



AL-KĀFĪ

BY

ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
IBN ISHĀQ AL-KULAYNĪ AR-RĀZĪ

Volume Two

AL-UṢŪL

5) THE BOOK OF BELIEF AND UNBELIEF

Chapter 23 to 46

WOFIS

**World Organization for Islamic Services
Tehran-Iran**





تأليف
السَّخَّابِيُّ جَعْفَرُ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ الْكَلْبِيِّ الرَّازِيِّ

الجزء الثاني

الأول

(٥) كِتَابُ الْإِيمَانِ وَالْكَفْرِ

الكتاب ٢٣ إلى ٤٦

المؤسسة العالمية للخدمات الإسلامية



AL-KULAWI AR-RIZI

AL-KĀFĪ

كافي

AL-USUL

Ch. 23-46

5
VOL
20

الكتاب

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني

الأصول

(٥) كتاب الإيمان والكفر

الكتاب ٢٣ إلى ٤٦

المؤسسة العالمية للخدمات الإسلامية

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ISLAMIC REPUBLIC OF IRAN.

... عَنْ هِشَامِ بْنِ سَالِمٍ وَحَمَّادِ بْنِ عُثْمَانَ وَغَيْرِهِ قَالُوا: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ:
 حَدِيثِي حَدِيثُ أَبِي وَحَدِيثُ أَبِي حَدِيثُ جَدِّي وَحَدِيثُ جَدِّي
 حَدِيثُ الْحُسَيْنِ وَحَدِيثُ الْحُسَيْنِ حَدِيثُ الْحَسَنِ وَحَدِيثُ
 الْحَسَنِ حَدِيثُ أَمِيرِ الْمُؤْمِنِينَ وَحَدِيثُ أَمِيرِ الْمُؤْمِنِينَ حَدِيثُ
 رَسُولِ اللَّهِ ﷺ وَحَدِيثُ رَسُولِ اللَّهِ ﷺ قَوْلُ اللَّهِ عَزَّ وَجَلَّ.

(الكافي: ج. ١، ص. ٥١.)

... from Hishām ibn Sālim and Ḥammād ibn ‘Uthmān and others,
 said: ‘We heard Abū ‘Abdillāh (‘a.s.) saying:

*My Tradition is the Tradition of my father;
 and the Tradition of my father is the Tradition of my grandfather;
 and the Tradition of my grandfather is the Tradition of al-Ḥusayn;
 and the Tradition of al-Ḥusayn is the Tradition of al-Ḥasan;
 and the Tradition of al-Ḥasan is the Tradition of Amīru
 ‘l-Mu‘minīn (‘a.s.);
 and the Tradition of Amīru ‘l-Mu‘minīn is the Tradition of the
 Messenger of Allāh (ṣ.a.‘a.w.a.);
 and the Tradition of the Messenger of Allāh (ṣ.a. ‘a.w.a.) is the
 Word of Allāh, to Whom belong Might and Majesty.*

(al-Kāfī, vol.1, p.51.)

***In the Name of Allāh
The All-Compassionate, The All-Merciful***

*Praise belongs to Allāh, the Lord of all Being;
the All-Compassionate, the All-Merciful;
the Master of the Day of Judgement.
Thee only we serve; and to Thee alone we pray
for succour.*

*Guide us in the straight path,
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

*O' Allāh! Send your blessings to the head of
your messengers and the last of
your prophets,
Muḥammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
 مَالِكِ يَوْمِ الدِّينِ إِلَهَ الْفَلَكِ الْكَرِيمِ
 أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
 سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
 مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
 وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ

الصَّلَاةُ عَلَى النَّبِيِّ ﷺ

النبي الاعظم ﷺ جواباً علي سؤالهم: كيف نصلي عليك؟ قال:

قولوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سنن أبي داود، ج. ١، ص. ٢٢٤.

Benediction upon the Holy Prophet (s)

The Holy Prophet replies to their question: "How can we invoke blessings on you?" He replied:

Say:

*O' Allāh! Send blessings on Muḥammad
and the Household of Muḥammad.*

Ibn Dāwūd, as-Sunan, vol. 1, p. 224.

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- 1) A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES: THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS
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APPENDIX 'A'
A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES
THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS

NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agnomens (Kunya)	Name	Father's Name	Title (Laqab)	Date of Birth	Date of Death	Martyred by Means of	Place of Burial
1.	The Last Prophet of Allāh.	Abu 'l-Qāsim	Muhammad (Aḥmad) (al-Mustaḥḥ)	'Abdullāh,	Rasūlu 'llāh, Nabīyyu 'llāh, an-Nabīyy, Khāṭamū 'n-Nabīyyīn	17 th Rabi' I, in the Year of Elephānt, (25/8/570 AD).	28 th Šafar, 11 AH, (25/5/632 AD).	Natural	Holy Madīnah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abihā	Fāṭimah	Muhammad	az-Zahrā', as-Šiddiqah, al-Batol, Sayyidah 'n-Nisā'.	20 th Jumādā II, in the fifth year after the declaration of the Prophethood, (2/1/615 AD).	3 rd Jumādā II, 11 AH, (26/8/632 AD).	Injured	Holy Madīnah, Saudi Arabia.
3.	1 st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Ṭālib	Amīr al-Mu'minīn, al-Waṣīyy, al-Murtaḍā, (Ḥaydar).	13 th Rajab, 10 years before the declaration of the Prophethood, (23/5/600 AD).	Struck on 19 th Ramaḍān (25 th January), died on 21 st Ramaḍān 40 AH, (27/1/661 AD).	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq, (al-Gharyy).
4.	2 nd Imām	Abū Muhammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibḡ (al-Akbar).	15 th Ramaḍān, 3 AH, (1/3/625 AD).	7 th Šafar, 30 AH, (63/670 AD).	Poison	Holy Madīnah, Saudi Arabia.
5.	3 rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibḡ (al-Aṣghar).	3 rd Šha'bān, 4 AH, (8/1/626 AD).	10 th Muḥarram, 61 AH, (10/10/680 AD).	Sword – in the Battle of 'Ashura.	Holy Karbalā' (al-Tarf), Iraq.
6.	4 th Imām	Abū Muhammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīdīn, as-Sajjād.	5 th Šha'bān, 38 AH, (6/1/659 AD).	25 th Muḥarram, 94/95 AH, (31/10/712 or 20/10/713 AD).	Poison	Holy Madīnah, Saudi Arabia.

7.	5 th Imām	Abū Ja'far	Muhammad	'Alī	al-Baqir	3 rd Šafar, 57 AH, (16/12/676 AD).	7 th Dhī 'l-Ḥijjah, 114 AH, (28/1/733 AD).	Poison	Holy Madīnah, Saudi Arabia.
8.	6 th Imām	Abū 'Abdillāh, Abū Moṣā.	Ja'far	Muhammad	aṣ-Šādiq	17 th Rabī' I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madīnah, Saudi Arabia.
9.	7 th Imām	Abū 'l-Ḥasan (<i>al-Awwal</i> = The First), Abū Ibrāhīm.	Moṣā	Ja'far	al-Kāzim, al-'Abdu 's-Šālih, al-'Ālim.	7 th Šafar, 129 AH, (28/10/746 AD).	25 th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāzimīyah, Iraq.
10.	8 th Imām	Abū 'l-Ḥasan (<i>ath-Thāni</i> = The Second).	'Alī	Moṣā	aṣ-Riḍā	11 th Dhī 'l-qi'dah, 148 AH, (29/12/765 AD).	17 th Šafar, 203 AH, (24/8/818 AD).	Poison	Holy Mashhad, (Tūs – Khorāsān), Iran.
11.	9 th Imām	Abū Ja'far (<i>ath-Thāni</i> = The Second).	Muhammad	'Alī	al-Taql, al-Jawād.	10 th Rajab, 195 AH, (8/4/811 AD).	30 th Dhī 'l-qi'dah, 220 AH, (25/11/835 AD).	Poison	Holy Kāzimīyah, Iraq.
12.	10 th Imām	Abū 'l-Ḥasan (<i>ath-Thālith</i> = The Third).	'Alī	Muhammad	an-Naql, al-Ḥādī.	2 nd Rajab, 212 AH, (27/9/827 AD).	3 rd Rajab, 254 AH, (28/6/868 AD).	Poison	Holy Sāmarrā' (Surra-man-ra'ā), Iraq.
13.	11 th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askarī	8 th Rabī' II, 232 AH, (3/12/846 AD).	8 th Rabī' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14.	12 th Imām	Abū 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdī, al-Qāim, al-Ḥujjah, al-Ghāib, Šayibu 'z-Zamān, Šayibu 'l-Amr, al-Muntazar.	15 th Sha'bān, 255 AH, (29/7/869 AD).	Still alive, but in occultation.	---	---

TRANSLITERATION

ARABIC LETTERS

Symbol	Transliteration	Symbol	Transliteration
ء	'	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	ḥ	و	w
خ	kh	ي	y
د	d	ة	ah, at (construct state)
ذ	dh	ال	article al- and 'l (even before the antepalatalals)
ر	r		
ز	z		
س	s		
ش	sh		
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ع	'		
غ	gh		
ف	f		
ق	q		

Long Vowels

آ	ā
و	ū
ي	ī

Short Vowels

a
u
i

CAUTION

I – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi*: "A group of our associated", quoting from Aḥmad ibn Muḥammad ibn 'Īsā, the Group here means the following five persons: -

1. Abū Ja'far Muḥammad ibn Yaḥyā al-'Aṭṭār al-Qummī;
2. 'Alī ibn Mūsā ibn Ja'far al-Kamandānī;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummī;
4. Abū 'Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash'arī al-Qummī; and
5. Abu 'l-Ḥasan 'Alī ibn Ibrāhīm ibn Hāshim al-Qummī.

II – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi*: "A group of our associates", quoting from Aḥmad ibn Muḥammad ibn Khālid al-Barqī, the Group here means the following four persons:-

1. Abu 'l-Ḥasan 'Alī ibn Ibrāhīm ibn Hāshim al-Qummī;
2. Muḥammad ibn 'Abdillāh ibn Udhaynah;
3. Aḥmad ibn 'Abdillāh ibn Umayyah; and
4. 'Alī ibn al-Ḥusayn as-Sa'd-Ābādī.

III – Wherever the author (al-Kulaynī) says in the the book of *al-Kāfi*: "A group of our associates", quoting from Sahl ibn Ziyād, the Group here means the following four person:-

1. Abu 'l-Ḥasan 'Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzī, who is renowned with 'Allān al-Kulaynī;
2. Abu 'l-Ḥusayn Muḥammad ibn Abī 'Abdillāh Ja'far ibn Muḥammad ibn 'Awn al-Asadī al-Kūfī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffār al-Qummī; and
4. Muḥammad ibn 'Aqīl al-Kulaynī.

IV – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi*: "A Group of our associates", quoting from Ja'far ibn Muḥammad who quoted from al-Ḥasan ibn 'Alī ibn Faḍḍāl, one of them is, Abū 'Abdillāh al-Ḥusayn ibn Muḥammad ibn 'Imrān ibn Abī Bakr al-Ash'arī al-Qummī.

* * * * *

LIST OF Technical terms and special signs used in the Traditions

- أخبرنا - أنبأنا = that is: "informed us" or "told us".
- روى = that is: "narrated to us".
- حدّثنا = that is: "related" or "reported to us".
- رفعه - يرفعه = that is: a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
- عن (-) = that is: "quoted from", signified by the signs (-).
- مرسلًا - أرسله = that is: quoting (a Tradition) from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
- * = that is: starting of a new chain of narration.
- صلى الله عليه وآله وسلم = that is: peace and blessing of Allāh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
- عليه/عليها السّلام = that is: peace be upon him/her (p.b.u.h.).
- عليهم/عليهما السّلام = that is: peace be upon them (p.b.u.t.).

* * * * *

INTRODUCTION

INTRODUCTION TO THE SECOND VOLUME OF *UṢŪL AL-KĀFĪ*

Our infinite thanks are due to the Beneficent Allāh that after a painful delay that took place in the translation and publication of another part of *Uṣūl* from the book of *al-Kāfī*, now, by the Grace of the Almighty Allāh, this Organization has seriously decided to expedite the work of translation and publication of the second volume of the book.

Though we lost the services of most of the scholarly group who worked in the translation of the first volume, nevertheless, we have been able – by the Help of the Almighty Allāh – to acquire valuable resources with renewed scholarly control. This has given us the initiative for rapid progress of the work.

The question of morality is one of the most important issues of the day. Whenever forces of materialism indulge in excesses, the necessity to work in the field of morality becomes more obvious and urgent. Materialism leads to oppression, humiliation, degradation of human character and increases social insecurity. Fortunately, this second volume of *Uṣūl al-Kāfī* generally deals with morality and a part of it deals with supplication and the Holy Qur'ān.

According to undeniable *Ḥadīthu 'th-Thaqalayn* and most of the indisputable narrations from the Shī'ah and the Sunnī that the Holy Qur'ān and the Household of the Holy Prophet (*Ahlu 'l-Bayt*), peace be upon them, are the Two Inseparable Entities, each perfect in itself, reflecting the others. Thus, it is necessary that we should hold fast to these Two Inseparable Ones so that we remain safe from getting astray.

This collection of *al-Kāfī* is the teachings of the *Ahlu 'l-Bayt* ('a.s.), and they should be thought along with the Holy Qur'ān for the guidance of the *ummah*.

Finally, we implore upon Allāh to affect our work purely for His pleasure, and to help us to complete this work, which we have started. May Allāh guide us in this step which we have taken and in the future steps, for He is the best Master and the best Helper.

World Organization for Islamic Services
(W.O.F.I.S.)

17/3/1433

10/2/2012

Tehran – Iran.

UṢŪL AL-KĀFĪ



**The Book of
BELIEF AND UNBELIEF
Chapter 23 to 46**

- ٢٣ -

بَابُ خِصَالِ الْمُؤْمِنِ

١٥٤٢/١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ وَقُوْرًا عِنْدَ الْهَزَازِ صَبُورًا عِنْدَ الْبَلَاءِ شُكُورًا عِنْدَ الرِّخَاءِ قَانِعًا بِمَا رَزَقَهُ اللَّهُ لَا يَظْلِمُ الْأَعْدَاءَ وَلَا يَتَحَامَلُ لِلأَصْدِقَاءِ بِدَنُهُ مِنْهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ وَالْحِلْمَ وَزِيرُهُ وَالْعَقْلَ أَمِيرُ جُنُودِهِ وَالرَّقْصَ أَخُوهُ وَالْبِرَّ وَالِدُهُ.

* * * * *

- 23 -

Chapter on The Characteristics of a Believer

1542-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Maḥbūb (-) Jamāl ibn Ṣāliḥ (-) 'Abdu 'l-Mālik ibn Ghālīb that Abū 'Abdillāh ('a.s.) said:

"A believer deserves to have eight characteristics: i) Dignified against difficulties, ii) endurance against calamities, iii) thankful when in comfort, iv) content with what Allāh has provided him (of sustenance), v) does not mistreat his enemies, vi) does not take upon himself a burden (of sin for the sake) of his friends, vii) putting himself in trouble (for the sake of satisfying people's needs) and, viii) because of him (and his efforts) people are at ease.

"Verily, knowledge is the friend of a believer and steadfast in patience. Reason ('aql) commands his character. Kindness is like his brother, and piety is like his father."

٢/١٥٤٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَتَفْوِضُ الْأَمْرِ إِلَى اللَّهِ وَالرِّضَا بِقَضَاءِ اللَّهِ وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ.

٣/١٥٤٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَلَا تَعْرِفُوا حَتَّى تُصَدِّقُوا وَلَا تُصَدِّقُوا حَتَّى تُسَلِّمُوا أَبْوَابَ أَرْبَعَةٍ لَا يَصْلُحُ أُولَئِكَ إِلَّا بِأَخْرِجَهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَتَاهُوا تَيْهًا بَعِيدًا إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَلَا يَقْبَلُ اللَّهُ إِلَّا بِالْوَفَاءِ بِالشُّرُوطِ وَالْعُهُودِ وَمَنْ وَفَى اللَّهَ بِشُرُوطِهِ وَاسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَاسْتَكْمَلَ وَعَدَهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَ الْعِبَادَ بِطَرِيقِ الْهُدَى وَشَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَأَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَإِنِّي لَغَفَّارٌ

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1543-2. 'Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī (–) Abū 'Abdillāh that his father ('a.s.) said:

"The Commander of the Faithful, may the blessing of Allāh be upon him, said: Belief is base on four principles: i) The trust in Allāh, ii) Entrusting all the affairs to Allāh, iii) Contentment to Allāh's will, and iv) Surrender to Allāh's command, to Whom belong Might and Majesty."

1544-3. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) the person whom he mentioned (–) Muḥammad ibn 'Abdi 'r-Raḥmān ibn Abī Laylā (–) his father that Abū 'Abdillāh ('a.s.) said:

"You will not be pious until you have knowledge (of religion), and you will not recognize it until you confirm it, and you will not confirm it until you surrender to Four Doors, belief of the first depends on believing the last one. Those who believed only three have been mislead and strayed far away. Verily, Allāh, the Almighty, the Sublime, does not accept anything except the righteous deed, and He only acknowledges the fulfilment of conditions and covenants. He who is faithful to the conditions of Allāh and carry out what has been described in His covenant will receive what is with Allāh and thus His promise will fulfilled. Verily, Allāh, to Whom belong Might and Majesty, has informed His servants of the paths of guidance, and has assigned light on those paths and informed them how they should

لَمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى وَقَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمَنْ أَتَقَى اللَّهَ عَزَّ وَجَلَّ فِيمَا أَمَرَهُ لِقَى اللَّهَ عَزَّ وَجَلَّ مُؤْمِنًا بِمَا جَاءَ بِهِ مُحَمَّدٌ ﷺ هَيْهَاتَ هَيْهَاتَ فَاتَ قَوْمٌ وَمَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَظَنُّوا أَنَّهُمْ آمَنُوا وَأَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مَنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى وَمَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّذَى وَصَلَ اللَّهُ طَاعَةً وَلِيَّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ ﷺ وَطَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وَلَاةِ الْأَمْرِ لَمْ يُطِيعِ اللَّهَ وَلَا رَسُولَهُ وَهُوَ الْإِفْرَارُ بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَالْتَمِسُوا الْبُيُوتَ الَّتِي أَذِنَ اللَّهُ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ فَإِنَّهُ قَدْ خَبَّرَكُمْ أَنَّهُمْ رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ.

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follow the path. So, He said: *Indeed I am All-forgiving to him who repents and believes, and does righteousness, and at last is guided*; (Qur., 20:82); and He said: . . . *Allāh accepts only from the god-fearing*; (Qur., 5:27). Thus he who fears Allāh, to Whom belong Might and Majesty, in what he ordered him, will meet Allāh, to Whom belong Might and Majesty, while he is a believer in what has been brought to Muḥammad (s.a. 'a.w.a.w.s.). Oh! Oh! People passed away and died before they were guided. They thought that they were believers while they were idolaters but they did not know. He who enters a house through its door is guided, and he who chooses other way (for entrance) has gone astray. Allāh has decreed the obedience of His waliyyi 'l-amr' is equal to the obedience of His Messenger (s.a. 'a.w.a.w.s.), and the obedience of His Messenger as His obedience. Therefore, he who gives up the obedience of wūlāti 'l-amr has not obeyed Allāh and His Messenger, and that is the confirmation to what was revealed from Allāh: *Take your adornment at every place of worship*; . . . (Qur., 7:31), and search for: *the houses where Allāh has permitted to be raised and his name to be celebrated*; . . . (Qur., 24:36), because Allāh has informed you that they: *are men whom neither commerce nor trafficking diverts from the remembrance of Allāh – to Whom belong Might and Majesty – and to perform the prayer, and to pay the alms, fearing a day when hearts and eyes shall be turned about*, (ibid.: vr.37).

1. One vested with authority, i.e., the successor of the Holy Prophet of Islam.

إِنَّ اللَّهَ قَدْ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِدَلِيلِكَ فِي نُذْرِهِ فَقَالَ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَاهَ مَنْ جَهَلَ وَاهْتَدَى مَنْ أَبْصَرَ وَعَقَلَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَكَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَكَيْفَ يُبْصِرُ مَنْ لَمْ يَنْذَرْ.

اتَّبِعُوا رَسُولَ اللَّهِ ﷺ وَأَقْرَأُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَاتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَالتَّقَى وَاعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ وَأَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ أَفْتَضُّوا الطَّرِيقَ بِالتَّمَاسِ الْمَنَارِ وَالتَّمِسُوا مِنْ وَرَاءِ الْحُجُبِ الْآثَارَ تَشْتَكِمُوا أَمْرَ دِينِكُمْ وَتُؤْمِنُوا بِاللَّهِ رَبِّكُمْ.

٤/١٥٤٥. عَنْهُ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: رَفَعَ إِلَى رَسُولِ اللَّهِ ﷺ قَوْمٌ فِي بَعْضِ غَزَوَاتِهِ فَقَالَ مَنْ الْقَوْمُ فَقَالُوا مُؤْمِنُونَ يَا رَسُولَ اللَّهِ

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"Verily, Allāh chose the Messengers to loyal to His command, then He appointed them to be faithful to that end in His warnings, and said: . . . and there is not a nation but a warner has passed in it, (Qur., 35:24). He who ignored has strayed, and he who reasoned and opened his eyes was guided. Verily, Allāh, to Whom belong Might and Majesty, says: *It is not the eyes that are blind, but blind are the hearts within the breasts*, (Qur., 22:46). How can one be guided who cannot see? Also, how can one who was not warned can have insight?

"Follow the Messenger of Allāh (s.a. 'a.w.a.w.s.) and confess what was sent (to him) from Allāh and follow the traces of guidance, since they are the signs of trust and piety. Hence, know that if a man denies 'Īsā ibn Maryam ('a.s.) and accepts the rest of the Messengers, he is not a believer. Pursue the way to reach the lighthouse, and seek for the signs from behind the veils, so that you may accomplish your religion and belief in Allāh, your Lord."

1545-4. From him (—) his father (—) Sulaymān al-Ja'farī (—) Abu 'l-Ḥasan ar-Riḍā that his father ('a.s.) said:

"Some people were taken to the Messenger of Allāh (s.a. 'a.w.a.w.s.) during some of his expeditions (ghazawāt) against infidels. He said: 'Who are these people?' They said: ' (We are) believers, O Messenger of Allāh!'

قَالَ وَمَا بَلَغَ مِنْ إِيمَانِكُمْ قَالُوا الصَّبْرُ عِنْدَ الْبَلَاءِ وَالشُّكْرُ عِنْدَ الرَّحَاءِ وَالرِّضَا بِالْقَضَاءِ فَقَالَ رَسُولُ اللَّهِ ﷺ حُلَمَاءُ عُلَمَاءُ كَادُوا مِنَ الْفِقْهِ أَنْ يَكُونُوا أَنْبِيَاءَ إِنْ كُنْتُمْ كَمَا تَصِفُونَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ وَلَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

- ٢٤ -

باب

١٥٤٦/١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَعِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام وَبِأَسَانِيدٍ مُخْتَلِفَةٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ عليه السلام فِي دَارِهِ أَوْ قَالَ فِي الْقَصْرِ وَنَحْنُ مُجْتَمِعُونَ ثُمَّ أَمَرَ صَلَوَاتُ اللَّهِ

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He said: 'What is the grade of your belief?' They said: 'Patience against calamity, thankful against trials, and content with the Divine decree.' The Messenger of Allāh (s.a. 'a.w.a.w.s.) then said: 'These are the attributes of those who are patient among the scholars that due to the access of knowledge they are near to (the rank) of prophets. If you are as you described, then do not construct what you do not live in, and do not collect what you do not eat and fear Allāh to Whom you will be returned.'

