم بن سليمان عن أبي عبد الله عليه السلام قال: سمعت أبي يقول: من حسن اسلام المرء تركه ما لا يعنيه

Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} heard my^{asws} father^{asws} saying: 'From the excellent Islam of the person is that he would neglect what does not concern him'.¹⁹

علي بن النعمان عن عمرو بن شمر عن جابر عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: ان الله يحب الحيي الحليم الغنى المتعفف الا وان الله يبغض الفاحشة البذي السائل الملحف

Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Loves the bashful, the generous, and the chaste. Indeed! And Allah^{azwj} Hates the immoral, the vulgar, the insistent beggar'.²⁰

محمد بن سنان عن ابن مسكان عن الحسن الصيقل قال: كنت عند أبي عبد الله عليه السلام جالسا فبعث غلاما له أعجميا في حاجة إلى رجل فانطلق ثم رجع فجعل أبو عبد الله عليه السلام يستفهمه الجواب وجعل الغلام لا يفهمه مرارا

¹⁶ Kitab Al Zohad – Ch 1 H 16

¹⁷ Kitab Al Zohad – Ch 1 H 17

¹⁸ Kitab Al Zohad – Ch 1 H 18

¹⁹ Kitab Al Zohad – Ch 1 H 19

²⁰ Kitab Al Zohad – Ch 1 H 20

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

'I was seated in the presence of Abu Abdullah^{asws}, and he^{asws} sent a non-Arab slave of his^{asws} regarding a need to a man. So he went, then returned, and Abu Abdullah^{asws} went on making him to understand the answer, and the slave went on not understanding it repeatedly.

قال: فلما رأيته لا يتغير لسانه ولا يفهم ظننت ان أبا عبد الله عليه السلام يستغضب عليه قال: وأحد أبو عبد الله عليه السلام النظر إليه ثم قال: أما والله لئن كنت عيي اللسان فما أنت بعيي القلب ثم قال: إن الحياء والعفاف والعي - على اللسان لا على القلب - من الايمان والفحش والبذاء والسلطة من النفاق

He (the narrator) said, 'So when he^{asws} saw that he is neither changing his tongue nor understanding, I thought that Abu Abdullah^{asws} would be angered upon him. Abu Abdullah^{asws} looked sharply at him, then said: 'But, by Allah^{azwj}! If you were hindered of the tongue, but you are not hindered of the heart'. Then he^{asws} said: 'The bashfulness and the chastity and the inability to express oneself – is upon the tongue and not upon the heart – *Eman* is upon the (heart); and the immorality, and the obscenity and the insolence is from the hypocrisy'.²¹

قال ابن مسكان وقال الحسن: سمعنا أبا عبد الله عليه السلام يقول: مرت برسول الله صلى الله عليه وآله امرأة بذيبة وهو يأكل فقالت يا محمد صلى الله عليه وآله: انك لتأكل اكل العبد وتجلس جلوسه فقال لها: ويحك وأي عبد أعبد مني؟ فقالت إما فناولني لقمة من طعامك فناولها رسول الله صلى الله عليه وآله لقمة من طعامه فقالت: لا والله الا إلى في من فيك

Ibn Muskan said and Al Hassan said,

'We heard Abu Abdullah^{asws} saying: 'A vulgar woman passed by Rasool-Allah^{saww} and he^{saww} was saying, so she said, 'O Muhammad^{saww}! You^{saww} are eating the eating of the slave, and are sitting his sitting'. So he^{saww} said to her: 'Woe be unto you! And which slave is more of a slave than I^{saww} am?' She said, 'Give me a morsel from your^{saww} food'. So Rasool-Allah^{saww} gave her a morsel from his^{saww} food, but she said, 'No, by Allah^{azwj}, except what is in your^{saww} mouth'.

قال: فاخرج اللقمة من فيه فناولها إياها فأكلتها قال أبو عبد الله عليه السلام فما أصابت بذاء حتى فارقت الدنيا

He^{asws} said, 'So he^{saww} brought out the morsel from his^{saww} mouth and gave it to her, and she ate it. Abu Abdullah^{asws} said: 'She was not hit by an obscenity until she departed from the world'.²²

فضالة عن عبد الله بن بكير عن أبي بصير عن أبي جعفر عليه السلام قال: كان رسول الله صلى الله عليه وآله يقول في خطبته سباب المؤمن فسق وقتاله كفر واكل ماله معصية وحرمة ماله كحرمة دمه

Fazalat, from Abdullah Bin Bakeyr, from Abu Baseer,

²¹ Kitab Al Zohad – Ch 1 H 21

²² Kitab Al Zohad – Ch 1 H 22

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} was saying in a sermon of his^{saww}: 'Insulting the *Momin* is a transgression, and killing him is disbelief, and devouring his wealth is a disobedience, and the sanctity of his wealth is like the sanctity of his blood'.²³

2 باب الأدب والحث على الخير

Chapter 2 – The etiquette and the urging upon the goodness

حدثنا الحسين بن سعيد عن فضالة بن أيوب عن أبي المغرا * عن زيد الشحام عن عمرو بن سعيد بن هلال قال: قلت لأبي عبد الله عليه السلام انى لا ألقاك الا في السنين فأوصني بشئ حتى آخذ به قال: أوصيك بتقوى الله الورع والاجتهاد وإيالك ان تطمح إلى من فوقك وكفى بما قال الله عز وجل لرسول الله صلى الله عليه وآله: فلا تعجبك أموالهم ولا أولادهم وقال: ولا تمدن عينيك إلى ما متعنا به أزواجا منهم زهرة الحياة الدنيا

Al Husayn Bin Saeed narrated to us, from Fazalat Bin Ayoub, from Abu Al Magra, from Zayd Al Shaham, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah^{asws}, 'I do not meet you^{asws} except after two years, therefore advise me with something until I take with it'. He^{asws} said: 'I advise you with the fear of Allah^{azwj}, the devoutness and the striving. And beware of coveting to the one above you, and suffice with what Allah^{azwj} Mighty and Majestic said to Rasool-Allah^{saww} **[9:55] Let not then their property and their children excite your admiration.** And Said **[20:131] And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world.**

فان خفت شيئاً من ذلك فاذا عيش رسول الله صلى الله عليه وآله فانما كان قوته من الشعير وحلواه من التمر وقوده من السعف إذا وجده وإذا أصبت بمصيبة في نفسك أو مالك أو ولدك فاذا ذكر مصابك برسول الله صلى الله عليه وآله فان الخلاق لم يصابوا بمثله قط

So if you fear anything from that, then remember the life of Rasool-Allah^{saww}, and it was so that his^{asws} staple diet was from the barley, and his^{saww} sweet was from the dates, and his^{saww} fuel was from foliage leaves when he^{saww} found it. And whenever you are hit with a difficulty regarding yourself or your wealth or your children, so remember your difficulty (to be little) than (that of) Rasool-Allah^{saww}, for the mannerisms the likes of his^{saww} cannot be achieved at all'.²⁴

فضالة بن أيوب عن الفضيل بن عثمان عن عبيد بن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: انى لأبغض رجل يرضى ربه بشئ لا يكون فيه أفضل منه فان رأيت يطيّل الركوع قلت: يا نفس وان رأيت يطيّل السجود قلت يا نفس

Fazalat Bin Ayoub, from Al Fazeyl Bin Usman, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} hate a man who tries to please his Lord^{azwj} with something the superior than what he does not possess, so if you were to see him

²³ Kitab Al Zohad – Ch 1 H 23

²⁴ Kitab Al Zohad – Ch 2 H 24

prolonging the Rukou (Bowings), say, 'O soul!', and if you were to see him prolonging the Sujoud (Prostrations), say, 'O soul!'.²⁵

حدثنا علي بن النعمان عن ابن مسكان عن سليمان بن خالد عن أبي جعفر عليه السلام قال: الا أخيركم بالاسلام فرعه واصله وذروته سنامه؟ قلت بلى جعلت فداك قال: إما أصله فالصلاة وإما فرعه قال زكاة وإما ذروته وسنامه فالجهاد

Ali Bin Al Numan narrated to us, from Ibn Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Shall I^{asws} inform you with Al-Islam, its branch and its root, and its pinnacle, its peak?' I said, 'Yes, may I be sacrificed for you^{asws}'. He^{asws} said: 'As for its root, so (it is) the *Salat*, and as for its branch, (it is) *Zakat*, and as for its pinnacle, its peak, so (it is) the *Jihad*'.²⁶

حماد بن عيسى عن إبراهيم بن عمر اليماني يرفع الحديث إلى علي بن أبي طالب عليه السلام انه كان يقول: إن أفضل ما يتوسل به المتوسلون إلى الله الايمان بالله ورسوله والجهاد في سبيل الله وكلمة الاخلاص فإنها الفطرة وأقام الصلاة فإنها الملة وإيتاء الزكاة فإنها من فرايض الله وصوم شهر رمضان فإنه جنة من عذابه وحج البيت فإنه منفاة للفقير وداحضة الذنوب وصلة الرحم فإنها مثرأة للمال ومنسأة في الاجل وصدقة السر فإنها تذهب الخطيئة وتطفى غضب الرب

Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) raising the Hadeeth to Ali^{asws} Bin Abu Talib^{asws}, he^{asws} was saying: 'The most superior of what the pleaders to Allah^{azwj} can plead with is the *Eman* in Allah^{azwj} and His^{azwj} Rasool^{saww}, and the *Jihad* in the Way of Allah^{azwj}, and the sincere word, for these are the natural (things), and establish the *Salat* for it is the Religion, and give the *Zakat* for it is from the Impositions of Allah^{azwj}, and Fast the Month of Ramazan for it is a shield from His^{azwj} Punishment, and perform Hajj of the House (Kabah) for it is a negation of the poverty and invalidation of the sins, and help the relatives for it inherits the wealth and postpones the term (death), and give charities secretly, for it removes the sins and extinguishes the Wrath of the Lord^{azwj}'.

وصنابع المعروف فإنها تدفع ميتة السوء وتقى مصارع الهوان الا فاصدقوا فإن الله مع من صدق وجانبوا الكذب فان الكذب يجانب الايمان الا الاوان الصادق على شفا نجاة وكرامة الاوان الكاذب على شفا مخزاة وهلكة الا وقولوا خيرا تعرفوا به واعملوا به تكونوا من أهله وأدوا الأمانة إلى من أنتمنكم وصلوا أرحامكم وعودوا بالفضل عليهم

And do the good (deeds) for it repels the evil death, and piety is a fighter (against) the humiliation. Indeed! Be truthful, for Allah^{azwj} is with the true speech, and keep aside from the lies for the lie keeps the *Eman* aside. Indeed! The variety of the truthful ones are upon the verge of salvation and prestige, and the varieties of the lying ones are upon the verge of disgrace and destruction. Indeed! And be saying the good (words), you will be recognised by, and act with it to become from its rightful ones, and pay back the entrustments to the one who entrusts you, and help your relatives and repeat the grace upon them'.²⁷

²⁵ Kitab Al Zohad – Ch 2 H 25

²⁶ Kitab Al Zohad – Ch 2 H 26

²⁷ Kitab Al Zohad – Ch 2 H 27

القاسم وفضالة عن أبان بن عثمان عن الصباح بن سيابه قال: سمعت كلاما يروى عن النبي (ص) أنه قال: السعيد من سعد في بطن أمه والشقي من شقى في بطن أمه والسعيد من وعظ بغيره وأكيس الكيس التقى وأحمق الحمق الفجور وأشر الرواية رواية الكذب وأشر الأمور محدثاتها وأشر العمى عمى القلب وأشر الندامة حين يحضر أحدكم الموت وأعظم الندامة ندامة يوم القيامة وأعظم الخطأ عند الله لسان كذب و أشر الكسب كسب الربا وشر الأكل أكل مال اليتيم ظلما

Al Qasim and Fazalat, from Aban Bin Usman, from Al Sabbah Bin Sayaba who said,

'I heard a speech being reported from the Prophet^{saww} having said: 'The fortunate is the one who is fortunate in the belly of his mother and the wretched is one who is wretched in the belly of his mother. And the fortunate is the one who advises others; and the cleverest of the clever is the pious one, and the most evil is the devourer who devours the wealth of the orphans unjustly.

وأحسن زينة الرجل هدى حسن مع ايمان واملك امره به وقوله خواتمه ومن يبتغي السمعة يسمع الله بن ومن يثق بالدنيا يعجز عنه ومن يعرف البلاء يصير عليه ومن لا يعرفه ينكل والذنب كفر ومن يستكبر يضعه الله ومن يطع الشيطان يعص الله ومن يعص الله يعذبه ومن يشكره يزيده

And the best adornment of the man is guidance, excellent with the *Eman* and controlling of his affairs with it, and his word is his insignia; and the one who seeks the reputation, Allah^{azwj} would Kill his reputation; and the one who relies with the world would be frustrated from it; and the one who recognises the affliction would be patient upon it, and the one who does not recognise it would be deterred; and the sin is disbelief; and the one who is arrogant, Allah^{azwj} would Place him down; and the one who obeys Satan^{la} disobeys Allah^{azwj}, and the one who disobeys Allah^{azwj}, He^{azwj} would Punish him, and the one who thanks Him^{azwj}, He^{azwj} would Increase it'.

قال قاسم في حديثه: ومن يصبر على الرزية يعقبه الله ومن يتوكل على الله فحسبه الله لا تسخطوا الله برضا أحد من خلقه ولا تقربوا إلى أحد من الخلق يتباعد من الله فان الله ليس بينه وبين أحد من خلقه شئ يعطيه به خيرا أو يدفع عنه سوءا الا بطاعته وان طاعة الله نجاح من كل خير يبتغي ونجاة من كل شر يتقى

Qasim said in his Hadeeth, '(He^{saww}) said: 'The one who is patient upon the disaster Allah^{azwj} would Supervise him (Look after his future); and the one who relies upon Allah^{azwj}, so Allah^{azwj} would suffice him; neither should you Anger Allah^{azwj} by pleasing anyone from His^{azwj} creatures, nor should you get closer to anyone from the people by distancing from Allah^{azwj}, for Allah^{azwj} is such that there is nothing between Him^{azwj} and anyone from His^{azwj} creatures one can get goodness with it or dispel an evil from him except by being in His^{azwj} obedience is achievement of every goodness sought and salvation from every evil feared.

وأن الله يعصم من أطعه ولا يعصم من عصاه ولا يجد الهارب من الله مهربا وأن أمر الله نازل على حاله ولو كره الخلاق وكل ما هو آت قريب ما شاء الله كان وما لم يشاء لم يكن تعاونوا على البر والتقوى ولا تعاونوا على الأثم العدون واتقوا الله ان الله شديد العقاب

And Allah^{azwj} will Protect the one who obeys Him^{azwj} and will not Protect the one who disobeys him, and the flee would not (be able to) find an escape (refuge) from Allah^{azwj}, and that the Command of Allah^{azwj} will descend upon his state and every though the creatures may be averse; and everything what is to come, is close by; whatever

Allah^{azwj} Desires will happen, and whatever He^{azwj} does not Desire will not happen; assist each other upon the righteousness and the piety and do not assist each other upon the sin, the transgression, and fear Allah^{azwj}, surely Allah^{azwj} is Intense of the Punishment'.²⁸

القاسم وفضالة عن ابان عن الحسن الصيقل قال سألت أبا عبد الله عليه السلام من تفكر ساعة خير من قيام ليلة؟ قال: نعم وقال رسول الله صلى الله عليه وآله: تفكر ساعة خير من قيام ليلة قلت: كيف فيتفكر؟ قال: يمر بالخرابة وبالدار يتفكر فيقول أين ساكنوك وأين بانوك مالك لا تتكلمين؟

Al Qasim and Fazalat, from Aban, from Al Hassan Al Sayqal who said,

'I asked Abu Abdullah^{asws}, 'The one who ponders for a while is better than one who stands (to pray *Salat*) at night?' He^{asws} said: 'Yes, and Rasool-Allah^{saww} said: 'Pondering for a while is better than standing (praying *Salat*) at night'. I said, 'So should one be pondering?' He^{asws} said: 'He would pass by the ruins and the houses; he would ponder, so he would be saying, 'Where your dwellers are, and where are your builders? What is the matter you are not speaking?'²⁹

محمد بن أبي عمير عن النضر عن (أبي سيار) ابن سنان عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله في خطبة: إلا أخبركم بخير خلائق الدنيا والآخرة؟: العفو عن ظلمكم والاحسان إلى من أساء إليك واعطاء من حرمكم

Muhammad Bin Abu Umeyr, from Al Nazar, from Abu Sayyar Ibn Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said in a sermon: 'Shall I^{saww} inform you all with the best of the mannerisms of the world and the Hereafter? (These are) the pardoning of the one who wrongs you, and the favours to the one who offends you, and giving to the one who deprives you'.

