



تأليف
السَّخَّابِيُّ جَعْفَرُ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ الْكَلْبِيِّ الرَّازِيِّ

الجزء الثاني

الأصول

(٥) كتاب الإيمان والأحكام

الأبواب ٤٧ إلى ٦٠

المؤسسة العالمية للخدمات الإسلامية





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 47 to 60

WOFIS

World Organization for Islamic Services
Tehran-Iran



AL-KULAYNĪ AR-RĀZĪ

AL-KĀFĪ

كافي

AL-UṢŪL

Ch. 47 - 60

5

VOL 5

الإكفاف

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني

الأصول

(٥) كتاب الإيمان والكفر

الكتاب ٤٧ إلى ٦٠

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 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 أَمْدُكَ الصِّرَاطُ الْمُسْتَقِيمُ صِرَاطُكَ الدِّينَ
 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 ابي 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	Agnomia (Kunyah)	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 (Ahmad) (al-Mustaḍī)	'Abdullāh,	Rasūlu 'llāh, Nabiyyu 'llāh, an-Nabiyy, Khāṭamun-Nabiyyin	17 th Rabi' I, in the Year of Elephant, (25/8/570 AD).	28 th Šafar, 11 AH, (25/5/632 AD).	Natural	Holy Madinah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abihā	Fāṭimah	Muhammad	az-Zahrā', as-Šiddiqah, al-Batīn, Sayyidatu '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 Madinah, Saudi Arabia.
3.	1 st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Ṭālib	Amīr al-Mu'mini'n, al-Wasīyy, al-Murtaḍā, (Ḥaydar).	13 th Rajab, 10 years before the declaration of the Prophethood, (25/5/600 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-Ḥarīyy)
4.	2 nd Imām	Abū Muhammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar).	15 th Ramaḍān, 3 AH, (1/3/625 AD).	7 th Šafar, 50 AH, (6/3/670 AD).	Poison	Holy Madinah, Saudi Arabia.
5.	3 rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibt (al-Aṣghar).	3 rd Sha'bān, 4 AH, (8/1/626 AD).	10 th Muharram, 61 AH, (10/10/680 AD).	Sword – in the Battle of 'Ashūrā.	Holy Karbalā' (aṭ-Ṭāif), Iraq.
6.	4 th Imām	Abū Muhammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjād, as-Sajjād.	5 th Sha'bān, 38 AH, (6/1/659 AD).	25 th Muharram, 94/95 AH, (31/10/712 or 20/10/713 AD).	Poison	Holy Madinah, Saudi Arabia.

7. 5 th Imām	Abu Ja'far	Muhammad	'Ali	al-Bāqir	3 rd Šafar, 57 AH, (16/12/676 AD).	7 th Dhi 'l-Hijjah, 114 AH, (28/1/733 AD).	Poison	Holy Madinah, Saudi Arabia.
8. 6 th Imām	Abu 'Abdillāh, Abu Mūsā	Ja'far	Muhammad	as-Šādiq	17 th Rabi' I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madinah, Saudi Arabia.
9. 7 th Imām	Abu 'l-Ḥasan (<i>al-Awwal</i> = The First), Abu Ibrahim.	Mūsā	Ja'far	al-Kāzim, al-'Abdu š-Šāliḥ, al-'Ālim.	7 th Šafar, 129 AH, (28/10/746 AD).	25 th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāzimiyyah, Iraq.
10. 8 th Imām	Abu 'l-Ḥasan (<i>ath-Thāni</i> = The Second).	'Ali	Mūsā	ar-Riḍā	11 th Dhi 'l-qi'dah, 148 AH, (29/12/765 AD).	17 th Šafar, 203 AH, (24/8/818 AD).	Poison	Holy Mashhad, (Tus - Khurāsān), Iran.
11. 9 th Imām	Abu Ja'far (<i>ath-Thāni</i> = The Second).	Muhammad	'Ali	at-Taql, al-Jawād.	10 th Rajab, 195 AH, (8/4/811 AD).	30 th Dhi 'l-qi'dah, 220 AH, (25/11/835 AD).	Poison	Holy Kāzimiyyah, Iraq.
12. 10 th Imām	Abu 'l-Ḥasan (<i>ath-Thāliṭh</i> = The Third).	'Ali	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'a) Iraq.
13. 11 th Imām	Abu Muhammad	al-Ḥasan	'Ali	al-'Askari	8 th Rabi' II, 232 AH, (3/12/846 AD).	8 th Rabi' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14. 12 th Imām	Abu 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qāsim, al-Hujjah, al-Ghāiḥ, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Muntazar.	15 th Sha'ban, 255 AH, (29/7/869 AD).	Still alive, but in occultation.	---	---

TRANSLITERATION

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

ا	a
و	u
ي	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 'Isā, 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 - أبانا = 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 (-).
- مرسلاً - ارسله = 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.).
- عليهما/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-Kāfi* 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.)

20/6/1433

12/5/2012

Tehran – Iran.

UṢŪL AL-KĀFĪ



**The Book of
BELIEF AND UNBELIEF
Chapter 47 to 60**

- ٤٧ -

بَابُ الصَّبْرِ

١/١٦٩٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الصَّبْرُ رَأْسُ الْإِيمَانِ.

٢/١٦٩٤. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِمْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ فُضَيْلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ.

* * * * *

- 47 -

Chapter on
Patience

1693-1. A group of our co-sectarians (→) Sahl ibn Ziyād (→) al-Ḥasan ibn Maḥbūb (→) 'Alī ibn Ri'āb (→) Ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said: "Patience is the head of belief."

1694-2. Abū 'Alī al-Ash'arī (→) Aḥmad ibn Muḥammad ibn 'Isā (→) Muḥammad ibn Sinān (→) al-'Alā' ibn Fuḍayl that Abū 'Abdillāh ('a.s.) said: "Patience is from belief in a position of the head to the body. When the head is gone the body is gone too. Likewise, when patience is gone, belief is gone too."