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A Chapter

1546-1. 'Alī ibn Ibrāhīm (–) his father* and Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā* and A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid, both of them (–) al-Ḥasan ibn Maḥbūb (–) Ya'qūb as-Sarrāj (–) Jābir (–) Abū Ja'far ('a.s.) and through different chains of transmission that al-Aṣbagh ibn Nubātah said:

"Once the Commander of the Faithful ('a.s.) addressed us in his house" – or he said: "in a building – where we were gathered, then he, may the grace of Allāh be upon him, ordered to write it down, and then it was read

عَلَيْهِ فَكُتِبَ فِي كِتَابٍ وَقُرِئَ عَلَى النَّاسِ وَرَوَى غَيْرُهُ أَنَّ ابْنَ الْكَوَّاءِ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْ صِفَةِ الْإِسْلَامِ وَالْإِيمَانِ وَالْكَفْرِ وَالنَّفَاقِ فَقَالَ:

أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى شَرَعَ الْإِسْلَامَ وَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَأَعَزَّ أَرْكَانَهُ لِمَنْ حَارَبَهُ وَجَعَلَهُ عِزًّا لِمَنْ تَوَلَّاهُ وَسِلْمًا لِمَنْ دَخَلَهُ وَهُدًى لِمَنْ اتَّبَعَهُ بِهِ وَزِينَةً لِمَنْ بَحَلَّهُ وَعُذْرًا لِمَنْ انْتَحَلَهُ وَعِزًّا لِمَنْ اعْتَصَمَ بِهِ وَحَبْلًا لِمَنْ اسْتَمْسَكَ بِهِ وَبُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ وَنُورًا لِمَنْ اسْتَضَاءَ بِهِ وَعَوْنًا لِمَنْ اسْتَعَاثَ بِهِ وَشَاهِدًا لِمَنْ خَاصَمَ بِهِ وَفُلْجًا لِمَنْ حَاجَّ بِهِ وَعِلْمًا لِمَنْ وَعَاهُ وَحَدِيثًا لِمَنْ رَوَى وَحُكْمًا لِمَنْ قَضَى وَجِلْمًا لِمَنْ جَرَّبَ وَلِبَاسًا لِمَنْ تَدَبَّرَ وَفَهْمًا لِمَنْ تَفَطَّنَ وَيَقِينًا لِمَنْ عَقَلَ وَبَصِيرَةً لِمَنْ عَزَمَ وَآيَةً لِمَنْ تَوَسَّمَ وَعِبْرَةً لِمَنْ انْتَعَطَ وَنَجَاءً لِمَنْ صَدَّقَ وَتُؤَدَّةً لِمَنْ أَصْلَحَ وَزُلْفَى لِمَنْ اقْتَرَبَ وَثِقَةً لِمَنْ تَوَكَّلَ وَرَحَاءً لِمَنْ فَوَّضَ وَسُبْقَةً لِمَنْ أَحْسَنَ وَخَيْرًا لِمَنْ سَارَعَ وَجَنَّةً لِمَنْ صَبَرَ وَلِبَاسًا لِمَنْ اتَّقَى وَظَهِيرًا لِمَنْ رَشَدَ وَكَفْهًا

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to people. Another one narrated that Ibnu 'l-Kawwā' asked the Commander of the Faithful ('a.s.) about the characteristics of Islam, belief, disbelief and hypocrisy. Then he ['a.s.] said:

"Now then, verily Allāh, the Blessed, the Sublime, prescribed Islam and made its prescriptions easy for those who enter it; fortified its principles for those who oppose it; made it an honour for those who accept its authority; a safe place for those who enter into it; a guidance for those who follow it; an adornment for those who drape it; an excuse for those who apply it; a handle for those who cling (firmly) to it; a (strong) rope for those who hold it fast; a proof for those who argue with it; a light for those who seek brightness, a helper for those who seek help of it, an evidence for those who argue with it; a victory for those who dispute with it; a knowledge for those who give ear to it; a tradition for those who narrate, a decree for those who judge; a tolerance for those who experience it; a dress for those who contemplate; an intellect for those who become clever; a certainty for those who reason; and a vision for those who decide; a sign for those who characterize; a lesson for those who accept advice; and a rescue for those who certify; a deliberation for those who amend; an approach for those who seek nearness; a trust for those who rely; a comfort for those who entrust; a prize for those who do good (deeds); a goodness for those who hasten; a shield for those who bear patiently; a dress for those who fear

لِمَنْ آمَنَ وَأَمَنَةً لِمَنْ أَسْلَمَ وَرَحَاءَ لِمَنْ صَدَقَ وَغْنَى لِمَنْ قَنَعَ.
فَذَلِكَ الْحَقُّ سَبِيلُهُ الْهُدَى وَمَآثِرُهُ الْمَجْدُ وَصِفَتُهُ الْحُسْنَى فَهُوَ أَبْلَجُ الْمُنْهَاجِ مُشْرِقُ الْمَنَارِ
ذَاكِي الْمِصْبَاحِ رَفِيعُ الْغَايَةِ يَسِيرُ الْمِضْمَارِ جَامِعُ الْخَلْقَةِ سَرِيعُ السَّبْقَةِ أَلِيمُ النَّقِمَةِ كَامِلُ
الْعُدَّةِ كَرِيمُ الْفُرْسَانِ.

فَالْإِيمَانُ مِنْهَاجُهُ وَالصَّالِحَاتُ مَنَارُهُ وَالْفَقْهُ مَصَابِيحُهُ وَالْدُّنْيَا مِضْمَارُهُ وَالْمَوْتُ غَايَتُهُ وَالْقِيَامَةُ
حَلَبَتُهُ وَالْجَنَّةُ سُبْقَتُهُ وَالنَّارُ نَقِمَتُهُ وَالتَّقْوَى عُدَّتُهُ وَالْمُحْسِنُونَ فُرْسَانُهُ.
فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ وَبِالصَّالِحَاتِ يُعَمَّرُ الْفَقْهُ وَبِالْفَقْهِ يُرْهَبُ الْمَوْتُ وَبِالْمَوْتِ
تُخْتَمُ الدُّنْيَا وَبِالدُّنْيَا تَجُوزُ الْقِيَامَةُ وَبِالْقِيَامَةِ تُزَلَّفُ الْجَنَّةُ وَالْجَنَّةُ حَسْرَةُ أَهْلِ النَّارِ وَالنَّارُ مَوْعِظَةٌ
الْمُتَّقِينَ وَالتَّقْوَى سِنُّ الْإِيمَانِ.

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(Allāh); a supporter for those who are on the right way; a shelter for those who believe; a peace for those who accept Islam; a hope for those who speak truly; a wealth for those who are content.

"This is the truth, guidance is its path, nobility is its sign, goodness is its attribute, so its program is clear, its minaret is luminous, its light is bright, its aim is high, its competition is short, its participants are gathered, its reward is given fast, its chastisement is painful, its equipment is complete, its riders are noble.

"Therefore, belief is its program, good deeds are its minaret, understanding is its lights, the world is its playground, death is its end, the resurrection is its gathering (of the participants), the Paradise is its reward, the Fire is its chastisement, piety is its tool, and the righteous folks are its riders.

"So, due to belief one is lead to good deeds; and by good deeds deep understanding will be flourished; and understanding causes fear of death; and by death the world will terminate; and with the deeds of this world the Hereafter would be passed; and with the Hereafter, the Paradise would be brought near; and the Paradise is a regret for the inmates of the Fire; and the Fire is an admonition to such as are god-fearing; and god-fearing is the root of belief."

- ٢٥ -

بَابُ صِفَةِ الْإِيمَانِ

١٥٤٧/١. بِإِسْنَادِ الْأَوَّلِ عَنْ ابْنِ مُحَبُّوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَالْيَقِينِ وَالْعَدْلِ وَالْجِهَادِ.

فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَالْإِشْفَاقِ وَالرَّهْدِ وَالتَّرْقُبِ فَمَنْ اشْتَأَقَ إِلَى الْجَنَّةِ سَلَاحَ عَنْ الشَّهَوَاتِ وَمَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَمَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَمَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ.

وَالْيَقِينُ عَلَى أَرْبَعِ شُعَبٍ تَبْصُرَةُ الْفِطْنَةِ وَتَأَوُّلُ الْحِكْمَةِ وَمَعْرِفَةُ الْعِبْرَةِ وَسُنَّةُ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَمَنْ تَأَوَّلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَمَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ

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- 25 -

Chapter on The Attributes of Belief (Faith)

1547-1. By the previous chain (of narrators) (-) Ibn Maḥbūb (-) Ya'qūb as-Sarrāj (-) Jābir (-) Abū Ja'far ('a.s.) said:

"The Commander of the Faithful ('a.s.) was asked about belief, he then said: Verily Allāh, to whom belong Might and Majesty, erected belief on four pillars: Patience, Certainty, Justice and Holy War.

i) Thus, patience has four branches: Longing, anxiety, asceticism and expectation. He who is longing for Paradise leaves aside the evil desires; and he who is anxious of the Fire, turns away from the forbidden things; and he who is ascetic in the world, the afflictions become easy for him; and he who anticipate death, hastens toward good deeds.

ii) Certainty has four divisions: Enlightenment of cleverness, seeking of wisdom, recognition of admonition and the tradition of the ancient. So, he who perceives cleverness will recognize the wisdom; and he who seeks wisdom will recognize admonition; and he who recognizes admonition

وَمَنْ عَرَفَ الشُّنَّةَ فَكَأَنَّمَا كَانَ مَعَ الْأَوَّلِينَ وَاهْتَدَى إِلَى الْيَمِينِ أَقْوَمُ وَنَظَرَ إِلَى مَنْ بَخَا بِمَا بَخَا وَمَنْ هَلَكَ بِمَا هَلَكَ وَإِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَأَنْجَى مَنْ أَنْجَى بِطَاعَتِهِ. وَالْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ غَامِضِ الْفَهْمِ وَعَمْرِ الْعِلْمِ وَزَهْرَةِ الْحُكْمِ وَرَوْضَةِ الْحِلْمِ فَمَنْ فِيهِمْ فَسَّرَ جَمِيعَ الْعِلْمِ وَمَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَمَنْ حَلَّمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَعَاشَ فِي النَّاسِ حَمِيدًا.

وَالْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالتَّهْيِ عَنِ الْمُنْكَرِ وَالصَّدَقِ فِي الْمَوَاطِنِ وَشَتَائِنِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهَرَ الْمُؤْمِنِ وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُتَنَافِقِ وَأَمِنَ كَيْدَهُ وَمَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَمَنْ شَتَّى الْفَاسِقِينَ غَضِبَ لِلَّهِ وَمَنْ غَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ فَذَلِكَ الْإِيمَانُ وَدَعَائِمُهُ وَشُعْبَتُهُ.

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will recognize the tradition; and he who recognizes the tradition, it is as though he was with the ancient people and has been guided to the most upright (religion). There they look at those who were delivered, as by what they were delivered; and those who perished, by what they perished. And only Allāh perished whosoever He perished due to his disobedience, and saved whosoever saved due to his obedience.

iii) Justice has four branches; Ambiguous understanding, ingenuous knowledge, the splendour of the judgement, and the garden of forbearance. So, he who understands can interpret the entire knowledge; and he, who is aware, recognizes the methods of judgment; and he, who forbears, will not have extravagance in his affairs, and will live a laudable life among the people.

iv) Holy War has four branches: On bidding to honour; forbidding dishonour; truthfulness in every case; and hating ungodly people. So, he who bids to honour, has strengthened the back of the believer; and he who forbids dishonour, has made the nose of the hypocrite to cleave to the earth (i.e., abased), and is saved from his plotting; and he who tells the truth in every case, has performed his duty; and he who hates the ungodly people, has shown anger for Allāh, and he who shows anger for Allāh, Allāh will also show anger for his sake. So, that is belief, its pillars and branches.

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بَابُ فَضْلِ الْإِيمَانِ عَلَى الْإِسْلَامِ وَالْيَقِينِ عَلَى الْإِيمَانِ

١٥٤٨/١. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَخَا جُعْفٍ إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ وَإِنَّ الْيَقِينَ أَفْضَلُ مِنَ الْإِيمَانِ وَمَا مِنْ شَيْءٍ أَعَزَّ مِنَ الْيَقِينِ.

١٥٤٩/٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَالْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَالتَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَالْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَمَا قَسَمَ فِي النَّاسِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ.

١٥٥٠/٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ:

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Chapter on The Superiority of Belief Over Islam and Certainty Over Belief

1548-1. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Sālim (-) Aḥmad ibn an-Naḍr (-) 'Amr ibn Shīmr that Jābir said:

"Abū 'Abdillāh ('a.s.) said to me: 'O brother of Ja'far! Verily, belief is superior to Islam and certainty is superior to belief and there is nothing nobler than certainty.'"

1549-2. A group of our co-sectarians (-) Sahl ibn Ziyād* and al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad, both of them (-) al-Washshā' that Abu 'l-Ḥasan ('a.s.) said:

"Belief is higher than Islam by one degree, and piety is higher than belief by one degree, and certainty is higher than piety by one degree, and nothing was distributed between the people what is less than certainty."

1550-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb (-) 'Alī ibn Ri'āb that Ḥumrān ibn A'yan said:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ فَضَّلَ الْإِيمَانَ عَلَى الْإِسْلَامِ بِدَرَجَةٍ كَمَا فَضَّلَ الْكَعْبَةَ عَلَى الْمَسْجِدِ الْحَرَامِ.

٤/١٥٥١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ أَوْ غَيْرِهِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَبَا مُحَمَّدٍ الْإِسْلَامُ دَرَجَةٌ قَالَ قُلْتُ نَعَمْ قَالَ وَالْإِيمَانَ عَلَى الْإِسْلَامِ دَرَجَةٌ قَالَ قُلْتُ نَعَمْ قَالَ وَالتَّقْوَى عَلَى الْإِيمَانِ دَرَجَةٌ قَالَ قُلْتُ نَعَمْ قَالَ وَالْيَقِينَ عَلَى التَّقْوَى دَرَجَةٌ قَالَ قُلْتُ نَعَمْ قَالَ فَمَا أَوْفَى النَّاسِ أَقْلٌ مِنَ الْيَقِينِ وَإِنَّمَا تَمَسَّكْتُمْ بِأَذَى الْإِسْلَامِ فَإِيَّاكُمْ أَنْ يَنْفَلِتَ مِنْ أَيْدِيكُمْ.

٥/١٥٥٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ قَالَ:

سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ وَالْإِسْلَامِ فَقَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّمَا هُوَ الْإِسْلَامُ وَالْإِيمَانُ فَوْقَهُ بِدَرَجَةٍ وَالتَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَاليَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَلَمْ يُفَسِّمْ بَيْنَ النَّاسِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ

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"I heard Abū Ja'far (a.s.) saying: 'Verily, Allāh has raised the grade of belief over Islam by one degree as he has raised the grade of Ka'bah over Masjidu 'l- Ḥarām.'"

1551-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) Hārūn ibn al-Jahm or someone else (-) 'Umar ibn Abān al-Kalbī (-) 'Abdu 'l-Ḥamīd al-Wāsiṭī that Abū Baṣīr said:

"Abū 'Abdillāh (a.s.) said to me: 'O Abū Muḥammad! Is Islam a degree?' I said: 'Yes.' He [a.s.] said: 'And is Belief higher than Islam by one degree?' I said: 'Yes.' He [a.s.] said: 'And is piety higher than belief by one degree?' I said: 'Yes.' He [a.s.] said: 'And is certainty higher than piety by one degree?' I said: 'Yes.' He [a.s.] said: 'What was given to people is less than certainty. Thus, you have only adhered to the lowest grade of Islam. So, be careful not to let it slip away from your hands.'"

1552-5. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā that Yūnus said:

"I asked Abu 'l-Ḥasan ar-Riḍā (a.s.) about belief and Islam. Then he [a.s.] said: 'Abū Ja'far (a.s.) said: "The only religion is Islam; and belief is higher than that by one degree; and piety is higher than belief by one degree; and certainty is higher than piety by one degree; and nothing is distributed between the people what is less than certainty.'"

قَالَ قُلْتُ فَأَيُّ شَيْءٍ الْيَقِينُ قَالَ التَّوَكُّلُ عَلَى اللَّهِ وَالتَّسْلِيمُ لِلَّهِ وَالرِّضَا بِقَضَاءِ اللَّهِ وَالتَّفْوِضُ إِلَى اللَّهِ قُلْتُ فَمَا تَفْسِيرُ ذَلِكَ قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ .

٦/١٥٥٣. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ:

الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَالتَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَالْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَلَمْ يُقَسَّمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ.

- ٢٧ -

بَابُ حَقِيقَةِ الْإِيمَانِ وَالْيَقِينِ

١/١٥٥٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُحَمَّدٍ بْنِ عُدَّافٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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He [Yūnus] said: "I asked: 'What is certainty?' He said: 'Trust in Allāh, submission to Him, contentment with Allāh's decree, and entrustment to Allāh.' I said: 'What is the interpretation of that?' He [a.s.] said: 'Thus has said so Abū Ja'far ('a.s.).'"

1553-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Aḥmad ibn Muḥammad ibn Abī Naṣr that ar-Riḍā ('a.s.) said:

"Belief is higher than Islam by one degree, piety is higher than belief by one degree, certainty is higher than piety by one degree, and nothing is distributed between the servants (of Allāh) what is less than certainty."

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Chapter on The Truth of Belief and Certainty

1554-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn Ismā'īl ibn Bazī' (-) Muḥammad ibn 'Udhāfir (-) his father that Abū Ja'far ('a.s.) said:

بَيْنَا رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَشْفَارِهِ إِذْ لَقِيَهُ رَكْبٌ فَقَالُوا السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ مَا أَنْتُمْ فَقَالُوا نَحْنُ مُؤْمِنُونَ يَا رَسُولَ اللَّهِ قَالَ فَمَا حَقِيقَةُ إِيمَانِكُمْ قَالُوا الرِّضَا بِقَضَاءِ اللَّهِ وَالتَّقْوِيضُ إِلَى اللَّهِ وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ عُلَمَاءُ حُكَمَاءُ كَادُوا أَنْ يَكُونُوا مِنَ الْحِكْمَةِ أَنْبِيَاءَ فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَتَّبِعُوا مَا لَا تَشْكُونُونَ وَلَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

٢/١٥٥٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ وَإِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِالنَّاسِ الصُّبْحَ فَتَنَظَّرَ إِلَى شَابٍّ فِي الْمَسْجِدِ وَهُوَ يَخْفِقُ وَيَهْوِي بِرَأْسِهِ مُضْفِراً لَوْنُهُ قَدْ نَحِفَ جِسْمُهُ وَغَارَتْ عَيْنَاهُ فِي رَأْسِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ كَيْفَ أَصْبَحْتَ يَا فُلَانُ قَالَ أَصْبَحْتُ يَا رَسُولَ اللَّهِ

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"In one of the journeys of the Messenger of Allāh (s.a. 'a.w.a.w.s.) he came across with a caravan. They said: 'Peace be upon you, O Messenger of Allāh!' He [s.a. 'a.w.a.w.s.] said: 'Who are you?' They said: 'We are believers, O Messenger of Allāh!' He [s.a. 'a.w.a.w.s.] said: 'What is the truth of your belief?' They said: 'Contentment with Allāh's decree, and entrustment to Allāh, and submission to the command of Allāh.' The Messenger of Allāh (s.a. 'a.w.a.w.s.) then said: 'They are the wise learned people who have approached the prophets' rank due to their depth of understanding. If you are as you described, do not construct what you do not live in, and do not collect what you do not eat and fear Allāh to Whom you will returned.'"

1555-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb (-) Abū Muḥammad al-Wābishi* and Ibrāhīm ibn Mihzam that Ishāq ibn 'Ammār said:

"I heard Abū 'Abdillāh ('a.s.) as saying: 'The Messenger of Allāh (s.a. 'a.w.a.w.s.) performed Morning Prayer with people, then he saw a young man napping while his head was turned down. He was thin, looking pale and his eyes were sunk in his head. The Messenger of Allāh (s.a. 'a.w.a.w.s.) said to him: 'How did you begin the day, O so-and-so?' He said: 'I have attained certainty.'"

مُوقِنًا فَعَجِبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ وَقَالَ إِنَّ لِكُلِّ يَقِينٍ حَقِيقَةً فَمَا حَقِيقَةُ يَقِينِكَ.
فَقَالَ إِنَّ يَقِينِي يَا رَسُولَ اللَّهِ هُوَ الَّذِي أَحْزَنَنِي وَأَشْهَرَ لَيْلِي وَأَظْلَمَ هَوَاجِرِي فَعَزَزْتُ نَفْسِي عَنِ
الدُّنْيَا وَمَا فِيهَا حَتَّى كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَقَدْ نَصَبَ لِلْحِسَابِ وَحِشْرِ الْخَلَائِقِ لِذَلِكَ
وَأَنَا فِيهِمْ وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَنَعَّمُونَ فِي الْجَنَّةِ وَيَتَعَارَفُونَ وَعَلَى الْأَرَائِكِ مُتَكِّثُونَ وَكَأَنِّي
أَنْظُرُ إِلَى أَهْلِ النَّارِ وَهُمْ فِيهَا مُعَذَّبُونَ مُضْطَرِّحُونَ وَكَأَنِّي الْآنَ أَسْمَعُ زَفِيرَ النَّارِ يَدُورُ فِي مَسَامِعِي
فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ هَذَا عَبْدٌ نَوَّرَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ ثُمَّ قَالَ لَهُ الزَّمْ مَا أَنْتَ عَلَيْهِ
فَقَالَ الشَّابُّ اذْهَبْ اللَّهُ يَا رَسُولَ اللَّهِ أَنْ أُرْزَقَ الشَّهَادَةَ مَعَكَ فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ
فَلَمْ يَلْبَثْ أَنْ خَرَجَ فِي بَعْضِ غَزَوَاتِ النَّبِيِّ ﷺ فَاسْتُشْهِدَ بَعْدَ تِسْعَةِ نَفَرٍ وَكَانَ هُوَ الْعَاشِرَ.
٣/١٥٥٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ
مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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The Messenger of Allāh (s.a. 'a.w.a.w.s.) was surprised by his saying and said:
"There is a truth for every certainty, and what is the truth of your certainty?"

"He said: "O Messenger of Allāh! It is my certainty that has made me sad, keeping me awake at night and thirsty at midday heat. I have restrained myself from the world and what is in it, to the extent that as if I look at the throne of my Lord set up for reckoning and people are being resurrected for that, and I am among them. It is as if I look at the inhabitant of the Paradise are enjoying there, recognizing one another while reclining upon couches. And as if I look at the inhabitants of the Fire being chastised, crying for help; and as if I just hear the groaning of the Fire roaring in my ears." The Messenger of Allāh (s.a. 'a.w.a.w.s.) then said to his companions: "This is a servant (of Allāh) whose heart Allāh has illuminated with belief." Then he (s.a. 'a.w.a.w.s.) said to him: "Keep to what you are upon." Then, the young man said: "O Messenger of Allāh! Pray for me to Allāh to grant me martyrdom in your company." Then the Messenger of Allāh (s.a. 'a.w.a.w.s.) prayed for him. It did not take long before he participated in one of the wars of the Holy Prophet, and was martyred after nine persons and he was the tenth martyr of them."

1556-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) 'Abdullāh ibn Muskān (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ حَارِثَةَ بْنَ مَالِكِ بْنِ النُّعْمَانِ الْأَنْصَارِيَّ فَقَالَ لَهُ كَيْفَ أَنْتَ يَا حَارِثَةُ بْنُ مَالِكٍ فَقَالَ يَا رَسُولَ اللَّهِ مُؤْمِنٌ حَقًّا فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ لِكُلِّ شَيْءٍ حَقِيقَةٌ فَمَا حَقِيقَةُ قَوْلِكَ فَقَالَ يَا رَسُولَ اللَّهِ عَزَقْتُ نَفْسِي عَنِ الدُّنْيَا فَأَسْهَرْتُ لَيْلِي وَأَظْمَأْتُ هَوَاجِرِي وَكَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي [و] قَدْ وَضِعَ لِلْحِسَابِ وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِي الْجَنَّةِ وَكَأَنِّي أَسْمَعُ عَوَاءَ أَهْلِ النَّارِ فِي النَّارِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ عَبْدُ نَوَّرٍ اللَّهُ فَلَبَّهُ أَبْصَرْتُ فَانْتَبْتُ فَقَالَ يَا رَسُولَ اللَّهِ اذْغُ اللَّهُ لِي أَنْ يَرْزُقَنِي الشَّهَادَةَ مَعَكَ فَقَالَ اللَّهُمَّ ارْزُقْ حَارِثَةَ الشَّهَادَةَ فَلَمْ يَلْبَثْ إِلَّا أَيَّامًا حَتَّى بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَبَعَثَهُ فِيهَا فَقَاتَلَ فَقُتِلَ تِسْعَةً - أَوْ ثَمَانِيَةً - ثُمَّ قُتِلَ

* وَفِي رِوَايَةِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ اسْتَشْهَدَ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ بَعْدَ تِسْعَةِ نَفَرٍ وَكَانَ هُوَ الْعَاشِرَ.