وقال رسول الله (ص): في التباغض الحالفة لا أعني حالفة الشعر ولكن أعني حالفة الدين

And Rasool-Allah^{saww} said: 'In the hatred there is the destruction. I^{saww} don't mean destruction of the body, but I^{saww} mean destruction of the Religion'.³⁰

فضالة بن أيوب عن عبد الله بن يزيد عن علي بن يعقوب قال: قال لي أبو عبد الله عليه السلام: لا يغرنك الناس من نفسك فإن الاجر يصل إليك دونهم ولا تقطع عنك النهار بكذا وكذا فإن معك من يحفظ عليك ولا تستقل قليل الخير فإنك تراه غدا بحيث يسرك ولا تستقل قليل الشر فإنك تراه غدا بحيث يسوءك وأحسن فاني لم أر شيئا أشد طلبا ولا أسرع دركا من حسنة لذنب قديم إن الله تبارك وتعالى يقول: إن الحسنات يذهبن السيئات ذلك ذكرى للذاكرين

Fazalat Bin Ayoub, from Abdullah Bin Yazeed, from Ali Bin Yaqoub who said,

'Abu Abdullah^{asws} said to me: 'Don't let people deceive you from yourself, for the Recompense would arrive to you besides them, nor cut off the day from you with such

²⁸ Kitab Al Zohad – Ch 2 H 28

²⁹ Kitab Al Zohad – Ch 2 H 29

³⁰ Kitab Al Zohad – Ch 2 H 30

and such, for with you could be one who would preserve upon you, nor belittle the little good (deed) for you could see it tomorrow with what would cheer you up.

Don't belittle the little evil (deed) for you could see it tomorrow with where is would harm you, and do good deeds, for I^{asws} do not see anything more difficult to seek nor quicker in realisation than a good deed for an old sin (committed). Allah^{azwj} Blessed and High is Saying **[11:114] surely good deeds take away evil deeds; that is a Reminder to the mindful.**³¹

عثمان بن عيسى عن سماعة قال: سمعت أبا عبد الله عليه السلام يقول لرجل: مالكم تسوؤن برسول الله صلى الله عليه وآله؟ فقال له الرجل: جعلت فداك وكيف نسوؤه؟ فقال: أما تعلمون ان أعمالكم تعرض عليه فإذا رأى فيها معصية لله ساءه ذلك فلا تسوؤوا برسول الله صلى الله عليه وآله وسروه

Usman Bin Isa, from Sama'at who said,

'I heard Abu Abdullah^{asws} saying to a man: 'What is the matter with you all hurting Rasool-Allah^{saww}?' So the man said to him^{asws}, 'May I be sacrificed for you^{asws}! And how are we hurting him^{saww}?' So he^{asws} said: 'Are you not knowing that your deeds are presented to him^{saww}. So when he^{saww} sees therein a disobedience to Allah^{azwj}, that hurts him^{saww}, therefore do not hurt Rasool-Allah^{saww}, but (rather try) to please him^{saww}, (with good deeds).³²

عثمان بن عيسى عن سماعة قال: سمعت أبا الحسن موسى عليه السلام يقول لا تستكثروا كثير الخير ولا تستقلوا قليل الذنوب فان قليل الذنوب تجتمع حتى يصير كثيرا وخافوا الله في السر والعلانية حتى تعطوا من أنفسكم النصف وسارعوا إلى طاعة الله وصدقوا الحديث وأدوا الأمانة فان ذلك لكم ولا تظلموا ولا تدخلوا فيما لا يحل لكم فانما ذلك عليكم

Usman Bin Isa, from Sama'at who said,

'I heard Abu Al-Hassan Musa^{asws} saying: 'Do not consider a lot of good (deeds) as being a lot, nor consider a few sins as being a few, for the few sins would accumulate until they come to be a lot; and be fearing of Allah^{azwj} in the private and the public until you give the half from yourselves; and rush to the obedience of Allah^{azwj} and be truthful of the narrations, and pay back the entrustments, for that would be for you, and not be unjust nor enter into what is not Permissible for you, for that would be against you'.³³

الحسن بن محبوب عن علي بن رئاب عن أبي عبد الله عليه السلام قال: من أحب الله ومن أبغض الله وأعطى الله فهو ممن كمل إيمانه

Al Hassan Bin Mahboub, from Ali Bin Raib,

³¹ Kitab Al Zohad – Ch 2 H 31

³² Kitab Al Zohad – Ch 2 H 32

³³ Kitab Al Zohad – Ch 2 H 33

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who loves for (the Sake of) Allah^{azwj} and the one who hates for (the Sake of) Allah^{azwj}, and gives for (the Sake of) Allah^{azwj}, so he is from the ones of perfect *Eman*'.³⁴

وعنه عليه السلام قال: من أوثق عرى الإيمان أن تحب الله وتبغض الله وتعطي في الله وتمنع في الله

And from him^{asws} having said: 'From the firmest bonds of *Eman* is that you should love for (the Sake of) Allah^{azwj}, and you should hate for (the Sake of) Allah^{azwj}, and you should give regarding Allah^{azwj} and deprive regarding Allah^{azwj}'.³⁵

النضر بن سويد عن زرعة عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله تعالى: قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة فقلت: هذه نفسي أقيها فكيف أقي أهلي؟ فقال: تأمرهم بما أمر الله به وتنههم عما نهاهم الله عنه فان أطاعوك كنت قد وقيتهم وان عصوك كنت قد قضيت ما كان عليك

Al Nazar Bin Suweyd, from Zur'at, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted **[66:6] O you who believe! Save yourselves and your families from a Fire whose fuel are the human beings and stones**, and I said, 'This is my own self, I can save it, but how can I save my family?' So he^{asws} said: 'You should instruct them with what Allah^{azwj} has Commanded with, and prevent them from what Allah^{azwj} has Forbidden them from. So if they were to obey you, you would have save them, and if they disobey you, you would have fulfilled whatever (obligation) was upon you'.³⁶

النضر بن سويد عن حسن عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل: اتقوا الله حق تقاته، فقال: يطاع فلا يعصى ويذكر فلا ينسى ويشكر فلا يكفر

Al Nazar Bin Suweyd, from Hassan, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:102] O you who believe! Fear Allah with the piety which is due to Him**, so he^{asws} said: 'Obey (Allah^{azwj}) and do not disobey, and remember (Allah^{azwj}) and do not forget, and thank (Allah^{azwj}) and do not disbelieve'.³⁷

النظر بن سويد عن درست عن أبي سلمة عن أبي يعقوب قال: قال أبو عبد الله عليه السلام: ثلاثة لا يطيقهن الناس: الصبح عن الناس ومواساة الرجل في ماله وذكر الله كثيرا

Al Nazar Bin Suweyd, from Dorost, from Abu Salma, from Abu Yaqoub who said,

'Abu Abdullah^{asws} said: 'There are three things the people cannot endure – (Asking for) pardon from the people, and be content with the wealth a man has, and Mentioning Allah^{azwj} frequently'.

³⁴ Kitab Al Zohad – Ch 2 H 34

³⁵ Kitab Al Zohad – Ch 2 H 35

³⁶ Kitab Al Zohad – Ch 2 H 36

³⁷ Kitab Al Zohad – Ch 2 H 37

قال ابن أبي يعقوب قال أبو عبد الله عليه السلام من وصف عدل وخالفه إلى غيره كان عليه حسرة يوم القيامة

Ibn Abu Yafour said,

'Abu Abdullah^{asws} said: 'The one who happens (to be upon) justice but then opposes it for something else, upon him would be regret on the Day of Judgment'.³⁸

(عن) النضر عن إبراهيم بن عبد الحميد عن زيد الشحام قال: سمعت أبا عبد الله عليه السلام يقول: احذروا سطوات الله بالليل والنهار، فقلت: وما سطوات الله؟ قال: أخذة على المعاصي

From Al Nazar, from Ibrahim Bin Abdul Hameed, from Zayd Al Shahaam who said,

'I heard Abu Abdullah^{asws} saying: 'Be cautious of the Onslaughts of Allah^{azwj} by the night and day'. So I said, 'And what are the Onslaughts of Allah^{azwj}?'. He^{asws} said: 'Him^{azwj} Seizing upon the disobedience'.³⁹

الحسن بن محبوب عن أبي حمزة الثمالي قال: سمعت علي بن الحسين عليهما السلام يقول: من عمل بما فرض الله عليه فهو من خير الناس ومن اجتنب ما حرم الله عليه فهو من أعبد الناس ومن قنع بما قسم الله له فهو من أغنى الناس

Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly who said,

'I heard Ali^{asws} Bin Al-Hassan^{asws} saying: 'The one works for what Allah^{azwj} has Imposed upon him so he is from the best of the people, and the one who keeps aside from what Allah^{azwj} has Prohibited upon him, so he is from the most worshipping of the people, and the one who is content with what Allah^{azwj} has Distributed for him, so he is from the richest of the people'.⁴⁰

علي بن النعمان عن ابن مسكان عن داود بن فرقد عن أبي شيبه الزهري عن أحدهما عليهما السلام أنه قال: ويل لمن لا يدين الله بالأمر بالمعروف والنهي عن المنكر

Ali Bin Al Numan, from Ibn Muskan, from Dawood Bin Farqad, from Abu Shayba Al Zuhry,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Woe be unto the one who does not make it a Religion of Allah^{azwj} with the enjoining of the good and forbidding from the evil'.

قال: ومن قال: لا إله إلا الله فلن يلج ملكوت السماء حتى يتم قوله بعمل صالح ولا دين لمن دان الله بغير امام عادل ولا دين لمن دان الله بطاعة ظالم

He^{asws} said: 'The one who says, 'There is no god except for Allah^{azwj}', so it will never penetrate the kingdom of the skies until he completes his words with righteous deeds. And there is no Religion for the one who makes it a Religion of Allah^{azwj} without a just Imam^{asws}, nor is there a Religion for the one who makes it a Religion of Allah^{azwj} by obedience to an oppressor'.

³⁸ Kitab Al Zohad – Ch 2 H 38

³⁹ Kitab Al Zohad – Ch 2 H 39

⁴⁰ Kitab Al Zohad – Ch 2 H 40

وقال: كل قوم ألهاهم التكاثر حتى زار والمقابر

And he^{asws} said: 'Every people, the abundance have diverted them until they visit the (grad) dead (soulless rich/rulers)'.

قال ومن أحسن ولم يسيئ خير ممن أحسن وأساء ومن أساء خير ممن أساء ولم يحسن

He^{asws} said: 'The one who favours and does not insult, he is better than the one who does a favour and insults; and the one who favours and insults is better than the one who insults and does not do a favour'.

وقال: الوقوف عند الشبهة خير من الاقتحام في الهلكة

And he^{asws} said: 'The pausing during the doubts (confusing issues) is better than storming into the destruction'.⁴¹

فضالة عن فضيل بن عثمان عن أبي عبد الله عليه السلام قال: قلت له أوصني قال: أوصيك بتقوى الله وصدق الحديث وأداء الأمانة وحسن الصحابة لمن صحبتك وإذا كان قبل طلوع الشمس وقبل الغروب فعليك بالدعاء واجتهد ولا تمتنع بشئ تطلبه من ربك ولا تقل: هذا ما لا أعطاه وادع فان الله يفعل ما يشاء

Fazalat, from Fazeyl Bin Usman,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Advise me'. He^{asws} said: 'I^{asws} advise you with the fear of Allah^{azwj} and truthful narration, and paying back the entrustment, and good companionship to the one who accompanies you. And whenever it is before the emergence of the sun and before the setting, so upon you is with the supplication and striving, and do not abstain from seeking anything from your Lord^{azwj}, and do not say, 'This is what He^{azwj} did not Give', and plead, for Allah^{azwj} Does whatever He^{azwj} so Desires to'.⁴²

فضالة عن قيس الهلالي عن عجلان أبي صالح قال قال أبو عبد الله عليه السلام انصف الناس من نفسك وواسهم من مالك وارض لهم ما ترضى لنفسك واذكر الله كثيرا وإياك والكسل والضجر فان أبي بذلك كان يوصيني وبذلك كان يوصيه أبوه وذلك في صلاة الليل انك إذا كسلت لم تؤد إلى الله حقه وإذا ضجرت لم تؤد إلى أحد حقه

Fazalat, from Qays Al Hilaly, from Ajlan Abu Salih who said,

'Abu Abdullah^{asws} said: 'Be fair to the people from yourself and share from your wealth, and be pleased for them what you are pleased with yourself, and mention Allah^{azwj} a lot, and beware of the laziness and the dullness, for with that my^{asws} father^{asws} had advised me^{asws}, and with that his^{asws} father^{asws} had advised him^{asws} regarding the night *Salat*. You, when you are lazy will not pay to Allah^{azwj} His^{azwj} Right, and when you are dull, you will not pay to anyone his rights'.⁴³

⁴¹ Kitab Al Zohad – Ch 2 H 41

⁴² Kitab Al Zohad – Ch 2 H 42

⁴³ Kitab Al Zohad – Ch 2 H 43

الحسين بن علي الكلابي عن عمرو بن خالد عن زيد بن علي عن أبيه عن علي عليه السلام قال: استأذن رجل من أهل رسول الله صلى الله عليه وآله فقال: يا رسول الله أوصني قال له: أوصيك ان لا تشرك بالله شيئا وان قطعت و أحرقت بالنار ولا تعص والديك وان أرادا ان تخرج من دنياك فخرج منها

Al Husayn Bin Ali Al Kalby, from Amro Bin Khalid, from Zayd Bin Ali, from his forefathers,

(It has been narrated) from Ali^{asws} having said: 'A man from the family of Rasool-Allah^{saww} sought permission, and he said, 'O Rasool-Allah^{saww}! Advise me'. He^{saww} said to him: 'I^{saww} advise you that you should not associate anything with Allah^{azwj}, and even if you are cut (into pieces) and burnt with the fire, nor should you be harsh with your parents and even if they both intend to throw you out from your world, so exit from it.