٣/١٦٩٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا حَفْصُ إِنَّ مَنْ صَبَرَ قَلِيلاً وَ إِنَّ مَنْ جَزَعَ جَزَعٌ قَلِيلاً ثُمَّ قَالَ عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ مُحَمَّدًا ﷺ فَأَمَرَهُ بِالصَّبْرِ وَ الرِّقْقِ فَقَالَ وَ اصْبِرْ عَلَى مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلاً وَ ذَرْنِي وَ الْمُكَذِّبِينَ أُولِي التَّعَمُّةِ وَ قَالَ تَبَارَكَ وَ تَعَالَى اذْفَعْ بِالْيَدِ الَّتِي أَحْسَنُ - [السَّيِّئَةِ] فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ فَصَبَرَ رَسُولُ اللَّهِ ﷺ حَتَّى نَالُوهُ بِالْعِظَائِمِ وَ رَمَوْهُ بِمَا فَضَّاقَ صَدْرُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ - وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ ثُمَّ كَذَّبُوهُ وَ رَمَوْهُ فَحَزِنَ لَذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ قَدْ نَعَلِمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَ لَكِنَّ

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1695-3. 'Alī ibn Ibrāhīm (-) his father* and 'Alī ibn Muḥammad al-Qāsānī, both of them (-) al-Qāsim ibn Muḥammad al-Iṣbahānī (-) Sulaymān ibn Dāwūd al-Minqarī that Ḥafṣ ibn Ghiyāth said:

"Abū 'Abdillāh ('a.s.) said: 'O Ḥafṣ! Indeed, he who had been patient had been patient for some time, and he who worried, worried for some time. 'Then he ['a.s.] said: 'You must have patience in all your affairs, since Allāh, to Whom belong Might and Majesty, sent Muḥammad (ṣ.a. 'a.w.a.w.s.) and commanded him to have patience and kindness, then He said: *And bear thou patiently what they say, and forsake them graciously. Leave Me to those who cry lies, those prosperous ones, . . .* (Qur., 73:10-11); and He, the Exalted, the Sublime, said: *Repel with that which is fairer and behold, he between whom and thee there is enmity shall be as if he were a loyal friend. Yet none shall receive it, except the steadfast; none shall receive it, except a man of mighty fortune* (Qur., 41:34-35). Then the Messenger of Allāh (ṣ.a. 'a.w.a.-w.s.) took patience until he was charged with terrible things and accused of that, therefore he was annoyed, then Allāh, to Whom belong Might and Majesty, revealed to him: *We know indeed thy breast is straitened by the things they say. So celebrate the praise of your Lord and be among those who prostrate*; (Qur., 15:97-98). Then they cried lies to him and accused him, so he grieved for that, then Allāh, to Whom belong Might and Majesty, revealed: *We certainly know that what they say grieves you. Yet it is not you*

الظَّالِمِينَ بآيَاتِ اللَّهِ يَخْجِدُونَ وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَ أَوْذُوا حَتَّى أَتَاهُمْ نَصْرُنَا فَأَلْزَمَ النَّبِيُّ ﷺ نَفْسَهُ الصَّبْرَ فَتَعَدَّوْا فَذَكَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ كَذَّبُوهُ فَقَالَ قَدْ صَبَرْتُ فِي نَفْسِي وَ أَهْلِي وَ عِرْضِي وَ لَا صَبْرَ لِي عَلَى ذِكْرِ إِيَّاهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ - وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَنَا مِنْ لُغُوبٍ فَاصْبِرْ عَلَى مَا يَقُولُونَ فَصَبَرَ النَّبِيُّ ﷺ فِي جَمِيعِ أَحْوَالِهِ ثُمَّ بَشَّرَ فِي عِثْرَتِهِ بِالْأَيْمَةِ وَ وَصَفُوا بِالصَّبْرِ فَقَالَ جَلَّ ثَنَاهُ وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بآيَاتِنَا يُوقِنُونَ فَعِنْدَ ذَلِكَ قَالَ ﷺ الصَّبْرُ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ فَشَكَرَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ لَهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ - وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَ دَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ مَا كَانُوا يَعْرِشُونَ فَقَالَ ﷺ إِنَّهُ بَشَرَى وَ انْتِقَامَ فَأَبَاحَ اللَّهُ عَزَّ وَ

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that they deny, but it is Allah's signs that the wrongdoers impugn. Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them; . . . (Qur., 6:33-34). Then the Holy Prophet (s.a. 'a.w.a.w.s.) obliged himself to patient, but they agressed and spoke ill of Allāh, the Exalted, the Sublime, and denied Him. He (the Holy Prophet) said: "I took patient to myself, my family and my dignity, but I have no patient to their ill speaking of my Creator." So, Allāh, to Whom belong Might and Majesty, revealed: Certainly We created the heavens and the earth, and whatever is between them, in six days, and any fatigue did not touch Us. So be patient over what they say, . . . (Qur., 50:38-39). Then the Holy Prophet (s.a. 'a.w.a.w.s.) was patient in all his circumstances, and he was given glad tidings about the Imāms in his progeny and they were distinguished by patient. Then He, Majestic is His Eulogy, said: And amongst them We appointed imāms to guide [the people] by Our command, when they had been patient and had conviction in Our signs; (Qur., 32:24). At that time the Holy Prophet (s.a. 'a.w.a.w.s.) said: "Patience is from belief as the head is to the body." Then Allāh, to Whom belong Might and Majesty, thanked him because of his patience and He, to Whom belong Might and Majesty, revealed: . . . and your Lord's best word [of promise] was fulfilled for the Children of Israel because of their patience, and We destroyed what Pharaoh and his people had built and what they used to erect; (Qur., 7:137). The Holy Prophet (s.a. 'a.w.a.w.s.) then said: "This is glad tidings as well as

حَلَّ لَهُ قِتَالُ الْمُشْرِكِينَ فَأَنْزَلَ اللَّهُ فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُواهُمْ وَاحْصُرُوهُمْ
وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ - فَقَتَلَهُمُ اللَّهُ عَلَى يَدَيِّ رَسُولِ اللَّهِ
ﷺ وَاجْبَاهِهِ وَجَعَلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ مَا أَذْخَرَ لَهُ فِي الْآخِرَةِ فَمَنْ صَبَرَ وَاسْتَسَبَّ لَمْ
يُخْرِجْ مِنَ الدُّنْيَا حَتَّى يَقْرَأَ اللَّهُ لَهُ عَيْنَهُ فِي أَعْدَائِهِ مَعَ مَا يَدْخُرُ لَهُ فِي الْآخِرَةِ.