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) confronted Ḥārithah ibn Mālik ibn an-Nu'mānī al-Anṣārī and said to him: 'How are you, O Ḥārithah ibn Mālik?' He said: 'I am a true believer.' The Messenger of Allāh (s.a. 'a.w. a.w.s.) said: 'For everything there is a truth, what is the truth of your statement?' He said: 'O Messenger of Allāh! I have restrained myself from the world, keeping awake at nights and thirsty at midday heat. It is as if I look at the throne of my Lord set up for reckoning, and as if I look at the inhabitant of the Paradise meeting each other therein, and I hear the howling of the inhabitants of the Fire in the Fire.' Then the Messenger of Allāh (s.a. 'a.w.a.w.s.) said to him: 'A servant whose heart Allāh has illuminated, you have attained insight, so be stable.' He said: 'O Messenger of Allāh, Pray for me to Allāh to grant me martyrdom in your company.' Then he [s.a. 'a.w. a.w.s.] said: 'O Allāh! Grant martyrdom to Ḥārithah.' It did not take long but after a few days the Messenger of Allāh (s.a. 'a.w.a.w.s.) dispatched an army for fighting and sent Ḥārithah with that army where he was martyred after killing eight or nine persons."

* In the narration of al-Qāsim ibn Burayd that Abū Baṣīr said:

"He [Ḥārithah] was with Ja'far ibn Abī Ṭālib and he was martyred after nine persons and he was the tenth of them."

١٥٥٧/٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ عَلَى كُلِّ حَقٍّ حَقِيقَةً وَعَلَى كُلِّ صَوَابٍ نُورًا.

- ٢٨ - بَابُ التَّفَكُّرِ

١٥٥٨/١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ نَبَهُ بِالتَّفَكُّرِ قَلْبَكَ وَجَافِ عَنِ اللَّيْلِ جَنْبَكَ وَاتَّقِ اللَّهَ رَبَّكَ. ١٥٥٩/٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّا يَرَوِي النَّاسُ أَنَّ تَفَكُّرَ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ قُلْتُ كَيْفَ

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(-) 1557-4. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī (-) Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful, may the blessing of Allāh be upon him, said: 'For every truth there is reality, and for every right (thing) there is light (brightness).'"

- 28 - Chapter on Thinking

1558-1. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) said: 'Admonish your heart by thinking, and remove your body from your bed at nights (for prayer), and fear Allāh, your Lord.'"

1559-2. 'Alī ibn Ibrāhīm (-) his father (-) some of his co-sectarians (-) Abān that al-Ḥasan aṣ-Ṣayqal said:

"I asked Abū 'Abdillāh ('a.s.) about what people narrate that an hour of contemplation is better than standing up for prayer at night. I said: 'How

يَتَفَكَّرُ قَالَ يَمُرُّ بِالْخَرَبَةِ أَوْ بِالْدَّارِ فَيَقُولُ أَتَيْنَ سَاكِنُوكَ أَتَيْنَ بَانُوكَ مَا [بَا] لَكَ لَا تَتَكَلَّمِينَ.
 ٣/١٥٦٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي
 نَصْرِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 أَفْضَلُ الْعِبَادَةِ إِذْمَانُ التَّفَكُّرِ فِي اللَّهِ وَفِي قُدْرَتِهِ.
 ٤/١٥٦١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ:
 سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةُ الصَّلَاةِ وَالصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ
 فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ.
 ٥/١٥٦٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَادٍ عَنْ رَبِيعٍ
 قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنَّ التَّفَكُّرَ يَدْعُو إِلَى الْبِرِّ وَالْعَمَلِ بِهِ.

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should one contemplate?' He ['a.s.] said: 'When passing by a ruined site or house, should say: "Where are your residents? Where are your builders? What happened to you that you do not speak?"' "

1560-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) some of his men that Abū 'Abdillāh ('a.s.) said:

"The best worship is the continuous thinking about Allāh and His Omnipotence."

1561-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā that Mu'ammār ibn Khallād said:

"I heard Abu 'l-Ḥasan ar-Riḍā ('a.s.) as saying: 'Worship is not by excess of prayer and fast. In fact, worship is thinking about the command of Allāh, to Whom belong Might and Majesty.' "

1562-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ismā'īl ibn Sahl (-) Ḥammād that Rib'ī said:

"Abū 'Abdillāh ('a.s.) said: 'The Commander of the Faithful, may the blessing of Allāh be upon him, said: "Verily, thinking invites to piety and acting upon it." ' "

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بَابُ الْمَكَارِمِ

١/١٥٦٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ
 يَزِيدَ بْنِ إِسْحَاقَ شَعِيرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 الْمَكَارِمُ عَشْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَلَا تَكُونُ فِي
 وَلَدِهِ وَتَكُونُ فِي الْوَلَدِ وَلَا تَكُونُ فِي أَبِيهِ وَتَكُونُ فِي الْعَبْدِ وَلَا تَكُونُ فِي الْحُرِّ قِيلَ وَمَا هُنَّ قَالَ
 صِدْقُ النَّاسِ وَصِدْقُ اللِّسَانِ وَأَدَاءُ الْأَمَانَةِ وَصِلَةُ الرَّحِمِ وَإِقْرَاءُ الضَّيْفِ وَإِطْعَامُ السَّائِلِ
 وَالْمُكَافَأَةُ عَلَى الصَّنَائِعِ وَالتَّذَمُّمُ لِلْجَارِ وَالتَّذَمُّمُ لِلصَّاحِبِ وَرَأْسُهُنَّ الْحَيَاءُ.

٢/١٥٦٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ
 عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ اللَّهَ عَزَّ وَجَلَّ خَصَّ رَسُولَهُ بِمَكَارِمِ الْأَخْلَاقِ فَاذْكُرُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَأَحْمَدُوا

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Chapter on
Noble Traits

1563-1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) al-Haytham ibn Abī Masrūq (–) Yazīd ibn Ishāq Sha‘ir (–) al-Ḥusayn ibn ‘Aṭīyah that Abū ‘Abdillāh (‘a.s.) said:

"The noble traits are ten. If you have the ability to have them then do so, because sometime they exist in a man but not in his child, or they exist in his child but not in a father. Also, they may exist in a servant but not in a free-born." It was said to him [‘a.s.]: "What are they?" He [‘a.s.] said: "True courage, true speaking, delivering the trust, tie of kinship, entertaining a guest, feeding a beggar, compensation of good deeds, observing the right of a neighbour and a friend, and on the top of all these is modesty."

1564-2. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Isā (–) ‘Abdullāh ibn Muskān that Abū ‘Abdillāh (‘a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, bestowed upon His messengers with noble traits of characteristic and munificent attributes. So, examine yourselves, if these (attributes) exist in you, then praise Allāh and

اللَّهُ وَاعْلَمُوا أَنَّ ذَلِكَ مِنْ خَيْرٍ وَإِنْ لَا تُكُنْ فِيكُمْ فَاسْأَلُوا اللَّهَ وَارْتَعِبُوا إِلَيْهِ فِيهَا.
قَالَ فَذَكَرَهَا عَشْرَةَ الْيَقِينِ وَالْقَنَاعَةَ وَالصَّبْرَ وَالشُّكْرَ وَالْحِلْمَ وَحُسْنَ الْخُلُقِ وَالسَّخَاءَ وَالْغَيْرَةَ
وَالشَّجَاعَةَ وَالْمُرُوءَةَ.

قَالَ وَرَوَى بَعْضُهُمْ بَعْدَ هَذِهِ الْخِصَالِ الْعَشْرَةَ وَزَادَ فِيهَا الصَّدْقَ وَأَدَاءَ الْأَمَانَةِ.
٣/١٥٦٥. عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْجَمِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ قَالَ
بَكَرٌ وَأُظُنِّي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهِيمًا فَقِيهًا حَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيًّا إِنَّ اللَّهَ عَزَّ وَجَلَّ
خَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيُحَمِّدِ اللَّهَ عَلَى ذَلِكَ وَمَنْ لَمْ تَكُنْ فِيهِ
فَلْيَضْرَعْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَلْيَسْأَلْهُ إِنِّيَاهَا.

قَالَ قُلْتُ جُعِلَتْ فِدَاكَ وَمَا هُنَّ قَالَ هُنَّ الْوَرَعُ وَالْقَنَاعَةُ وَالصَّبْرُ وَالشُّكْرُ وَالْحِلْمُ وَالْحَيَاءُ
وَالسَّخَاءُ وَالشَّجَاعَةُ وَالْغَيْرَةُ وَالْبِرُّ وَصِدْقُ الْحَدِيثِ وَأَدَاءُ الْأَمَانَةِ.

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know that that is of the good, and if they do not exist in you, then ask Allāh [to grant you] and crave for them."

He [Ibn Muskān] said: "Then he ['a.s.] counted ten of them: Certainty, contentment, patience, thanks (to Allāh), forbearance, good morals, generosity, zeal, bravery and manliness."

He said: "Some have also narrated – beside these ten characteristics – adding other two: truthfulness and delivering the trust."

1565–3. From him (–) Bakr ibn Šālih (–) Ja'far ibn Muḥammad al-Hāshimī (–) Ismā'īl ibn 'Abbād – Bakr said: And I think I heard it from Ismā'īl (–) 'Abdullāh ibn Bukayr that Abū 'Abdillāh ('a.s.) said:

"We like those who are wise, intelligent, theologian, forbearing, tolerant, patient, honest and trustworthy. Verily, Allāh, to Whom belong Might and Majesty, has bestowed upon His messengers with noble traits of characteristic. Then in whom they exist, should praise Allāh for that, and in whom they do not exist, should implore Allāh, to Whom belong Might and Majesty, and ask Him to grant him."

He ['Abdullāh ibn Bukayr] said: "I said: 'May I be made your ransom! What are they?' He ['a.s.] said: 'They are: 'Piety, contentment, patience, thanks, forbearance, modesty, generosity, bravery, zeal, piousness, truthfulness in narration, delivering the trust.'"

٤/١٥٦٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ ارْتَضَى لَكُمْ الْإِسْلَامَ دِينًا فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ.
٥/١٥٦٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْإِيمَانُ أَرْبَعَةٌ أَرْكَانُ الرِّضَا بِقَضَاءِ اللَّهِ وَالتَّوَكُّلُ عَلَى اللَّهِ وَتَقْوِيَةُ الْأَمْرِ إِلَى اللَّهِ وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ.

٦/١٥٦٨. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ:
أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَتْ إِسْلَامُهُ وَلَوْ كَانَ مِنْ قَرْتِهِ إِلَى قَدَمِهِ خَطَايَا لَمْ تَنْقُصْهُ الصَّدَقُ وَالْحَيَاءُ وَحُسْنُ الْخُلُقِ وَالشُّكْرُ.

٧/١٥٦٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ

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1566-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Maḥbūb (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"Verily, Allāh to Whom belong Might and Majesty, has approved Islam as your religion, so treat its companionship with generosity and good moral."

1567-5. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful, may the blessing of Allāh be upon him, said: 'There are four elements for belief (faith): i) Being content with the Divine Decree, ii) Trust in Allāh, iii) Entrustment of the affair to Allāh, and iv) Surrendering to the command of Allāh.'"

1568-6. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī (-) 'Abdillāh ibn Sinān that a man from Banū Hāshim said:

"There are four items, if they exist in any one, his Islam is complete, even if faults have filled his body from the top of his head to his tiptoes, and they will not cause any deficiency in him: Truthfulness, modesty, good moral, and thanks."

1569-7. A group of our co-sectarians (-) Sahl ibn Ziyād* and 'Alī ibn

مُحَبُّوبٌ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ أَلَا أُخْبِرُكُمْ بِخَيْرِ رِجَالِكُمْ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِنَّ مِنْ خَيْرِ
 رِجَالِكُمُ التَّقِيَّ التَّقِيَّ السَّمِيعَ الْكَفِيَّ الطَّرْفَيْنِ الْبَرَّ الْوَالِدِيَّ وَلَا يُلْجِئُ عِيَالَهُ إِلَى غَيْرِهِ.

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بَابُ فَضْلِ الْيَقِينِ

١/١٥٧٠. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ عَنِ الْمُثَنَّى
 بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 لَيْسَ شَيْءٌ إِلَّا وَلَهُ حَدٌّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ قَالَ الْيَقِينُ قُلْتُ فَمَا حَدُّ
 الْيَقِينِ قَالَ أَلَّا تَخَافَ مَعَ اللَّهِ شَيْئاً.

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Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb (-) Ibn Ri'āb (-) Abū Ḥamzah that Jābir ibn 'Abdillāh said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'May I inform you of the best of your men?' We said: 'Yes, indeed, O Messenger of Allāh!' He [ṣ.a. 'a.w.a.w.s.] said: 'Verily the best among your men are those: pious, clean, open-handed, virtuous, kind to parents, and does not allow his family to take refuge from other besides him.'"

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Chapter on Virtues of Certainty

1570-1. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) al-Muthannā ibn al-Walīd (-) Abū Baṣīr that Abū 'Abdillāh (a.s.) said:

"There is nothing for which there is no limit." "I said: 'May I be made your ransom! What is the limit of trust (in Allāh)?' He [a.s.] said: 'Certainty.' I said: 'What is the limit for certainty?' He [a.s.] said: 'Not to fear anything except Allāh.'"

٢/١٥٧١. عَنْهُ عَنْ مُعَلَّى بْنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مُجْلِبٍ عَنْ أَبِي وَلاَدٍ الْحَنَاطِ وَعَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لَا يُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ وَلَا يُلَوِّمُهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللَّهُ فَإِنَّ الرِّزْقَ لَا يَسُوقُهُ حِرْصٌ حَرِيصٍ وَلَا يَرُدُّهُ كَرَاهِيَةٌ كَارِهٍ وَلَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَادْرَكَهُ رِزْقُهُ كَمَا يَدْرِكُهُ الْمَوْتُ ثُمَّ قَالَ إِنَّ اللَّهَ بَعْدَ ذَلِكَ وَقَسِطُهُ جَعَلَ الرِّزْقَ وَالرَّاحَةَ فِي الْيَقِينِ وَالرِّضَا وَجَعَلَ الْهَمَّ وَالْحَزْنَ فِي الشُّكِّ وَالسَّخَطِ.

٣/١٥٧٢. ابْنُ مُجْلِبٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ.

٤/١٥٧٣. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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1571-2. From him (-) Mu'allā (-) al-Ḥasan ibn 'Alī al-Washshā' (-) 'Abdullāh ibn Sinān (-) Abū 'Abdillāh ('a.s.)* and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Abū Wallād al-Ḥannāṭ* and 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"The authenticity of certainty of a Muslim man is that he should not please people with the wrath of Allāh, and should not blame them for what Allāh has not granted him, since sustenance is not urged by greed of a greedy, nor is refused by the hate of a reluctant. If one of you runs away from his sustenance as he runs away from his death, his sustenance will reach him as his death does." "Then he ['a.s.] said: 'Verily, Allāh by his justice and equity has placed ease and comfort in certainty and contentment, and placed sorrow and grief in doubt and discontent.'"

1572-3. Ibn Maḥbūb that Hishām ibn Sālim said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Continuous little deed based on certainty, is better in the sight of Allāh than numerous deed based on other than certainty.'"

1573-4. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) Abān (-) Zurārah that Abū 'Abdillāh ('a.s.) said:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى الْمَنِيرِ لَا يَجِدُ أَحَدَكُمْ طَعَمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَمَا أَخْطَاهُ لَمْ يَكُنْ لِيُصِيبَهُ.

٥/١٥٧٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ جَلَسَ إِلَى حَائِطٍ مَائِلٍ يَقْضِي بَيْنَ النَّاسِ فَقَالَ بَعْضُهُمْ لَا تَقْعُدْ تَحْتَ هَذَا الْحَائِطِ فَإِنَّهُ مُغَوَّرٌ

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَرَسَ امْرَأٌ أَجَلَهُ فَلَمَّا قَامَ سَقَطَ الْحَائِطُ قَالَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِمَّا يَفْعَلُ هَذَا وَأَشْبَاهَهُ وَهَذَا الْيَقِينُ.

٦/١٥٧٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي

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"The Commander of the Faithful, may the blessing of Allāh be upon him, said on a pulpit: 'You will not find anyone (of you) who enjoyed the taste of belief (faith) unless he understood what has afflicted him was not possible to miss him, and what has missed him was not possible to afflict him.'"

1574-5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Zayd ash-Shahhām that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful, may the blessing of Allāh be upon him, was sitting under a bending wall and judging among people. Some of them said (to him): 'Do not sit under this wall because it is unprotected.' The Commander of the Faithful, may the blessing of Allāh be upon him, then said: 'The protector of man is his term (deadline).' When the Commander of the Faithful ('a.s.) rose, the wall fell down."

He [Abū 'Abdillāh, 'a.s.] said: "The Commander of the Faithful ('a.s.) used to do and act like that, and that is Certainty."

1575-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Aḥmad ibn Muḥammad ibn Abī Naṣr that Ṣafwān al-Jammāl said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *As for the wall, it belonged to two orphan lads in the city, and under it was a treasure belonging to them, (Qur., 18:82).*

الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا فَقَالَ أَمَا إِنَّهُ مَا كَانَ ذَهَبًا وَلَا فِضَّةً وَإِنَّمَا كَانَ أَرْبَعُ كَلِمَاتٍ لَا إِلَهَ إِلَّا أَنَا مَنْ أَتَقَنَّ بِالْمَوْتِ لَمْ يَضْحَكْ سِتُّهُ وَمَنْ أَتَقَنَّ بِالْحِسَابِ لَمْ يَفْرَحْ قَلْبُهُ وَمَنْ أَتَقَنَّ بِالْقَدْرِ لَمْ يَخْشَ إِلَّا اللَّهَ.

٧/١٥٧٦. عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ وَأَنَّ الضَّارَّ النَّافِعَ هُوَ اللَّهُ عَزَّ وَجَلَّ.

٨/١٥٧٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ عَنْ سَعِيدِ بْنِ قَيْسٍ الْهَمْدَانِيِّ قَالَ:

نَظَرْتُ يَوْمًا فِي الْحَرْبِ إِلَى رَجُلٍ عَلَيْهِ ثَوْبَانِ فَحَرَكْتُ فَرَسِي فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ فِي مِثْلِ هَذَا الْمَوْضِعِ فَقَالَ نَعَمْ يَا سَعِيدُ بْنُ قَيْسٍ إِنَّهُ لَيْسَ مِنْ عَبْدِ إِلَّا وَلَهُ

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He ['a.s.] said: 'Verily, that (treasure) was neither gold nor silver but it was only four words: i) There is no god except me [Allāh], ii) he, who is certain of the death, should not laugh to reveal his teeth, iii) he, who is certain of the [day of] reckoning, shall not delight his heart, iv) he who is certain of the divine decree (*qadr*), shall not fear other than Allāh.'

1576-7. From him (—) 'Alī ibn al-Ḥakam (—) Ṣafwān al-Jammāl that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) used to say: 'You will not find a servant (of Allāh) who enjoyed the taste of belief (faith) unless he understood what has afflicted him was not possible to miss him, and what has missed him was not possible to afflict him. Surely, Allāh, to Whom belong Might and Majesty, is the cause of advantage and disadvantage.'"

1577-8. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Isā (—) al-Washshā' (—) 'Abdullāh ibn Sinān (—) Abū Ḥamzah that Sa'īd ibn Qays al-Hamdānī said:

"One day, I saw a man in a war wearing only two garments (without any defensive covering). So, I rode my horse towards him and saw that he was the Commander of the Faithful ('a.s.). I said: 'O Commander of the Faithful! Like this place?' He said: 'Yes, O Sa'īd ibn Qays! There is no servant (of Allāh) but he has with him a protection and defence from

مِنْ اللَّهِ حَافِظٌ وَوَاقِيَةٌ مَعَهُ مَلَكَانِ يَحْفَظَانِهِ مِنْ أَنْ يَسْقُطَ مِنْ رَأْسِ جَبَلٍ أَوْ يَقَعَ فِي بئرٍ فَإِذَا نَزَلَ الْقَضَاءُ خَلَّيَا بَيْنَهُ وَبَيْنَ كُلِّ شَيْءٍ.

٩/١٥٧٨. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ كَانَ فِي الْكَنْزِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ وَكَانَ تَحْتَهُ كَنْزٌ لِّهِمَا كَانَ فِيهِ بِسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَجِبْتُ لِمَنْ أَتَقَنَّ بِالْمَوْتِ كَيْفَ يَفْرُجُ وَعَجِبْتُ لِمَنْ أَتَقَنَّ بِالْقَدَرِ كَيْفَ يَحْزَنُ وَعَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبَهَا بِأَهْلِهَا كَيْفَ يَرْكُنُ إِلَيْهَا وَيَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَتَّهِمَ اللَّهَ فِي قَضَائِهِ وَلَا يَسْتَبْطِئُهُ فِي رِزْقِهِ فَقُلْتُ جُعِلَتْ فِدَاكَ أُرِيدُ أَنْ أَكْتُبَهُ قَالَ فَضْرَبَ وَاللَّهِ يَدَهُ إِلَى الدَّوَاةِ لِيَضَعَهَا بَيْنَ يَدَيَّ فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا وَأَخَذْتُ الدَّوَاةَ فَكَتَبْتُهُ.

١٠/١٥٧٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَرَزَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ:

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Allāh, two angels protecting him from falling from the top of a mountain or falling into (the bottom) of a well, and when the divine decree is revealed he will be left alone against everything."

1578-9. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad that 'Alī ibn Asbāt said:

"I heard Abu 'l-Ḥasan ar-Riḍā ('a.s.) saying: 'In the treasure about which Allāh, to Whom belong Might and Majesty, said: . . . and under it was a treasure belonging to them, (Qur., *ibid.*), it was: *In the Name of Allāh the Merciful, the Compassionate.* I wonder how someone who is certain about death can rejoice, and I wonder how someone who is certain about divine decree can grieve, and I wonder how someone who sees the world and its alterations to its inhabitants can rely on it? Thus, it behoves for someone who has been blessed by Allāh with intellect not to blame Allāh in His decree and accuse Him of being slow in providing sustenance.' I said: 'May I be made your ransom! I want to note it down.'"

He ['Alī ibn Asbāt] said: "By Allāh, he ['a.s.] stretched his hand to the ink-pot to place it before me, I seized his hand and I kissed it, then I took the ink-pot and wrote it down."

1579-10. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) 'Alī ibn al-Ḥakam (—) 'Abdu'r-Raḥmān al-'Arzamī (—) his father that Abū 'Abdillāh ('a.s.) said:

قَالَ كَانَ قَنْبَرٌ غُلَامٌ عَلِيٌّ يُحِبُّ عَلِيًّا عَلَيْهِ السَّلَامُ فَإِذَا خَرَجَ عَلِيٌّ عَلَيْهِ السَّلَامُ خَرَجَ عَلَى أثرِهِ
بِالسَّيْفِ فَرَأَاهُ ذَاتَ لَيْلَةٍ فَقَالَ يَا قَنْبَرُ مَا لَكَ فَقَالَ جِئْتُ لَأُمَشِيَ خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ
وَنَجَّكَ أَمِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي أَوْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ لَا بَلْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ إِنَّ أَهْلَ
الْأَرْضِ لَا يَسْتَطِيعُونَ لِي شَيْئاً إِلَّا بِإِذْنِ اللَّهِ مِنَ السَّمَاءِ فَارْجِعْ فَارْجِعْ.