ولا تسب الناس وإذا لقيت أخاك المسلم فالقه ببشر حسن وصب له من فضلك دلوك، أبلغ من لقيت من المسلمين عنى السلام وادع الناس إلى الاسلام وأيقن ان لك بكل من أجابك عتق رقبة من ولد يعقوب وأعلمهم ان الصغراب عليهم حرام يعنى النبيذ وهو الخمر وكل مسكر حرام

And you should not insult the people, and when you meet your Muslim brother so meet him with cheerfulness, goodly pouring to him from your grace, delivering to the one who meets you from the Muslims the greetings on my^{saww} behalf, and invite the people to Al-Islam, and be certain that for you with everyone who responds, would be a (Reward) of freeing one from the children of Yaqoub^{as}, and let them know that *Al-Sagraab* is Prohibited upon them, meaning *Al-Nabeez*, and it is the wine, and every intoxicant is Prohibited'.⁴⁴

إبراهيم بن أبي البلاد عن أبيه عن بعض أصحابنا رفعه إلى النبي صلى الله عليه وآله قال: جاء اعرابي إلى النبي صلى الله عليه وآله فآخذ بغرزه راحلته وهو يريد بعض غزواته فقال: يا رسول الله علمني عملا ادخل به الجنة فقال ما أجبت ان يأتيه الناس إليك فاته إليهم وما كرهت ان يأتيه إليك فلا تأت إليهم خل سبيل الراحلة

Ibrahim Bin Abu Al Balad, from his father, from one of our companions,

(It has been narrated) raising it to the Prophet^{saww} having said: 'A Bedouin came over to the Prophet^{saww} and grabbed the saddle of his^{saww} ride, and he^{saww} was intending one of his^{saww} military expedition, so he said, 'O Rasool-Allah^{saww}! Teach me a deed I can enter the Paradise by it'. So he^{saww} said: 'Whatever fascinates you that the people should bring it to you, so give it to them, and whatever you dislike that it should be brought to you, so do not give it to them. Free the way of the ride!'⁴⁵

ابن النعمان عن داود بن فرقد قال: سمعت أبا عبد الله عليه السلام يقول: إن العمل الصالح ليذهب إلى الجنة فيسهل لصاحبه كما يبعث الرجل غلاما فيفرش له ثم قرأ: إما الذين آمنوا وعملوا الصالحات فلأنفسهم يمهدون

Ibn Al Numan, from Dawood Bin Farqad who said,

'I heard Abu Abdullah^{asws} saying: 'The righteous deed will take (its performer) to the Paradise, and it would ease for its owner just as the man sends a slave to prepare his

⁴⁴ Kitab Al Zohad – Ch 2 H 44

⁴⁵ Kitab Al Zohad – Ch 2 H 45

bed for him'. Then he^{asws} recited: 'And as for those who believe **[30:44] and whoever does righteous deeds, so it is for their own selves that they are preparing**'.⁴⁶

الحسين بن علوان عن عثمان بن ثابت عن جعفر عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله لعلي عليه السلام يا علي أوصيك في نفسك بخصال فاحفظا عنى - اللهم أعنه - إما الأولى - فالصدق لا يخرجن من فيك كذبة أبدا والثانية - الورع، لا تجترين على خيانة أبدا والثالثة - الخوف من الله كأنك تراه والرابعة - فالبكاء من خشية الله يبنى لك بكل دمة بيت في الجنة

Al Husayn Bin Alwan, from Usman Bin Sabit,

(It has been narrated) from Ja'far^{asws}, from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! I^{saww} advise you^{asws} with regards to yourself^{asws} with (certain) characteristics, therefore preserve these from me^{saww}. As for the first – so it is the truthfulness. A lie should not come out from your^{asws} mouth, ever! And the second – the devoutness. You^{azwj} must not be audacious upon a betrayal, ever! And the third – The fear from Allah^{azwj} as if you can see Him^{azwj}. And the fourth – The wailing out of fear from Allah^{azwj}. There would be built for you^{asws}, with every teardrop, a house in the Paradise.

والخامسة - بذل مالك ودمعك دون دينك والسادسة - الاخذ بسنتي في صلاتي وصومي وصدقتي فاما صلاتي فالإحدى وخمسون واما صومي فثلاثة أيام من كل شهر في أوله ووسطه و آخره واما صدقتي فجهدك حتى يقال: أسرفت ولم تسرف

And the fifth - Sacrificing your^{asws} wealth and your^{asws} tears for your^{asws} Religion. And the sixth – The adopting of my^{saww} Sunnah regarding my^{saww} *Salat*, and my^{saww} charities. So, as for my^{saww} *Salat*, it is fifty one, and as for my^{saww} *Soam* (Fasting), it is of three days from every month, during its beginning, and its middle, and its end. And as for my^{saww} charities, so you^{asws} should strive until it is said you^{asws} have been extravagant, and you^{asws} would not have been extravagant.

وعليك بصلاة الليل وعليك بصلاة الليل وعليك بصلاة الليل وعليك بصلاة الزوال وعليك بصلاة الزوال وعليك بصلاة الزوال وعليك بتلاوة القرآن على كل حال وعليك برفع يديك في دعائك وتقليبها وعليك بالسواك عند كل وضوء وصلاة وعليك بمحاسن الأخلاق فارتكبها وعليك بمساوئها فاجتنبها فإن لم تفعل ما أوصيك به فلا تلم غير نفسك

And upon you^{asws} is with the night *Salat*; and upon you^{asws} is with the night *Salat*; and upon you^{asws} is with the night *Salat*; and upon you^{asws} is with the midday *Salat*; and upon you^{asws} is with the midday *Salat*; and upon you^{asws} is with the midday *Salat*. And upon you^{asws} is with the recitation of the Quran upon every state; and upon you^{asws} is with raising your^{asws} hands during your^{asws} supplication and their flipping over; and upon you^{asws} is with the tooth-brushing during every *Wudou* (Ablution), and *Salat*; and upon you^{asws} is with the excellent mannerisms, therefore adopt these; and upon you^{asws} is with bad mannerisms is to shun these, for if you do not do what I^{saww} advising you^{asws}, then you^{asws} cannot blame other than yourself^{asws}.⁴⁷

⁴⁶ Kitab Al Zohad – Ch 2 H 46

⁴⁷ Kitab Al Zohad – Ch 2 H 47

محمد بن سنان عن كليب الأسدي قال: سمعت أبا عبد الله عليه السلام يقول: تواصلوا وتباروا وتراحموا وكونوا اخوة بررة كما امركم الله

Muhammad Bin Sinan, from Kaleyb Al Asady who said,

'I heard Abu Abdullah^{asws} saying: 'Help each other and be merciful to each other and become righteous brethren just as Allah^{azwj} Commanded you all'.⁴⁸

محمد بن سنان عن كليب الأسدي عن حسن بن مصعب عن سعد بن طريف عن أبي جعفر عليه السلام قال: صانع المنافق بلسانك وأخلص ودك للمؤمن وإن جالسك يهودي فأحسن مجالسته

Muhammad Bin Sinan, from Kalyeb Al Asady, from Hassan Bin Mas'ab, from Sa'd Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Deal with the hypocrite with your tongue, and be sincere in your cordiality to the *Momin*, and if a Jew were to sit with you^{asws}, so be good in his sitting'.⁴⁹

محمد بن سنان عن يوسف بن عمران عن يعقوب بن شعيب قال: سمعت أبا عبد الله عليه السلام يقول: إن الله أوحى إلى آدم عليه السلام اني جامع لك الكلام كله في أربع كلم قال: يا رب وما هن؟ فقال: واحدة لي وواحدة لك وواحدة فيما بيني وبينك وواحدة فيما بينك وبين الناس

Muhammad Bin Sinan, from Yusuf Bin Imran, from Yaqoub Bin Shuayb who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Revealed unto Adam^{as}: "I^{azwj} have Gathered the speech for you^{saww}, all of it in four speeches". He^{as} said: 'O Lord^{azwj}! And what are these?' So He^{azwj} Said: "One is for Me^{azwj}, and one is for you^{as}, and one is regarding what is between Me^{azwj} and you^{as}, and one is regarding what is between you^{as} and the people".

فقال: يا رب بينهن لي حتى اعمل بهن قال: إما التي لي فتعبدني لا تشرك بي شيئاً وإما التي لك فأجزيك بعملك أحوجك ما تكون إليه وإما التي بيني وبينك فعليك الدعاء وعلى الإجابة وإما التي بينك وبين الناس فترضى للناس ما ترض لنفسك

So he^{as} said: 'O Lord^{azwj}! O Lord^{azwj}! Explain these to me until I act upon these'. He^{azwj} Said: "As for that which is for Me^{azwj}, so you^{as} shall worship Me^{azwj}, not associating anything with Me^{azwj}. And as for that which is for you^{saww}, so I^{azwj} shall Recompense you^{as} for your^{as} deeds as needy as you^{as} can happen to be to it. And as for what which is between Me^{azwj} and you^{as}, so upon you^{as} is the supplicating and upon Me^{azwj} is the Answering. And as for that which is between you^{as} and the people, so be pleased for the people what you^{as} are pleased for yourself^{as},⁵⁰

محمد بن سنان عن حسين بن أسامة قال: سمعت أبا عبد الله عليه السلام يقول: لا تكون مؤمناً حتى تكون خائفاً راجياً حتى تكون عاملاً لما تخاف وترجو

Muhammad Bin Sinan, from Husayn Bin Asama who said,

⁴⁸ Kitab Al Zohad – Ch 2 H 48

⁴⁹ Kitab Al Zohad – Ch 2 H 49

⁵⁰ Kitab Al Zohad – Ch 2 H 50

'I heard Abu Abdullah^{asws} saying: 'You cannot happen to be a *Momin* until you happen to be fearful, hopeful, until you happen to be working for what you fear of and you hope for'.⁵¹

محمد بن سنان عن أبي معاذ عن أبي أراكة قال: صليت خلف علي عليه السلام الفجر في مسجدكم هذا فانتقل عن يمينه وكان عليه كآبة حتى طلعت الشمس على حائط مسجدكم هذا قدر رمح وليس هو عليه اليوم ثم أقبل على القوم فقال: إما والله لقد كان أصحاب رسول الله صلى الله عليه وآله وهم يبيتون هذا الليل به يراوون بين جباههم وركبهم

Muhammad Bin Sinan, from Abu Ma'az, from Abu Araka who said,

'I prayed the dawn *Salat* behind Ali^{asws} in this Masjid of yours, and he turned towards his^{asws} right, and as if there was a sadness upon him^{asws} until the emergence of the sun upon a wall of this Masjid of yours of a measurement of a spear, and he^{asws} wasn't his^{asws} usual self today. Then he^{asws} turned towards the people and he^{asws} said: 'But, by Allah^{azwj}! It was so that the companions of Rasool-Allah^{saww}, they were not sleeping and spending the night along with him^{saww}, rotating between their foreheads and their knees.

فإذا أصبحوا أصبحوا غيرا صفرا بين أعينهم شبه ركب المعزا فإذا ذكر الله مالوا كما يميل الشجر في يوم الريح وانهملت أعينهم حتى تبل ثيابهم

So when they came to the morning, they had yellow dead-skin between their eyes resembling the knees of the goat. So when they mentioned Allah^{azwj}, they were inclining just as the tree tends to incline in a windy day, and their eyes were filled with tears to the extent that they drench/soak their clothes'.

قال: ثم نهض وهو يقول: والله لكأنما بات القوم غافلين ثم لم ير مفترا حتى كان من الفاسق ما كان

He (the narrator) said, 'Then he^{asws} got up and he^{asws} was saying: 'By Allah^{azwj}! It is as if these people are sleeping oblivious, then they do not see a slanderer until it happened from the immoral what happened'.⁵²

القاسم عن علي عن أبي عبد الله (ع) قال: سألته عن قول الله عز وجل: الذين يؤتون ما اتوا وقلوبهم وجلة، قال: من شفقتهم ورجائهم يخافون ان ترد إليهم أعمالهم ان لم يطيعوا الله وهو على كل شيء قدير وهم يرجون ان يتقبل منهم

Al Qasim, from Ali, from Ali,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [23:60] **And the ones who give what they give whilst their hearts are full of fear.** He^{asws} said: 'From their compassion and their hoping, fearing that their deeds might be rejected from them if they are not obeying Allah^{azwj}, and He^{azwj} is Able upon everything, and they are hoping that He^{azwj} would Accept from them'.⁵³

⁵¹ Kitab Al Zohad – Ch 2 H 51

⁵² Kitab Al Zohad – Ch 2 H 52

⁵³ Kitab Al Zohad – Ch 2 H 53

فضالة عن أبي المغراء * عن أبي بصير عن أبي عبد الله عليه السلام في قول الله تبارك وتعالى: يؤتون ما أتوا وقلوبهم وجله، قال: يأتي ما أتى الناس وهو خاش راج

Fazalat, from Abu Al Magra'a, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Word of Blessed and High **[23:60] And the ones who give what they give whilst their hearts are full of fear.** He^{asws} said: 'He gives what he is giving to the people and he is fearful (as well as) hopeful'.⁵⁴

عثمان بن عيسى عن سماعة عن أبي بصير والنضر عن عاصم عن أبي عبد الله عليه السلام في قول الله عز وجل: يؤتون ما أتوا وقلوبهم وجله، قال: يعملون ويعلمون أنهم سيثابون عليه

Usman Bin Isa, from Sama'at, from Abu Baseer, and Al Nazar, from Aasim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[23:60] And the ones who give what they give whilst their hearts are full of fear.** He^{asws} said: 'They are working and they are knowing that they are being Rewarded upon it'.⁵⁵

النضر عن ابن سنان عن اليماني * عن أبي جعفر عليه السلام قال: قال الله عز وجل: وعزتي وجلالي وعظيمي وقدرتي وبهائي وعلوي: لا يؤثر عبد هواي على هواه الا جعلت الغنى في نفسه وهمه في آخرته وكففت عنه ضيعته وضمنت السماوات والأرض رزقة وكننت له من وراء تجارة كل تاجر

Al Nazar, from Ibn Sinan, from Al Yamani,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "And by My^{azwj} Mighty and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Power, and My^{azwj} Glory, and My^{azwj} Loftiness! No servant would prefer My^{azwj} Desires over his own desires except that I^{azwj} shall Make the richness to be within himself and (Make) him to be concerned regarding his Hereafter, and I^{azwj} shall Suffice from him of his losses, and the skies and the earth would guarantee (his) sustenance, and I^{azwj} would strengthen him (as a Backer) in a trade with every trader'.⁵⁶

3. باب حسن الخلق والرفق والغضب

Chapter 3 – Excellent manners and kindness and the anger

حدثنا الحسين بن سعيد عن محمد بن الفضل عن عذافر قال: سمعت أبا عبد الله عليه السلام يقول: إن الله ارتضى الاسلام لنفسه دينا فأحسنوا صحبتته بالسخاء وحسن الخلق

Al Husayn Bin Saeed narrated to us, from Muhammad Bin Al Fazl, from Azafir who said,

⁵⁴ Kitab Al Zohad – Ch 2 H 54

⁵⁵ Kitab Al Zohad – Ch 2 H 55

⁵⁶ Kitab Al Zohad – Ch 2 H 56

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Chose Al-Islam for Himself^{azwj} as a Religion, therefore be good companions of it with the generosity and the good mannerisms'.⁵⁷

عثمان بن عيسى عن سماعة قال: ذكر أبو عبد الله عليه السلام يوماً حسن الخلق فقال: مات مولى لرسول الله صلى الله عليه وآله فامر أن يحفروا له فانطلقوا فحفروا فعرضت لهم صخرة في القبر فلم يستطيعوا أن يحفروا فاتوا النبي صلى الله عليه وآله فقالوا يا رسول الله: انا حفرتنا لفلان فعرضت لنا صخرة فجعلنا نضرب حتى تتلمت معاولنا فقال النبي صلى الله عليه وآله: كيف؟ وقد كان حسن الخلق ارجعوا فاحفروا فرجعوا فسهل الله حتى أمكنهم دفنه

Usman Bin Isa, Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Had the good mannerisms been a creature which could be seen, there would not have been anything more beautiful a creature than it, and had evil mannerism been a creature which could be seen, there would not have been anything of more ugly a creature than it, and Allah^{azwj} will Cause the servant of good mannerisms to reach the Level of the Fasting one, the standing one (for *Salat* at night)'.⁵⁸

علي بن النعمان عن عمرو بن شمر عن جابر عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: لو كان حسن الخلق خلقاً يرى ما كان شئاً أحسن خلقاً منه ولو كان سوء الخلق خلقاً يرى ما كان شئاً، أسوء خلقاً منه وان الله ليبليغ العبد بحسن الخلق درجة الصائم القائم

Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Had the good mannerisms been a creature which could be seen, there would not have been a more beautiful creature than it, and had the evil mannerisms been a creature which could be seen, there would not have been anything more ugly a creature than it, and Allah^{azwj} will Cause the servant of good mannerisms to reach the Level of the Fasting one, the standing one (for *Salat* at night)'.⁵⁹

النضر بن سويد عن عبد الله بن سنان عن رجل من بني هاشم قال: سمعته يقول: أربع من كن فيه كمل اسلامه ولو كان ما بين قرنه وقدمه خطايا لم ينقصه ذلك: الصدق والحيا وحسن الخلق والشكر

Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from a man from the Clan of Hashim^{as} who said, 'I heard him^{asws} saying: 'Four (characteristics), the one who has these in him, his Islam would be perfect, and even though there would be sins from what is between his head and his feet, that would not reduce it – the truthfulness, and the bashfulness, and the goodly mannerisms, and the gratefulness'.⁶⁰

فضالة بن أيوب عن داود بن فرقد عن أبي عبد الله عليه السلام قال جاء اعرابي إلى رسول الله صلى الله عليه وآله فقال: يا رسول الله علمني شيئاً واحداً فاني رجل أسافر فأكون في البادية قال: لا تغضب، واستبسرهما الأعرابي فرجع إلى النبي صلى

⁵⁷ Kitab Al Zohad – Ch 3 H 57

⁵⁸ Kitab Al Zohad – Ch 3 H 58

⁵⁹ Kitab Al Zohad – Ch 3 H 59

⁶⁰ Kitab Al Zohad – Ch 3 H 60

الله عليه وآله فقال: يا رسول الله علمني شيئاً واحداً فاني أسافر وأكون في البادية فقال له النبي صلى الله عليه وآله: لا تغضب فاستيسر لها الأعرابي فرجع فأعاد السؤال فاجابه رسول الله صلى الله عليه وآله

Fazalat Bin Ayoub, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Bedouin came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! Teach me one thing, for I am a travelling man and I happen to be in the valleys'. He^{saww} said: 'Do not get angry'. And the Bedouin found it to be easy, so he returned to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! Teach me one thing for I tend to travel and I happen to be in the valleys'. So the Prophet^{saww} said to him: 'Do not get angry'. And the Bedouin found it to be easy, and he return and repeated the question, and Rasool-Allah^{saww} answered him (as before).