٤/١٦٩٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي مُحَمَّدٍ
عَبْدِ اللَّهِ السَّرَّاجِ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَلَا إِيمَانُ لِمَنْ لَا صَبْرَ لَهُ.

٥/١٦٩٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ
بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ
الصَّبْرُ ذَهَبَ الْإِيمَانُ.

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revenge." Then Allāh, to Whom belong Might and Majesty, permitted him to fight with the idolaters and descended: . . . *kill the polytheists wherever you find them, capture them and besiege them, and lie in wait for them at every ambush*; (Qur., 9:5); *And kill them wherever you confront them*, . . . (Qur., 2:191, 4:91). So, Allāh killed them at the hand of the Messenger of Allāh (s.a. 'a.w.a.w.s.) and his friends, and set it as the reward for his patience together with what he prepared for him in the Hereafter. Therefore, he who takes patience and submit (to Allāh) he will not depart from the world until (Allāh) gladdens him about (the suppression of) his enemies with what he will prepare for him in the Hereafter."

1696-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) Abū Muḥammad 'Abdillāh as-Sarrāj, *rafa 'ahū*, that 'Alī ibn al-Ḥusayn ('a.s.) said:

"Patience is from belief in a position of the head to the body. He, who has no patience, has no belief."

1697-5. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) Rib'ī ibn 'Abdillāh (-) Fuḍayl ibn Yasār that Abū 'Abdillāh ('a.s.) said:

"Patience is from belief in a position of the head to the body, when the head is gone; the body is gone, too. In the same way, when patience has gone, belief has gone, too."

٦/١٦٩٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْحُرَّ حُرٌّ عَلَى جَمِيعِ أَخْوَالِهِ إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا وَ إِنْ تَدَاكَتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ وَ إِنْ أُسِرَ وَ قُهِرَ وَ اسْتَبْدِلَ بِالْيَسْرِ عَشْرًا كَمَا كَانَ يُوسُفُ الصَّدِيقُ الْأَمِينُ عَلَيْهِ السَّلَامُ لَمْ يَضُرَّ حُرِّيَّتَهُ أَنْ اسْتُعِيدَ وَ قُهِرَ وَ أُسِرَ وَ لَمْ تَضُرَّهُ ظُلْمَةُ الْجُبِّ وَ وَحْشَتُهُ وَ مَا نَالَهُ أَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَ الْجَبَّارَ الْعَاقِي لَهُ عَبْدًا بَعْدَ إِذْ كَانَ لَهُ مَالِكًا فَأَرْسَلَهُ وَ رَحِمَ بِهِ أُمَّةً وَ كَذَلِكَ الصَّبْرُ يُعْقِبُ خَيْرًا فَاصْبِرُوا وَ وَطْنَا أَنْفُسَكُمْ عَلَى الصَّبْرِ تَوْجَرُوا.

٧/١٦٩٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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1698–6. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālīd (–) his father (–) ‘Alī ibn an-Nu‘mān (–) ‘Abdullāh ibn Muskān that Abū Baṣīr said:

"I heard Abū ‘Abdillāh (‘a.s.) saying: 'Indeed, a freeman is free in all his circumstances. When he is afflicted with misfortune, he endures it, and when he is pressed by calamities he does not break down, even if he is taken as captive, defeated or his difficulty is replaced by easiness, as the freedom of the honest and trustworthy Josef (Yūsuf), may the blessing of Allāh be upon him, was not harmed by being taken as slave and defeated. Neither the darkness of the well nor his fear or what he was afflicted with, harmed him at all, until Allāh obliged him and caused the rebellious tyrant to be his servant after being his master. (Allāh) then sent him (as Messenger) and bestowed His Mercy upon that nation because of him. Likewise, patience is followed by goodness, so have patience and prepare yourself for patience so that you may be rewarded.'"

1699–7. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibn al-Ḥakam (–) ‘Abdullāh ibn Bukayr (–) Ḥamzah ibn Ḥumrān that Abū Ja‘far (‘a.s.) said:

الْجَنَّةُ مَخْفُوفَةٌ بِالْمَكَارِهِ وَالصَّبْرُ فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا دَخَلَ الْجَنَّةَ وَجَهَنَّمَ مَخْفُوفَةٌ بِاللَّذَاتِ وَالشَّهَوَاتِ - فَمَنْ أَعْطَى نَفْسَهُ لَذَّتَهَا وَشَهَوَاتَهَا دَخَلَ النَّارَ.

٨/١٧٠٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَجْنُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْحُومٍ عَنْ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا دَخَلَ الْمُؤْمِنُ فِي قَبْرِهِ كَانَتْ الصَّلَاةُ عَنْ يَمِينِهِ وَالزَّكَاةُ عَنْ يَسَارِهِ وَالزُّكْرُ مُطْلَقٌ عَلَيْهِ وَتَتَنَحَّى الصَّبْرُ نَاحِيَةً فَإِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلَيَّانِ مُسَاءَلَتَهُ قَالَ الصَّبْرُ لِلصَّلَاةِ وَالزَّكَاةِ وَالزُّكْرُ دُونَكُمْ صَاحِبَكُمْ فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونُهُ.

٩/١٧٠١. عَلِيُّ بْنُ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

دَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ عَلَى بَابِ الْمَسْجِدِ كَتِيبٌ حَزِينٍ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا لَكَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَصِبتُ بِأَبِي [وَأُمِّي] وَأَخِي

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"Paradise is encompassed by things that one dislikes to do and patience. So, he, who takes patience with the things he dislikes to do in the world, will enter Paradise; and the Hell is encompassed by pleasure and carnal desires, so, he, who indulges himself in its pleasure and carnal desire, will enter the Fire."

1700-8. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) 'Abdullāh ibn Marḥūm (-) Abū Sayyār that Abū 'Abdillāh ('a.s.) said:

"When a believer enters his grave, the prayer would be on his right side and alms on his left side, and kindness over him and patience is aside. When the two angels, responsible for questioning, enter (the grave), patience will say to prayer, alms and kindness: 'Take care of your companion, if you become helpless I will suffice him.'"