١١/١٥٨٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ قَالَ:

قِيلَ لِلرَّضَا عَلَيْهِ السَّلَامُ إِنَّكَ تَتَكَلَّمُ بِهَذَا الْكَلَامِ وَالسَّيْفُ يَقْطُرُ دَمًا فَقَالَ إِنَّ لِلَّهِ وَاْدِيَاءَ مِنْ ذَهَبٍ
حَمَاهُ بِأَضْعَفِ خَلْقِهِ التَّمَلِّ فَلَوْ رَأَاهُ الْبَحَّاتِيُّ لَمْ تَصِلْ إِلَيْهِ.

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"Qanbar was the servant of 'Alī ('a.s.) who loved 'Alī ['a.s.] very much. Whenever 'Alī, may the blessing of Allāh be upon him, used to go out, he used to go after him while carrying sword. One night he ['a.s.] saw him and said: 'O Qanbar! What's the matter with you?' He said: 'I have come to walk behind you, O Commander of the Faithful!' He ['a.s.] said: 'Woe unto you! Who will safeguard me, the inhabitants of the heaven or the inhabitants of the earth?' He said: 'No, but the inhabitants of the earth.' He said: 'The inhabitants of the earth cannot do any harm to me, save by the leave of Allāh from the heaven. So, go back.' Then he went back."

1580-11. 'Alī ibn Ibrāhīm (—) Muḥammad ibn 'Īsā (—) Yūnus: that the person whom he mentioned said:

"It was said to ar-Riḍā ('a.s.): 'You talk in such a way (about Imāmate) while blood is dripping from the sword (of your enemy).' He ['a.s.] said: 'Indeed, for Allāh there is a valley of gold which is protected by His weakest creature, ant, that if a *bukhtānī* (a long-neck camel) intends to reach it, it cannot.'"

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بَابُ الرِّضَا بِالْقَضَاءِ

١٥٨١/١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَشْيَاخِ بَنِي النَّحَّاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَالرِّضَا عَنِ اللَّهِ فِيمَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ وَلَا يَرْضَى عَبْدٌ عَنِ اللَّهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا كَانَ خَيْرًا لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ.

١٥٨٢/٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَاءِ اللَّهِ عَزَّ وَجَلَّ.

١٥٨٣/٣. عَنْهُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ قَالَ:

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Chapter on

Being Content with the Divine Decree

1581-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Jamāl ibn Ṣāliḥ (-) some of the elders of Banu 'n-Najāshī that Abū 'Abdillāh (a.s.) said:

"The principal obedience of Allāh is patience and to be content with Allāh in whatever the servant may like or dislike. And the servant is not content with Allāh in whatever he likes or dislikes, unless his benefit is in what he likes or dislikes."

1582-2. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father (-) Ḥammād ibn 'Isā (-) 'Abdullāh ibn Muskān (-) Layth al-Murādī that Abū 'Abdillāh (a.s.) said:

"Verily, the most knowledgeable people about Allāh are the most content with the decree of Allāh, to Whom belong Might and Majesty."

1583-3. From him (-) Yaḥyā ibn Ibrāhīm ibn Abi 'l-Bilād (-) 'Āṣim ibn Ḥumayd (-) Abū Ḥamzah ath-Thumālī that 'Alī ibn al-Ḥusayn (a.s.) said:

الصَّبْرُ وَالرِّضَا عَنِ اللَّهِ رَأْسُ طَاعَةِ اللَّهِ وَمَنْ صَبَرَ وَرَضِيَ عَنِ اللَّهِ فِيمَا قَضَى عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ لَمْ يَقْضِ اللَّهُ عَزَّ وَجَلَّ لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا مَا هُوَ خَيْرٌ لَهُ.

٤/١٥٨٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ دَاوُدَ الرِّقْمِيِّ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ عِبَادًا لَا يَضْلُحُ لَهُمْ أَمْرٌ دِينِهِمْ إِلَّا بِالْغِنَى وَالسَّعَةِ وَالصَّحَّةِ فِي الْبَدَنِ فَأَبْلُوهُمْ بِالْغِنَى وَالسَّعَةِ وَصِحَّةِ الْبَدَنِ فَيُضْلِحُ عَلَيْهِمْ أَمْرٌ دِينِهِمْ وَإِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لِعِبَادًا لَا يَضْلُحُ لَهُمْ أَمْرٌ دِينِهِمْ إِلَّا بِالْفَاقَةِ وَالْمُسْكِنَةِ وَالسَّقَمِ فِي أَبْدَانِهِمْ فَأَبْلُوهُمْ بِالْفَاقَةِ وَالْمُسْكِنَةِ وَالسَّقَمِ فَيُضْلِحُ عَلَيْهِمْ أَمْرٌ دِينِهِمْ وَأَنَا أَعْلَمُ بِمَا يَضْلُحُ عَلَيْهِ أَمْرٌ دِينِ عِبَادِي الْمُؤْمِنِينَ وَإِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وِسَادِهِ فَيَتَهَجَّدُ لِيَ اللَّيَالِي فَيَتَعَبُ نَفْسَهُ فِي عِبَادَتِي

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"Patience and contentment with Allāh are the principal obedience of Allāh, and he who is patient and content with Allāh in whatever He decrees upon him, whether he likes or dislikes, Allāh, to Whom belong Might and Majesty, will not decree upon him what he likes and dislikes except what is good for him."

1584-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb (-) Dāwūd ar-Raqqī (-) Abū 'Ubaydah al-Ḥadhdhā' that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a.'a.w.a.w.s.) said: 'Allāh, to Whom belong Might and Majesty, said: "Among my faithful servants, there are some servants whose religious affairs are not amended except by wealth, amplitude and healthy body, so I test them by wealth, amplitude and healthy body to amend their religious affairs. Also, there are among my faithful servants some servants whose religious affairs is not amended except by poverty, misery and illness in their bodies, so I test them by poverty, misery and illness to amend their religious affairs. So, I know better what amends the religious affairs of my faithful servants. And there are among my faithful servants who endeavour to worship me, they wake up from the sweet sleep of their comfortable beds, to spend the night in prayer and trouble themselves in my worship. Then I cause him sleep for

فَأَضْرِبُهُ بِالتَّعَاسِ اللَّيْلَةَ وَاللَّيْلَتَيْنِ نَظْرًا مِنِّي لَهُ وَإِبْقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقُومُ وَهُوَ مَاقَتْ لِنَفْسِهِ زَارِيٌّ عَلَيْهَا وَلَوْ أُخْلِى بَيْنَهُ وَبَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ الْعُجْبُ مِنْ ذَلِكَ فَيُضَيِّرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَرِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنُّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَجَازَ فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ فَيَتْبَاعِدُ مِنِّي عِنْدَ ذَلِكَ وَهُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ.

فَلَا يَتَّكِلِ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِثَوَابِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَاتَّبَعُوا أَنْفُسَهُمْ وَأَفْنَوْا أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْنِ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَالتَّعِيمِ فِي جَنَاتِي وَرَفِيعِ دَرَجَاتِي الْعُلَى فِي جَوَارِي وَلَكِنْ فَرِحْتَنِي فَلْيَتَّقُوا وَبِفَضْلِي فَلْيَفْرَحُوا وَإِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تَدَارِكُهُمْ وَمَنِّي يُبْلَغُهُمْ رِضْوَانِي وَمَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَبِذَلِكَ تَسَمَّيْتُ.

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one night or two because of the insight I have on him and preservation on him. So, he sleeps till morning, and then he wakes up while he is hateful and blaming himself, [for missing the night prayer]. In case, if I leave to his discretion to worship me as he likes, pride will over take him, and that pride will lead him to temptation with regard to his deeds (*a'māl*), which will perish his religion due to his pride and his self-satisfaction until he believes that he has surpassed all worshippers and exceed in his worship the limit of negligence. Then he will keep away from me while he thinks that he is coming close to me.

""So, those who do good deeds to receive My reward should not rely on their deeds because as much as they endeavour and trouble themselves and dedicate their lifetime to My worship, they are still neglectful, non-matured in their worship to attain the depth of My worship in what they are seeking from Me of my generosity and bliss in My Gardens, high and exalted ranks in My proximity. Rather, on My Mercy they should trust and on My Bounty they should rejoice. Thus, with good opinion, they should have confidence on Me since my Mercy will overtake them; and from Me My pleasure will reach them, and My forgiveness will dress them with My pardon. Verily, I am Allāh, the Beneficent, the Merciful; and by that I am called so.""

٥٨٥/١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ:

يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبِطُهُ فِي رِزْقِهِ وَلَا يَتَّهِمَهُ فِي قَضَائِهِ.

٥٨٦/٦. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الثَّعْمَانِ عَنْ عَمْرِو بْنِ نُهَيْكٍ بَيَّاعِ الْهَرَوِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ اللَّهُ عَزَّ وَجَلَّ عَبْدِي الْمُؤْمِنَ لَا أَضْرِفُهُ فِي شَيْءٍ إِلَّا جَعَلْتُهُ خَيْرًا لَهُ فَلْيَرْضَ بِقَضَائِي وَلْيَصْبِرْ عَلَى بَلَائِي وَلْيَشْكُرْ نِعْمَائِي أَكْتُبُهُ يَا مُحَمَّدُ مِنَ الصَّدِّيقِينَ عِنْدِي.

٥٨٧/٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ:

أَنْ فِيمَا أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا مُوسَى بْنُ عِمْرَانَ مَا خَلَقْتُ

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1585-5. A group of our co-sectarians (→) Sahl ibn Ziyād (→) Aḥmad ibn Muḥammad ibn Abī Naṣr (→) Ṣafwān al-Jammāl that Abu 'l-Ḥasan, the First, (a.s.) said:

"It behoves for someone who has been blessed by Allāh with intellect not to accuse Him (Allāh) of being slow in providing sustenance and not (also) to blame Him in His decree."

1586-6. Abū 'Alī al-Ash'arī (→) Muḥammad ibn 'Abdi'l-Jabbār (→) Muḥammad ibn Ismā'īl (→) 'Alī ibn an-Nu'mān that 'Amr ibn Nuḥayk Bayyā' al-Harawī said:

"Abū 'Abdillāh (a.s.) said: 'Allāh, to Whom belong Might and Majesty, said: "To any direction I turn my faithful servant, it is for his benefit. Therefore, he should be content with my decree; must be patient in my calamity and should be thankful to my Graces, so that, I may enrol him, O Muḥammad, among the truthful with Me."'"

1587-7. Muḥammad ibn Yaḥyā (→) Aḥmad ibn Muḥammad ibn 'Īsā (→) al-Ḥasan ibn Maḥbūb (→) Mālik ibn 'Aṭīyyah (→) Dāwūd ibn Farqad that Abū 'Abdillāh (a.s.):

"Verily, in what Allāh, to Whom belong Might and Majesty, revealed to Mūsā ibn 'Imrān (a.s.) was: 'O Mūsā ibn 'Imrān! I have not created

خَلَقًا أَحَبَّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ فَإِنِّي إِنَّمَا أَسْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَأَعَافِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَأَزْوي عَنْهُ مَا هُوَ شَرٌّ لَهُ لِمَا هُوَ خَيْرٌ لَهُ وَأَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي فَلْيَصْبِرْ عَلَى بِلَائِي وَلْيَشْكُرْ نِعْمَائِي وَلْيَرْضَ بِقَضَائِي أَكْتُبُهُ فِي الصَّدِيقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَائِي وَأَطَاعَ أَمْرِي. ٨/١٥٨٨

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

عَجِبْتُ لِلْمَرْءِ الْمُسْلِمِ لَا يَفْضِي اللَّهَ عَزَّ وَجَلَّ لَهُ قَضَاءٌ إِلَّا كَانَ خَيْرًا لَهُ وَإِنْ قُرِضَ بِالْمَقَارِضِ كَانَ خَيْرًا لَهُ وَإِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا كَانَ خَيْرًا لَهُ.

٩/١٥٨٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ سِنَانٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

أَحَقُّ خَلْقِ اللَّهِ أَنْ يُسَلَّمَ لِمَا قَضَى اللَّهُ عَزَّ وَجَلَّ مِنْ عَرَفَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ رَضِيَ بِالْقَضَاءِ

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a creature dearer to Me than a faithful servant. Verily, I only try him for what is better for him and grant him welfare for what is better for him, and keep away from him what is evil for him, that which is better for him. Hence, I know better what is righteous for My servant, so he should forbear My trial, be thankful to My graces; be content with My decree; (then) I will enrol him among the truthful with Me if he acts according to My satisfaction and obey My orders."

1588-8. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Ṣafwān ibn Yaḥyā (-) Fuḍayl ibn 'Uthmān (-) Ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"I wonder about a Muslim man for whom Allāh, to Whom belong Might and Majesty, does not predestine a decree unless it is better for him, and if he is clipped by scissors, it is better for him, or if he owns the entire land from East to West, it is better for him."

1589-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Sinān (-) Ṣāliḥ ibn 'Uqbah (-) 'Abdullāh ibn Muḥammad al-Ju'fī that Abū Ja'far ('a.s.) said:

"The most entitled creature of Allāh who submits to the decree of Allāh, to Whom belong Might and Majesty, is he who recognizes Allāh, to Whom belong Might and Majesty. Also, he who is content with the divine decree,

أَتَى عَلَيْهِ الْقَضَاءُ وَعَظَّمَ اللَّهُ أَجْرَهُ وَمَنْ سَخِطَ الْقَضَاءُ مَضَى عَلَيْهِ الْقَضَاءُ وَأَخْبَطَ اللَّهُ أَجْرَهُ.
 ١٠/١٥٩٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ عَلِيِّ بْنِ
 هَاشِمٍ بْنِ الْبَرِيدِ عَنْ أَبِيهِ قَالَ:

قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا الرُّهْدُ عَشْرَةُ أَجْزَاءٍ أَعْلَى دَرَجَةِ الرُّهْدِ أَدْنَى
 دَرَجَةِ الْوَرَعِ وَأَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ وَأَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا.

١١/١٥٩١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ
 بْنِ أَصْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَقَالَ يَا عَبْدَ اللَّهِ كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِنًا
 وَهُوَ يَسَخِطُ قِسْمَهُ وَيُخَفِّرُ مَنْزِلَتَهُ وَالْحَاكِمُ عَلَيْهِ اللَّهُ وَأَنَا الصَّامِنُ لِمَنْ لَمْ يَهْجُسْ فِي قَلْبِهِ إِلَّا
 الرِّضَا أَنْ يَدْعُو اللَّهَ فَيُسْتَجَابَ لَهُ.

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the decree will come upon him and Allāh will enhance his reward. Likewise, he who is displeased with the divine decree, the decree will pass on him and Allāh will spoil his reward. Likewise, he who is displeased with the divine decree, the decree will pass on him and Allāh will spoil his reward."

1590–10. 'Alī ibn Ibrāhīm (–) his father (–) al-Qāsim ibn Muḥammad (–) al-Minqarī (–) 'Alī ibn Hāshim ibn al-Burayd that his father said:

"'Alī ibn al-Ḥusayn, may the blessing of Allāh be upon both of them, said (to me): 'Asceticism has ten portions, the highest grade of asceticism is equal to the lowest grade of piety, and the highest grade of piety is equal to the lowest grade of certainty, and the highest grade of certainty is equal to the lowest grade of contentment.'"

1591–11. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Muḥammad ibn 'Alī (–) 'Alī ibn Asbāt), the person whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"al-Ḥasan ibn 'Alī, peace be upon both of them, met Abdullāh ibn Ja'far and said: 'O 'Abdullāh! How a believer can be a believer while he is discontent with what is destined for him. He degrades his dignity while the ruler over him is Allāh, and I guarantee for someone who does not let in his heart anything except the contentedness, and then if he invokes Allāh it will be granted.'"

١٢/١٥٩٢. عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ يَا شَيْءٍ يُعْلَمُ الْمُؤْمِنُ بِأَنَّهُ مُؤْمِنٌ قَالَ بِالتَّسْلِيمِ لِلَّهِ وَالرَّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ سُرُورٍ أَوْ سَخَطٍ.

١٣/١٥٩٣. عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَقُولُ لَشَيْءٍ قَدْ مَضَى لَوْ كَانَ غَيْرُهُ.

- ٣٢ -

بَابُ التَّفْوِيضِ إِلَى اللَّهِ وَالتَّوَكُّلِ عَلَيْهِ

١/١٥٩٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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1592-12. From him (-) his father (-) Ibn Sinān, the person whom he mentioned, (-) Abū 'Abdillāh ('a.s.) said [when someone] said:

"I said to him ['a.s.]: 'How can someone recognize a believer to be a (true) believer?' He ['a.s.] said: 'By submission to Allāh, and to be content to what happens to him whether pleasure or displeasure.'"

1593-13. From him (-) his father (-) Ibn Sinān (-) al-Ḥusayn ibn al-Mukhtār (-) 'Abdullāh ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) never used to say about something which has passed, that he wished it had been something else."

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Chapter on Submission to Allāh and Reliance on Him

1594-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Mufaḍḍal that Abū 'Abdillāh ('a.s.) said:

أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ مَا اعْتَصَمَ بِي عَبْدٌ مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نَبِيِّهِ ثُمَّ تَكِيدُهُ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ إِلَّا جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنِهِنَّ وَمَا اعْتَصَمَ عَبْدٌ مِنْ عِبَادِي بِأَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نَبِيِّهِ إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ وَالْأَرْضِ مِنْ يَدَيْهِ وَأَسَخْتُ الْأَرْضَ مِنْ تَحْتِهِ وَلَمْ أَهَالِ بِأَيِّ وَادٍ هَلَكَ.

٢/١٥٩٥. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ مَجْشُوبٍ عَنْ أَبِي حَفْصٍ الْأَعْمَشِيِّ عَنْ عَمْرِو [عَمَرَ] بْنِ خَالِدٍ عَنْ أَبِي حَزْمَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ:

قَالَ خَرَجْتُ حَتَّى انْتَهَيْتُ إِلَى هَذَا الْحَائِطِ فَاتَّكَأْتُ عَلَيْهِ فَإِذَا رَجُلٌ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ يَنْظُرُ فِي نَجَاهِ وَجْهِهِ ثُمَّ قَالَ يَا عَلِيُّ بْنُ الْحُسَيْنِ مَا لِي أَرَاكَ كَثِيبًا حَزِينًا أَعْلَى الدُّنْيَا فَرَزَقُ اللَّهُ حَاضِرَ اللَّبَرِّ وَالْفَاجِرِ قُلْتُ مَا عَلَيَّ هَذَا أَحْزَنُ وَإِنَّهُ لَكَمَا تَقُولُ قَالَ فَعَلَى الْآخِرَةِ فَوَعَدَ صَادِقٌ يَخُكُّكُمْ فِيهِ مَلِكٌ قَاهِرٌ أَوْ قَالَ قَادِرٌ قُلْتُ مَا عَلَيَّ هَذَا أَحْزَنُ وَإِنَّهُ لَكَمَا تَقُولُ فَقَالَ

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"Allāh, to Whom belong Might and Majesty, revealed to Dāwūd ('a.s.): 'No servant among My servants seeks refuge with Me without taking any of My creatures into account, but I know that from his intention. Then the Heavens and the Earth and what is in them plot against him, unless I clarify the way out for him from them, and no servant among my servants will take refuge with one of My creatures but I know that from his intention, unless I cut off the means of the Heavens and the Earth from his hands and make him sink in the Earth; and I do not care where he perishes.'"

1595-2. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Ibn Maḥbūb (-) Abū Ḥafṣ al-A'shā (-) 'Amr [Umar] ibn Khālid (-) Abū Ḥamzah ath-Thumālī that 'Alī ibn al-Ḥusayn, may the blessing of Allāh be upon them both, said:

"One day I went out and reached this wall and leaned on it. Suddenly a man who had put on two white garments appeared, looking at me face to face. He then said: 'O 'Alī ibn al-Ḥusayn! Why should I see you grieved and sad? Is it for the world? The sustenance of Allāh is present (guaranteed) for the righteous as well as for the impudent.' I said: I do not grieve for that, they are as you said.' He said: 'Is it for the Hereafter? Then it is a true promise in which the Almighty,' or he said: 'the Powerful King is ruling.' I said: 'I do not grieve for that too, it is as

مِمَّ حُزْنُكَ قُلْتُ مِمَّا نَتَخَوَّفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ وَمَا فِيهِ النَّاسُ قَالَ فَضَحِكَ ثُمَّ قَالَ يَا عَلِيُّ
 بْنُ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَدًا دَعَا اللَّهَ فَلَمْ يُجِبْهُ قُلْتُ لَا قَالَ فَهَلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلَى
 اللَّهِ فَلَمْ يَكْفِهِ قُلْتُ لَا قَالَ فَهَلْ رَأَيْتَ أَحَدًا سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ قُلْتُ لَا ثُمَّ غَابَ عَنِّي.
 * عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَبُّوبٍ مِثْلَهُ.

١٥٩٦/٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّ عَبْدِ الرَّحْمَنِ
 بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ الْغِنَى وَالْعِزَّ يَجُولَانِ فَإِذَا ظَفِرَا بِمَوْضِعِ التَّوَكُّلِ أَوْطَنَا.

* عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ حَسَّانَ مِثْلَهُ.
 ١٥٩٧/٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحَبُّوبٍ عَنْ عَبْدِ اللَّهِ بْنِ
 سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

أَيُّمَا عَبْدٍ أَقْبَلَ قَبْلَ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ أَقْبَلَ اللَّهُ قَبْلَ مَا يُحِبُّ وَمَنْ اعْتَصَمَ بِاللَّهِ عَصَمَهُ

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you said.' Then he said: 'What has grieved you?' I said: 'What we fear for, is the insurrection (*fitnah*) of Ibn Zubayr and in what people are involved.' He [*a.s.*] said: 'He smiled and then said: 'O 'Alī ibn al-Ḥusayn! Have you (ever) seen someone invokes Allāh but his invocation is not responded?' I said: 'No.' He said: 'Have you (ever) seen someone put trust on Allāh but He does not suffice him?' I said: 'No.' He said: 'Have you (ever) seen someone asking Allāh something but He does not grant him?' I said: 'No.' Then he disappeared from me."

* 'Alī ibn Ibrāhīm (—) his father (—) Ibn Maḥbūb: the same tradition.

1596–3. A group of our co-sectarians (—) Sahl ibn Ziyād (—) 'Alī ibn Ḥassān (—) his uncle 'Abdu'r-Raḥmān ibn Kathīr that Abū 'Abdillāh (*a.s.*) said:

"Indeed, wealth and Might roam about together, and when they get to the position of Trust they settle down."

* A group of our co-sectarians (—) Aḥmad ibn Abī 'Abdillāh (—) Muḥammad ibn 'Alī (—) 'Alī ibn Ḥassān: the same tradition.

1597–4. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Isā (—) Ibn Maḥbūb (—) 'Abdullāh ibn Sinān that Abū 'Abdillāh (*a.s.*) said:

"If a servant directs his steps towards what Allāh, to Whom belong Might and Majesty, loves, Allāh will direct him towards what he loves. Also, he who seeks refuge with Allāh, Allāh will protect him; and to

اللَّهُ وَمَنْ أَقْبَلَ اللَّهُ قِبْلَهُ وَعَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ أَوْ كَانَتْ نَارًا نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيَّةٌ كَانَ فِي حِزْبِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ.

٥/١٥٩٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عَمْرِو الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ: قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ التَّوَكُّلُ عَلَى اللَّهِ دَرَجَاتٌ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتُ عَنْهُ رَاضِيًا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَفَضْلًا وَتَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكَّلْ عَلَى اللَّهِ بِتَقْوِيصِ ذَلِكَ إِلَيْهِ وَثِقْ بِهِ فِيهَا وَفِي غَيْرِهَا.

٦/١٥٩٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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whoever Allāh turns and protects him, he has no fear whether the Heaven falls down on Earth, or calamity descends on the inhabitants of the Earth and takes them all, since he is in the party of Allāh in piety, so he is saved from all calamities. Has not Allāh, to Whom belong Might and Majesty, said: *Surely the god-fearing shall be in a secure place*, (Qur., 44:51)."