فرجع الرجل إلى نفسه وقال: (لا اسئل عن شيء بعد هذا، انى وجدته قد نصحني وحذرني لئلا افتري حين اغضب ولئلا اقتل حين اغضب

So the man referred it to himself and said (within himself), 'I shall not ask about anything after this. I found him^{saww} to have advised me and cautioned me, perhaps I would forge (a lie) when I am angry, and perhaps I would kill when I am angry'.

وقال أبو عبد الله عليه السلام: الغضب مفتاح كل شر وقال: انه إبليس كان مع الملائكة وكانت الملائكة تحسب انه منهم وكان في علم الله انه ليس منهم فلما أمر بالسجود لأدم حمى وغضب فاخرج الله ما كان في نفسه بالحمية والغضب

And Abu Abdullah^{asws} said: 'Then anger is a key to every evil'. And he^{asws} said: 'Iblees^{la} was with the Angels and the Angels used to reckon that he^{la} was from them, and it was in the Knowledge of Allah^{azwj} that he^{la} wasn't from them. So when He^{azwj} Commanded for the Prostrations to Adam^{as}, he^{la} was vehement and was angry. Thus, Allah^{azwj} Brought out whatever was within him^{la} by the vehemence and the anger'.⁶¹

حماد بن عيسى عن ربي قال قال: أبو عبد الله عليه السلام ليحيى السقاء: يا محيي ان الخلق الحسن يسر وان الخلق السئ نكد.

Hamad Bin Isa, from Rabie who said,

'Abu Abdullah^{asws} said to Yahya Al-Saq'a: 'O Yahya! The good mannerisms makes one cheerful, and the evil mannerisms makes one grumpy'.⁶²

المحاملي عن ذريح عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا أراد الله باهل بيت خيرا رزقهم الرفق في المعيشة وحسن الخلق

Al Mahamili, from Zareeh,

⁶¹ Kitab Al Zohad – Ch 3 H 61

⁶² Kitab Al Zohad – Ch 3 H 62

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whenever Allah^{azwj} Intends good with a family, He^{azwj} Graces them the sustenance in the life and excellent mannerisms’.⁶³

حماد بن عيسى عن الحسين بن المختار عن العلاء بن كامل قال: قال أبو عبد الله عليه السلام: إذا خالطت الناس فإن أستطع ان لا تخالط أحدا من الناس إلا كانت يدك عليه العليا فافعل فإن العبد يكون منه بعض التقصير في العبادة ويكون له الخلق الحسن فيبلغه الله بخلقه درجة الصائم القائم

Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al A’ala Bin Kamil who said,

‘Abu Abdullah^{asws} said: ‘Whenever you mingle with the people and if you have the capacity that you do not mingle with anyone except that your hand would be upper (more giving than taking), then do so, for the servant who happens to have some deficiency regarding the worship, and he would happen to have good mannerisms for him, so Allah^{azwj} would Cause him to reach the level of the Fasting one, the standing one (for *Salat*), due to his mannerisms’.⁶⁴

حماد بن عيسى عن شعيب العقرقوفي عن أبي بصير عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: أقربكم مني غدا أحسنكم خلقا وأقربكم من الناس

Hammad Bin Isa, from Shuayb Al Aqarquy, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The closest one of you to me tomorrow (in the Hereafter) would be the ones of best mannerisms, and would be the closest ones to the people’.⁶⁵

حماد بن عيسى عن ربعي عن الفضيل عن أبي عبد الله عليه السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال يا رسول الله: أي الناس أكمل أيمانا قال: أحسنهم خلقا

Hammad Bin Isa, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! Which of the people is the most perfect of *Eman*?’ He^{saww} said: ‘The best of them in mannerisms’.⁶⁶

النضر عن القاسم بن سليمان قال: حدثني الصباح عن زيد بن علي قال: أوحى الله عز وجل إلى نبيه داود عليه السلام: إذا ذكرني عبيد حين يغضب ذكرته يوم القيامة في جميع خلقي ولا أمحقه فيما أمحق

Al Nazar, from Al Qasim Bin Suleyman who said, ‘Al Sabah narrated to me,

(It has been narrated) from Zayd Bin Ali having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet Dawood^{as}: “If My^{azwj} servant mentions Me^{azwj} when he is

⁶³ Kitab Al Zohad – Ch 3 H 63

⁶⁴ Kitab Al Zohad – Ch 3 H 64

⁶⁵ Kitab Al Zohad – Ch 3 H 65

⁶⁶ Kitab Al Zohad – Ch 3 H 66

angry, I^{azwj} shall Mention him among the entirety of My^{azwj} creatures and I^{azwj} will not Annihilate him among what I^{azwj} will Annihilate”⁶⁷.

علي بن النعمان عن عمرو بن شمر عن جابر عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: أيها الناس والله انى لا علم انكم لا تسعون الناس بأموالكم ولكن بالطلاقة وحسن الخلق

Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O you people! By Allah^{azwj}, I^{saww} know that you will not be extending to the people with your wealth, but (do so) by being cheerful-one and of good mannerisms'.

قال: وسمعته يقول: رحم الله كل سهل طلق

He (the narrator) said, 'And I heard him^{asws} saying: 'May Allah^{azwj} have Mercy on every cheerful-one'⁶⁸.

Hadeeth 69 - Missing From Original Arabic Text.⁶⁹

محمد بن سنان عن إسحاق بن عمار قال: سمعت أبا عبد الله عليه السلام يقول: الخلق منحة يمنحها الله من شاء من خلقه فمنه سجية ومنه بنية فقلت: فأيهما أفضل؟ قال: صاحب النية أفضل فان صاحب السجية هو المجبور على الامر الذي لا يستطيع غيره وصاحب النية هو الذي يتصبر على الطاعة فيصبر فهذا أفضل

Muhammad Bin Sinan, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'The morals are a Grant. Allah^{azwj} Grants it to the one whom He^{azwj} so Desires to from His^{azwj} creatures. So from it is a trait and from it is by intention'. So I said, 'So which one of the two is superior?' He^{asws} said: 'The owner of the intention is superior, for the owner of the trait, he is compelled upon the matter which he has no capacity other than it, and the owner of the intention, he is the one who is patient upon the obedience, and he observes patience. Thus, this one is superior'⁷⁰.

بعض أصحابنا عن جابر بن سدير عن معاذ بن مسلم قال: دخلت على أبي عبد الله عليه السلام وعنده رجل فقال له أبو عبد الله عليه السلام: قال رسول الله صلى الله عليه وآله: الرفق يمن والخرق شوم

Some of our companions, from Jabir Bin Sudeyr, from Muaz Bin Muslim who said,

'I went over to Abu Abdullah^{asws} and in his^{asws} presence was a man, and Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'The kindness is a Blessing and the clumsiness is an inauspiciousness'.⁷¹

⁶⁷ Kitab Al Zohad – Ch 3 H 67

⁶⁸ Kitab Al Zohad – Ch 3 H 68

⁶⁹ Kitab Al Zohad – Ch 3 H 69 – Missing Hadeeth

⁷⁰ Kitab Al Zohad – Ch 3 H 70

⁷¹ Kitab Al Zohad – Ch 3 H 71

ابن أبي عمير عن عبد الله بن سنان قال: قال أبو عبد الله عليه السلام: يا ابن سنان ان النبي صلى الله عليه وآله كان قوته الشعير من غير أدم ان البر وحسن الخلق يعمر ان الديار ويزيد ان في الأعمار

Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said: ‘O Ibn Sinan! The Prophet^{saww}, his^{saww} staple food was the barley from without a sauce. The righteousness and the good mannerisms builds the households and increases in the life-spans’.⁷²

محمد بن أبي عمير عن علي الأحمشي عن أبي عبد الله عليه السلام قال: إن حسن الخلق يذيب الخطيئة كما تذيب الشمس الجليد وان سوء الخلق ليفسد العمل كما يفسد الخل العسل

Muhammad Bin Abu Umeyr, from Ali Al Akhmash,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The good mannerisms melt the sins just as the sun melts the ice, and the evil mannerisms spoil the deeds just as the vinegar spoils the honey’.⁷³

ابن أبي عمير عن هشام بن سالم عن أبي عبد الله عليه السلام قال: اتى النبي صلى الله عليه وآله رجل فقال: ان فلانا مات فحفرنا له فامتنعت الأرض فقال رسول الله صلى الله عليه وآله انه كان سيئ الخلق

Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘So and so died, and we (tried to) dig (a grave) for him, but the ground prevented’. So Rasool-Allah^{saww} said: ‘He was of bad mannerisms’.⁷⁴

ابن أبي عمير عن حبيب الخثعمي عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: ألا أنبئكم بخياركم؟ قالوا: بلى يا رسول الله قال: أحسنكم أخلاقا الموطون أكنافا الذين يألفون ويؤلفون

Ibn Abu Umeyr, from Habeeb Al Khash’amy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Shall I^{saww} inform you with the best one of you all?’ They said, ‘Yes, O Rasool-Allah^{saww}! He^{saww} said: ‘Then best of you in mannerisms are the most caring, those who are friendly and are making up’.⁷⁵

ابن العباس عن ابن شجرة عن إبراهيم بن أبي رجاء قال: قال أبو عبد الله عليه السلام: حسن الخلق يزيد في الزرق

Ibn Al Abbas, from Ibn Shajara, from Ibrahim Bin Abu Raja’a who said,

⁷² Kitab Al Zohad – Ch 3 H 72

⁷³ Kitab Al Zohad – Ch 3 H 73

⁷⁴ Kitab Al Zohad – Ch 3 H 74

⁷⁵ Kitab Al Zohad – Ch 3 H 75

'Abu Abdullah^{asws} said: 'Good mannerisms (bring about an) increase in the sustenance'.⁷⁶

4 باب المعروف والمنكر

Chapter 4 – The good (deeds) and the evil (deeds)

حدثنا الحسين بن سعيد قال حدثنا إبراهيم بن أبي البلاد عن عبد الله بن الوليد الوصافي قال: قال أبو جعفر عليه السلام: صنائع المعروف تقى مصارع السوء وكل معروف صدقة وأهل المعروف في الدنيا هم أهل المعروف في الآخرة وأهل المنكر في الدنيا هم أهل المنكر في الآخرة وإن أول أهل الجنة دخل ولا إلى الجنة أهل المعروف وإن أول أهل النار دخولا إلى النار أهل المنكر

Al Usayn Bin Saeed narrated to us saying, 'Ibrahim Bin Abu Al Balad narrated to us, from Abdullah Bin Al Waleed Al Wasafy who said,

'Abu Ja'far^{asws} said: 'Performing the good deeds saves from the evil misfortunes; and every good deed is a charity; and the people of the good deeds in the world, they would be the people of the good deeds in the Hereafter, and the people of the evil deeds in the world, they would be the people of the evil deeds in the Hereafter; and that the first ones of the people of the Paradise to enter into it would be the people of the good deeds, and that the first ones of the people of the Fire to enter into it would be the people of the evil deeds'.⁷⁷

عثمان بن عيسى عن علي بن سالم * قال: سمعت أبا عبد الله عليه السلام يقول: آية في كتاب الله مسجلة قلت: ما هي؟ قال: قول الله تبارك وتعالى في كتابه: هل جزاء الإحسان إلا الإحسان، جرت في الكافر والمؤمن والبر والفاجر من صنع إليه معروف فعليه أن يكافي به وليست المكافاة أن يصنع كما صنع به بل حتى يرى مع فعله لذلك أن له الفضل المبتدأ

Usman Bin Isa, from Ali Bin Salim who said,

I heard Abu Abdullah^{asws} say: 'The Verse has been registered in the Book of Allah^{azwj}.' I said, 'Which one is it?' He^{asws} said: 'The Words of Allah^{azwj} Blessed and High **[55:60] Is the Recompense of goodness except for the goodness?** This flows among the disbelievers, and the believers, and the righteous and the immoral. The one to whom goodness is done it shall be upon him to suffice by it, and it is not sufficient to do exactly what was done for him, but he should see what act he can perform (on top) for that; for him would be the merit of being the initiator (of the good deed)'.⁷⁸

إبراهيم بن أبي البلاد عن أبيه رفعه قال قال رسول الله صلى الله عليه وآله من سألكم بالله فاعطوه ومن آتاكم معروفا فكافوه وأنا لم تجدوا ما تكافوه فادعوا الله له حتى تظنوا انكم قد كافيتموه

Ibrahim Bin Abu Al Balad, from his father, raising it,

⁷⁶ Kitab Al Zohad – Ch 3 H 76

⁷⁷ Kitab Al Zohad – Ch 4 H 77

⁷⁸ Kitab Al Zohad – Ch 4 H 78

'He^{asws} said: 'Rasool-Allah^{saww} said: 'The one who asks you by Allah^{azwj}, so give him, and the one who comes to you with goodness, so reward him, and if you don't find anything to reward him with, so supplicate to Allah^{azwj} for him until you think that has been rewarded with'.⁷⁹

إبراهيم بن أبي البلاد عن ابن عباد قال: قال أبو عبد الله عليه السلام الصنعة لا تكون صنعة الا عند ذي حسب أو دين

Ibrahim Bin Abu Al Balad, from Ibn Abad who said,

'Abu Abdullah^{asws} said: 'Extending (favours) does cannot happen to be (good) ones unless offered to the one of noble descent or Religious (manners)'.⁸⁰

ابن أبي البلاد عن اخبره عن بعض الفقهاء قال: يوقف فقراء المؤمنين يوم القيامة فيقول لهم الرب تبارك وتعالى: أما أني لم أفقركم من هوانكم على ولكني أفقرتكم لأبلوكم انطلقوا فلا يبقى أحد صنع إليكم معروفا في الدنيا الا أخذتم بيده فأدخلتموه الجنة

Ibn Abu Al Balad, from the one who informed him, from one of the jurists who said,

'The poor *Momineen* would be Paused on the Day of Judgment and the Lord^{azwj} Blessed and High would be Saying to them: "But I^{azwj} did not Impoverish you all to shame you upon it, but I^{azwj} Impoverished you all in order to Test you. Go! There should not remain anyone who did any goodness to you in the world until your grab him by his hand and enter him into the Paradise!"⁸¹

ابن أبي عمير عن منصور عن إسحاق بن عمار عن أبي عبد الله عليه السلام قال: إن للجنة بابا يقال له باب المعروف فلا يدخله الا أهل المعروف

Ibn Abu Umeyr, from Mansour, from Is'haq Bin Amar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For the Paradise there is a door called 'The Door of Goodness', and none shall enter it except the people of the good deeds'.⁸²

ابن أبي عمير عن بعض أصحابه عن أبي عبيد الله عليه اسلام قال: اصنع المعروف إلى من هو أهله ومن ليس هو أهله فإن لم يكن هو أهله فأنت أهله

Ibn Abu Umer, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do the goodness to the one who is rightful for it and to the one who isn't rightful for it. So if he does not happen to be rightful for it, then you are rightful of it'.⁸³

⁷⁹ Kitab Al Zohad – Ch 4 H 79

⁸⁰ Kitab Al Zohad – Ch 4 H 80

⁸¹ Kitab Al Zohad – Ch 4 H 81

⁸² Kitab Al Zohad – Ch 4 H 82

⁸³ Kitab Al Zohad – Ch 4 H 83

محمد بن سنان عن داود الرقي عن أبي حمزة الثمالي قال: سمعت أبا جعفر عليه السلام يقول: إن الله عز وجل جعل للمعروف أهلا من خلقه حبيب إليهم المعروف وحبب إليهم فعاله وأوجب على طلاب المعروف الطلب إليهم وعليهم قضاء كما يسر الغيث إلى الأرض المجدبة ليحييها ويحيى أهلها

Muhammad Bin Sinan, from Dawood Al Raqy, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Made for the goodness, a people^{asws} from His^{azwj} creatures. He^{azwj} Caused the goodness to be beloved to them^{asws}, and Caused its performance to be beloved to them^{asws}, and He^{azwj} Obligated upon the seekers of the goodness, the seeking to them^{asws} and upon them^{asws} is its fulfilment just as the rain falls upon the barren land in order to revive it and revive its inhabitants.