1701-9. 'Alī (-) his father (-) Ja'far ibn Muḥammad al-Ash'arī (-) 'Abdullāh ibn Maymūn that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful, may the blessing of Allāh be upon him, entered the mosque where he ['a.s.] saw a man at the door of the mosque, grieved and sad. He said to him: 'What happened to you?' He said: 'O Commander of the Faithful! I have been afflicted with the death of my father, mother and brother and I am afraid to die because of that.' The

وَأَخْشَى أَنْ أَكُونَ قَدْ وَجِلْتُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَيْكَ بِتَقْوَى اللَّهِ وَ الصَّبْرِ
تَقْدَمُ عَلَيْهِ غَدًا وَ الصَّبْرُ فِي الْأُمُورِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا فَارَقَ الرَّأْسُ الْجَسَدَ فَسَدَ
الْجَسَدُ وَ إِذَا فَارَقَ الصَّبْرُ الْأُمُورَ فَسَدَتِ الْأُمُورُ.

١٠/١٧٠٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَمَاعَةَ
بْنِ مِهْرَانَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي مَا حَبَسَكَ عَنِ الْحَجِّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَقَعَ عَلَيَّ دَيْنٌ كَثِيرٌ وَ ذَهَبَ مَالِي وَ
دَيْنِي الَّذِي قَدْ لَزِمَنِي هُوَ أَعْظَمُ مِنْ ذَهَابِ مَالِي فَلَوْ لَا أَنَّ رَجُلًا مِنْ أَصْحَابِنَا أَخْرَجَنِي مَا
قَدَرْتُ أَنْ أَخْرُجَ فَقَالَ لِي إِنْ تَصَبَّرْتَ تَغْتَبَطَ وَ إِلَّا تَصَبَّرَ يُنْفَذِ اللَّهُ مَقَادِيرَهُ رَاضِيًا كُنْتُ أَمْ كَارِيهَاً.
١١/١٧٠٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ قَالَ:
قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَ
أَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ وَ الذِّكْرُ ذِكْرَانِ ذِكْرُ اللَّهِ عَزَّ وَ

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Commander of the Faithful (‘a.s.) then said: ‘I advise you to have the fear of Allāh and patience so that you may be rewarded tomorrow (Hereafter), and patience in one’s affairs is like the head to body. When the head is severed from the body, the body will perish, and when patience is separated from the affairs, the affairs will perish too.’”

1702–10. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) ‘Alī ibn al-Ḥakam (–) Samā’ah ibn Mihrān that Abu ‘l-Ḥasan (‘a.s.) said to me:

“What prevented you from performing pilgrimage?” I said: “May I be made your ransom! I am heavily in debt and my wealth has gone, and the debt I am in, is heavier than the wealth I lost. Had it not been one of my friends, I would not have been able to come out of my house.” He [‘a.s.] said to me: “If you take patience, you will be envied, and if you are not, Allāh will pass His decree, whether you are pleased or displeased.”

1703–11. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Sinān (–) Abu ‘l-Jārūd that al-Aṣḥagh said:

“The Commander of the Faithful, may the blessing of Allāh be upon him, said: ‘There are two types of patience: Patience upon calamities, that is good and lovely, and better than that, is the patience in what Allāh, to Whom belong Might and Majesty, has forbidden you. And there are two

جَلَّ عِنْدَ الْمُصِيبَةِ وَ أَفْضَلَ مِنْ ذَلِكَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْكَ فَيَكُونُ حَاجِزًا.
١٢/١٧٠٤. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ
الْعَرَزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ الْمُلْكُ فِيهِ إِلَّا بِالْقَتْلِ وَ التَّجْبُرِ وَ لَا
الْغِنَى إِلَّا بِالْغَضَبِ وَ الْبُخْلِ وَ لَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ الْهَوَى- فَمَنْ أَدْرَكَ
ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْغِنَى وَ صَبَرَ عَلَى الْبَغْضَةِ وَ هُوَ يَقْدِرُ عَلَى
الْمَحَبَّةِ وَ صَبَرَ عَلَى الذُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صَدِيقًا مِمَّنْ صَدَقَ بِي.
١٣/١٧٠٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ
دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عَيْسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْزَةَ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لَمَّا حَضَرَتْ أَبِي عَلِيٍّ بَنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ الْوَفَاةُ ضَمَّنِي إِلَى صَدْرِهِ وَ
قَالَ يَا بُنَيَّ أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي حِينَ حَضَرَتْهُ الْوَفَاةُ وَ بِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ يَا

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types of remembrance (of Allāh). Remembrance of Allāh, to Whom belong Might and Majesty, in affliction, and better than that, is the remembrance of Allāh in what He has forbidden you, which will be a hindrance."

1704-12. Abū 'Alī al-Ash'arī (-) al-Ḥasan ibn 'Alī al-Kūfī (-) al-'Abbās ibn 'Āmir (-) al-'Arzamī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'The time will come (soon) for people that a kingdom would not be achieved except by murder and insolence, and wealth would not be obtained except by usurpation and greedy. Also, love would not be attained except by taking out the religion (from one's self) and following carnal desire. So, he who comes to live in that time and endured poverty though he is able to obtain wealth; and endure the enmity (of people) though he is able to attract their love, and endure humility though he is able to achieve dignity, Allāh will grant him the reward of fifty honest persons who truly attested me.'"

1705-13. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) Ismā'il ibn Mihrān (-) Durust ibn Abī Manṣūr (-) 'Isā ibn Bashīr that Abū Ḥamzah said:

"Abū Ja'far ('a.s.) said: 'When my father, 'Alī ibn al-Ḥusayn ('a.s.) was at the point of death he embraced me and said: "O my son! I advise you to what my father advised me when he was at the point of death and recalled

بُنِيَ أَصْبِرَ عَلَى الْحَقِّ وَإِنْ كَانَ مُرًّا.

١٤/١٧٠٦. عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

الصَّبْرُ صَبْرَانِ صَبْرٌ عَلَى الْبَلَاءِ حَسَنٌ جَمِيلٌ وَأَفْضَلُ الصَّبْرَيْنِ الْوَرَعُ عَنِ الْمَحَارِمِ.