1598-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) more than one person (-) 'Alī ibn Asbāṭ (-) Aḥmad ibn 'Umar al-Ḥallāl (-) 'Alī ibn Suwayd that Abu 'l-Ḥasan, the First, ('a.s.) said [when]:

"I asked him about the Word of Allāh, to Whom belong Might and Majesty: *And whosoever puts his trust in Allāh, He will suffice him*, (Qur., 65:3): 'The trust in Allāh has ranks, one of them is: to put your trust in Allāh in all your affairs, and to be content with whatever He did to you. Know that He will not withhold from any good or access from you, and know that the decree in this regard is His. So, put your trust in Allāh with the entrustment of that to Him and have faith in Him in these things as well as in others.'"

1599-6. A group of our co-sectarians, (-) Sahl ibn Ziyād and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Yaḥyā ibn al-Mubārak (-) 'Abdullāh ibn Jabalah (-) Mu'āwiyah ibn Wahb that Abū 'Abdillāh ('a.s.) said:

مَنْ أُعْطِيَ ثَلَاثًا لَمْ يَمْتَنِعْ ثَلَاثًا مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الإِجَابَةَ وَمَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَمَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكِفَايَةَ.

ثُمَّ قَالَ أَتَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَقَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَقَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

٧/١٦٠٠. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ قَالَ:

كُنَّا فِي مَجْلِسٍ نَطْلُبُ فِيهِ الْعِلْمَ وَقَدْ نَفِذْتُ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ أَصْحَابِنَا مَنْ تَوَمَّلْ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ فَلَانًا فَقَالَ إِذَا وَاللَّهِ لَا تُشَعِّفُ حَاجَتَكَ وَلَا يَبْلُغُكَ أَمْلُكَ وَلَا تُنَجِّحَ طَلِبَتَكَ قُلْتُ وَمَا عَلَّمَكَ رَحِمَكَ اللَّهُ قَالَ إِنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَدَّثَنِي أَنَّهُ قَرَأَ فِي بَعْضِ الْكُتُبِ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ:

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"He, who has been granted with three things, has not been denied from three things. He, who has been granted with the supplication, has been granted with the answer. He, who has been granted with the gratitude, has been granted with the increment; and he who has been granted with the trust, has been granted with sufficiency."

"He [a.s.] then said: 'Have you not read the Book of Allāh, to Whom belong Might and Majesty: *And whosoever puts his trust in Allāh, He will suffice him*, (ibid.). And He said: *If you are thankful, surely I will increase you*, (Qur., 14:7). Also, He said: *Call upon Me and I will answer you*, (ibid., 40:60)?"

1600-7. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Abū 'Alī (-) Muḥammad ibn al-Ḥasan (-) al-Ḥusayn ibn Rāshid that al-Ḥusayn ibn 'Ulwān said:

"In one of my journeys where I was attending a session in quest of knowledge, I ran short of money. One of my friends said to me: 'Whom do you expect to solve your problem?' I said: 'So-and-so.' He said: 'Then I swear by Allāh that you will neither attain your need nor your wish or request fulfilled.' I said: 'How did you know that? May Allāh have Mercy upon you!' He said: 'Indeed Abū 'Abdillāh (a.s.) told me that he read in one of the books that Allāh, the Blessed, the Sublime, says:

وَعِزِّي وَجَلَالِي وَبِحُدِّي وَارْتِفَاعِي عَلَى عَرْشِي لَا قَطْعَنَ أَمَلٌ كُلُّ مُؤْمِلٍ [مِنَ النَّاسِ] غَيْرِي
بِالْيَأْسِ وَلَا كُشُوتَهُ تَوْبُ الْمَذَلَّةِ عِنْدَ النَّاسِ وَلَا نَحْيَتُهُ مِنْ قُرْبِي وَلَا بَعْدَتُهُ مِنْ فَضْلِي أَيْؤَمِّلُ غَيْرِي
فِي الشَّدَائِدِ وَالشَّدَائِدُ بِيَدِي وَيَرْجُو غَيْرِي وَيَفْرَحُ بِالْفِكْرِ بَابُ غَيْرِي وَبِيَدِي مَفَاتِيحُ الْأَبْوَابِ
وَهِيَ مُغْلَقَةٌ وَبَابِي مُفْتُوحٌ لِمَنْ دَعَانِي.

فَمَنْ ذَا الَّذِي أَمَلَنِي لِنَوَائِبِهِ فَقَطَعْتُهُ دُونَهَا وَمَنْ ذَا الَّذِي رَجَانِي لِعَظِيمَةٍ فَقَطَعْتُ رَجَاءَهُ مِنِّي
جَعَلْتُ آمَالَ عِبَادِي عِنْدِي مَحْفُوظَةً فَلَمْ يَرْضَوْا بِحِفْظِي وَمَلَأَتْ سَمَاوَاتِي مِمَّنْ لَا يَمَلُّ مِنْ تَسْبِيحِي
وَأَمَرْتُهُمْ أَنْ لَا يُغْلِقُوا الْأَبْوَابَ بَيْنِي وَبَيْنَ عِبَادِي فَلَمْ يَتَّقُوا بِقَوْلِي أَلَمْ يَعْلَمُ [أَنْ] مَنْ طَرَفَتُهُ نَائِبَةٌ مِنْ
نَوَائِبِي أَنَّهُ لَا يَمْلِكُ كَشْفَهَا أَحَدٌ غَيْرِي إِلَّا مِنْ بَعْدِ إِذْنِي فَمَا لِي أَرَاهُ لَا هِيََا عَنِّي أَعْطَيْتُهُ بِجُودِي مَا
لَمْ يَسْأَلْنِي ثُمَّ انْتَزَعَتْهُ عَنْهُ فَلَمْ يَسْأَلْنِي رَدَّهُ وَسَلَّ غَيْرِي أَفْتَرَانِي أَبَدًا بِالْعَطَاءِ قَبْلَ الْمَسْأَلَةِ ثُمَّ أَسْأَلُ
فَلَا أُجِيبُ سَائِلِي أَبْخِيلُ أَنَا فَيُخْلِنِي عَبْدِي أَوْلَيْسَ الْجُودُ وَالْكَرَمُ لِي أَوْلَيْسَ الْعَفْوُ وَالرَّحْمَةُ بِيَدِي.

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"By My Mighty and Majesty, and by My Glory and My Highness upon My Throne, I shall change the hope of anyone, who put hope on other than Me, into despair; make him wear the dress of lowliness before the people; drive him out of My proximity and keep him away from My Grace. Does he hope for other than Me in difficulties while the difficulties are in My hand? And he becomes hopeful to other than Me, and thinks of knocking at the door other than Mine? In My hand there are keys of the closed doors while My door is open for those who call Me.

"Who has ever entrusted Me in his difficulties and I have despaired him? Who has ever expected from Me for a great work and I have cut off his expectation from Me? I have preserved the wishes of My servants but they were not pleased with My preservation! So, I filled the heavens with those (angels) who do not get tired of My glorification and ordered them not to close the doors between Me and My servants, but they (people) did not trust My statement. Does he not know that when he is afflicted with any of My misfortunes, none other than Me can remove it, except with My permission? Then why I see him diverting (his direction) from Me? I grant him My munificence which he did not ask Me for, then I take it away from him and he does not ask Me to return it, instead he asks other than Me. Does he not see that I start granting him before he asks, then should I not answer the questioner before he asks? Am I a miser that My servant regard Me to be stingy? Is it not that generosity and magnanimity are Mine? Is it not that forgiveness and mercy are in My hand?

أُولَئِكَ أَنَا مَحَلُّ الْأَمَالِ فَمَنْ يَقْطَعُهَا دُونِي أَفَلَا يَخْشَى الْمُؤْمِلُونَ أَنْ يُؤْمِلُوا غَيْرِي فَلَوْ أَنَّ أَهْلَ سَمَآوَاتِي وَأَهْلَ أَرْضِي أَتَمَّلُوا جَمِيعاً ثُمَّ أُعْطِيتُ كُلَّ وَاحِدٍ مِنْهُمْ مِثْلَ مَا أَمَّلَ الْجَمِيعُ مَا انْتَقَصَ مِنْ مُلْكِي مِثْلَ غَضُو ذَرَّةٍ وَكَيْفَ يَنْقُصُ مُلْكُ أَنَا قَيْمُهُ فَيَا بُؤْساً لِلْقَانِطِينَ مِنْ رَحْمَتِي وَيَا بُؤْساً لِمَنْ عَصَانِي وَلَمْ يُرَاقِبْنِي.

٨/١٦٠١. مُحَمَّدُ بْنُ يُحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبَّادِ بْنِ يَعْقُوبَ الرُّوَاجِيِّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ:

كُنْتُ مَعَ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ بُنَيْعٍ وَقَدْ نَفَذْتُ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ وَلَدِ الْحُسَيْنِ مَنْ تُوَمِّلُ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ مُوسَى بْنُ عَبْدِ اللَّهِ فَقَالَ إِذَا لَا تُقْضَى حَاجَتُكَ ثُمَّ لَا تَنْجَحَ طَلِبَتُكَ قُلْتُ وَلَمْ ذَاكَ قَالَ لِأَيِّ قَدْ وَجَدْتُ فِي بَعْضِ كُتُبِ آبَائِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ ثُمَّ ذَكَرَ مِثْلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَمَلِ عَلَيَّ فَأَمْلَاهُ عَلَيَّ فَقُلْتُ لَا وَاللَّهِ مَا أَسْأَلُهُ حَاجَةً بَعْدَهَا.

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"Am I not in the position of expectations? Who can cut them off save Me? Do the hopeful ones fear not to put trust on other than Me? If all the inhabitants of the Heavens and the inhabitants of the Earth altogether hope for Me, then I grant each of them the entire expectations of all of them, nothing will lessen from My Dominion to the extent of an ant's organ. How can something lessen from My Dominion while I am its custodian? Woe to those who are disappointed of My Grace; woe to those who disobey Me and do not fear Me."

1601-8. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥasan (-) some of our co-sectarians (-) 'Abbād ibn Ya'qūb ar-Rawājīnī that Sa'īd ibn 'Abdi'r-Raḥmān said:

"I was with Mūsā ibn 'Abdillāh in Yanbu' where I ran short of money in my travel. Then one of the sons of al-Ḥusayn ('a.s.) asked me: 'Whom do you expect to solve your problem?' I said: 'Mūsā ibn 'Abdillāh.' He said: 'Then, you will neither attain your need nor your request fulfilled.' I said: 'Why?' He said: 'Because I have found in one of the books of my father that Allāh, to Whom belong Might and Majesty, says: . . .'" Then he ['a.s.] mentioned the same tradition as above. "I said: 'O Son of the Messenger of Allāh! Dictate it for me.' He ['a.s.] dictated it to me. Then I said: 'No, by Allāh! I will not ask him (Mūsā ibn 'Abdillāh) for my need after that.'"

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بَابُ الْخَوْفِ وَالرَّجَاءِ

١/١٦٠٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قُلْتُ لَهُ: مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ قَالَ كَانَ فِيهَا الْأَعَاجِيبُ وَكَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِأَبْنِهِ خَفِ اللَّهَ عَزَّ وَجَلَّ خِيفَةً لَوْ جِئْتُهُ بِإِثْمِ الثَّقَلَيْنِ لَعَذَّبْتُكَ وَارْجُ اللَّهَ رَجَاءً لَوْ جِئْتُهُ بِذُنُوبِ الثَّقَلَيْنِ لَرْحَمْتُكَ.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَانَ أَبِي يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا [وَأ] فِي قَلْبِهِ نُورَانِ نُورٌ خِيفَةٍ وَنُورٌ رَجَاءٍ لَوْ وَزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَلَوْ وَزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا. ٢/١٦٠٣. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

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Chapter on
Fear and Hope

1602-1. A group of our co-sectarians (-) Ahmad ibn Muhammad (-) 'Alī ibn Ḥadīd (-) Manṣūr ibn Yūnus (-) al-Ḥārith ibn al-Mughīrah or his father that Abū 'Abdillāh ('a.s.) said, when I said to him:

"What was the admonition of Luqmān (Lokman)? He said: 'There were many extraordinary things and the most surprising among them was his admonition to his son: "Fear Allāh, to Whom belong Might and Majesty, to the extent that if you even bring good deeds with you, of *jinn* and human being (*thaqalayn*), He will punish you; and be hopeful to Allāh with the hope that if you even bring sins of *thaqalayn* with you, He may have mercy upon you.'"

"Then Abū 'Abdillāh ('a.s.) said: 'My father used to say: "There is no faithful servant but there are two lights in his heart: the light of fear and the light of hope that if this one is weighed it does not exceed the other, and if that one is weighed, it does not exceed this one.'"

1603-2. Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) Yaḥyā ibn Mubārak (-) 'Abdullāh ibn Jabalah that Ishāq ibn 'Ammār said:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا إِسْحَاقُ خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ وَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ.

٣/١٦٠٤. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ خَافَ اللَّهَ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ وَمَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ.

٤/١٦٠٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ خَمْرَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ عَنْ جَبِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي خَمْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ:

مَنْ عَرَفَ اللَّهَ خَافَ اللَّهَ وَمَنْ خَافَ اللَّهَ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا.

٥/١٦٠٦. عَنْهُ عَنِ ابْنِ أَبِي جَرَّانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ قَوْمٌ يَعْمَلُونَ بِالْمَعَاصِي وَيَقُولُونَ نَرْجُو فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمُ الْمَوْتُ

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"Abū 'Abdillāh, ('a.s.) said: 'O Ishāq! Fear Allāh as if you see Him, and if you do not see Him, then He sees you. But if you see that He doesn't see you, you have surely disbelieved. If you know that He sees you, and then you sally forth with Him in disobedience, you have indeed placed Him among the worthless onlookers on you.'"

1604-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Maḥbūb that al-Haytham ibn Wāqid said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'He who fears Allāh, Allāh will make everything fear him, and he who does not fear Allāh, Allāh will make him to fear everything.'"

1605-4. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father (-) Ḥamzah ibn 'Abdillāh al-Ja'farī (-) Jamāl ibn Darrāj that Abū Ḥamzah said:

"Abū 'Abdillāh ('a.s.) said: 'He who recognized Allāh, fears Allāh, and he who fears Allāh, has relinquished the world.

1606-5. From him (-) Ibn Abī Najrān (-) the person whom he mentioned that Abū 'Abdillāh ('a.s.) said, when I said to him:

"There are some people who commit sins and still say that they have hope (on Allāh's mercy) and they continue like that until they die (without any

فَقَالَ هَؤُلَاءِ قَوْمٌ يَتَرَجَّحُونَ فِي الْأَمَانِيِّ كَذَبُوا لَيْسُوا بِرَاجِحِينَ إِنْ مِنْ رَجَا شَيْئاً طَلَبَهُ وَمَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ.

٦/١٦٠٧. وَرَوَاهُ عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنْ قَوْمًا مِنْ مَوَالِكَ يُلْمُونَ بِالْمَعَاصِي وَيَقُولُونَ نَرْجُو فَقَالَ كَذَبُوا لَيْسُوا لَنَا بِمَوَالٍ أُولَئِكَ قَوْمٌ تَرَجَّحَتْ بِهِمُ الْأَمَانِيُّ مِنْ رَجَا شَيْئاً عَمِلَ لَهُ وَمَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ.

٧/١٦٠٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمْزَةَ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنْ مِنْ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللَّهِ عَزَّ وَجَلَّ يَقُولُ اللَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ وَقَالَ جَلَّ ثَنَاؤُهُ فَلَا تَخْشَوْا النَّاسَ وَاحْشَوْنِ وَقَالَ تَبَارَكَ وَتَعَالَى وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً.

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repentance). He [‘a.s.] said: "These are people who roam around their desires, they are liars, and they are not true hopefuls. Verily, he who is hopeful about something, he demands it, and he who fears something, he runs away from it."

1607-6. And ‘Alī ibn Muḥammad narrated it, (*rafa’ahu*) said:

"I said to Abū ‘Abdillāh (‘a.s.): 'Some of your followers commit sins and yet they say that they are hopeful. He [‘a.s.] said: 'They have lied, they are not our followers. These are the people whose desires make them roam around. He who is hopeful about something, he acts upon it, and he who fears something he runs away from it.'"

1608-7. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) some of his co-sectarians that Ṣāliḥ ibn Ḥamzah, (*rafa’ahu*) said:

"Abū ‘Abdillāh (‘a.s.) said: 'Indeed, part of worship is the intense fear of Allāh, to Whom belong Might and Majesty. Allāh says: *Only those of His servants fear Allāh who have knowledge* . . . (Qur., 35:28). He, Exalted be His Eulogy, said: *So fear not men, but fear you Me*; (ibid., 5:44). Also, He, the Blessed, the Sublime said: *And whosoever fears God, He will appoint for him a way out* (ibid., 65:3)."

قَالَ وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ حُبَّ الشَّرَفِ وَالذِّكْرِ لَا يَكُونَانِ فِي قَلْبِ الْخَائِفِ الرَّاهِبِ.
 ٨/١٦٠٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ
 سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ [قَالَ] قَالَ:
 إِنَّ رَجُلًا رَكِبَ الْبَحْرَ بِأَهْلِهِ فَكُسِرَ بِهِمْ فَلَمْ يَنْجُ يَمِّنْ كَانَ فِي السَّفِينَةِ إِلَّا امْرَأَةُ الرَّجُلِ فَإِنَّهَا
 نَجَتْ عَلَى لَوْحٍ مِنَ الْأَوَاجِ السَّفِينَةِ حَتَّى أَجَلَّتْ عَلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ وَكَانَ فِي تِلْكَ
 الْجَزِيرَةِ رَجُلٌ يَقْطَعُ الطَّرِيقَ وَلَمْ يَدْعُ لِلَّهِ حُرْمَةً إِلَّا أَنْتَهَكَهَا فَلَمْ يَعْلَمْ إِلَّا وَالْمَرْأَةُ قَائِمَةٌ عَلَى
 رَأْسِهِ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنْسِيَّةٌ أَمْ جِنِّيَّةٌ فَقَالَتْ إِنْسِيَّةٌ فَلَمْ يُكَلِّمْهَا كَلِمَةً حَتَّى جَلَسَ
 مِنْهَا جُلُوسَ الرَّجُلِ مِنْ أَهْلِهِ فَلَمَّا أَنْ هَمَّ بِهَا اضْطَرَبَتْ فَقَالَ لَهَا مَا لَكَ تَضْطَرِبِينَ فَقَالَتْ
 أَفَرَّقَ مِنْ هَذَا وَأَوْمَأَتْ يَدَيْهَا إِلَى السَّمَاءِ قَالَ فَصَنَعْتَ مِنْ هَذَا شَيْئًا قَالَتْ لَا وَعِزَّتِي قَالَ
 فَأَنْتِ تَفَرِّقِينَ مِنْهُ هَذَا الْفَرْقَ وَلَمْ تَصْنَعِي مِنْ هَذَا شَيْئًا وَإِنَّمَا اسْتَكْرَهَكَ اسْتِكْرَاهَا فَأَنَا وَاللَّهِ
 أَوْلَى بِهَذَا الْفَرْقِ وَالْخَوْفِ وَأَحَقُّ مِنْكَ.

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He [the narrator] said: "Abū 'Abdillāh (a.s.) said: 'Verily, the love of power and fame do not exist in the heart of he who has fear (of Allāh).'"

1609-8. 'Alī ibn Ibrāhīm (-) Aḥmad ibn Muḥammad ibn Khālid (-) al-Ḥasan ibn al-Ḥusayn (-) Muḥammad ibn Sinān (-) Abū Sa'īd al-Mukārī (-) Abū Ḥamzah ath-Thumālī (-) 'Alī ibn al-Ḥusayn, may the blessing of Allāh be upon both of them, said:

"A man boarded a vessel with his family. The vessel broke and none was saved in that vessel except the wife of the man. She could save herself on a broken board until she reached one of the islands of the Sea Islands. In that Island, there was a man who was engaged in highway robbery and did not let for Allāh any sanctity but he tore it apart. Suddenly he saw the lady standing beside him. He raised his head towards her and said: 'Are you human or jinn?' She said: 'Human.' Then without uttering a word he got near and sat by her side like a sitting of a couple. And when he desired her, she was disturbed. He said to her: 'Why are you disturbed?' She said: I am afraid of this,' - and pointed with her hand to the sky. He said: 'Have you ever done this? (i.e., adultery) She said: 'No, by His Might!' He said: 'You are afraid of Him such, though you have not done that before, while I am forcing you. By Allāh! I deserve to have this fear and fright more than you do.'"

قَالَ فَقَامَ وَلَمْ يُحَدِّثْ شَيْئاً وَرَجَعَ إِلَى أَهْلِهِ وَلَيْسَتْ لَهُ هِمَّةٌ إِلَّا التَّوْبَةُ وَالْمُرَاجَعَةُ.
 فَبَيْنَا هُوَ يَمْشِي إِذْ صَادَفَهُ رَاهِبٌ يَمْشِي فِي الطَّرِيقِ فَحَمِيَتْ عَلَيْهِمَا الشَّمْسُ فَقَالَ الرَّاهِبُ
 لِلشَّابِّ اذْعُ اللَّهُ يُظِلُّنَا بِغَمَامَةٍ فَقَدْ حَمِيَتْ عَلَيْنَا الشَّمْسُ فَقَالَ الشَّابُّ مَا أَعْلَمُ أَنَّ لِي
 عِنْدَ رَبِّي حَسَنَةً فَأَتَجَاسَّرُ عَلَى أَنْ أَسْأَلَهُ شَيْئاً قَالَ فَأَدْعُوا أَنَا وَتُؤَمِّنُ أَنْتَ قَالَ نَعَمْ فَأَقْبَلَ
 الرَّاهِبُ يَدْعُو وَالشَّابُّ يُؤَمِّنُ فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ أَظْلَتَهُمَا غَمَامَةٌ فَمَشِيََا تَحْتَهَا مَلِيًّا
 مِنَ النَّهَارِ ثُمَّ تَفَرَّقَتِ الْجَادَّةُ جَادَتَيْنِ فَأَخَذَ الشَّابُّ فِي وَاحِدَةٍ وَأَخَذَ الرَّاهِبُ فِي وَاحِدَةٍ فَإِذَا
 السَّحَابَةُ مَعَ الشَّابِّ فَقَالَ الرَّاهِبُ أَنْتَ خَيْرٌ مِنِّي لَكَ اسْتَجِيبَ وَلَمْ يُسْتَجَبْ لِي فَأَخْبَرَنِي
 مَا قَصَّكَ فَأَخْبَرَهُ بِخَبَرِ الْمَرْأَةِ فَقَالَ غُفِرَ لَكَ مَا مَضَى حَيْثُ دَخَلْتَ الْخَوْفَ فَأَنْظُرْ كَيْفَ
 تَكُونُ فِيمَا تَسْتَقْبِلُ.
 ٩/١٦١٠. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ حُمْرَةَ بْنِ حُمْرَانَ
 قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ:

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He [‘a.s.] said: "Then he got up and left her without doing anything and went to his family. He (after that) had no any other intention but of repentance and return.

"One day when he was on his way, he accidentally met a monk, and the heat of the sun became furious on them. The monk said to the young man: 'Pray to Allāh to shade us with a cloud, because the sun is burning us.' The young man said: 'I do not see in my self to have any good thing with Allāh so that I may dare to ask for anything from Him.' The monk said: 'So, I will pray and you say: Amen.' He said: 'Very well.' The monk started praying and the young man was saying: Amen. Soon, they were shaded with a cloud (over their heads). They walked under the cloud for a long time of the day until they separated at a two-way junction. The young man took one way and the monk took another. But the cloud followed the young man. The monk said: 'You are better than me, because your invocation was accepted and not mine. So, let me know what your story is?' Thus, the young man told him the story of that lady. The monk said: 'Your past sins have been forgiven due to the fear (of Allāh) that has entered your heart. So, be careful how you deal with yourself in future.'"