وان الله جعل للمعروف أعداء من خلقه بغض إليهم المعروف وبغض إليهم فعاله وحظر على طلاب المعروف الطلب إليهم وحظر عليهم قضاء كما يحظر الغيث على الأرض المجدبة ليهلك به أهلها وما يعفو الله عنه أكثر

And that Allah^{azwj} Made for the goodness, enemies from His^{azwj} creatures. Hatelful to them is the goodness and hateful to them is its performance, and He^{azwj} Prohibited upon the seekers of the goodness to seek from them and Prohibited upon them its fulfilment, just as the rain falls upon the earth in order to destroy its inhabitants by it, and what Allah^{azwj} Pardons from, is more'.⁸⁴

بعض أصحابنا عن القاسم بن محمد عن إسحاق بن إبراهيم قال: قال أبو عبد الله عليه السلام: إن الله خلق خلقا من عباده فانتجبتهم لفقراء شيعتنا لينثيهم بذلك قال رسول الله صلى الله عليه وآله: كفاك بثنائك على أخيك إذا أسدي إليك معروفا إن تقول له: جزاك الله خيرا وإذا ذكر وليس هو في المجلس إن تقول جزاء الله خيرا فإذا أنت كافيته

One of our companions, from Al Qasim Bin Muhammad, from Is'haq Bin Ibrahim who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Created a people from His^{azwj} servants and Selected them for the poor ones of our^{asws} Shias in order to Reward them due to that. Rasool-Allah^{saww} said: 'It suffices you with your praising your brother when he extends goodness to you that you should be saying to him, 'May Allah^{azwj} Recompense you good', and when he is mentioned and he isn't in the gathering, that you should be saying, 'Allah^{azwj} Recompenses goodly', so then you would be sufficing him'.⁸⁵

5 باب بر الوالدين والقرابة والعشيرة والقطيعة

Chapter 5 – Righteousness with the parents, and the relatives, and the clan, and the cutting off

حدثنا الحسين بن سعيد قال: حدثنا صفوان عن إسحاق بن غالب عن أبيه عن أبي جعفر عليه السلام قال: البر وصدقة السرى نفيان الفقر ويزيدان في العمر ويدفعان عن سبعين ميتة سوء

⁸⁴ Kitab Al Zohad – Ch 4 H 84

⁸⁵ Kitab Al Zohad – Ch 4 H 85

Al Husayn Bin Saeed narrated to us saying, 'Safwan narrated to us, from Is'haq Bin Ghalib, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The righteousness and charity in secrecy both negate the poverty and increase in the life-span and defend from seventy (types of) evil death'.⁸⁶

النضر وفضالة عن عبد الله بن سنان عن حفص عن محمد بن مسلم عن أبي جعفر عليه السلام قال: إن العبد ليكون باراً بالديه في حياتهما ثم يموتان فلا يقضى عنهما الدين ولا يستغفر لهما فيكتبه الله عاقاً وأنه ليكون في حياتهما غير بار لهما فإذا ماتا قضى عنهما الدين واستغفر لهما فيكتبه الله تبارك وتعالى باراً

Al Nazar and Fazala, from Abdullah Bin Sinan, from Hafs, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The servant who happens to be righteous with his parents during their lifetime, then they die, but he does not fulfil the debts from them, nor seeks Forgiveness for them, then Allah^{azwj} would Record him as disloyal; and if he happen to be other than righteous to them, and when they died he fulfilled the debts from them and sought Forgiveness for them, so Allah^{azwj} Blessed and High (Considers him) as righteous'.

قال أبو عبد الله عليه السلام: وإن أحببت أن يزيد الله في عمرك فسر أوبك

Abu Abdullah^{asws} said: 'If you love it that Allah^{azwj} should Increase in your life-span, then please your parents'.

قال: سمعته يقول: إن البر يزيد في الزرق

He (the narrator) said, 'I heard him^{asws} saying: 'The righteousness increases in the sustenance'.⁸⁷

فضالة بن أيوب عن سيف بن عميرة عن ابن مسكان عن عمار بن حيان قال: أخبرني أبو عبد الله ببر ابنه إسماعيل له وقال: ولقد كنت أحبه وقد ازداد لي حبا إن رسول الله صلى الله عليه وآله أتته أخت له من الرضاعة فلما ان نظر إليها سربها وبسط رداءه لها فاجلسها عليه ثم أقبل يحدثها ويضحك في وجهها ثم قامت فذهبت

Fazalat Bin Ayoub, from Sayf Bin Ameyra, from IbnMuskan, from Amar Bin Hayan who said,

'Abu Abdullah^{asws} informed me of the righteousness of his^{asws} son Ismail to him^{asws}, and said: 'His love had increased for me^{asws}. Rasool-Allah^{saw} had a sister (by milk sharing) so she came over to him^{saww}. So when he^{saww} looked at her, was cheered by her, and spread our his^{saww} robe for her and got her to be seated upon it. Then he^{saww} turned towards her and discussed with her and he^{saww} was smiling (happily) in her face. Then she arose and went.

⁸⁶ Kitab Al Zohad – Ch 5 H 86

⁸⁷ Kitab Al Zohad – Ch 5 H 87

ثم جاء أخوها فلم يصنع به ما صنع بها فقبل يا رسول الله صنعت بأخته ما لم تصنع به وهو رجل فقال: لأنها كانت أير بأبيها منه

Then her brother came over, but he^{saww} did not behave with him what he^{saww} had done with her. So it was said, 'O Rasool-Allah^{saww}! So it was said, 'O Rasool-Allah^{saww}! You^{saww} did with his sister what you^{saww} did not do with him, and he is a man!' So he^{saww} said: 'She was more righteous with her parents than he was'.⁸⁸

ابن أبي عمير عن الحسين عن عثمان (عمن) ذكره عن أبي عبيد الله عليه السلام قال: إن صلة الرحم تزكى الأعمال وتيسر الحساب وتدفع البلوى وتزيد في العمر

Ibn Abu Umeyr, from Al Husayn, from Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Goodly relations with the relatives purifies the deeds, and would ease the Reckoning, and repel the afflictions, and increases in the life-span'.⁸⁹

ابن أبي عمير عن أبي محمد الفزاري عن أبي عبد الله عليه السلام قال: سمعته يقول: قال رسول الله صلى الله عليه وآله: إن أهل بيت ليكونون برره فتنموا أموالهم ولو أنهم فجار

Ibn Abu Umeyr, from Abu Muhammad Al Fazary,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'If the family members are righteous (to each other), so they would be building up their wealth and even though they may be sinners'.⁹⁰

فضالة بن أيوب عن سيف بن عميرة عن ابن مسكان عن إبراهيم بن شعيب قال: قلت لأبي عبد الله عليه السلام: إن أبي قد كبر جدا وضعف فنحن نحمله إذا أراد الحاجة فقال: إن استطعت أن تلي ذلك منه فافعل ولقمه بيدك فإنه جنة لك غدا

Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Ibn Muskan, from Ibrahim Bin Shuayb who said,

'I said to Abu Abdullah^{asws}, 'My father has become very weak, so we carry him whenever he intends the need. So he^{asws} said: 'If you have the capacity that you experience that from him, then do so, and feed him morsels with your hand, for it would be a shield for you tomorrow (in the Hereafter)'.⁹¹

فضالة بن سيف بن عميرة عن محمد بن مروان عن حكم بن الحسين عن علي بن الحسين عليهما السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال: يا رسول الله ما من عمل قبيح إلا قد عملته فهل لي من توبة؟ فقال رسول الله صلى الله عليه وآله: فهل من والدك أحد حي؟ قال: أبي قال: فاذهب فبره

Fazalat, from Sayf Bin Ameyra, from Muhammad Bin Marwan, from Hakam Bin Al Husayn,

⁸⁸ Kitab Al Zohad – Ch 5 H 88

⁸⁹ Kitab Al Zohad – Ch 5 H 89

⁹⁰ Kitab Al Zohad – Ch 5 H 90

⁹¹ Kitab Al Zohad – Ch 5 H 91

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'A man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! There is none from an ugly deed except that I have performed it, so is there repentance for me?' So Rasool-Allah^{saww} said: 'So is there any one of your parents alive?' He said, 'My father'. He^{saww} said: 'So go and be righteous with him'.

قال فلما ولي قال رسول الله صلى الله عليه وآله: لو كانت أمه

He^{asws} said: 'So when he turned around, Rasool-Allah^{saww} said: 'If only it had been his mother'.⁹²

فضالة عن سيف بن عميرة عن أبي الصباح عن جابر قال: سمعت رجلا يقول لأبي عبد الله عليه السلام: ان لي أبوين مخالفين فقال له: برهما كما تبر المسلمين يسمى هو الاباء

Fazalat, from Sayf Bin Ameyra, from Abu Al Sabah, from Jabir who said,

'I heard a man saying to Abu Abdullah^{asws}, 'For me there are two parents, both adversaries (Non-Muslims)'. So he^{asws} said to him: 'Be righteous to them both just as you would be righteous to the Muslims, as they are named as parents'.⁹³

فضالة عن سيف بن عميرة عن أبي الصباح عن جابر عن الوصافي عن أبي جعفر عليه السلام قال صدقة السر تطفي غضب الرب وير الوالدين وصلة الرحم يزيدان في الاجل

Fazalat, from Sayf, from Abu Al Sabah, from Jabir, from Al Wasafy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The charity (given) in secrecy extinguishes the Wrath of the Lord^{azwj}, and righteousness to the parents and maintaining relationships with the relatives both increase in the term (of life)'.⁹⁴

علي بن إسماعيل الميثمي عن عبد الله بن طلحة قال: سمعت أبا عبد الله عليه السلام يقول: إن رجلا أتى النبي صلى الله عليه وآله فقال: يا رسول الله ان لي أهلا قد كنت أصلهم وهم يؤذونني وقد أردت رفضهم فقال له رسول الله صلى الله عليه وآله: اذن يرفضكم الله جميعا قال: وكيف اصنع؟ قال: تعطى من حرمك وتصل من قطعك وتعفو عمن ظلمك فإذا فعلت ذلك كان الله عز وجل لك ظهيرا

Ali Bin Ismail Al Maysami, from Abdullah Bin Talha who said,

'I heard Abu Abdullah^{asws} saying: 'A man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! There is a family of mine I used to help, and they are hurting me, and I have intended to reject them'. So Rasool-Allah^{saww} said to him: 'The Allah^{azwj} would Reject you all together'. He said, 'And how should I deal with it?' He^{saww} said: 'You should give to the one who deprives you, and maintain relationship with the one who cuts it off, and you should pardon the one who wrongs you. So when you do that, Allah^{azwj} Mighty and Majestic would be a Backer for you'.

⁹² Kitab Al Zohad – Ch 5 H 92

⁹³ Kitab Al Zohad – Ch 5 H 93

⁹⁴ Kitab Al Zohad – Ch 5 H 94

قال عبد الله بن طلحة: فقلت لأبي عبد الله عليه السلام: ما الظهير؟ قال: العون

Abdullah Bin Talha (the narrator) said, 'So I said to Abu Abdullah^{asws}, 'What is the backer?' He^{asws} said: 'The Supporter'.⁹⁵

الحسن بن محبوب عن مالك بن عطية عن يونس بن عفان عن أبي عبد الله عليه السلام قال: أول ناطق يوما لقيامة من الجوارح الرحم تقول: يا رب من وصلني في الدنيا فصل اليوم ما بينك وبينه ومن قطعني في الدنيا فاقطع اليوم ما بينك وبينه

Al Hassan Bin Mahboub, from Malik Bin Atiya, from Yunus Bin Afan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The first one to speak on the Day of Judgment, from the body parts, would be the lineage (relationship). It would be saying, 'O Lord^{azwj}! The one who maintained me in the world, so Maintain today what is between You^{azwj} and him; and the one who cut me off in the world, so Cut off today what is between You^{azwj} and him'.⁹⁶

النضر بن سويد عن زرعة عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إن الرحم معلقة بالعرش تنادي يوم القيامة: اللهم صل من وصلني واقطع من قطعني فقلت أهي رحم رسول الله صلى الله عليه وآله؟ فقال: بل رحم رسول الله منها

Al Nazar Bin Suweyd, from Zur'a, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The lineage (relationship) would attach itself to the Throne on the Day of Judgment calling out, 'O Allah^{azwj}! Maintain with the one who maintained me and Cut off the one who cut me off!' So I said, 'Is it the relationship of Rasool-Allah^{saww}?' So he^{asws} said: 'But the relationship of Rasool-Allah^{saww} is from it'.

وقال: إن الرحم تأتي يوم القيامة مثل كبة المدار وهو المغزل فمن أتاها واصلاها انتشرت له نورا حتى تدخله الجنة ومن أتاها قاطعا لها انقبضت عنه حتى تقذف به في النار

And he^{asws} said: 'The lineage (relationship) would come on the Day of Judgment like an orbiting dome, and it is the spindle. So the one who come having maintained it, a light would be spread out for him until he enters the Paradise; and the one who comes having cut it off, would be seized about it until he would be flung into the Fire'.⁹⁷

علي بن النعمان عن ابن مسكان عن أبي حمزة عن يحيى ابن أم الطويل قال: خطب أمير المؤمنين عليه السلام الناس فحمد الله وأثنى عليه ثم قال: لا يستغنى الرجل وإن كان ذا مال وولد عن عشيرته وعن مداراتهم وكرامتهم ودفاعهم عنه بأيديهم وألسنتهم هم أعظم الناس حياطة له من ورائه والمهم لشؤونه وأعظمهم عليه حنوا (حسرة) إن أصابته مصيبة أو نزل به يوما بعض مكاره الأمور

Ali Bin Al Numan, from Ibn Muskan, from Abu Hamza, from Yahya Ibn Um Al Taweel who said,

⁹⁵ Kitab Al Zohad – Ch 5 H 95

⁹⁶ Kitab Al Zohad – Ch 5 H 96

⁹⁷ Kitab Al Zohad – Ch 5 H 97

'Amir Al-Momineen^{asws} addressed the people, so he^{asws} praised Allah^{azwj} and lauded upon Him^{azwj}, then said: 'The man cannot be needless from his clan and even if he was with the wealth and children, and from their benevolence, and the honouring, and their defending from him with their hands and their tongues. They would be the greatest of the people in watching out for him from behind him and the most compassionate to escort him and the greatest of them in remorse if a difficulty hits him, or if one of the abhorrence of his matters were to descend upon him.