١٥/١٧٠٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى قَالَ أَخْبَرَنِي يَحْيَى بْنُ سُلَيْمٍ

الطَّائِفِيُّ قَالَ أَخْبَرَنِي عَمْرُو بْنُ شِمْرِ الْيَمَانِيُّ يَرْفَعُ الْحَدِيثَ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ الصَّبْرُ ثَلَاثَةٌ صَبْرٌ عِنْدَ الْمُصِيبَةِ وَ صَبْرٌ عَلَى الطَّاعَةِ وَ صَبْرٌ عَنِ الْمَعْصِيَةِ فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ حَتَّى يَرُدَّهَا بِحُسْنِ عَزَائِهَا كَتَبَ اللَّهُ لَهُ ثَلَاثِمِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَ مَنْ صَبَرَ عَلَى الطَّاعَةِ كَتَبَ اللَّهُ لَهُ سِتْمِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تَحُومِ الْأَرْضِ إِلَى الْعَرْشِ وَ مَنْ صَبَرَ عَنِ الْمَعْصِيَةِ كَتَبَ اللَّهُ لَهُ تِسْعِمِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تَحُومِ الْأَرْضِ إِلَى مُنْتَهَى الْعَرْشِ.

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what his father advised him to: 'O my son! Have patience on truth even if it is hard (i.e., bitter).'"

1706-14. From him [Aḥmad ibn Abī 'Abdillāh] (-) his father [(-) Yūnus ibn 'Abdī 'r-Raḥmān] *rafa'ahū*, that Abū Ja'far ('a.s.) said:

"There are two types of patience: Patience against affliction, which is good and graceful, and the most preferable one of the two is piety against unlawfuls."

1707-15. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā said: Yaḥyā ibn Sulaym aṭ-Ṭā'ifi informed me saying: 'Amr ibn Shimr al-Yamānī informed me, raising the tradition to 'Alī ('a.s.) that he said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'There are three types of patience: Patience with affliction, patience with obedience and patience with disobedience. So, he who takes patience with affliction until he wards it off with good equanimity, Allāh will write for him 300 ranks, the distance between one rank and another is the distance between heaven and earth. He who takes patience with obedience, Allāh will write for him 600 ranks, the distance between one rank and another is the distance between the bottoms of earth to the Throne. He who takes patience with disobedience, Allāh will write for him 900 ranks, the distance between one rank and another is the distance between the bottom of earth to the end of the Throne.'"

١٦/١٧٠٨. عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ:
 أَمَرَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنْ آتِيَ الْمُفَضَّلَ وَأُعَزِّيَهُ بِإِسْمَاعِيلَ وَقَالَ أَقْرِي الْمُفَضَّلَ السَّلَامَ
 وَقُلْ لَهُ إِنَّا قَدْ أَصَبْنَا بِإِسْمَاعِيلَ فَصَبْرُنَا فَاصْبِرْ كَمَا صَبَرْنَا إِنَّا أَرَدْنَا أَمْرًا وَأَرَادَ اللَّهُ عَزَّ وَ
 جَلَّ أَمْرًا فَسَلَّمْنَا لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ.
 ١٧/١٧٠٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي
 حَمْرَةَ الثَّمَالِيِّ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ ابْتَلِيَ مِنَ الْمُؤْمِنِينَ بِبَلَاءٍ فَصَبَرَ عَلَيْهِ كَانَ لَهُ مِثْلُ أَجْرِ أَلْفِ شَهِيدٍ.
 ١٨/١٧١٠. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ
 بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْعَمَ عَلَى قَوْمٍ فَلَمْ يَشْكُرُوا فَصَارَتْ عَلَيْهِمْ وَبَالًا وَ ابْتَلَى قَوْمًا
 بِالْمَصَائِبِ فَصَبَرُوا فَصَارَتْ عَلَيْهِمْ نِعْمَةً.

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1708-16. From him [Muḥammad ibn Yaḥyā] (→) 'Alī ibn al-Ḥakam (→) Yūnus ibn Ya'qūb said: Abū 'Abdillāh ('a.s.) commanded me to go to Mufaḍḍal and offer his condolences to him on the death of Ismā'īl and said:

"Convey my greetings to Mufaḍḍal and tell him: 'Indeed, we were afflicted with the death of Ismā'īl but we took patient. So, be patient as we did. Verily, we willed something and Allāh, to Whom belong Might and Majesty, willed something else, so we surrendered to the command of Allāh, to Whom belong Might and Majesty.'"

1709-17. 'Alī ibn Ibrāhīm (→) his father (→) Ibn Abī 'Umayr (→) Sayf ibn 'Amīrah (→) Abū Ḥamzah ath-Thumālī said that Abū 'Abdillāh ('a.s.) said:

"When one of the believers is tried with affliction and he takes patience with that, his reward will be as the reward of 1000 martyrs."

1710-18. Muḥammad ibn Yaḥyā (→) Aḥmad ibn Muḥammad ibn 'Isā (→) Muḥammad ibn Sinān (→) 'Ammār ibn Marwān (→) Samā'ah that Abū 'Abdillāh ('a.s.) said:

"Indeed, Allāh, to Whom belong Might and Majesty, blessed a nation but they did not give thanks, so it turned into evil consequences, and He tried a nation with calamities, they took patience, so it turned to them a blessing."

١٧١١/١٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبَانَ بْنِ أَبِي مُسَافِرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا قَالِ اصْبِرُوا عَلَى الْمَصَائِبِ. وَ فِي رِوَايَةِ ابْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: صَابِرُوا عَلَى الْمَصَائِبِ.

١٧١٢/٢٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَبِي حَمِيلَةَ عَنْ جَدِّهِ أَبِي حَمِيلَةَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: لَوْ لَا أَنَّ الصَّبْرَ خُلِقَ قَبْلَ الْبَلَاءِ لَتَفَطَّرَ الْمُؤْمِنُ كَمَا تَتَفَطَّرُ الْبَيْضَةُ عَلَى الصَّفَا. ١٧١٣/٢١. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرَضَنِي

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1711-19. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā'īl (-) Faḍl ibn Shādhān, both of them, (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn 'Abdī 'l-Ḥamīd (-) Abān ibn Abī Musāfir that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *O you who believe! Be patient, and vie you in patience; . . .* (Qur., 3:200)."