1610-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) ‘Alī ibn an-Nu‘mān that Ḥamzah ibn Ḥumrān said:

إِنَّ مِمَّا حُفِظَ مِنْ خُطْبِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعَالِمَ فَانْتَهُوا إِلَى مَعَالِمِكُمْ وَإِنَّ لَكُمْ نَهْيَةً فَانْتَهُوا إِلَى نَهْيَتِكُمْ أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَذَرِي مَا اللَّهُ صَانِعٌ فِيهِ وَبَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَذَرِي مَا اللَّهُ قَاضٍ فِيهِ فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ وَمِنْ دُنْيَاهُ لِآخِرَتِهِ وَفِي الشَّبِيبَةِ قَبْلَ الْكِبَرِ وَفِي الْحَيَاةِ قَبْلَ الْمَمَاتِ فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا بَعْدَ الدُّنْيَا مِنْ مُسْتَعْتَبٍ وَمَا بَعْدَهَا مِنْ دَارٍ إِلَّا الْجَنَّةُ أَوْ النَّارُ.

١٠/١٦١١. عَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ مَجْشُوبٍ عَنْ دَاوُدَ الرَّقَاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ: مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَيَسْمَعُ مَا يَقُولُ وَيَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْزَنُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى.

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"I heard Abū 'Abdillāh ('a.s.) saying: 'There is, in one of the memorized sermons of the Messenger of Allāh (s.a. 'a.w.a.w.s.) that he said: "O you people! There are some peculiarities for you, so you should terminate with those peculiarities; and there are ends for you, so you should terminate with those ends. Verily, a believer acts between two fears: Between the time that has passed (of his life), and he does not know how Allāh will deal with him; and the remaining time (of his life) that he does not know how Allāh will decree for him. Then the faithful servant should take from himself for himself and in his world for his Hereafter, and in his youth before his old age, and in his life before his death. By He in Whose hand is the soul of Muḥammad! After this world there is no any chance for excuse or repentance, and after it there is no any abode other than Paradise or the Fire."'

1611-10. From him (—) Aḥmad (—) Ibn Maḥbūb (—) Dāwūd ar-Raqqī that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *But such as fears the Station of his Lord, for them shall be two gardens;* (Qur., 55:46).

"If someone comes to know that Allāh sees him, hears what he says and knows he does, whether good or bad. So, that one (knowledge) hinders him from the ugly acts, and that is the one *who feared the Station of his Lord and forbade the soul its caprice;* (Qur., 79:40)."

١١/١٦١٢. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ أَبِي سَارَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَيَرْجُو.

١٢/١٦١٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْمُؤْمِنُ بَيْنَ خَافَتَيْنِ ذَنْبٍ قَدْ مَضَى لَا يَذِرِي مَا صَنَعَ اللَّهُ فِيهِ وَعُمْرٍ قَدْ بَقِيَ لَا يَذِرِي مَا يَكْتَسِبُ فِيهِ مِنَ الْمَهَالِكِ فَهُوَ لَا يُضْبَحُ إِلَّا خَائِفًا وَلَا يُصْلَحُ إِلَّا الْخَوْفُ.

١٣/١٦١٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا وَفِي قَلْبِهِ نُورَانِ نُورٌ خِيفَةٍ وَنُورٌ رَجَاءٍ لَوْ وَزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَلَوْ وَزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

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1612-11. From him (-) Ahmad ibn Muhammad (-) Ibn Sinān (-) Ibn Muskān that al-Ḥasan ibn Abī Sārah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'A believer cannot be a believer unless he is fearful and hopeful. He cannot also be fearful and hopeful unless he acts upon to what he fears from and hopes for.'"

1613-12. Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Fuḍayl ibn 'Uthmān (-) Abū 'Ubaydah al-Ḥadhdhā' that Abū 'Abdillāh ('a.s.) said:

"A believer is between two fears: The past sin for which he does know how Allāh will deal with him; and the life that has remained, which he does not know what he will gain in it of the perils. Thus, he does not wake up in the morning but he is fearful and nothing can correct him but fear."

1614-13. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"My father ('a.s.) used to say: 'He who has no two lights in his heart is not a faithful servant: the light of fear and the light of hope. If this one is weighed it will not exceed that one, and if that one is weighed it will not exceed this one.'"

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بابُ حُسْنِ الظَّنِّ بِاللَّهِ عَزَّ وَجَلَّ

١/١٦١٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لَا يَتَّكِلِ الْعَامِلُونَ عَلَى أَعْمَالِهِمْ الَّتِي يَعْمَلُونَهَا لِثَوَابِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَاتَّبَعُوا أَنْفُسَهُمْ أَعْمَارُهُمْ فِي عِبَادَتِي كَانُوا مُقْصَرِينَ غَيْرَ بِالْغَيْنِ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَالنَّعِيمِ فِي جَنَّاتِي وَرَفِيعِ الدَّرَجَاتِ الْعُلَى فِي جَوَارِي وَلَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَفَضْلِي فَلْيَرْجُوا وَإِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَمَنِّي يُبْلَغُهُمْ رِضْوَانِي وَمَغْفِرَتِي تُلْبَسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَبِذَلِكَ تَسَمَّيْتُ.

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Chapter on Having Good Opinion of Allāh, To Whom belong Might and Majesty

1615-1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) Ibn Maḥbūb (–) Dāwūd ibn Kathīr (–) Abū 'Ubaydah al-Ḥadhdhā' that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Allāh, the Blessed, the Sublime, said: "Those who do good deeds for My reward should not rely on their deeds, because, if they strive and put themselves in trouble – for the whole of their lifetime – in My worship, they are still incapable in their worship to attain the utmost degree of My worship for what they ask of My generosity and bliss in My gardens and exaltation of the most sublime degrees in My proximity. Rather, they should put trust on My mercy and hope for My grace, and they should be confident of My good opinion. Then My Mercy will overtake them and they will attain My pleasure, and My forgiveness will cover them with My pardoning. Indeed, I am Allāh, the Beneficent, the Merciful, and by that I am called so.'"

٢/١٦١٦. ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى مَنبَرِهِ وَالَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَالْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ وَرَجَائِهِ لَهُ وَحُسْنِ خُلُقِهِ وَالْكَفَّ عَنْ اغْتِيَابِ الْمُؤْمِنِينَ وَالَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُعَذِّبُ اللَّهَ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَالْأَسْتِغْفَارِ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ وَتَقْصِيرِهِ مِنْ رَجَائِهِ وَسُوءِ خُلُقِهِ وَاغْتِيَابِهِ لِلْمُؤْمِنِينَ وَالَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ لِأَنَّ اللَّهَ كَرِيمٌ بِيَدِهِ الْخَيْرَاتُ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنُّ ثُمَّ يَخْلِفُ ظَنَّهُ وَرَجَاءَهُ فَأَحْسِنُوا بِاللَّهِ الظَّنَّ وَارْتَبِعُوا إِلَيْهِ.

٣/١٦١٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ:

أَحْسِنِ الظَّنَّ بِاللَّهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي الْمُؤْمِنِ بِي إِنْ خَيْرًا فَخَيْرًا وَإِنْ شَرًّا فَشَرًّا:

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1616-2. Ibn Maḥbūb (–) Jamāl ibn Ṣāliḥ (–) Burayd ibn Mu'āwiyah that Abū Ja'far ('a.s.) said:

"We found in the book of 'Alī ('a.s.) that the Messenger of Allāh (s.a. 'a. w.a.w.s.) said, while he was on his pulpit: 'By He that there is no god save Him! No any believer ever granted with the good of the world and the Hereafter but due to his good opinion of Allāh and his hope on Him as well as his good manner and abstention from backbiting the believers. By He that there is no god save Him! Allāh will not chastise a believer after his repentance and quest for forgiveness except due to his evil thought of Allāh and his negligence in having hope on Him as well as his ill manner and his backbiting the believers. By He that there is no god save Him! No any faithful servant will have good opinion of Allāh but Allāh has that opinion with His faithful servant because Allāh is Generous, in His hand are good things, He is ashamed to act with His faithful servant – who has good opinion of Him – against his opinion and hope. So, have good thought of Him and incline towards Him.'"

1617-3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Isā (–) Muḥammad ibn Ismā'īl ibn Bazī' that Abū 'l-Ḥasan ar-Riḍā ('a.s.) said:

"Have good opinion of Allāh, because Allāh, to Whom belong Might and Majesty, says: 'I am with the opinion that My faithful servant has towards Me, if it is good, then My (treatment) will be good, and if it is bad, then My (treatment) will be bad.'"

٤/١٦١٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ حُسْنُ الظَّنِّ بِاللَّهِ أَنْ لَا تَرْجُوَ إِلَّا اللَّهَ وَلَا تَخَافَ إِلَّا ذَنْبَكَ.

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بَابُ الْأَعْتِرَافِ بِالتَّقْصِيرِ

١/١٦١٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِبَعْضِ وَلَدِهِ يَا بُنَيَّ عَلَيْكَ بِالْجِدِّ لَا تُخْرِجَنَّ نَفْسَكَ مِنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَطَاعَتِهِ فَإِنَّ اللَّهَ لَا يُعْبَدُ حَقَّ عِبَادَتِهِ.

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1618-4. 'Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqarī that Sufyān ibn 'Uyaynah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'To have good opinion of Allāh is: Not to have hope on other than Allāh and not fear anything other than your sin.'"

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Chapter on Confession of Shortcoming

1619-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb (-) Sa'd ibn Abī Khalaf (-) Abu 'l-Ḥasan Mūsā ('a.s.) said:

"He ['a.s.] said to one of his sons: 'O my son! You must be serious not to let yourself to exceed the limit of shortcoming in the worship of Allāh, to Whom belong Might and Majesty, and His obedience. Surely, Allāh is not worshipped as He deserves.'"

٢/١٦٢٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ الْعِرَاقِيِّينَ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْخَضْرَمِيِّ عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ قَالَ:

قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا جَابِرُ لَا أَخْرَجَكَ اللَّهُ مِنَ النَّقْصِ وَلَا [التَّقْصِيرِ].

٣/١٦٢١. عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ:

سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ رَجُلًا فِي بَنِي إِسْرَائِيلَ عَبْدَ اللَّهِ أَرْبَعِينَ سَنَةً ثُمَّ قَرَّبَ قُرْبَانًا فَلَمْ يَقْبَلْ مِنْهُ فَقَالَ لِنَفْسِهِ مَا أَتَيْتُ إِلَّا مِنْكَ وَمَا الذَّنْبُ إِلَّا لَكَ قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَيْهِ ذَمُّكَ لِنَفْسِكَ أَفْضَلُ مِنْ عِبَادَتِكَ أَرْبَعِينَ سَنَةً.

٤/١٦٢٢. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عَيْسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَكْثَرُ مَنْ أَنْ تَقُولَ اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَلَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ قُلْتُ أَمَّا الْمُعَارُونَ فَقَدْ عَرَفْتُ أَنَّ الرَّجُلَ يُعَارِ الدِّينَ ثُمَّ يُخْرِجُ مِنْهُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

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1620-2. A group of our co-sectarians (-) Ahmad ibn Abī 'Abdillāh (-) some of the Irāqīs (-) Muḥammad ibn al-Muthannā al-Ḥaḍramī (-) his father (-) 'Uthmān ibn Zayd that Jābir said:

"Abū Ja'far ('a.s.) said to me: 'O Jābir! May Allāh not depart you from shortcoming and deficiency!'"

1621-3. From him (-) Ibn Faḍḍāl that al-Ḥasan ibn al-Jahm said:

"I heard Abu 'l-Ḥasan ('a.s.) saying: 'A man from the Children of Israel worshipped Allāh for forty years, then he offered a sacrifice but it was not accepted. He said himself: "Whatever you are given but it is from you, and no sin but it is from you."'"

He ['a.s.] said: "Then Allāh the Blessed, the Sublime, revealed to him: 'The blame you have made to yourself is better than your worship of forty years.'"

1622-4. Abū 'Alī al-Ash'arī (-) 'Isā ibn Ayyūb (-) 'Alī ibn Mahziyār (-) al-Faḍl ibn Yūnus that Abu 'l-Ḥasan ('a.s.) said:

"Keep saying a lot: 'O Allāh! Do not make me of the lenders and do not take me out from the shortcoming.'" He [al-Faḍl] said: "I said: 'As for the lenders I know that a lender is a man who lends faith then he comes out from it. But what is the meaning of: "Do not take me out from the

فَقَالَ كُلُّ عَمَلٍ تُرِيدُ بِهِ اللَّهُ عَزَّ وَجَلَّ فَكُنْ فِيهِ مُقَصِّراً عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي
أَعْمَالِهِمْ فِيمَا بَيْنَهُمْ وَبَيْنَ اللَّهِ مُقَصَّرُونَ إِلَّا مَنْ عَصَمَهُ اللَّهُ عَزَّ وَجَلَّ.

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بَابُ الطَّاعَةِ وَالتَّقْوَى

١/١٦٢٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدٍ أَخِي عُرَامٍ
عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
لَا تَذْهَبْ بِكُمْ الْمَذَاهِبُ فَوَ اللَّهُ مَا شِيعَتُنَا إِلَّا مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ
٢/١٦٢٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ
أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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shortcoming?" 'Then he ['a.s.] said: 'Whatever act you intend for the sake of Allāh, to Whom belong Might and Majesty, then regard yourself to be negligent in that because most of the people are negligent in their acts between them-selves and Allāh except those who are protected by Allāh, to Whom belong Might and Majesty.' "

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Chapter on Obedience and Piety

1623-1. 'Alī ibn Ibrāhīm (-) his father (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Muḥammad, brother of 'Urām [Gharām] (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"Don't let these (different) beliefs to deceive you. By Allāh! He is not our Shī'ah (follower) unless he obeys Allāh, to Whom belong Might and Majesty."

1624-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) 'Āṣim ibn Ḥumayd (-) Abū Ḥamzah ath-Thumālī that Abū Ja'far ('a.s.) said:

خَطَبَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَقَالَ يَا أَيُّهَا النَّاسُ وَاللَّهِ مَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَقَدْ أَمَرْتُكُمْ بِهِ وَمَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا وَقَدْ نَهَيْتُكُمْ عَنْهُ أَلَا وَإِنَّ الرُّوحَ الْأَمِينَ نَفَسَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ وَلَا يَحْمِلْ أَحَدُكُمْ اسْتِثْنَاءَ شَيْءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبَهُ بِغَيْرِ حِلٍّ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ.

٣٠٦٢٥. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ وَأَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعًا عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ﷺ قَالَ:

قَالَ لِي يَا جَابِرُ أَيْكُنْفِي مَنِ انْتَحَلَ التَّشْيِيعَ أَنْ يَقُولَ بِحُبِّنا أَهْلَ الْبَيْتِ فَوَ اللَّهِ مَا شِيعَتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَأَطَاعَهُ وَمَا كَانُوا يُعْرِفُونَ يَا جَابِرُ إِلَّا بِالتَّوَاضُعِ وَالتَّحَشُّعِ وَالْأَمَانَةِ وَكَثْرَةِ ذِكْرِ اللَّهِ وَالصَّوْمِ وَالصَّلَاةِ وَالْبِرِّ بِالْوَالِدَيْنِ وَالتَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَأَهْلِ الْمَسْكِنَةِ وَالْعَارِمِينَ وَالْإِيْتَامَ وَصِدْقِ الْحَدِيثِ وَتِلَاوَةِ الْقُرْآنِ وَكَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ وَكَانُوا أُمَمَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ.

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) delivered a sermon in his last pilgrimage (*hajjati 'l-wadā'*) and said: 'O you people! By Allāh! Nothing can bring you close to Paradise or keep you away from the [Hell-]Fire but what I have commanded you to do. Also, nothing can bring you close to the [Hell-]Fire or keep you away from the Paradise but what I have forbidden you. Truly, the Trusted Spirit [Gabriel] inspired into my heart that no soul will die until his subsistence is accomplished. So fear Allāh and be moderate in demand; and any delay in obtaining subsistence should not oblige you to obtain it unlawfully, because what is with Allāh cannot be obtained but by His obedience.'"

1625-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Sālim* and Aḥmad ibn Abī 'Abdillāh (-) his father, both of them (-) Aḥmad ibn an-Naḍr (-) 'Amr ibn Shimr (-) Jābir that Abū Ja'far ('a.s.) said:

"O Jābir! Is it enough for someone, who claims to be Shī'ah, to speak about our love, of the Household (of the Prophet)? By Allāh! They are not Shī'ahs, until they fear Allāh and obey Him. And, O Jābir! They are not recognized but by humbleness, submissiveness, trust, much remembrance of Allāh, fasting, prayer, dutiful to parents, paying attention to neighbours of those who are poor, needy, debtors and orphans. They speak the truth, reciting Qur'ān, withholding their tongues from (speaking ill of) people except of their goodness, and they are the trustees of their tribes in every thing."

قَالَ جَابِرٌ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا نَعْرِفُ الْيَوْمَ أَحَدًا بِهَذِهِ الصِّفَةِ فَقَالَ يَا جَابِرُ لَا تَذْهَبَنَّ بِكَ الْمَذَاهِبُ حَسَبُ الرَّجُلِ أَنْ يَقُولَ أُحِبُّ عَلِيًّا وَأَتَوَلَّاهُ ثُمَّ لَا يَكُونُ مَعَ ذَلِكَ فَعَالًا فَلَوْ قَالَ إِنِّي أُحِبُّ رَسُولَ اللَّهِ فَرَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ خَيْرٌ مِنْ عَلِيٍّ عَلَيْهِ السَّلَامُ ثُمَّ لَا يَتَّبِعُ سِيرَتَهُ وَلَا يَعْمَلُ بِسُنَّتِهِ مَا نَفَعَهُ حُبُّهُ إِيَّاهُ شَيْئًا فَاتَّقُوا اللَّهَ وَاعْمَلُوا لِمَا عِنْدَ اللَّهِ لَيْسَ بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ قَرَابَةٌ أُحِبُّ الْعِبَادَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَأَكْرَمُهُمْ عَلَيْهِ اتَّقَاهُمْ وَأَعْمَلُهُمْ بِطَاعَتِهِ يَا جَابِرُ وَاللَّهِ مَا يُتَّقَرَّبُ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى إِلَّا بِالطَّاعَةِ وَمَا مَعَنَا بَرَاءَةٌ مِنَ النَّارِ وَلَا عَلَى اللَّهِ لِأَحَدٍ مِنْ حُجَّةٍ مَنْ كَانَ لِلَّهِ مُطِيعًا فَهُوَ لَنَا وَلِيٌّ وَمَنْ كَانَ لِلَّهِ عَاصِيًا فَهُوَ لَنَا عَدُوٌّ وَمَا تَنَالُ وَلَا تِنَالُ إِلَّا بِالْعَمَلِ وَالْوَرَعِ. ٤/١٦٢٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا كَانَ يَوْمَ الْقِيَامَةِ يَقُومُ عُنُقٌ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَضْرِبُونَهُ فَيَقَالُ لَهُمْ مَنْ أَنْتُمْ

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Jābir said: "Then I said: 'O son of the Messenger of Allāh! Today, we do not know anyone with such attributes.' He [*a.s.*] said: 'Don't let these (different) beliefs to deceive you. Is it enough for a man to say: I love 'Alī and I follow him, but he is not with him practically? Then if he says: I love the Messenger of Allāh, because the Messenger of Allāh (*s.a. 'a.w.a.w.s.*) is better than 'Alī (*a.s.*) but he does not follow his [*s.a. 'a.w.a.w.s.*]'s behaviour nor does he practices his *sunnah*, so his love has no any benefit for him [*s.a. 'a.w.a.w.s.*]. So, fear Allāh and act for what is with Allāh. There is no any kinship between Allāh and anyone. The most beloved servants before Allāh, to Whom belong Might and Majesty, [and the noblest of them before Him] is their piety and deeds by obedience. O Jābir! By Allāh, nothing can draw someone near to Allāh, the Blessed, the Sublime, except by obedience. There is no an acquittal with us from the (Hell-)Fire (for anyone), and no one has any argument against Allāh. Whoever is obedient to Allāh he is our friend, and whoever disobeys Allāh he is then our enemy. You will not attain our friendship (*wilāyah*) except by (good) deed and piety.'"

1626-4. 'Alī ibn Ibrāhīm (—) his father* and Muḥammad ibn Ismā'īl (—) al-Faḍl ibn Shādhān, both of them (—) Ibn Abī 'Umayr (—) Hishām ibn al-Ḥakam that Abū 'Abdillāh (*a.s.*) said:

"When the Day of Resurrection comes, a group of people will rise and knock the door of Paradise. They will be asked: 'Who are you?' They

فَيَقُولُونَ نَحْنُ أَهْلُ الصَّبْرِ فَيَقَالُ لَهُمْ عَلَى مَا صَبَرْتُمْ فَيَقُولُونَ كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ وَنَصْبِرُ
عَنْ مَعَاصِي اللَّهِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ صَدَقُوا أَذْخِلُوهُمْ الْجَنَّةَ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا يُؤْتَى
الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ

٥/١٦٢٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ فَضْلٍ بْنِ عُثْمَانَ
عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ لَا يَقِلُّ عَمَلٌ مَعَ تَقْوَى وَكَيْفَ يَقِلُّ مَا يُتَقَبَّلُ.

٦/١٦٢٨. مُحَمَّدُ بْنُ زَيْدٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانٍ
عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

يَا مَعْشَرَ الشَّيْعَةِ شَيْعَةِ آلِ مُحَمَّدٍ كُونُوا الثَّمَرَةَ الْوُسْطَى يَرْجِعُ إِلَيْكُمْ الْغَالِي وَيَلْحَقُ بِكُمْ النَّالِي
فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَعْدٌ جُعِلْتُ فِدَاكَ مَا الْغَالِي قَالَ قَوْمٌ يَقُولُونَ فِينَا مَا لَا

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will reply: 'We are the people of patience.' It will be said to them: 'For what reason were you patient?' Then they will say: 'We were patient in obedience to Allāh and took patience in avoiding disobedience of Him.' Allāh, to Whom belong Might and Majesty, will then say: 'They are right! Enter them in Paradise.' And that is the Word of Allāh, to Whom belong Might and Majesty: *Surely the patient will be paid their wages in full without reckoning*, (Qur., 39:10).

1627-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Fuḍayl ibn 'Uthmān (-) Abū 'Ubaydah that Abū Ja'far ('a.s.) said:

"The Commander of the Faithful, may the blessing of Allāh be upon him, used to say: 'A deed (performed) with piety is not little. How can it be little what has been accepted?'"

1628-6. Ḥumayd ibn Ziyād (-) al-Ḥasan ibn Muḥammad ibn Samā'ah (-) some of his co-sectarians (-) Abān (-) 'Amr ibn Khālid that Abū Ja'far ('a.s.) said:

"O company of Shī'ah! - The followers of the progeny of Muḥammad - Be of middle support so that the exaggerator may return to you and the later may join you. A man from Anṣār called Sa'd said: 'May I be made your ransom! Who is an exaggerator (*al-ghālī*)?' He ['a.s.] said: 'Some people say about us what we do not say that about ourselves. They are not

تَقُولُهُ فِي أَنْفُسِنَا فَلَيْسَ أَوْلَئِكَ مِنَّا وَلَسْنَا مِنْهُمْ قَالَ فَمَا التَّالِي قَالَ الْمُرْتَادُ يُرِيدُ الْخَيْرَ يُبَلِّغُهُ الْخَيْرَ يُؤْخِرُ عَلَيْهِ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ وَاللَّهِ مَا مَعَنَا مِنَ اللَّهِ بَرَاءَةٌ وَلَا بَيْنُنَا وَبَيْنَ اللَّهِ قَرَابَةٌ وَلَا لَنَا عَلَى اللَّهِ حُجَّةٌ وَلَا نَتَقَرَّبُ إِلَى اللَّهِ إِلَّا بِالطَّاعَةِ فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلَّهِ تَنَفَّعَهُ وَلَا يَتَنَا وَمَنْ كَانَ مِنْكُمْ عَاصِياً لِلَّهِ لَمْ تَنَفَّعَهُ وَلَا يَتَنَا وَيُحْكُمُ لَا تَعْتَرُوا وَيُحْكُمُ لَا تَعْتَرُوا.