ومن يقبض يديه عن عشيرته فإنما يقبض عنهم يدا واحدة وتقبض عنه منهم أيدي كثيرة ومن محض عشيرته صدق المودة وبسط عليهم يده بالمعروف إذا وجده ابتغاء وجه الله اخلف الله له ما أنفق في دنياه وضاعف له الاجر في آخرته

And the one who withholds his hand from his clan, so rather he would have withheld one hand and there would be withheld from him a lot of hands; and the one who is sincere with his clan the true cordiality and extend his hands upon them with the goodness when he finds it, seeking the Face of Allah^{azwj}, Allah^{azwj} would Replace for him whatever he spends in his world and Multiply the Recompense for him in his Hereafter.

واخوان الصدق في الناس خير من المال يأكله ويورثه، لا يزدادن أحدكم في أخيه زاهدا ولا يجعل منه بديلا إذا لم ير منه مرفقا أو يكون مقفورا من المال، لا يغفلن (يعزلن) أحدكم من القرابة يرى به الخصوصية ان يسدها مما لا يضره ان أنفقه ولا ينفعه ان أمسكه

And the truthful brotherhood among the people is better than the wealth he consumes and inherits. Neither should one of you increase apathy regarding his brother, nor should he make an alternative from him when he does not see friendliness from him, or he happens to be insufficient from the wealth. Neither should one of you be oblivious from the relatives seeing the speciality with him, if he were to block it from what would not harm him if he were to spend it, nor would it benefit him if he were to withhold it'.⁹⁸

القاسم عن عبد الصمد بن بشير عن معاوية قال: قال لي أبو عبد الله عليه السلام: ان صلة الرحم تهون الحساب يوم القيامة ثم قرأ: يصلون ما أمر الله به ان يوصل ويخشون ربهم ويخافون سوء الحساب

Al Qasim, from Abdul Samad Bin Bashir, from Muawiya who said,

'Abu Abdullah^{asws} said to me: 'The maintaining of the relationships would ease the Reckoning on the Day of Judgment'. Then he^{asws} recited **[13:21] And those who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning**.⁹⁹

القاسم عن عبد الصمد بن هلال عن رجل من أصحابنا قال: قلت لأبي عبد الله عليه السلام: ان آل فلان يبتر بعضهم بعضا ويتواصلون قال: إذا (اذن) يئمون وتتموا أموالهم ولا يزالون في ذلك حتى يتقاطعوا فإذا فعلوا ذلك انكسر عنهم

Al Qasim, from Abdul Samad Bin Hilal, from a man from our companions who said,

⁹⁸ Kitab Al Zohad – Ch 5 H 98

⁹⁹ Kitab Al Zohad – Ch 5 H 99

'I said to Abu Abdullah^{asws}: 'The family of so and so and being righteous to each other and they are helping each other'. He^{asws} said: 'Then they are being Blessed and are building their wealth, and they will not cease to be in that until they cut off (from each other). So when they do that, it would break from them'.¹⁰⁰

إبراهيم بن أبي البلاد عن عبد الله بن الوليد الوصافي عن أبي جعفر عليه السلام قال: البر يزيد في العمر وصدقة السر تطفئ غضب الرب

Ibrahim Bin Abu Al Balad, from Abdullah Bin Al Waleed Al Wasafy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The righteousness increases in the life-span, and the charity (given in) secrecy extinguishes the Wrath of the Lord^{azwj}'.¹⁰¹

إبراهيم بن أبي البلاد عن أبيه رفعه قال: رأى موسى بن عمران عليه السلام رجلا تحت ظل العرش فقال يا رب من هذا الذي أدنيتَه حتى جعلته تحت ظل العرش فقال الله تبارك وتعالى يا موسى هذا لم يكن يعق والديه ولا يحسد الناس على ما آتاهم الله من فضله فقال: يا رب فان من خلقك من يعق والديه؟ فقال: ان العقوق ليست لهما

Ibrahim Bin Abu Al Balad, from his father, raising it,

'He^{asws} said: 'Musa^{as} Bin Imran^{as} saw a man beneath the shadow of the Throne, so he^{as} said: 'O Lord^{azwj}! Who is this one whom You^{azwj} have Brought closer to the extent that You^{azwj} Made him to be beneath the shadow of the Throne?' So Allah^{azwj} Blessed and High Said: "O Musa^{as}! This one did not happen to be disloyal to his parents, nor did he envy the people upon what Allah^{azwj} had Given them from His^{azwj} Grace". So he^{as} said: 'O Lord^{azwj}! So (what about) one of Your^{azwj} creatures who is disloyal to his parents?' So He^{azwj} Said: "The disloyalty isn't to be for the two of them".¹⁰²

إبراهيم بن أبي البلاد عن أبيه عن عبد الله عليه السلام قال: لو علم الله شيئا أدنى من أف لنهي عنه وهو أدنى العقوق ومن العقوق ان ينظر الرجل إلى أويه يحد إليهما

Ibrahim Bin Abu Al Balad, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Had Allah^{azwj} Know of a thing less than (the expression) 'Uff', He^{azwj} would have Forbidden from it, and it is the least of the disloyalty (to the parents); and from the disloyalties is that the man looks slightly away from them'.¹⁰³

ابن أبي البلاد عن أبيه رفعه قال قال رسول الله صلى الله عليه وآله: الا أدلكم على خير أخلاق الدنيا والآخرة قالوا بلى يا رسول الله قال: من وصل من قطعه وأعطى من حرمه وعفا عن ظلمه ومن سره أن يسأله في عمره ويوسع له في رزقه فليتيق الله وليصل رحمه

Ibn Abu Al Balad, from his father, raising it,

¹⁰⁰ Kitab Al Zohad – Ch 5 H 100

¹⁰¹ Kitab Al Zohad – Ch 5 H 101

¹⁰² Kitab Al Zohad – Ch 5 H 102

¹⁰³ Kitab Al Zohad – Ch 5 H 103

'He (the Imam^{asws}) says that 'Rasool-Allah^{saww} said: 'Shall I^{saww} indicate you upon the best moral of the world and the Hereafter?' They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'The one who maintains relationship with the one who cuts it off, and gives to the one who deprives him, and pardons the one who wrongs him; and the one who is joyful that there should be an extension in his life-span, and expansion in his sustenance, so let him fear Allah^{azwj} and let him maintain his relationships'.¹⁰⁴

محمد بن أبي عمير عن جميل بن دراج قال: سألت أبا عبد الله عليه السلام عن قول الله تبارك وتعالى: واتقوا الله الذي تسألون به والأرحام، قال: هي أرحام الناس إن الله أمر بصلتها وعظمتها، إلا ترى أنه جعلها معه

Muhammad Bin Abu Umeyr, from Jameel Bin Darraj who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and High **[4:1] and fear Allah, by Whom you demand one of another the ties of relationship.** It is the relationships of the people. Allah^{azwj} Commanded with maintaining it and revering it. Do you not see that He^{azwj} Made these with him?¹⁰⁵

الحسن بن محبوب عن مالك بن عطية عن أبي عبيدة عن أبي جعفر عليه السلام (قال: في، كتاب على أمير المؤمنين عليه السلام): ثلاث خصال لا يموت صاحبهن أبدا حتى يرى وبالهن: البغي وقطيعة الرحم واليمين الكاذبة يبارز الله بهاون أعجل الطاعة ثوابا لصلة الرحم وإن القوم ليكونون فجار فيتواصلون فينمي أموالهم ويثرون وإن اليمين الكاذبة وقطيعة الرحم لتذاران الديار بلاقع من أهلها وتنقل الرحمة وإن في انتقال الرحمة انقطاع النسل

Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Ubeyda, from Abu Ja'far^{asws} having said:

'In the Book of Ali Amir Al-Momineen^{asws} (it is written): 'Three characteristics, their owner would not be dying until he sees their evil results – the tyrant, and severer of the relationships, and the swearer of false oaths, duelling against Allah^{azwj} with these. The quickest of the Rewards of (an act of) obedience is for maintenance of the relationships, and even if the people tend to be immoral and they are maintaining relationships with each other, so they would be Blessed in their wealth and they would be enriched; and that the false oath and the cutting of relationships would both be devastating the household ruining these from its inhabitants, and that in the transfer of the Mercy is the cutting off of lineages'.¹⁰⁶

محمد بن أبي عمير عن هشام بن سالم عن أبي عبد الله عليه السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال يا رسول الله: من أير؟ قال: أمك قال: ثم من؟ قال: عليه السلام: أمك قال ثم من؟ قال: أبك

Muhammad Bin Abu Umeyr, from Hashim Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! Whom should I be most righteous with?'

¹⁰⁴ Kitab Al Zohad – Ch 5 H 104

¹⁰⁵ Kitab Al Zohad – Ch 5 H 105

¹⁰⁶ Kitab Al Zohad – Ch 5 H 106

He^{asws} said: 'Your mother'. He said, 'Then who?' He^{saww} said: 'Your mother'. He said, 'Then who?' He^{saww} said: 'Your father'.¹⁰⁷

بعض أصحابنا عن حنان بن سدير عن حكم الخياط عن أبي جعفر عليه السلام قال: قلت له: أيجزى الولد الوالد؟ قال: لا إلا في خصلتين: يجده مملوكا فيشتريه فيعتقه أو يكون عليه دين فيقضيه عنه

One of our companions, from Hanan Bin Sadeyr, from Hakam Al Khayat,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Can the son (ever) suffice the father?' He^{asws} said: 'No, except in two qualities – he (the son) finds him (the father) as a slave, so he buys him and frees him, or there happens to be a debt upon him, so he fulfils it on his behalf'.¹⁰⁸

حنان عن أبيه عن أبي جعفر عليه السلام قال: قال سمعته يقول اتى أبا ذر رجل فبشره بغنم له قد ولدت فقال يا أبا ذر: ابشر فقد ولدت غنمك وكثرت فقال: ما يسرنى كثرتهما فما أحب ذلك فما قل منها وكفى أحب إلى مما كثروا إلهي

Hanan, from his father,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'A man came over to Abu Zarr^{ra} to give him^{ra} the glad tidings of sheep of his^{ra} which had given birth, and he said, 'O Abu Zarr^{ra}! Receive glad tidings for your^{ra} sheep have given birth and have become more'. So he^{ra} said: 'Their multiplying does not cheer me^{ra} and I^{ra} do not love that. So whatever was little from it and sufficient would be more beloved to me^{ra} than what is more, my God^{azwj}!'

انى سمعت رسول الله صلى الله عليه وآله يقول: على حافتي الصراط يوم القيام الرحم والأمانة فإذا مر عليه الموصل للرحم والمؤدى للأمانة لم يتكفابه في النار

I^{ra} heard Rasool-Allah^{saww} saying: 'Upon the two edges of the Bridge on the Day of Judgment would be the lineage (relationships) and the entrustment. So when the maintainer of the relationships and the payer of the entrustments pass upon it, they would not be flung into the Fire'.¹⁰⁹

بعض أصحابنا عن حنان عن عبد الرحمن بن سليمان عن عمرو بن سهل عن رواة قال: سمعت رسول الله صلى الله عليه وآله يقول: إن صلة الحرم مثرة في المال ومحبة في الأهل ومنسأة في الاجل

One of our companions, from Hanan, from Abdul Rahman Bin Suleyman, from Amro Bin Sahl, from Rawat who said,

'I heard Rasool-Allah^{saww} saying: 'The maintenance of relationships inherits regarding the wealth, and (brings about) love among the family members, and forgets (delays) in the term (death)'.¹¹⁰

¹⁰⁷ Kitab Al Zohad – Ch 5 H 107

¹⁰⁸ Kitab Al Zohad – Ch 5 H 108

¹⁰⁹ Kitab Al Zohad – Ch 5 H 109

¹¹⁰ Kitab Al Zohad – Ch 5 H 110

بعض أصحابنا عن حنان قال: حدثني أبي مسكان عن رجل انهم كانوا في منزل أبي عبد الله عليه السلام وفيهم ميسر فتذاكروا صلة القرابة فقال أبو عبد الله عليه السلام: يا ميسر لقد حضر اجلك غير مرة كل ذلك يؤخرك الله لصلتك لقرابتك

One of our companions, from Hanan who said, 'Abu Muskan narrated to me, from a man that:

'They were in the house of Abu Abdullah^{asws} and among them was Maysar, and they were mentioning helping the relatives. So Abu Abdullah^{asws} said: 'O Maysar! Your term (death) had come more than once. During each of that Allah^{azwj} Delayed it due to your helping your relatives'.¹¹¹

الحسن بن علي عن أبي الحسن عليه السلام قال: سمعته يقول: إن الرجل ليكون قد بقي من اجله ثلاثون سنة فيكون وصولا لقرابته وصولا لرحمه فيجعلها الله ثلاثة وتلثين سنة وانه ليكون قد بقي من اجله ثلاثة (وثلاثون) سنة فيكون عاقا لقرابته قاطعا لرحمه فيجعلها الله ثلاثين سنة

Al Hassan Bin Ali,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'The man, it so happens that there would have remained thirty years from his term (of life), and he happens to be a helper to his relatives and maintaining his relationships, so Allah^{azwj} Makes it to be thirty three years, and there happens to have remain from his term (of life) thirty three years, and he happens to be disloyal to his relatives, a cutter of his relationships, so Allah^{azwj} Makes it to be thirty years'.¹¹²

6 باب حق الجوار

Chapter 6 – Rights of the neighbours

حدثنا الحسين بن سعيد قال: حدثنا فضالة بن أيوب عن معاوية بن عمار عن عمرو بن عكرمة قال: دخلت على أبي عبد الله عليه السلام فقلت له: إن لي جار يؤذيني فقال: ارحمه قال: قلت: لا رحمه الله فصرف وجهه عنى فكرهت ان ادعه فقلت: انه يفعل بي ويؤذيني فقال: أرأيت ان كاشفته انتصفت منه؟ قال: قلت: بلى أولى عليه

Al Husayn Bin Saeed narrated to us saying, 'Fazalat Bin Ayoub narrated to us from Muawiya Bin Ammar, from Amro Bin Akrama who said,

'I went over to Abu Abdullah^{asws}, and I said to him^{asws}, 'There is a neighbour of mine who bothers me'. He^{asws} said: 'Be merciful to him'. I said, 'May Allah^{azwj} not be Merciful to him!' So he^{asws} turned his^{asws} face away from me and I disliked to leave him^{asws} (like this), so I said, 'He does (such and such) with me and is bothering me'. What is your view if I^{asws} were to bring him out in the open, would you be fairer than him?' I said, 'But, I would be the first upon it (to say the truth)'.¹¹¹

فقال: ان ذا ممن يحسد الناس على ما آتاهم الله من فضله فإذا رأى نعمة على أحد وكان له أهل جعل بلائه عليهم وان لم يكن له أهل جعل بلائه على خادمه وان لم يكن له خادم سهر ليلته واغتاض نهاره،

¹¹¹ Kitab Al Zohad – Ch 5 H 111

¹¹² Kitab Al Zohad – Ch 5 H 112

So he^{asws} said: That one is from the ones who envy the people upon what Allah^{azwj} has Given them from His^{azwj} Grace. So when he sees a Bounty upon anyone, and if there was a family for him, he would be like a curse upon them, and if there does not happen to be a family for him, he would make it to be upon his servant. So, if there does not happen to be a servant for him, he would stay awake during his night and be wrathful by his day.

ان رسول الله صلى الله عليه وآله اتاه رجل من الأنصار فقال: يا رسول الله انى اشتريت دارا في بنى فلان وان أقرب جيرانى منى جوارا من لا أرجو خيريه ولا آمن شره قال: فامر رسول الله صلى الله عليه وآله عليا وسلمان وأبا ذر - قال: ونسيت واحدا وأظنه المقداد - فأمرهم ان ينادوا في المسجد بأعلى أصواتهم انه لا ايمان لمن لم يا من جاره بوائقه فنادوا ثلاثا

A man from the Helpers came over to Rasool-Allah^{saww} and he said, 'I bought a house among the Clan of so and so, and the closest neighbour of mine to me is a neighbour from whom I do not hope for any goodness nor do I feel safe from his evil'. So Rasool-Allah^{saww} instructed Ali^{asws}, and Salman^{ra}, and Abu Zarr^{ra}, and I forgot the other one, and I think he^{asws} mentioned Al-Miqdad^{ra}, 'that they call out in the Masjid by the highest of their voices that, 'There is no *Eman* for the one whose neighbour is not safe from him with his deeds'. So they^{as} called out with it three (times).