"Be patient in calamities."

* And in the tradition of Ibn Abī Yafūr that Abū 'Abdillāh ('a.s.) said: "Vie you in patience with calamities".

1712-20. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn 'Isā (-) 'Alī ibn Muḥammad ibn Abī Jamīlah (-) his grandfather, Abū Jamīlah that some of his co-sectarians said:

"Had it not been patience created before calamity, a believer would have broken apart as an egg breaks on a (hard) rock."

1713-21. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Ṣafwān (-) Ishāq ibn 'Ammār and 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Allāh, to Whom belong Might and Majesty, said: 'I have set the world (wealth) among my servants as loan. Therefore, whoever lends me a loan from that, I shall return, for

مِنْهَا قَرْضًا أَعْطَيْتُهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضَعِيفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضًا فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا فَصَبَرَ أَعْطَيْتُهُ ثَلَاثَ حِصَالٍ لَوْ أَعْطَيْتُ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي.

قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع - قَوْلَ اللَّهِ عَزَّ وَ جَلَّ - الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ فَهَذِهِ وَاحِدَةٌ مِنْ ثَلَاثِ حِصَالٍ - وَ رَحْمَةُ اثْنَتَيْنِ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ ثَلَاثٌ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَذَا لِمَنْ أَخَذَ اللَّهُ مِنْهُ شَيْئًا قَسْرًا.

٢٢/١٧١٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ يَحْيَى بْنِ آدَمَ عَنْ شَرِيكَ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: مُرُوءَةُ الصَّبْرِ فِي حَالِ الْحَاجَةِ وَ الْفَاقَةِ وَ التَّعَفُّفِ وَ الْغِنَى أَكْثَرُ مِنْ مُرُوءَةِ الْإِعْطَاءِ.

٢٣/١٧١٥. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو

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every one of it, 10 to 700 times more (of what I was lent) and what I wish to grant him from that. And whoever does not lend me a loan from that, if I take something from that by force (and he endures), I shall grant him three qualities that, if I had granted My angle one of them, he would have been pleased with me for that."

"Then Abū 'Abdillāh ('a.s.) recited the Word of Allāh, to Whom belong Might and Majesty: *Who, when they are visited by an affliction, say, 'Surely we belong to Allāh, and to Him we return.'* Upon those rest the blessings of their Lord, – this is one of the three qualities – and mercy – the second – and those they are the truly guided – (Qur., 2:156-7) – the third."

"Then Abū 'Abdillāh ('a.s.) said: 'This is for those from whom Allāh has taken something by force.'"

1714–22. 'Alī ibn Ibrāhīm (–) his father* and 'Alī ibn Muḥammad al-Qāṣānī (–) al-Qāsim ibn Muḥammad (–) Sulaymān ibn Dāwūd (–) Yaḥyā ibn Ādam (–) Sharīk (–) Jābir ibn Yazīd that Abū Ja'far ('a.s.) said:

"The generosity of patience in the state of need, poverty, abstinence and contentment is higher than generosity of munificence."

1715–23. Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdi'l-Jabbār (–)

بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ:
قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَرْحَمُكَ اللَّهُ مَا الصَّبْرُ الْجَمِيلُ قَالَ ذَلِكَ صَبْرٌ لَيْسَ فِيهِ شَكْوَى
إِلَى النَّاسِ.

٢٤/١٧١٦. مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي الثُّعْمَانِ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
مَنْ لَا يُعِدُّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجِزْ.

٢٥/١٧١٧. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ
أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّا صُبْرٌ وَ شِيعَتُنَا أَصْبَرُ مِنَّا قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَ شِيعَتُكُمْ أَصْبَرَ مِنْكُمْ قَالَ لِأَنَّا
نَصْبِرُ عَلَى مَا نَعْلَمُ وَ شِيعَتُنَا يَصْبِرُونَ عَلَى مَا لَا يَعْلَمُونَ.

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Aḥmad ibn an-Naḍr (–) ‘Amr ibn Shimr that Jābir said:

"I said to Abū Ja‘far (‘a.s.): 'May Allāh have Mercy upon you! What is sweet patience?' He [‘a.s.] said: 'The patience in which there is no complaint to people.'"

1716–24. Ḥumayd ibn Ziyād (–) al-Ḥasan ibn Muḥammad ibn Samā‘ah (–) some of his co-sectarians (–) Abān (–) ‘Abdu ‘r-Raḥmān ibn Sayābah (–) Abu ‘n-Nu‘mān that Abū ‘Abdillāh or Abū Ja‘far (‘a.s.) said:

"He who does not reckon patience for the vicissitudes of the time will become impotent."

1717–25. Abū ‘Alī al-Ash‘arī (–) Mu‘allā ibn Muḥammad (–) al-Washshā‘ (–) some of his co-sectarians that Abū ‘Abdillāh (‘a.s.) said:

"We are patient and our Shī‘ahs are (even) more patient than us." [The narrator said.] "I said: 'May I be made your ransom! How are your Shī‘ahs more patient than you?' He said: 'Because we are patient for what we know and they are patient for what they do not know.'"

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بَابُ الشُّكْرِ

١/١٧١٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الطَّاعِمُ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الصَّائِمِ الْمُحْتَسِبِ وَ الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُتَبَلَّى الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمَحْرُومِ الْقَانِعِ.

٢/١٧١٩. وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَابَ شُكْرِ فَحَزَنَ عَنْهُ بَابَ الزِّيَادَةِ.

٣/١٧٢٠. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِمْسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Chapter on
Thankfulness

1718-1. '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: 'For a thankful eater there is reward as for one who fast (in expectation of reward in the Hereafter); and for a healthy thankful (person) there is reward as for an afflicted one who is patient; and for a thankful granted there is reward as for a deprived one who is content.'"

1719-2. And by this (above) chain of narrators ['Alī ibn Ibrāhīm] said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Allāh has not opened the gate of gratitude for a servant unless he has opened the gate of increment for him.'"