٧/١٦٢٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ:

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَذَكَرْنَا الْأَعْمَالَ فَقُلْتُ أَنَا مَا أَضْعَفَ عَمَلِي فَقَالَ مَهْ اسْتَغْفِرِ اللَّهَ ثُمَّ قَالَ لِي إِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوَى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلَا تَقْوَى قُلْتُ كَيْفَ يَكُونُ كَثِيرٌ بِلَا تَقْوَى قَالَ نَعَمْ مِثْلُ الرَّجُلِ يُطْعِمُ طَعَامَهُ وَيَرْفُقُ جِيرَانَهُ وَيُوطِئُ رَحْلَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ دَخَلَ فِيهِ فَهَذَا الْعَمَلُ بِلَا تَقْوَى وَيَكُونُ الْآخَرُ لَيْسَ عِنْدَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ لَمْ يَدْخُلْ فِيهِ.

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of us and we are not of them.' He said: 'Then who is the later (*at-tālī*)? He ['a.s.] said: 'When a seeker of an object (*al-murtād*) intends well, he will be granted with good in recompense for that. He ['a.s.] then turned to us and said: 'By Allāh! There is neither any acquittal with us, from Allāh, nor any kinship between us and Allāh or have any argument against Him; and we do not seek nearness to Allāh but by obedience. So, whoever among you is obedient to Allāh, will benefit from our friendship (*wilāyah*); and whoever among you is disobedient to Allāh, will not benefit from our *wilāyah*. Woe unto you not to be misled! Woe unto you not to be misled!'"

1629-7. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn Khālīd (—) 'Uthmān ibn 'Isā that Mufaḍḍal ibn 'Umar said:

"I was with Abū 'Abdillāh ('a.s.) when the talk about deeds (*al-a'māl*) arose, and I said: 'How insignificant are my deeds!' He ['a.s.] said: 'Be quiet! Ask forgiveness of Allāh.' Then he ['a.s.] said to me: 'Surely, a few deeds (performed) with piety are better than many deeds without piety.' I said: 'How can it be many without piety?' He ['a.s.] said: 'Yes, it is just like a man who feeds his own food to others, kind to his neighbours and the door of his house is always open (to guests and the needy); and whenever a forbidden door opens before him, he will enter it, and this is the deed without piety. There is another one who does not have such things but when a forbidden door opens before him, he does not enter it.'"

٨/١٦٣٠. الْحَسَنِ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ مُحَسِّنِ الْمِثْمِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ:
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَا نَقَلَ اللَّهُ عَزَّ وَجَلَّ عَبْدًا مِنْ ذُلِّ الْمَعَاصِي إِلَى عِزِّ التَّقْوَى إِلَّا أَغْنَاهُ مِنْ غَيْرِ مَالٍ وَأَعَزَّهُ مِنْ غَيْرِ عَشِيرَةٍ وَأَنَسَهُ مِنْ غَيْرِ بَشَرٍ.

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بابُ الْوَرَعِ

١/١٦٣١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيْدِ الشَّحَامِ عَنْ عَمْرِو بْنِ سَعِيدٍ بْنِ هِلَالٍ الثَّقَفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قُلْتُ لَهُ إِنِّي لَا أَلْقَاكَ إِلَّا فِي السَّنِينَ فَأَخْبِرْنِي بِشَيْءٍ أَخْذُ بِهِ فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْاجْتِهَادِ وَاعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ.

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1630-8. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Abū Dāwūd al-Mustariq (-) Muḥsin al-Mīthamī that Ya'qūb ibn Shu'ayb said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Allāh, to Whom belong Might and Majesty, has not moved a servant from disgrace of sins to the rank of piety unless he enriched him without wealth, made him honourable without kinsfolk, and made him close (to Him) without mankind.'"

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Chapter on Piety

1631-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abu 'l-Maghrā' (-) Zayd ash-Shahḥām (-) 'Amr ibn Sa'īd ibn Hilāl ath-Thaqafī that Abū 'Abdillāh ('a.s.) said (when): I said to him:

"I don't meet but once in a couple of years, so, inform me of something that I can take it with me. Then he ['a.s.] said: 'I advise you to have fear of Allāh and piety and effort (*ijtihād*); and know that there is no benefit in that effort without piety.'"

٢/١٦٣٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ اتَّقُوا اللَّهَ وَصُونُوا دِينَكُمْ بِالْوَرَعِ.

٣/١٦٣٣. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ زَيْدِ بْنِ خَلِيفَةَ قَالَ:

وَعَظَّنَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَأَمَرَ وَزَهَّدَ ثُمَّ قَالَ عَلَيْكُمْ بِالْوَرَعِ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِالْوَرَعِ.

٤/١٦٣٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنِ ابْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ.

٥/١٦٣٥. عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحَسَنِ بْنِ زِيَادٍ الصَّنِيقَلِ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ أَشَدَّ الْعِبَادَةِ الْوَرَعَ.

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1632-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb that Ḥadīd ibn Ḥakīm said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Fear Allāh and preserve your religion by piety.'"

1633-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Ṣafwān ibn Yaḥyā that Yazīd ibn Khalīfah said:

"Abū 'Abdillāh, peace be upon him, preached us, then he commanded and bid us to devotion (of Allāh). He ['a.s.] then said: 'You must have piety because what is with Allāh cannot reach Him except by piety.'"

1634-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) Ibn Faḍḍāl (-) Abū Jamīlah (-) Ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"No profit in an effort in which there is no piety."

1635-5. From him (-) his father (-) Faḍālah ibn Ayyūb (-) al-Ḥasan ibn Ziyād aṣ-Ṣayqal that Fuḍayl ibn Yasār said:

"Abū Ja'far ('a.s.) said: 'Surely, the best worship is piety.'"

٦/١٦٣٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ:

قَالَ أَبُو الصَّبَّاحِ الْكِنَانِيُّ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا تَلْقَى مِنَ النَّاسِ فِيكَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَمَا الَّذِي تَلْقَى مِنَ النَّاسِ فِي فَقَالَ لَا يَزَالُ يَكُونُ بَيْنَنَا وَبَيْنَ الرَّجُلِ الْكَلَامُ فَيَقُولُ جَعَفَرِي خَبِيثٌ فَقَالَ يُعَيِّرُكُمُ النَّاسُ بِِي فَقَالَ لَهُ أَبُو الصَّبَّاحِ نَعَمْ قَالَ فَقَالَ مَا أَقَلَّ وَاللَّهِ مَنْ يَتَّبِعُ جَعْفراً مِنْكُمْ إِنَّمَا أَضْحَاكِي مَنْ اشْتَدَّ وَرَعُهُ وَعَمِلَ لِخَالِقِهِ وَرَجَا ثَوَابَهُ فَهُوَ لَاءِ أَضْحَاكِي. ٧/١٦٣٧. حَنَانُ بْنُ سَدِيرٍ عَنْ أَبِي سَارَةَ الْغَزَّالِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ أَدَمَ اجْتَنَبَ مَا حَرَّمَ عَلَيْكَ تَكُنْ مِنْ أَوْرَعَ النَّاسِ. ٨/١٦٣٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْوَرَعِ مِنَ النَّاسِ فَقَالَ الَّذِي يَتَوَرَّعُ عَنْ مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ.

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1636-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Ismā'īl ibn Bazī' that Ḥanān ibn Sadīr said:

"Abu 'ṣ-Ṣabbāḥ al-Kinānī said to Abū 'Abdillāh ('a.s.): 'What taunts we have to endure from people because of you?' Abū Abdillāh ('a.s.) then said: 'What do you endure from people because of me?' He said: 'Whenever any talk between me and a man takes place, he calls me: "Wicked Ja'farī". Then he ['a.s.] said: 'Do people taunt you because of me?' Abu 'ṣ-Ṣabbāḥ said: 'Yes.' He ['a.s.] then said: 'By Allāh, how few among you are, who follow Ja'far! The only companions of mine are those, who make firm their piety, act for their Creator, and hope for its reward (from Him), then these are my followers.'"

1637-7. Ḥanān ibn Sadīr (-) Abū Sārah al-Ghazzāl that Abū Ja'far ('a.s.) said:

"Allāh, to Whom belong Might and Majesty, said: 'O son of Adam! Avoid what I have forbidden for you so that you may be the most piety one among people.'"

1638-8. 'Alī ibn Ibrāhīm (-) his father* and 'Alī ibn Muḥammad (-) al-Qāsim ibn Muḥammad (-) Sulaymān al-Minqarī that Ḥafṣ ibn Ghiyāth said:

"I asked Abū 'Abdillāh ('a.s.) about the piousness of people. He ['a.s.] said: 'He who refrains from the forbidden acts by Allāh, to Whom belong Might and Majesty.'"

٩/١٦٣٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ أَبِي أُسَامَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ عَلَيْكَ بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْاجْتِهَادِ وَصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ وَحُسْنِ الْخُلُقِ وَحُسْنِ الْجَوَارِ وَكُونُوا دُعَاةَ إِلَى أَنْفُسِكُمْ بِغَيْرِ أَلْسِنَتِكُمْ وَكُونُوا زِينًا وَلَا تَكُونُوا شَيْنًا وَعَلَيْكُمْ بِطُولِ الرُّكُوعِ وَالسُّجُودِ فَإِنَّ أَحَدَكُمْ إِذَا أَطَالَ الرُّكُوعَ وَالسُّجُودَ هَتَفَ إِبْلِيسُ مِنْ خَلْفِهِ وَقَالَ يَا وَيْلَهُ أَطَاعَ وَعَصَيْتُ وَسَحَدَ وَأَبَيْتُ.

١٠/١٦٤٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي زَيْدٍ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَدَخَلَ عِيسَى بْنُ عَبْدِ اللَّهِ الْقُمِّيُّ فَرَحَّبَ بِهِ وَقَرَّبَ مِنْ بَجْلِسِهِ ثُمَّ قَالَ يَا عِيسَى بْنُ عَبْدِ اللَّهِ لَيْسَ مِنَّا وَلَا كَرَامَةٌ مَنْ كَانَ فِي مِضْرٍ فِيهِ مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ وَكَانَ فِي ذَلِكَ الْمِضْرِ أَحَدُ أَوْرَعَ مِنْهُ.

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1639–9. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibn an-Nu‘mān that Abū Usāmah said:

"I heard Abū ‘Abdillāh (‘a.s.) saying: ‘(I advise you to have) fear of Allāh, piety, effort, truthfulness in speech, deliverance of trusts, good manners and good neighbourhood. Also, invite people toward yourselves (your religion) without (using) your tongues (i.e. with your good conduct), and be a matter of honour and do not be a matter of dishonour. Keep prolonging your bowings (*rukū*) and prostrations (*sujūd*), if any one of you prolongs his bowings and prostrations, Satan will scream from behind him that: "Woe to me, he obeyed and I disobeyed, he prostrated and I refrained."'"

1640–10. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibn Abī Zayd that his father said:

"I was with Abū ‘Abdillāh (‘a.s.) when ‘Īsā ibn ‘Abdillāh al-Qummī entered and (Abū ‘Abdillāh) welcomed him and made him sit next to him and then said: 'O ‘Īsā ibn ‘Abdillāh, he is not of us – nor has any honour – he who lives in a city with 100,000 population or more, in which there is only one person more pious than him.'"

١١/١٦٤١. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَسٍ عَنْ عَمْرِو بْنِ سَعِيدٍ بْنِ هِلَالٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَوْصِنِي قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْاجْتِهَادِ وَاعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ.

١٢/١٦٤٢. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

أَعِينُونَا بِالْوَرَعِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ مِنْكُمْ بِالْوَرَعِ كَانَ لَهُ عِنْدَ اللَّهِ فَرَجًا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مَنْ يُطِيعَ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا فَمِنَّا النَّبِيُّ وَمِنَّا الصِّدِّيقُ وَالشُّهَدَاءُ وَالصَّالِحُونَ.

١٣/١٦٤٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّا لَا نَعُدُّ الرَّجُلَ مُؤْمِنًا حَتَّى يَكُونَ لِجَمِيعِ أَمْرِنَا مُتَّبِعًا مُرِيدًا أَلَا وَإِنْ مِنْ اتِّبَاعِ أَمْرِنَا وَإِرَادَتِهِ

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1641-11. From him (-) Ahmad ibn Muhammad ibn 'Isā (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) Abū Kahmas that 'Amr ibn Sa'īd ibn Hilāl said:

"I said to Abū 'Abdillāh ('a.s.): 'Advice me.' He ('a.s.) said: "I advise you to have fear of Allāh, piety and to make effort; and know that there is no benefit in that effort in which there is no piety."

1642-12. From him (-) Ahmad ibn Muhammad (-) 'Alī ibn al-Ḥakam (-) Sayf ibn 'Amīrah (-) Abu 'ṣ-Ṣabbāḥ al-Kinānī that Abū Ja'far ('a.s.) said:

"Support us with piety. Surely, he who meets Allāh, to Whom belong Might and Majesty, with piety, will have relief with Allāh. Verily, Allāh, to Whom belong Might and Majesty, says: *Whosoever obeys Allāh, and the Messenger they are with those whom Allāh has blessed, Prophets, just men, martyrs, and the righteous good companions they!* (Qur., 4:69). So, prophet is from us, just man is from us, martyrs and the righteous ones."

1643-13. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Ibn Ri'āb that Abū 'Abdillāh ('a.s.) said:

"We do not consider a man to be a believer unless he is obedient and adherent to all our command. Verily, piety is among the obedience and adherence to our command, so adorn yourselves by it (piety), may Allāh

الْوَرَعَ فَتَزَيَّنُوا بِهِ يَرْحَمَكُمُ اللَّهُ وَكَبِدُوا أَعْدَاءَنَا بِهِ يَنْعَشَكُمُ اللَّهُ.
 ١٤/١٦٤٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ الْقَلَاءِ عَنِ ابْنِ أَبِي
 يَعْفُورٍ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كُونُوا دُعَاةَ لِلنَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمْ الْوَرَعَ وَالْإِحْتِهَادَ
 وَالصَّلَاةَ وَالْخَيْرَ فَإِنَّ ذَلِكَ دَاعِيَةٌ.
 ١٥/١٦٤٥. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ
 مُحَمَّدٍ بْنِ حَمْزَةَ الْعَلَوِيِّ قَالَ:
 أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَلِيٍّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ أَبِي يَقُولُ
 لَيْسَ مِنْ شَيْعَتِنَا مَنْ لَا تَتَحَدَّثُ الْمُخَدَّرَاتُ بِوَرَعِهِ فِي خُدُورِهِنَّ وَلَيْسَ مِنْ أَوْلِيَائِنَا مَنْ هُوَ
 فِي قَرِيْبَةٍ فِيهَا عَشْرَةُ آلَافٍ رَجُلٍ فِيهِمْ مَنْ خَلَقَ اللَّهُ أَوْرَعُ مِنْهُ.

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have mercy upon you, and afflict our enemies gravely by it, may Allāh raise you."

1644–14. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥajjāl (–) al-‘Alā’ that Ibn Abī Ya‘fūr said:

"Abū ‘Abdillāh, (‘a.s.) said: 'Be you inviters of people (towards your creed) without (using) your tongues so that they may see your piety, effort, prayer and goodness. Surely that is true invitation.'"

1645–15. al-Ḥusayn ibn Muḥammad (–) ‘Alī ibn Muḥammad ibn Sa‘īd (–) Muḥammad ibn Muslim that Muḥammad ibn Ḥamzah al-‘Alawī said:

"Ubaydullāh ibn ‘Alī informed me that Abu ‘l-Ḥasan, the First, (‘a.s.) said: 'I repeatedly heard my father saying: "He is not among our Shī‘ahs, about whom women behind their curtains cannot (hesitate to) relate about his piety. Also, he is not among our followers he who lives in a city with 10,000 populations in which there is a man – among the creatures of Allāh – who is more pious than him.'"

- ٣٨ -
بَابُ الْعِفَّةِ

١/١٦٤٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

مَا عَبْدَ اللَّهِ بِشَيْءٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ

٢/١٦٤٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ أَفْضَلَ الْعِبَادَةِ عِفَّةَ الْبَطْنِ وَ الْفَرْجِ

٣/١٦٤٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ أَفْضَلَ الْعِبَادَةِ الْعَفَافُ

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Chapter on
Chastity

1646-1. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) Ḥarīz (-) Zurārah that Abū Ja'far ('a.s.) said:

"Allāh was not worshipped by anything better than chastity of stomach and private part."

1647-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Ismā'īl (-) Ḥanān ibn Sadīr that his father said:

"Abū Ja'far ('a.s.) said: 'Verily, the best worship is chastity of stomach private part.'"

1648-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja'far ibn Muḥammad al-Ash'arī (-) 'Abdullāh ibn Maymūn al-Qaddāh' (-) Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful, may the blessing of Allāh be upon him, used to say: 'The best worship is chastity.'"

- ٤/١٦٤٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ مُعَلَّى أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ:
- قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنِّي ضَعِيفُ الْعَمَلِ قَلِيلُ الصِّيَامِ وَ لِكَيْ أَرْجُو أَنْ لَا أَكُلَ إِلَّا حَلَالًا قَالَ فَقَالَ لَهُ أَيُّ الْإِجْتِهَادِ أَفْضَلُ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ
- ٥/١٦٥٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
- قَالَ رَسُولُ اللَّهِ ﷺ أَكْثَرُ مَا تَلَجَّ بِهِ أُمَّتِي النَّارَ الْأَجُوفَانِ الْبَطْنُ وَ الْفَرْجُ
- ٦/١٦٥١. وَ يَسْنَدُهُ قَالَ:
- قَالَ رَسُولُ اللَّهِ ﷺ ثَلَاثٌ أَخَافُهُنَّ عَلَى أُمَّتِي مِنْ بَعْدِي الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَّاتِ الْفِتَنِ وَ شَهْوَةُ الْبَطْنِ وَ الْفَرْجِ
- ٧/١٦٥٢. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَيْمُونِ الْقَدَّاحِ قَالَ:
- سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ مَا مِنْ عِبَادَةٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ

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1649-4. A group of our co-sectarians (-) Ahmad ibn Abī 'Abdillāh (-) his father (-) an-Naḍr ibn Suwayd (-) Yaḥyā ibn 'Imrān al-Ḥalabī (-) Mu'allā Abī 'Uthmān that Abū Baṣīr said:

"A man said to Abū Ja'far ('a.s.): 'I am weak in action and I rarely fast, but I hope that not to eat except what is lawful.' He ['a.s.] said: 'Which effort is better than chastity of stomach and private part.'"

1650-5. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Most of the things that would cause my *ummaḥ* to enter the Fire are two hollows: the stomach and the private part.'"

1651-6. And through his ['Alī ibn Ibrāhīm's] chain of narrators, he ['a.s.] said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'I fear three things for my *ummaḥ* after me: Straying after (possessing) the knowledge, misguidance of the trials and lust for stomach and private part.'"

1652-7. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) some of his co-sectarians that Maymūn al-Qaddāh' said:

"I heard Abū Ja'far ('a.s.) saying: 'There is no worship better than chastity of stomach and private part.'"

٨/١٦٥٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ
مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
مَا مِنْ عِبَادَةٍ أَفْضَلَ عِنْدَ اللَّهِ مِنْ عِفَّةٍ بَطْنٍ وَفَرْجٍ

- ٣٩ -

بَابُ اجْتِنَابِ الْمَحَارِمِ

١/١٦٥٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ
بْنِ كَثِيرٍ الرَّقْمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ
جَنَّتَانِ قَالَ:
مَنْ عَلِمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُهُ وَ يَفْعَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجُزُهُ ذَلِكَ
عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَى

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1653-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-
Ḥakam (-) Sayf ibn 'Amīrah (-) Maṣṣūr ibn Ḥāzīm that Abū Ja'far ('a.s.) said:
"There is no worship better, before Allāh, than chastity of stomach and
private part."

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Chapter on Avoidance of the Forbidden Acts

1654-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-
Ḥasan ibn Maḥbūb (-) Dāwūd ibn Kathīr ar-Raqqī that Abū 'Abdillāh ('a.s.)
said about the Word of Allāh, to Whom belong Might and Majesty: *But such
as fears the Station of his Lord, for them shall be two gardens*, (Qur., 55:46):
"He who knows that Allāh, to Whom belongs Might and Majesty, sees
him, hears what he says and does, whether good or evil, so, that (awareness)
hinders him from the ugly acts, that is the one who feared the Station of his
Lord and forbade the soul its caprice, (Qur., 79:40)."

٢/١٦٥٥ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ غَيْرُ ثَلَاثٍ عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ وَ عَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ

٣/١٦٥٦ عَلِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: فِيمَا نَجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى عَلَيْهِ السَّلَامُ مَا تَقَرَّبَ إِلَيَّ الْمُتَّقِرُونَ بِمِثْلِ الْوَرِيعِ عَنْ مَحَارِمِي فَإِنِّي أَبْيَحُهُمْ جَنَاتٍ عَدْنٍ لَا أَشْرِكُ مَعَهُمْ أَحَدًا

٤/١٦٥٧ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مِنْ أَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ ذِكْرُ اللَّهِ كَثِيرًا ثُمَّ قَالَ لَا أَعْنِي سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ إِنْ كَانَ مِنْهُ وَ لَكِنْ ذِكْرُ اللَّهِ عِنْدَ مَا أَحَلَّ وَ حَرَّمَ فَإِنْ كَانَ

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1655-2. 'Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn 'Īsā (–) Ibrāhīm ibn 'Umar al-Yamānī that Abū Ja'far ('a.s.) said:

"On the Day of Resurrection every eye will be weeping except three: An eye that stays awake (at night) in Allāh's way, an eye that weeps in the fear of Allāh and an eye that is closed against the forbidden acts by Allāh."

1656-3. 'Alī (–) Muḥammad ibn 'Īsā (–) Yūnus (–) the person whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"In what Allāh, to Whom belong Might and Majesty, has conversed secretly with Mūsā ('a.s.) was: 'O Mūsā! The seekers of nearness did not seek nearness to Me like abstinence from My prohibitions. Verily, I will permit them (to enter) the Gardens of Eden (where) I will not associate with none of them.'"

1657-4. 'Alī [ibn Ibrāhīm] (–) his father (–) Ibn Abī 'Umayr (–) Hishām ibn Sālim (–) Abū 'Ubaydah that Abū 'Abdillāh ('a.s.) said:

"One of the most stringent things that Allāh has made obligatory upon his creatures is much remembrance of Allāh." He ['a.s.] then said: "I do not mean (saying): Glory be to Allāh, and praise be to Allāh, and there is no god save Allāh, and Allāh is Greater. Although this is also remembrance (of Allāh), but the intention is to remember Allāh in what he has made lawful

طَاعَةَ عَمَلٍ بِهَا وَإِنْ كَانَ مَعْصِيَةً تَرَكَهَا

٥/١٦٥٨. ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ:
سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ قَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ
هَبَاءً مَنثورًا قَالَ أَمَا وَاللَّهِ إِنْ كَانَتْ أَعْمَالُهُمْ أَشَدَّ بَيَاضًا مِنَ الْقَبَاطِي وَ لَكِنْ كَانُوا إِذَا
عَرَضَ لَهُمُ الْحَرَامُ لَمْ يَدْعُوهُ

٦/١٦٥٩. عَلِيُّ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَرَكَ مَعْصِيَةً لِلَّهِ خِشَاةً لِلَّهِ تَبَارَكَ وَ تَعَالَى أَرْضَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ

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and unlawful, that if it is obedience he executes it and if it is disobedience he avoids that."

1658-5. Ibn Abī 'Umayr (-) Hishām ibn Sālim that Sulaymān ibn Khālīd said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *We shall advance upon what work they have done, and make it a scattered dust*, (Qur., 25:23). He said: 'Indeed, by Allāh, if their deeds were whiter than the Egyptian fine cloths, but when they come across a forbidden thing, they do not give it up.'"

1659-6. 'Alī (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'He who abstains from disobeying Allāh due to the fear of Allāh, the Blessed, the Sublime, Allāh will satisfy him on the Day of Resurrection.'"

- ٤٠ -

بَابُ أَدَاءِ الْفَرَائِضِ

١/١٦٦٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَجْبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ:

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما السلام مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ خَيْرِ النَّاسِ
٢/١٦٦١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا قَالَ: اصْبِرُوا عَلَى الْفَرَائِضِ

٣/١٦٦٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي جَرَّانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا قَالَ:

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Chapter on Rendering (Islamic) Duties

1660-1. A group of our co-sectarians (-) Sahl ibn Ziyād* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb that Abū Ḥamzah ath-Thumālī said:

"'Alī ibn al-Ḥusayn, may the blessing of Allāh be upon both of them, said: 'He who acts upon what Allāh has made obligatory on him; he is the best of people.'"