ثم أمر فنودي ان كل أربعين دارا من بين يديه ومن خلفه وعن يمينه و عن شماله يكون ساكنها جارا له

Then he^{asws} gestured by his^{asws} hand, 'Up to forty houses from in front of him, and from behind him, and from his right and from his left (whoever) happens to be dwelling in it, would be a neighbour of his'.¹¹³

محمد بن الحسين عن محمد بن الفضيل عن إسحاق بن عمار قال: قال أبو عبد الله عليه السلام قال: رسول الله صلى الله عليه وآله: أعود بالله من جار سوء في دار إقامة تراك عيناه ويرعاك قلبه ان رآك بخير سانه وان رآك بشر سره

Muhammad Bin Al Husayn, from Muhammad Bin Al Fazeyl, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'I^{saww} seek Refuge with Allah^{azwj} from the evil neighbour in a house of residence, his eyes can see you and his heart is against you. If he sees you in goodness, it stings him, and if he sees you with evil, it cheers him'.¹¹⁴

عبد الله بن محمد عن علي بن إسحاق عن إبراهيم بن أبي رجا قال: قال أبو عبد الله عليه السلام: حسن الجوار يزيد في الرزق

Abdullah Bin Muhammad, from Ali Bin Is'haq, from Ibrahim Bin Abu Raja who said,

'Abu Abdullah^{asws} said: 'Good neighbourliness increases in the sustenance'.¹¹⁵

¹¹³ Kitab Al Zohad – Ch 6 H 113

¹¹⁴ Kitab Al Zohad – Ch 6 H 114

¹¹⁵ Kitab Al Zohad – Ch 6 H 115

7 باب ما جاء فى المملوك**Chapter 7 – What has come regarding the owned slaves**

فضالة عن داود بن فرقد قال: سمعت أبا عبد الله عليه السلام: يقول: في كتاب رسول الله صلى الله عليه وآله إذا: استعملتم ما ملكت إيمانكم في شئ يشق عليهم فاعملوا معهم فيه

Fazalat, from Dawood Bin Farqad who said,

'I heard Abu Abdullah^{asws} saying: '(It was written) in a letter of Rasool-Allah^{saww}: 'Whenever you utilise what your right hands possess (owned slaves) regarding something which is grievous upon them, so work along with them in it'.

قال: وإن كان أبى يأمرهم فيقول: كما أنتم فيأتي فينظر فإن كان ثقيلا قال: بسم الله ثم عمل معهم وإن كان خفيفا تتحى عنهم

He^{asws} said: 'And it was so that my^{asws} father^{asws} would order them (the slaves) and he^{asws} was saying: '(Keep working) as you are'. And he^{asws} would come over and look, and if it was heavy (work), he^{asws} would say: 'In the Name of Allah^{azwj}', then he^{asws} would work along with them, and if it was light (work), he^{asws} would leave them alone'.¹¹⁶

فضالة عن أبان بن عثمان عن زياد بن أبي رجا عن أبي عبد الله عليه السلام وعن أبي سخل عن سلمان قال: بينا أنا جالس عند رسول الله صلى الله عليه وآله إذا قصد له رجل فقال يا رسول الله: المملوك فقال رسول الله صلى الله عليه وآله ابتلى بك وبليت به لينظر الله عز وجل كيف تشكر وينظر كيف يصبر

Fazalat, from Aban Bin Usman, from Ziyad Bin Abu Raja'a, from Abu Abdullah^{asws}, and from Abu Sakhal, from Suleyman who said,

'While I was seated in the presence of Rasool-Allah^{saww} when a man came over to him^{saww} and said, 'O Rasool-Allah^{saww}! The owned slaves'. So Rasool-Allah^{saww} said: 'An affliction with you and you have been Tried with for Allah^{azwj} Mighty and Majestic to see how you thank Him^{azwj} and He^{azwj} would See how patient you are'.¹¹⁷

فضالة عن أبان عن عبد الله بن طلحة عن أبي عبد الله عليه السلام قال استقبل رسول الله صلى الله عليه وآله رجل من بنى فهد وهو يضرب عبدا له والعبد يقول أعوذ بالله فلم يقلع الرجل عنه فلما أبصر العبد برسول الله صلى الله عليه وآله قال: أعوذ بمحمد فأقلع الرجل عنه الضرب

Fazalat, from Aban, from Abdullah Bin Talha,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} faced towards a man from the Clan of Fahd and he was hitting a slave of his, and the slave was saying, 'I seek Refuge with Allah^{azwj}!', but the man did no desist from him. So when the slave saw Rasool-Allah^{saww}, he said, 'I seek refuge with Muhammad^{saww}!'. So the man abstained from striking.

¹¹⁶ Kitab Al Zohad – Ch 7 H 117

¹¹⁷ Kitab Al Zohad – Ch 7 H 118

فقال رسول الله صلى الله عليه وآله: يتعوذ بالله فلا تعيذه ويتعوذ بمحمد فتعيذه والله أحق ان يجار عايذه من محمد فقال الرجل: هو حر لوجه الله فقال رسول الله صلى الله عليه وآله والذي بعثني بالحق نبيا لو لم تفعل لواقع وجهك حر النار

Rasool-Allah^{saww} said: 'He sought Refuge with Allah^{azwj} but you did not shelter him, and he sought refuge with Muhammad^{saww} you sheltered him, and Allah^{azwj} is more rightful with protection of His^{azwj} Refuge than Muhammad^{saww} is'. So the man said, 'He is hereby free for the Face of Allah^{azwj}'. Rasool-Allah^{saww} said: 'By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! If you had not done so, your face would have surely met the heat of the Fire'.¹¹⁸

8 باب ما جاء في الدنيا ومن طلبها

Chapter 8 – What has come regarding the world and the one who seeks it

حدثنا الحسين بن سعيد قال: حدثنا محمد بن سنان عن طلحة بن زيد عن أبي عبد الله عليه السلام قال: سمعته يقول: إن مثل الدنيا مثل الحية، مسها لين وفي جوفها السم القاتل يحذرها الرجل العاقل ويهوى إليها الصبيان بأيديهم

Al Husayn Bin Saeed narrated to us saying, 'Muhammad Bin Sinan narrated to us, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'An example of the world is like the snake. Touching it is smooth, and inside it is the killer poison. The intellectual man would be cautious of it but the childish would incline towards it in order to grab it'.¹¹⁹

فضالة بن أيوب عن عبد الله بن فرقد عن أبي كهمش عن عبد المؤمن الأنصاري عن أبي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله: استحيوا من الله حق الحياء فليل يا رسول الله: ومن يستحي من الله حق الحياء؟ فقال: من استحي من الله حق الحياء فليكتب أجله بين عينيه وليزهد في الدنيا وزينتها ويحفظ الرأس وما حوى والبطن وما طوى ولا ينسى المقابر والبللى

Fazalat Bin Ayoub, from Abdullah Bin Farqad, from Abu Kahmash, from Abdul Momin Al Ansary,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Be modest from Allah^{azwj} as is the right of the modesty'. So it was said, 'O Rasool-Allah^{saww}! Who is modest from Allah^{azwj} as is the right of the modesty?' He^{saww} said: 'The one who (wants to) be modest from Allah^{azwj} as is the right of the modesty, so (he thinks) his death is written in front of his eyes, and he would be ascetic regarding the world and its adornments, and he would protect his head and whatever (he puts) inside it, and the stomach and whatever (he puts) inside it, and he would not forget the graves and the afflictions'.¹²⁰

فضالة عن داود بن فرقد قال: قلت لأبي عبد الله عليه السلام ما يسرني بحكم الدنيا وما فيها فقال: أف للدنيا وما فيها وما هي يا داود هل هي الا ثوبان وملاء بطنك

¹¹⁸ Kitab Al Zohad – Ch 7 H 119

¹¹⁹ Kitab Al Zohad – Ch 8 H 121

¹²⁰ Kitab Al Zohad – Ch 8 H 122

Fazalat, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, '(I swear) by your^{asws} rights! What will make me happy of the world and whatever is in it?' So he^{asws} said: 'Uff to the world and whatever is in it! And what is it, O Dawood? Is it except for the two clothes and filling your stomach?'¹²¹

عثمان بن عيسى عن سماعة قال: سمعت أبا عبد الله عليه السلام يقول: اصبروا على طاعة الله واصبروا من معاصي الله فإنما الدنيا ساعة فما مضى منها فليست تعرفه فاصبر على تلك الساعة التي أنت فيها وكانت قد أعطيت

Usman Bin Isa, from Sama'at who said,

'I heard Abu Abdullah^{asws} saying: 'Be patient upon the obedience of Allah^{azwj} and be patient from disobeying Allah^{azwj}. But rather, the world is a moment, so what has gone from it, you don't know it (it's outcome in the Hereafter) therefore be patient upon that moment which you are in, and it is (a respite) what has been given to you'.¹²²

النضر عن درست عن إسحاق بن عمار عن ميسر عن أبي جعفر عليه السلام قال: لما نزلت هذه الآية: (ولا تمدن عينيك إلى ما متعنا به أزواجا منهم زهرة الحياة الدنيا) استوى رسول الله صلى الله عليه وآله جالسا ثم قال: من لم يتعز بعزاء الله تقطعت نفسه حسرات على الدنيا ومن أتبع بصره ما في أيدي الناس طال همه ولم يشف غيظه ومن لم يعرف الله عليه نعمه الا في مطعم أو مشرب قصر عمله ودنى عذابه

Al Nazar Bin Dorost, from Is'haq Bin Ammar, from Maysar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When this Verse was Revealed **[20:131] And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world**, Rasool-Allah^{saww} sat upright, then said: "Rasool-Allah^{saww} said: 'The one who does not get consoled by the Consolation of Allah^{azwj} the regret upon the world will cut off his self; and the one who purses with his vision what is in the hands of the people, his worries would be numerous and his anger would not subside; and the one who does not see the Bounties of Allah^{azwj} Mighty and Majestic upon him, except regarding the food and the drink or clothes, so his deeds would be deficient and his Punishment has approached'.¹²³

النضر بن سويد عن إبراهيم بن عبد الحميد عن إسحاق بن غالب قال: قال لي أبو عبد الله عليه السلام: يا إسحاق كم تر أصحاب هذه الآية؟ ان أعطوا منها رضوا وان لم يعطوا منها إذا هم يسخطون، ثم قال لي: هم أكثر من ثلثي الناس

Al Nazar Bin Suweyd, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

'Abu Abdullah^{asws} said: 'O Is'haq! How many do you see to be associated with this Verse - **[9:58] so if they are given from it they are pleased, and if they are not given from it, then they are full of rage?**' Then he^{asws} said: 'They are more than two thirds of the people'.¹²⁴

¹²¹ Kitab Al Zohad – Ch 8 H 123

¹²² Kitab Al Zohad – Ch 8 H 124

¹²³ Kitab Al Zohad – Ch 8 H 125

¹²⁴ Kitab Al Zohad – Ch 8 H 126

النضر عن إبراهيم بن عبد الحميد عن إسحاق بن غالب قال: سمعت أبا عبد الله عليه السلام يقول: في هذه الآية ج ولولا أن يكون الناس أمة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة ومعارج عليها يظهرون، قال: لو فعل لكفر الناس جميعا

Al Nazar, from Ibrahim Bin Abdul Hameed, from Is'haq who said,

'I heard Abu Abdullah^{asws} saying regarding this Verse [43:33] **And were it not that all people had been a single nation, We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses and the stairs by which they ascend:** 'Had He^{azwj} Done so, then entirety of the people would have disbelieved'¹²⁵

الحسين بن علوان عن سعد بن طريف عن الأصبع بن نباته قال: كنت جالسا عند أمير المؤمنين صلوات الله وسلامه عليه فجاء إليه رجل فشكا إليه الدنيا ودمها فقال له أمير المؤمنين عليه السلام: ان الدنيا منزل صدق لمن صدقها ودار غنى لمن تزود منها ودار عاقبة لمن فهم عنها مسجد أحبب الله ومهبط وحى الله ومصلى ملائكته ومتجر أوليائه اكتسبوا فيها الجنة وربحوا فيها الرحمة فلما ذا تدمها؟

Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf from Al Asbagh Bin Nabata who said,

'I was seated in the presence of Amir Al-Momineen and a man came over to him^{asws} and complained to him^{asws} of the world and condemned it. So Amir Al-Momineen^{asws} said to him: 'The world is a house of sincerity for the one who is true to it, and a house of enrichment for the one who takes provisions from it, and a house of end-results for the one who understands from it, a Masjid of the Loved ones of Allah^{azwj} and a landing strip of the Revelation of Allah^{azwj}, and a Praying place of His^{azwj} Angels, and a store of His^{azwj} friends they can be earning the Paradise in it and profiting in it of the Mercy. So what is that which you are condemning it for?'

وقد آذنت ببينها ونادت بانقطاعها ونعت نفسها وأهلها فمثلت ببلائها إلى البلاء وشوقت بسرورها إلى السرور، راحت بفجيرة وابتكرت بعافية تحذيرا وترغيبا وتخويفا فدمها رجال غداة الندامة وحمدها آخرون ذكرتهم فذكروا وحدثتهم فصدقوا

(The world) has proclaimed with its clarity and called out with its termination and given the news of its own death and of its inhabitants. So it represents by its afflictions to the affliction and yearning of its happiness to the happiness, (its inhabitants) having departed with grief and it began with well-being, cautioning, and desiring, and frightening. So a man condemns it after the regret, and the another one praises it. If you remind them, they would be reminded, and if you narrate to them, they would be ratifying.

فيا أيها الذام للدنيا المعتل بتغيرير هامتي استذمت إليك الدنيا وغرتك؟ أبنازل آباتك من الثرى؟ أم بمضاجع أمهاتك من البلى؟ كم مرضت بكفك؟ وكم عللت بيديك تبتغى له الشفاء وتستوصف له الأطباء لم ينفعه اشفاقك ولم تعفر طلبتك مثلت لك به الدنيا نفسك وبمصصره مصرعك فجدير بك أن لا يفنى به بكائك وقد علمت أنه لا ينفعك أحبابك

Therefore, O you who condemn the world of the ailments with confusion of the forehead! Is the world condemned to you and deceiving you? With the houses of your

¹²⁵ Kitab Al Zohad – Ch 8 H 127

forefathers from the dust? Or with the sleeping of your mothers from the decrepit (graves)? How many times did you get sick by your own hands? And how many illnesses by your own hands did you seek a cure for and a prescription of the physicians for it, and did not benefit to cure you, and you did not achieve what you sought? The world represented for you with it yourself and by its struggle, your struggle. So it is worth for you if you do not perish with your crying for it, and you would have known that it does not benefit your loved ones'.¹²⁶

عبد الله بن المغيرة عن طلحة بن زيد عن أبي عبد الله عليه السلام قال: تمتلئ الدنيا لعيسى عليه السلام في صورة امرأة زرقاء فقال لها: كم تزوجت؟ قالت: كثيرا قال: فكل طلاقك؟ قالت: بلى كلا قتلت قال: فويح أزواجك الباقيات كيف لا يعتبرون بالماضين

Abdullah Bin Al Mugheira, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The world represented itself to Isa^{as} in an image of a blue-eyed woman, so he^{as} said to her: 'How many times did you marry?' She said, 'A lot'. He^{as} said: 'So every time you divorced?' She said, 'Yes, all of them were killed'. He^{as} said: 'Woe be unto your remaining husbands, how they are not learning a lesson with the expired ones'.