1720-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ja'far ibn Muḥammad al-Baghdādī (-) 'Abdullāh ibn Ishāq al-Ja'farī that Abū 'Abdillāh ('a.s.) said:

مَكْتُوبٌ فِي التَّوْرَةِ اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعَمْ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا زَوَالَ لِلنَّعْمَاءِ إِذَا شُكِرَتْ وَ لَا بَقَاءَ لَهَا إِذَا كُفِرَتْ الشُّكْرُ زِيَادَةٌ فِي النِّعَمِ وَ أَمَانٌ مِنَ الْغَيْرِ.

٤/١٧٢١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ مَا لِلْمُبْتَلَى الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَالْمَحْرُومِ الْقَانِعِ.

٥/١٧٢٢. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ الْحَصِينِ عَنْ فَضْلِ الْبُقْبَاقِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قَالَ الَّذِي أَنْعَمَ عَلَيْكَ بِمَا فَضَّلَكَ وَ أَعْطَاكَ وَ أَحْسَنَ إِلَيْكَ ثُمَّ قَالَ فَحَدِّثْ بِدِينِهِ وَ مَا أَعْطَاهُ اللَّهُ وَ مَا أَنْعَمَ بِهِ عَلَيْهِ.

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"It is written in the old Testament (Tawrāt): 'Be thankful to him who favoured you, and favour him who is thankful to you. Surely, the bounties that are appreciated will not be destroyed and those which are not, will never last. Gratitude causes the bounties to be increased and is a means to safeguard them.'"

1721-4. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) Muḥammad ibn 'Alī (-) 'Alī ibn Asbāṭ (-) Ya'qūb ibn Sālim (-) a man (-) Abū Ja'far or Abū 'Abdillāh (*a.s.*) said:

"A healthy thankful (man) has the same reward as an afflicted one who is patient; and the thankful granted has the same reward as a deprived one who is content."

1722-5. From him [Aḥmad ibn Abī 'Abdillāh] (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Dāwūd ibn al-Ḥuṣayn that Faḍl al-Baqbāq said:

"I asked Abū 'Abdillāh (*a.s.*) about the Word of Allāh, to Whom belong Might and Majesty: *And as for thy Lord's blessing, declare it;* (Qur., 93:11). He [*a.s.*] said: 'He Who blessed you with what He favoured you and granted you, and did well to you.' He [*a.s.*] then said: 'Proclaim his religion and what Allāh has granted you and bestowed upon you.'"

٦/١٧٢٣. مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ رَسُولُ اللَّهِ ﷺ عِنْدَ عَائِشَةَ لَيْلَتَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ لِمَ تُتَعِبُ نَفْسَكَ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ فَقَالَ يَا عَائِشَةُ أَلَا أَكُونُ عَبْدًا شَكُورًا قَالَ وَ كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ عَلَى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى - طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى.

٧/١٧٢٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ حَسَنِ بْنِ جَهْمٍ عَنْ أَبِي الْيَقْظَانِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ ثَلَاثٌ لَا يَضُرُّ مَعَهُنَّ شَيْءٌ الدُّعَاءُ عِنْدَ الْكَرْبِ وَ الْاسْتِغْفَارُ عِنْدَ الذَّنْبِ وَ الشُّكْرُ عِنْدَ النِّعْمَةِ.

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1723-6. Ḥumayd ibn Ziyād (-) al-Ḥasan ibn Muḥammad ibn Samā'ah (-) Wuhayb ibn Ḥafṣ (-) Abū Baṣīr that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) was with 'Ā'ishah one night when - it was her turn - she said: 'O Messenger of Allāh! Why do you put yourself in trouble (in prayer and invocation) while Allāh has forgiven your previous and future sins?' He [ṣ.a. 'a.w.a.w.s.] then said: 'O 'Ā'ishah! Should I not be a thankful servant?'"

"He ['a.s.] said: 'The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) used to stand on fingertips of his legs until Allāh, the Exalted, the Sublime, revealed: *Tā Hā! We did not send down to you the Qur'ān that you should be miserable;* (Qur., 20:2-3).

1724-7. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Ḥasan ibn Jahm (-) Abu 'l-Yaḥyā that 'Ubaydullāh ibn al-Walīd, said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'There are three things that nothing can cause any harm to them: Supplication at the time of difficulty; asking (Allāh's) forgiveness for the sin; and thanking Him at the time of comfort.'"

٨/١٧٢٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ - لَعْنُ شَكْرْتُمْ لَا زَيْدَنَّاكُمْ.
 ٩/١٧٢٦. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا سَمِعَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ مِنْ نِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ وَحَمِدَ اللَّهَ ظَاهِرًا بِلِسَانِهِ فَتَمَّ كَلَامُهُ حَتَّى يُؤْمَرَ لَهُ بِالْمَزِيدِ.
 ١٠/١٧٢٧. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ هِشَامٍ عَنْ مُيَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 شُكْرُ النِّعْمَةِ اجْتِنَابُ الْمَحَارِمِ وَتَمَامُ الشُّكْرِ قَوْلُ الرَّجُلِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

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1725-8. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Yahyā ibn Mubārak (-) ‘Abdullāh ibn Jabalah (-) Mu‘āwiyah ibn Wahb that Abū ‘Abdillāh (‘a.s.) said:

"He, who is granted with thanks-giving, is granted with increment, Allāh, to Whom belong Might and Majesty, says: *If you be thankful, I will surely increase (My favour) on you*, (Qur., 14:7)."

1726-9. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn ‘Abdi ‘l-Jabbār (-) Ṣafwān (-) Ishāq ibn ‘Ammār (-) two men of our co-sectarians that they heard from Abū ‘Abdillāh (‘a.s.) saying:

"Allāh has not blessed a servant with a favour, but he perceived it whole- heartedly and praised Allāh openly with his tongue, (as soon as) he finishes his words, it is decreed (by Allāh) to increase him with more of His favours."

1727-10. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) some of our co-sectarians (-) Muḥammad ibn Hishām (-) Muyassir that Abū ‘Abdillāh (‘a.s.) said:

"Thanking Allāh for His favours is to avoid the prohibited acts, and the total thanksgiving is when man says: *All praise belongs to Allāh, Lord of all the worlds*; (Qur., 1:2).