1661-2. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) al-Ḥusayn ibn al-Mukhtār (-) 'Abdullāh ibn Abī Ya'fūr (-) Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *be patient, and vie you in patience; be steadfast*; (Qur., 3:200), said:

"Be patient on rendering (Islamic) duties."

1662-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Abdu'r-Raḥmān ibn Abī Najrān (-) Ḥammād ibn 'Īsā (-) Abū 's-Safātij (-) Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *be patient, and vie you in patience; be steadfast*; (ibid.), said:

اضْبِرُوا عَلَى الْفَرَائِضِ وَصَابِرُوا عَلَى الْمَصَائِبِ وَرَابِطُوا عَلَى الْأُيُمَةِ عَلَيْهِ السَّلَامُ
 وَ فِي رِوَايَةِ ابْنِ مُحْبُوبٍ عَنْ أَبِي السَّفَاتِجِ وَ زَادَ فِيهِ فَأَتَقُوا اللَّهَ رَبَّكُمْ فِيمَا افْتَرَضَ عَلَيْكُمْ
 ٤/١٦٦٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ اَعْمَلْ بِفَرَائِضِ اللَّهِ تَكُنْ أَتَقَى النَّاسَ
 ٥/١٦٦٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ
 الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِأَحَبِّ مِمَّا افْتَرَضْتُ عَلَيْهِ

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"Be patient on rendering (Islāmic) duties, vie you for calamities, and be steadfast with the Imāms ('a.s.)."

And in the narration of Ibn Maḥbūb from Abu 's-Safātij [he added]: *and fear Allāh; haply so you will prosper*, (ibid.)

1663-4. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Act upon what Allāh has ordained, and you will be the most pious of people.'"

1664-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Abū Jamīlah (-) Muḥammad al-Ḥalabī that Abū 'Abdillāh ('a.s.) said:

"Allāh, the Blessed, the Sublime, said: 'No servant has ever endeared himself to Me most, but by accomplishing what I have obliged upon him.'"

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بَابُ اسْتِوَاءِ الْعَمَلِ وَالْمُدَاوَمَةِ عَلَيْهِ

١/١٦٦٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا كَانَ الرَّجُلُ عَلَى عَمَلٍ فَلْيَدُمَّ عَلَيْهِ سَنَةً ثُمَّ يَتَحَوَّلْ عَنْهُ إِنْ شَاءَ إِلَى غَيْرِهِ وَذَلِكَ أَنَّ لَيْلَةَ الْقَدْرِ يَكُونُ فِيهَا فِي عَامِهِ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَكُونَ

٢/١٦٦٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ بْنِ عِيسَى عَنْ حَرِيرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَإِنْ قَلَّ

٣/١٦٦٧. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عِيسَى بْنِ أَيُّوبَ عَنْ عَلِيٍّ بْنِ مَهْزِيَّارٍ عَنْ فَضَّالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَجْبَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَمَلٍ يُدَاوَمُ عَلَيْهِ وَإِنْ قَلَّ

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Chapter on
Steadiness in Work and Perseverance in That

1665-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥammād that al-Ḥalabī said:

"Abū 'Abdillāh, ('a.s.) said: 'If a man is busy with (good) work, so he continues on that for a year, then he wants to change it – and that because the Night of Destiny (*Laylatu 'l-Qadr*) has come to pass in that (year) – while he was busy with that work, the reward of that work will be written for him.'"

1666-2. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ḥarīz (-) Zurārah that Abū Ja'far ('a.s.) said:

"The dearest works before Allāh, to Whom belong Might and Majesty, is what the servant (of Allāh) perseveres in that, even if it is insignificant."

1667-3. Abū 'Alī al-Ash'arī (-) 'Isā ibn Ayyūb (-) 'Alī ibn Mahziyār (-) Faḍālāh ibn Ayyūb (-) Mu'āwiyah ibn 'Ammār (-) Nujabah that Abū Ja'far ('a.s.) said:

"Nothing is dearer to Allāh, to Whom belong Might and Majesty, than a

- ٤/١٦٦٨. عَنْهُ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ إِنِّي لَأُحِبُّ أَنْ أَزَاوِمَ عَلَى الْعَمَلِ وَإِنْ قَلَّ
- ٥/١٦٦٩. عَنْهُ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ إِنِّي لَأُحِبُّ أَنْ أَقْدِمَ عَلَى رَبِّي وَاعْمَلِي مُسْتَوٍ
- ٦/١٦٧٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّكَ أَنْ تَفْرِضَ عَلَى نَفْسِكَ فَرِيضَةً فَتَفَارِقَهَا اثْنَيْ عَشَرَ هَلَالًا

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work in which there is perseverance even if it is insignificant."

1668-4. From him (-) Faḍālah ibn Ayyūb (-) Mu'āwiyah ibn 'Ammār (-) Abū 'Abdillāh ('a.s.) said:

"Alī ibn al-Ḥusayn, may the blessing of Allāh be upon both of them, used to say: 'I like to continue with a work even if it is insignificant.'"

1669-5. From him (-) Faḍālah ibn Ayyūb (-) al-'Alā' (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"Alī ibn al-Ḥusayn, may the blessing of Allāh be upon both of them, used to say: 'I like to approach Allāh with my work being upright.'"

1670-6. A group of our co-sectarians, (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Ismā'īl (-) Ja'far ibn Bashīr (-) Abdu 'l-Karīm ibn 'Amr that Sulaymān ibn Khālid said:

"Abū 'Abdillāh ('a.s.) said: 'Take care not to give up, for twelve months, an obligation which you have made incumbent upon yourself.'"

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بَابُ الْعِبَادَةِ

١/١٦٧١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

فِي التَّوْرَةِ مَكْتُوبٌ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ قَلْبَكَ غِنًى وَ لَا أَكِلَكَ إِلَى طَلَبِكَ وَ عَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ وَ أَمْلَأُ قَلْبَكَ خَوْفًا مِنِّي وَ إِنْ لَا تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ قَلْبَكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسُدُّ فَاقَتَكَ وَ أَكِلَكَ إِلَى طَلَبِكَ

٢/١٦٧٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا عِبَادِيَ الصَّادِقِينَ تَنَعَّمُوا بِعِبَادَتِي فِي الدُّنْيَا فَإِنَّكُمْ تَتَنَعَّمُونَ بِهَا فِي الْآخِرَةِ

٣/١٦٧٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Chapter on
Worship

1671-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) 'Umar ibn Yazīd (-) Abū 'Abdillāh ('a.s.) said:

"It is written in Tawrāt (the Old Testament): O Son of Ādam! Devout yourself to My worship, so that I may fill your heart with free of want and would not let you alone with your demand. Also, it is upon Me to remove poverty from you and fill your heart with My fear. But if you do not devout yourself to My worship I shall fill your heart with world business, then I shall not remove poverty from you and let you alone with your demand."

1672-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā that Abū Jamīlah said:

"Abū 'Abdillāh ('a.s.) said: 'Allāh, the Blessed, the Sublime, said: O my true servants! Enjoy yourselves with My worship in the world; surely you will enjoy yourselves (the result of it) in the Hereafter.'"

1673-3. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) 'Amr ibn Jamī' (-) Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُ النَّاسِ مَنْ عَشِقَ الْعِبَادَةَ فَعَانَقَهَا وَ أَحَبَّهَا بِقَلْبِهِ وَ بَاشَرَهَا بِجَسَدِهِ وَ تَفَرَّغَ لَهَا فَهُوَ لَا يُبَالِي عَلَى مَا أَصْبَحَ مِنَ الدُّنْيَا عَلَى عَشْرِ أَمْ عَلَى يُسْرِ
 ٤/١٦٧٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ شَاذَانَ بْنِ الْخَلِيلِ قَالَ وَ كَتَبْتُ مِنْ كِتَابِهِ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلَى عِيسَى بْنِ عَبْدِ اللَّهِ قَالَ:
 قَالَ عِيسَى بْنُ عَبْدِ اللَّهِ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ مَا الْعِبَادَةُ قَالَ حُسْنُ النِّيَّةِ بِالطَّاعَةِ مِنَ الْوُجُوهِ الَّتِي يُطَاعُ اللَّهُ مِنْهَا أَمَا إِنَّكَ يَا عِيسَى لَا تَكُونُ مُؤْمِنًا حَتَّى تَعْرِفَ النَّاسِخَ مِنَ الْمَنْسُوحِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوحِ قَالَ فَقَالَ أَلَيْسَ تَكُونُ مَعَ الْإِمَامِ مُوَطَّنًا نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ فَيَمْضِي ذَلِكَ الْإِمَامُ وَ يَأْتِي إِمَامٌ آخَرُ فَيُطَوَّنُ نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ قَالَ قُلْتُ نَعَمْ قَالَ هَذَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوحِ
 ٥/١٦٧٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُجْبُوبٍ عَنْ جَمِيلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'The best of the people is he who loves worship. He embraces it and loves it wholeheartedly. He practices it with his physical and confines himself to it; then he does not care what happens to his worldly affairs, whether it is hard or easy.'"

1674-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Shādhān ibn al-Khalīl, said: And I wrote in a letter – by the chain of his transmission (*yarfa'uhu*) to 'Īsā ibn 'Abdillāh – said:

" 'Īsā ibn 'Abdillāh said to Abū 'Abdillāh ('a.s.): 'May I be made your ransom! What is worship?' He ['a.s.] said: 'Good intention in obedience through which ways Allāh is obeyed. O you 'Īsā! Verily, you will not be a believer unless you recognize the abrogative from the abrogated.'"

"He said: 'I said: "May I be made your ransom! What is the knowledge of the abrogative from the abrogated?"' He said: "Then he ['a.s.] said: 'Is it not that you are with the Imām and reconcile yourself on good intention in his obedience, then he passes away and another Imām comes, and you reconcile yourself on good intention in his obedience?'"

He said: "I said: 'Yes.' He ['a.s.] said: 'This is the knowledge of the abrogative from the abrogated.'"

1675-5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Jamāl (-) Hārūn ibn Khārijah that Abū 'Abdillāh ('a.s.) said:

إِنَّ الْعِبَادَ ثَلَاثَةٌ قَوْمٌ عِبَدُوا اللَّهَ عَزَّ وَجَلَّ خَوْفًا فَلَيْتَكَ عِبَادَةُ الْعَبِيدِ وَ قَوْمٌ عِبَدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى طَلَبَ الثَّوَابِ فَلَيْتَكَ عِبَادَةُ الْأَجْرَاءِ وَ قَوْمٌ عِبَدُوا اللَّهَ عَزَّ وَجَلَّ حُبًّا لَهُ فَلَيْتَكَ عِبَادَةُ الْأَحْرَارِ وَ هِيَ أَفْضَلُ الْعِبَادَةِ

٦/١٦٧٦. عَلِيُّ عَنْ أَبِيهِ عَنِ الثَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا أَقْبَحَ الْفَقْرَ بَعْدَ الْغِنَى وَ أَقْبَحَ الْخَطِيئَةَ بَعْدَ الْمَسْكِنَةِ وَ أَقْبَحَ مِنْ ذَلِكَ الْعَابِدُ لِلَّهِ ثُمَّ يَدْعُ عِبَادَتَهُ

٧/١٦٧٧. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ أَعْبِدِ النَّاسِ

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"(Surely) the worshippers (of Allāh) are of three (types): Some people worship Allāh, to Whom belong Might and Majesty, out of fear that is a worship of the slave. Some people worship Allāh, the Blessed, the Sublime, seeking reward that is a worship of the hirelings. And some people worship Allāh, to Whom belong Might and Majesty, out of love towards Him that is a worship of the freemen. This is the best of the worships."

1676-6. 'Alī (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣa. 'a.w.a.w.s.) said: 'How ugly is poverty after wealth, and how ugly is sin after contempt, and uglier than that is a worshiper of Allāh who gave up his worship."

1677-7. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) 'Āsim ibn Ḥumayd (-) Abū Ḥamzah that 'Alī ibn al-Husayn ('a.s.) said:

"He, who acts upon what Allāh has made obligatory on him, is the best worshiper [of Allāh] of all people."

- ٤٣ -

بَابُ النِّيَّةِ

١/١٦٧٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ قَالَ:

لَا عَمَلَ إِلَّا بِنِيَّةٍ

٢/١٦٧٩. عَلِيُّ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ وَ نِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى نِيَّتِهِ

٣/١٦٨٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ لَيَقُولُ يَا رَبِّ ارْزُقْنِي حَتَّى أَفْعَلَ كَذَا وَ كَذَا مِنَ الْبِرِّ وَ وَجْهَهُ الْخَيْرُ

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Chapter on
Intention

1678-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Mālik ibn 'Aṭīyyah (-) Abū Ḥamzah (-) 'Alī ibn al-Ḥusayn, may the blessing of Allāh be upon both of them, said:

"There is no work without intention."

1679-2. 'Alī (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'The intention of a believer is better than his work, and the intention of a disbeliever is worse than his work, and every worker acts according to his intention.'"

1680-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Verily, a poor believing servant may say: 'O my Lord! Provide me (with wealth) so that I may do such and such of goodness and kindness. When Allāh, to Whom belong Might and Majesty, knows that of his good

فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْهُ بِصِدْقِ نِيَّةٍ كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُ لَهُ لَوْ عَمِلَهُ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ

٤/١٦٨١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدٍ

بْنِ إِسْحَاقَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو عَنْ حَسَنِ بْنِ أَبَانَ عَنْ أَبِي بَصِيرٍ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ حَدِّ الْعِبَادَةِ الَّتِي إِذَا فَعَلَهَا فَعَلَهَا كَانَ مُؤَدِّيًا فَقَالَ حُسْنُ النِّيَّةِ بِالطَّاعَةِ

٥/١٦٨٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ أَحْمَدَ بْنِ

يُونُسَ عَنْ أَبِي هَاشِمٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّهُمْ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ

خُلِدُوا فِيهَا أَنْ يَعْصُوا اللَّهَ أَبَدًا وَإِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّهُمْ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا

أَنْ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا فَبِالنِّيَّاتِ خُلِدَ هَؤُلَاءِ وَ هَؤُلَاءِ ثُمَّ تَلَا قَوْلَهُ تَعَالَى قُلْ

كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ قَالَ عَلَى نِيَّتِهِ

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intention, He writes down for him the same reward as if he had done that. Indeed Allāh is All embracing, All knowing, (Qur., 2:115).

1681-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Alī ibn Asbāṭ (-) Muḥammad ibn Ishāq ibn al-Ḥusayn (-) 'Amr (-) Ḥasan ibn Abān that Abū Baṣīr said:

"I asked Abū 'Abdillāh ('a.s.) about the limit of worship that if someone accomplishes that, has he fulfilled his duty? He said: 'Good intention with obedience.'"

1682-5. 'Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqarī (-) Aḥmad ibn Yūnus that Abū Hāshim said:

"Abū 'Abdillāh ('a.s.) said: 'Surely, the inmates of the Fire are to remain in the Fire forever, because their intentions in this world were, if they were to abide here forever, they were to disobey Allāh forever. But the inhabitants of Paradise are to remain in Paradise forever, because their intentions in this world were, if they were to remain here, they were to obey Allāh forever. It is because of their intentions that both these and those (inhabitants) were made to abide forever.' Then he recited the Word of Allāh, the Sublime: *Say: Every one acts according to his own manner;* (Qur., 17:84). He ['a.s.] said (it means): 'On his intention.'"

- ٤٤ -

بَابُ

١/١٦٨٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَجْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ أَلَا إِنَّ لِكُلِّ عِبَادَةٍ شِرَّةً ثُمَّ تَصِيرُ إِلَى فِتْرَةٍ فَمَنْ صَارَتْ شِرَّةً عِبَادَتِهِ إِلَى سُنَّتِي فَقَدْ اهْتَدَى وَمَنْ خَالَفَ سُنَّتِي فَقَدْ ضَلَّ وَكَانَ عَمَلُهُ فِي تَبَابٍ أَمَا إِنِّي أُصَلِّي وَأَنَامُ وَأَصُومُ وَأُفْطِرُ وَأَضْحَكُ وَأَبْكِي فَمَنْ رَغِبَ عَنِّي مِنْهَا جِي وَ سُنَّتِي فَلَيْسَ مِنِّي وَقَالَ كَفَى بِالْمَوْتِ مَوْعِظَةً وَكَفَى بِالْبَقِيَّةِ غِنًى وَكَفَى بِالْعِبَادَةِ شُغْلًا

٢/١٦٨٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَحَالِ عَنْ ثَعْلَبَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِكُلِّ أَحَدٍ شِرَّةٌ وَ لِكُلِّ شِرَّةٍ فِتْرَةٌ فَطُوبَى لِمَنْ كَانَتْ فِتْرَتُهُ إِلَى خَيْرٍ

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A Chapter

1683-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb (-) al-Aḥwal (-) Salām ibn al-Mustanīr (-) Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Truly, for every act of worship there is an enthusiasm, then it results in weakness. Thus, he whose enthusiasm of worship resulted in my *sunnah* (tradition) has been indeed guided, and he, who disagreed with my tradition, has indeed strayed, and his work has perished. Verily, I pray, I sleep, I fast, I eat, I laugh and I cry, so, he who dislikes my way and tradition, he is not of me.' He (ṣ.a. 'a.w.a.w.s.) also said: 'Sufficient for death is advice. Sufficient for certainty is sufficiency and sufficient for worship is work.'"

1684-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) al-Ḥajjāl that Tha'labah said:

"Abū 'Abdillāh, ('a.s.) said: 'For everyone there is an enthusiasm, and for ever enthusiasm there is weakness. Blessed is he whose weakness is towards goodness.'"

- ٤٥ -

بَابُ الْاِقْتِصَادِ فِي الْعِبَادَةِ

١/١٦٨٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي
الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلُوا فِيهِ بِرَفْقٍ وَلَا تُكْرَهُوا عِبَادَةَ اللَّهِ إِلَى عِبَادِ
اللَّهِ فَتَكُونُوا كَالرَّكِبِ الْمُتَنَبِّتِ الَّذِي لَا سَفَرًا قَطَعَ وَلَا ظَهْرًا أَبْقَى
* مُحَمَّدُ بْنُ سِنَانٍ عَنْ مُقَرَّرٍ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ مِثْلَهُ

٢/١٦٨٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً
عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
لَا تُكْرَهُوا إِلَى أَنْفُسِكُمُ الْعِبَادَةَ

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Chapter on
Moderation in Worship

1685-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) Abi 'l-Jārūd that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Verily, this religion is firm, so penetrate deeply into it with gentleness and do not make it hateful the worship of Allāh to the servants of Allāh, so you will be like a helpless rider who has neither reached his destination nor his mount remained safe for him.'"

* Muḥammad ibn Sinān (-) Muqarrin (-) Muḥammad ibn Sūqah (-) Abū Ja'far ('a.s.) the same tradition.

1686-2. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā'īl (-) al-Faḍl ibn Shādhān, both of them (-) Ibn Abī 'Umayr (-) Ḥaḍḥ ibn al-Bakhtarī that Abū 'Abdillāh ('a.s.) said:

"Do not make worship hateful to yourselves."

٣/١٦٨٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ عَبْدًا فَعَمِلَ عَمَلًا قَلِيلًا جَزَاهُ بِالْقَلِيلِ الْكَثِيرَ وَ لَمْ يَتَعَاطَمْهُ أَنْ يَجْزِيَ بِالْقَلِيلِ الْكَثِيرَ لَهُ

٤/١٦٨٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ مَنْصُورٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَرَّ بِي أَبِي وَ أَنَا بِالطَّوَافِ وَ أَنَا حَدَّثْتُ وَ قَدْ اجْتَهَدْتُ فِي الْعِبَادَةِ فَرَأَنِي وَ أَنَا أَتَصَابُ عَرَقًا فَقَالَ لِي يَا جَفْعَرُ يَا بُنَيَّ إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا أَذْخَلَهُ الْجَنَّةَ وَ رَضِيَ عَنْهُ بِالْيَسِيرِ

٥/١٦٨٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

اجْتَهَدْتُ فِي الْعِبَادَةِ وَ أَنَا شَابٌّ فَقَالَ لِي أَبِي عَلَيْهِ السَّلَامُ يَا بُنَيَّ دُونَ مَا أَرَاكَ تَصْنَعُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ عَبْدًا رَضِيَ عَنْهُ بِالْيَسِيرِ

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1687-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Ismā'īl that Ḥanān ibn Sadīr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'If Allāh, to Whom belong Might and Majesty, loves someone, then if he does little works, He rewards him with great, and it does not unduly impress him to reward in great for a little work.'"

1688-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) al-Ḥasan ibn al-Jahm (-) Maṣṣūr (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"I was making a circuit (of the Ka'bah) when my father passed by me. (At that time) I was young and active in worship. My father saw me while I was wet with perspiration. Then he ['a.s.] said to me: 'O Ja'far, my son! Surely, if Allāh loves a servant He makes him enter Paradise while He is well pleased with him with a little (deeds).'"

1689-5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥaḥṣ ibn al-Bakhtarī and others, that Abū 'Abdillāh ('a.s.) said:

"I was very active in worship when I was young. My father said to me: 'O my son! Do less than what I see you doing (in worship), surely, if Allāh, to Whom belong Might and Majesty, loves a servant, He is well pleased with him with a little (deeds).'"

٦/١٦٩٠. مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ مُجَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلْ فِيهِ بِرَفْقٍ وَلَا تُبَغِّضْ إِلَى نَفْسِكَ عِبَادَةَ رَبِّكَ فَإِنَّ الْمُتَنَبِّتَ يَغْنِي الْمُفْرَطَ لَا ظَهْرًا أَبْقَى وَلَا أَرْضًا قَطَعَ فاعْمَلْ عَمَلًا مَنْ يَرْجُو أَنْ يَمُوتَ هَرِمًا وَاحْذَرْ حَذَرَ مَنْ يَتَخَوَّفُ أَنْ يَمُوتَ غَدًا

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بَابُ مَنْ بَلَغَهُ ثَوَابٌ مِنَ اللَّهِ عَلَى عَمَلٍ

١/١٦٩١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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1690-6. Ḥumayd ibn Ziyād (→) al-Khashshāb (→) Ibn Baqqāh (→) Mu'ādh ibn Thābit that 'Amr ibn Jumay' (→) Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'O 'Alī! Verily, this religion is firm, so penetrate deeply into it with gentleness and do not make the worship of your Lord hateful to your self, because he who makes his mount exhausted – that is, the rider of the mount who has exaggerated – has neither left the mount safe nor has he reached his destination. So, act like someone who hopes to die at elderly age, but at same time be cautious like someone who fears to die tomorrow.'"

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Chapter on He who is notified of a Reward From Allāh for a Work

1691-1. 'Alī ibn Ibrāhīm (→) his father (→) Ibn Abī 'Umayr (→) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said:

مَنْ سَمِعَ شَيْئاً مِنَ الثَّوَابِ عَلَى شَيْءٍ فَصَنَعَهُ كَانَ لَهُ وَإِنْ لَمْ يَكُنْ عَلَى مَا بَلَغَهُ
 ٢/١٦٩٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عِمْرَانَ الرَّعْفَرَانِيِّ
 عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ:
 سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ بَلَغَهُ ثَوَابٌ مِنَ اللَّهِ عَلَى عَمَلٍ فَعَمِلَ ذَلِكَ الْعَمَلَ
 النِّمَاسَ ذَلِكَ الثَّوَابِ أُوتِيَهِ وَإِنْ لَمْ يَكُنِ الْحَدِيثُ كَمَا بَلَغَهُ

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"He who has heard something about a reward for something, and he did it, he will be granted that (reward), even if it is not as he was notified."

1692-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Sinān (-) 'Imrān az-Za'farānī that Muḥammad ibn Marwān said:

"I heard Abū Ja'far ('a.s.) saying: 'He who is notified of a reward from Allāh for a work and he does that work in quest of that reward, he will be granted, even if the report is not as he was notified.'"