قال: وقال أبو عبد الله عليه السلام: مثل الدنيا كمثل البحر المالح كلما شرب العطشان منه ازداد عطشا حتى يقتله

He (the narrator) said, 'And Abu Abdullah^{asws} said: 'An example of the world is like an example of the salty sea. Every time the thirsty drinks from it, it increases the thirst until it kills him'.¹²⁷

عبد الله بن المغيرة عن إسماعيل أبي زيادة يرفع الحديث إلى أمير المؤمنين عليه السلام قال: قيل له: ما الزهد في الدنيا؟ قال: حرامها فتكتبه

Abdullah Bin Al Mugheira, from Ismail Abu Ziyada,

(It has been narrated) raising the Hadeeth to Amir Al-Momineen^{asws}, said, 'It was said to him^{asws}, 'What is the ascetism in the world?' He^{asws} said: 'Its Prohibitions, so write it down (so keep aloof from these)'.¹²⁸

فضالة عن أبان بن عثمان عن سلمة بن أبي حفص عن أبي عبد الله عن أبيه عليهما السلام عن جابر قال: مر رسول الله صلى الله عليه وآله بالسوق واقبل يريد الغالية والناس يكتنفه فمر بجدي أسك على مزبلة ملقى وهو ميت فاخذ بأذنه فقال أياكم يحب أن يكون هذا له بدرهم؟ قالوا: ما نحب أنه لنا بشئ وما يصنع (نصنع) به؟

Fazalat, from Aban Bin Usman, from Salma Bin Abu Hafs,

(It has been narrated) from Abu Abdullah^{asws} from his^{asws} father^{asws}, from Jabir who said, 'Rasool-Allah^{saww} passed by the market and he^{saww} had come intending (to buy) Al-

¹²⁶ Kitab Al Zohad – Ch 8 H 128

¹²⁷ Kitab Al Zohad – Ch 8 H 129

¹²⁸ Kitab Al Zohad – Ch 8 H 130

Ghaliyat (a perfume), and the people were flanking him^{saww}. Then he^{saww} passed by a goat with ears cut off which had been thrown upon the rubbish heap, and it was dead. So he^{saww} grabbed its ears and said: 'Which one of you would love to have this for a Dirham?' They said, 'We would not love that it be for us, for anything, and what would we do with it?'

فقال: أفتحبون انه لكم؟ قالوا: لا حتى: قال ذلك ثلاث مرات فقالوا: والله لو كان حيا كان عيبا فكيف وهو ميت فقال رسول الله صلى الله عليه وآله: ان الدنيا على الله أهون من هذا عليكم

So he^{saww} said: 'Would you all like it to be for you?' They said, 'No', to the extent that he^{saww} said that three times. So they said, 'By Allah^{azwj}! (Even) if it was alive, it would be faulty, and it is (now) dead'. So Rasool-Allah^{saww} said: 'The world is worth less upon Allah^{azwj} than this is upon you all'.¹²⁹

فضالة عن أبان عن زياد بن أبي رجاء عن أبي هاشم عن أبي عبد الله عليه السلام قال: من أصبح والدنيا أكبر همه شئت (الله) عليه أمره وكان فقره بين عينيه ولم يأتيه من الدنيا الا ما قدر له ومن كانت الآخرة أكبر همه كشف الله عنه ضيقه وجمع له أمره وافته الدنيا وهي راغمة

Fazalat, from Aban, from Ziyad Bin Abu Raja'a, from Abu Hashim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one wakes up in the morning and the world is a great concern of his, Allah^{azwj} would Scatter his affairs upon him, and it would be so that poverty would be between his eyes, and there would not come to him from the world except what is Ordained for him; and the one who was such that the Hereafter was the greatest concern of his, Allah^{azwj} would Remove his constriction from him and Gather his affairs for him and the world would come to him while it is obliged to'.¹³⁰

حماد بن عيسى عن الحسين بن المختار عن إسماعيل بن أبي حمزة قال: حدثني جابر قال: قال لي أبو جعفر عليه السلام يا جابر انزل الدنيا منك كمنزل نزلته ثم أردت التحرك منه من يومك ذلك أو كمال اكتسبته في منامك واستيقظت فليس في يدك منه شيء وإذا كنت في جنازة فكن كأنك أنت المحمول وكأنك سألت ربك الرجعة إلى الدنيا لتعمل عمل من عاش فان الدنيا عند العلماء مثل الظل

Hamad Bin Isa, from Al Husayn Bin Al Mukhtar, from Ismail Bin Abu Hamza who said, 'Jabir narrated to me saying,

'Abu Ja'far^{asws} said to me: 'O Jabir! The status of the world from you should be like a house you are lodging in, then you are intending to move from it from that very day of yours, or like wealth you are earning in your dreams and you wake up, so there isn't in your hands anything from it. And whenever you are in a funeral, so become as if you are the carried one, and as if you are asking your Lord^{azwj} for the returning to the world

¹²⁹ Kitab Al Zohad – Ch 8 H 131

¹³⁰ Kitab Al Zohad – Ch 8 H 132

in order to work the deeds of the ones who are living, for the world in the presence of the scholars, is like the shadow'.¹³¹

النضر بن سويد عن عبد الله بن سنان قال سمعت أبا عبد الله عليه السلام يقول: دخل على النبي صلى الله وآله رجل وهو على حصير قد اثر في جسمه ووسادة ليف قد اثرت في خده فجعل يمسخ ويقول: ما رضي بهذا كسرى ولا قيصر انهم ينامون على الحرير والديباج وأنت على هذا الحصير؟

Al Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'A man came over to the Prophet^{saww} and he^{saww} was upon a mat which had left marks in his^{saww} body, and a pillow of fibre which had left marks in his^{saww} cheek. So he^{saww} went on to wipe it and he^{saww} was saying, 'And neither would Chosroe be pleased with this nor would Caesar. They are sleeping upon the silk and the brocade and you^{asws} are upon this mat?'

قال فقال رسول الله صلى الله عليه وآله: لأنا خير منهما والله لأننا أكرم منهما نون والله ما أنا والدنيا، إنما مثل الدنيا كمثل رجل راكب مر على شجرة ولها فئ فاستظل تحتها فلما ان مال الظل عنها ارتحل فذهب وتركها

He^{asws} said: 'So Rasool-Allah^{saww} said: 'Because I^{saww} am better than both of them. By Allah^{azwj!} Because I^{saww} am more prestigious than both of them. By Allah^{azwj!} What have I^{saww} to do with the world? But rather, an example of the world is like an example of a riding man who passes by a tree which has layers (of leaves) for it, so he shades beneath it. So when the shade inclines away from it, he rides and goes away, leaving it (behind)'.¹³²

النضر بن سويد عن أبي سيار عن مروان عن أبي عبد الله عليه السلام قال قال لي علي بن الحسين عليهما السلام: ما عرض لي قط أمران: أحدهما للدنيا والآخر للأخرة فأثرت الدنيا الا رأيت ما أكره قبل ان أمسى

Al Nazar Bin Suweyd, from Abu Sayyar, from Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said to me^{asws}: 'There did not present to me^{asws} two matters at all, one of them being the world and the other being the Hereafter, and I^{asws} gave preference to the world, except that I^{saww} was what I^{asws} disliked before I^{asws} came to the evening'.

ثم قال أبو عبد الله عليه السلام لبني أمية انهم يؤثرون الدنيا على الآخرة منذ ثمانين سنة وليس يرون شيئا يكرهونه

Then Abu Abdullah^{asws} said for the Clan of Umayya: 'They have been preferring the world upon the Hereafter since eighty years and they are not seeing anything they are disliking'.¹³³

محمد بن أبي عمير عن علي الأحمص عن أبي جعفر عليه السلام انه كان يقول: نعم العون الدنيا على الآخرة

¹³¹ Kitab Al Zohad – Ch 8 H 133

¹³² Kitab Al Zohad – Ch 8 H 134

¹³³ Kitab Al Zohad – Ch 8 H 135

Muhammad Bin Abu Umeyr, from Ali Al Ahmas, from the one who informed him,

(It has been narrated) from Abu Ja'far^{asws}, that he^{asws} was saying: 'The world can be the best assistant upon the Hereafter'.¹³⁴

الحسن بن علي قال: سمعت أبا الحسن عليه السلام يقول ما قال عيسى للحواريين: يا بني آدم لا تأسوا على ما فاتكم (من دنياكم) كما لا يأسي أهل الدنيا على ما فاتهم من آخرتهم إذا أصابوا دنياهم

Al Hassan Bin Ali who said,

'I heard Abu Al-Hassan^{asws} saying what Isa^{as} said to the disciples: 'O Children of Adam^{as}! Do not despair upon what is lost from your world, just as the people of the world are not despairing upon what is lost to them from their Hereafter when they are attaining their world'.¹³⁵

محمد بن أبي عمير عن هشام بن سالم عن أبي يعقوب قال: سمعت أبا عبد الله عليه السلام يقول: انا لنحب الدنيا وانا لا نعطاها خير لنا وما اعطى أحد منها شيئا الا نقص من حظها في الآخرة

Muhammad Bin Abu Umeyr, from Hisham Bin Salim, from Abu Yaqoub who said,

'I heard Abu Abdullah^{asws} saying: 'We tend to love the world and we are not Given it (because) it is better for us, and whatever anyone is Given anything from it, there would be a reduction from his share in the Hereafter'.¹³⁶

النضر بن سويد عن عاصم عن أبي بصير عن أبي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله: جاني ملك فقال: يا محمد ربك يقرئك السلام ويقول لك: ان شئت جعلت لك بطحاء مكة رضراض ذهب؟

Al Nazar Bin Suweyd, from Aasim, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'An Angel came over to me^{saww} and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and is Saying to you^{saww}: "If you^{saww} so desire, I^{azwj} would Make for you^{saww} the plains of Makkah as pebbles of gold"'.¹³⁷

قال: فرجع النبي صلى الله عليه وآله رأسه إلى السماء فقال: يا رب أشبع يوما فاحمدك وأجوع يوما فأسئلك

He^{asws} said: 'So the Prophet^{saww} raised his^{saww} head towards the sky and he^{saww} said: 'O Lord^{azwj}! (Make me^{saww} to be) satiated one day so I^{saww} would thank You^{azwj}, and hungry one day so I^{saww} would beg You^{azwj}'.¹³⁷

ابن أبي عمير عن هشام بن سالم عن اليماني قال: سمعت علي بن الحسين عليهما السلام يقول: عجا كل العجب لمن عمل لدار الفناء وترك دار الآخرة.

¹³⁴ Kitab Al Zohad – Ch 8 H 136

¹³⁵ Kitab Al Zohad – Ch 8 H 137

¹³⁶ Kitab Al Zohad – Ch 8 H 138

¹³⁷ Kitab Al Zohad – Ch 8 H 139

Ibn Abu Umeyr, from Hisham Bin Sali, from Al Yamani who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'Wonder of all wonders at the one who works for the perishable house (the world) and neglects the (eternal) house of the Hereafter'.¹³⁸

9 باب الملكين وما يحفظان

Chapter 9 – The two Angels and what they are preserving

حدثنا الحسين بن سعيد قال حدثنا محمد بن أبي عمير عن محمد بن حمران عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: ما من أحد الا ومعه ملكان يكتبان ما يلفظه ثم يرفعان ذلك إلى ملكين فوقهما فيثبتان ما كان من خير وشر ويلقيان ما سوى ذلك

Al Husayn Bin Saeed narrated to me saying, 'Muhammad Bin Abu Umeyr narrated to us, from Muhammad Bin Humran, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'There is no one except with him are two Angels recording whatever he vocalises. Then they both ascend to two (other) Angels above them who are affirming whatever was from goodness and evil, and are casting off whatever is besides that'.¹³⁹

الحسين بن علوان عن عمرو بن شمر عن جابر عن أبي جعفر عليه السلام قال: سألته عن موضع الملكين من الانسان قال: هاهنا واحد وهاهنا واحد يعني عند شذقيه

Al Husayn Bin Ulwan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the place of the two Angels from the human being. He^{asws} said: 'One over here and one over here, meaning by his jawbones'.¹⁴⁰

حماد عن حريز وإبراهيم بن عمرو عن زرارة عن أبي جعفر عليه السلام قال: لا يكتب الملكان الا ما نطق به العبد

Hamad, from Hareyz and Ibrahim Bin Amro, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The two Angels are not recording except what the servant speaks with'.¹⁴¹

حماد عن حريز عن زرارة عن أحدهما عليهما السلام قال: لا يكتب الملك الا ما يسمع قال الله عز وجل: واذكر ربك في نفسك تضرعا وخيفة قال: لا يعلم ثواب ذلك الذكر في نفس العبد غير الله تعالى

Hammad, from Hareyz, from Zurara,

¹³⁸ Kitab Al Zohad – Ch 8 H 140

¹³⁹ Kitab Al Zohad – Ch 9 H 141

¹⁴⁰ Kitab Al Zohad – Ch 9 H 142

¹⁴¹ Kitab Al Zohad – Ch 9 H 143

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The Angel does not write except what he hears. Allah^{azwj} Mighty and Majestic Said **[7:205] And remember your Lord within yourself humbly and fearing.** He^{asws} said: 'No one knows the Reward of that remembrance in the soul of the servant apart from Allah^{azwj} the Exalted'.¹⁴²

النضر بن سويد عن حسين بن موسى عن أبي حمزة عن أبي جعفر عليه السلام قال: إن في الهواء ملكا يقال له إسماعيل على ثلاثمائة ألف ملك كل واحد منهم على مائة ألف يحصون أعمال العباد فإذا كان رأس السنة بعث الله إليهم ملكا يقال له السجل فانتسج ذلك منهم وهو قول الله تبارك وتعالى: يوم نظوى السماء كطي السجل للكتب

Al Nazar Bin Suweyd, from Husayn Bin Musa, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'In the atmosphere there is an Angels called Ismail who is in-charge over three hundred thousand Angels, each one of them being in charge over one hundred thousand. They are counting the deeds of the servants. So whenever it is the beginning of the year, Allah^{azwj} Sends an Angel called Al-Sajl so them, and he takes that from them. And these are the Words of Allah^{azwj} Blessed and High **[21:104] On the day when We will roll up the sky like the rolling up of the scroll for writings.**¹⁴³

النضر بن سويد عن عاصم بن حميد عن أبي بصير عن أبي عبد الله عليه السلام في قول الله تبارك وتعالى: إذ يتلقى المتلقيان عن اليمين وعن الشمال قعيد قال: هما الملكان

Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer,

from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High **[50:17] When the two receivers receive, seated on the right and on the left.** He^{asws} said: 'These are two Angels'.

وسألته عن قول الله تبارك وتعالى: هذا ما لدى عتيد * قال: هو الملك الذي يحفظ عليه عمله وسألته عن قول الله عز وجل: قال قرينه ربنا ما أطغيته * قال: هو شيطان

And I asked him^{asws} about the Words of Allah^{azwj} Blessed and High **[50:23] This is what is ready with me.** He^{asws} said: 'It is the Angel which preserves his deed upon him'.

وسألته عن قول الله عز وجل: قال قرينه ربنا ما أطغيته * قال: هو شيطان

And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[50:27] His friend will say: Our Lord! I did not lead him into inordinacy.** He^{asws} said: 'It is Satan'^{la},¹⁴⁴

الحسين بن علوان عن عمرو بن شمر عن جابر عن أبي جعفر عليه السلام قال: سألته عن لحظة ملك الموت عليه السلام قال: ما رأيت القوم يكونون جلوسا فتعتر بهم السكته فما يتكلم أحد منهم؟ فتلك لحظة ملك الموت عليه السلام حين يلحظهم

¹⁴² Kitab Al Zohad – Ch 9 H 144

¹⁴³ Kitab Al Zohad – Ch 9 H 145

¹⁴⁴ Kitab Al Zohad – Ch 9 H 146

Al Husayn Bin Ulwan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the moment of the Angel of death. He^{asws} said: 'Have you not seen the people who happen to be in a gathering, and they are with cardiac failure, so not one of them speaks? So that is the moment of the Angel of death when he notices him'.¹⁴⁵

¹⁴⁵ Kitab Al Zohad – Ch 9 H 147