١١/١٧٢٨. عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عُبَيْنَةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ شُكْرُ كُلِّ نِعْمَةٍ وَإِنْ عَظُمَتْ أَنْ تَحْمَدَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا. ١٢/١٧٢٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ لِلشُّكْرِ حَدٌّ إِذَا فَعَلَهُ الْعَبْدُ كَانَ شَاكِرًا قَالَ نَعَمْ قُلْتُ مَا هُوَ قَالَ يَحْمَدُ اللَّهُ عَلَى كُلِّ نِعْمَةٍ عَلَيْهِ فِي أَهْلٍ وَ مَالٍ وَإِنْ كَانَ فِيمَا أَنْعَمَ عَلَيْهِ فِي مَالِهِ حَقٌّ أَدَّاهُ وَ مِنْهُ قَوْلُهُ جَلَّ وَ عَزَّ - سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ مِنْهُ قَوْلُهُ تَعَالَى - رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ وَ قَوْلُهُ - رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مَخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا.

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1728-11. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Alī ibn 'Uyaynah that 'Umar ibn Yazīd said:

"I heard Abū 'Abdillāh saying ('a.s.): 'Giving thanks to Allāh for His every favour – no matter how great it is – is to praise Allāh, to Whom belong Might and Majesty, for that favour."

1729-12. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'īl ibn Mihrān (-) Sayf ibn 'Amīrah that Abū Baṣīr said:

"I said to Abū 'Abdillāh ('a.s.): 'Is there any limit for thanksgiving that if a servant achieves it, is he counted as Thankful?' He ['a.s.] said: 'Yes.' I said: 'What is that?' He ['a.s.] said: 'He thanks Allāh for every favour granted to him, his family and on his wealth. And if in what he has been blessed there is any due (to Allāh) in his wealth, he pays, and it pertain to the Word of Allāh, to Whom belong Might and Majesty: *Glory be to Him, who has subjected this to us, and we ourselves were not equal to it;* (Qur., 43:13); and according to His Word, the Sublime: *My Lord! Land me with a blessed landing, for You are the best of those who bring ashore;* (Qur., 23:29); and His Word: *My Lord! Admit me with a worthy entrance, and bring me out with a worthy departure, and render me a favourable authority from Yourself;* (Qur., 17:80).'"

١٣/١٧٣٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ صَلَواتُ اللَّهِ عَلَيْهِ يَقُولُ مَنْ حَمِدَ اللَّهَ عَلَى النِّعْمَةِ فَقَدْ شَكَرَهُ وَكَانَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ.

١٤/١٧٣١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي مَا أَنْعَمَ اللَّهُ عَلَى عَبْدِ بِنِعْمَةٍ صَغُرَتْ أَوْ كَبُرَتْ فَقَالَ الْحَمْدُ لِلَّهِ إِلَّا أَدَى شُكْرَهَا. ١٥/١٧٣٢. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عِيسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي الْحَسَنِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ فَقَدْ أَدَى شُكْرَهَا.

١٦/١٧٣٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الرَّجُلَ مِنْكُمْ لَيَشْرَبُ الشَّرْبَةَ مِنَ الْمَاءِ فَيُوجِبُ اللَّهُ لَهُ بِهَا الْجَنَّةَ

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1730-13. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā that Mu'ammār ibn Khallād said:

"I heard Abu 'l-Ḥasan, may the blessing of Allāh be upon him, saying: 'He who praises Allāh for His favour, has, in fact, thanked Him; and His praise is (more) preferable than that favour (He bestows).'"

1731-14. Muḥammad ibn Yaḥyā (-) Aḥmad (-) 'Alī ibn al-Ḥakam (-) Ṣafwān al-Jammāl that Abū 'Abdillāh ('a.s.) said to me:

"Allāh has not blessed a servant with His favour, whether small or big, and he said: 'Praise be to Allāh', but he has rendered his thanks."

1732-15. Abū 'Alī al-Ash'arī (-) 'Isā ibn Ayyūb (-) 'Alī ibn Mahziyār (-) al-Qāsim ibn Muḥammad (-) Ismā'īl ibn Abi 'l-Ḥasan (-) a man that Abū 'Abdillāh ('a.s.) said:

"He, who has been blessed with the favour of Allāh and he perceived it wholeheartedly, he has, indeed, rendered his thanks."

1733-16. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Manṣūr ibn Yūnus that Abū Baṣīr said:

"Abū 'Abdillāh, ('a.s.) said: 'A man from you drinks water and (due to that), Allāh makes Paradise necessary for him.' He ['a.s.] then said: 'He takes

ثُمَّ قَالَ إِنَّهُ لَيَأْخُذُ الْإِنَاءَ فَيَضَعُهُ عَلَى فِيهِ فَيَسْمِي - ثُمَّ يَشْرَبُ فَيُنَحِّيهِ وَهُوَ يَشْتَهِيهِ فَيَحْمَدُ اللَّهَ ثُمَّ يَعُودُ فَيَشْرَبُ ثُمَّ يُنَحِّيهِ فَيَحْمَدُ اللَّهَ ثُمَّ يَعُودُ فَيَشْرَبُ ثُمَّ يُنَحِّيهِ فَيَحْمَدُ اللَّهَ فَيُوجِبُ اللَّهُ عَزَّ وَجَلَّ بِهَا لَهُ الْجَنَّةَ.

١٧/١٧٣٤. ابْنُ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَرْزُقَنِي مَالًا فَرَزَقَنِي وَإِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي وَلَدًا فَرَزَقَنِي وَلَدًا وَ سَأَلْتُهُ أَنْ يَرْزُقَنِي دَارًا فَرَزَقَنِي وَ قَدْ خِفْتُ أَنْ يَكُونَ ذَلِكَ اسْتِدْرَاجًا فَقَالَ أَمَّا وَاللَّهِ مَعَ الْحَمْدِ فَلَا.

١٨/١٧٣٥. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ: خَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِنَ الْمَسْجِدِ وَ قَدْ ضَاعَتْ دَابَّتُهُ فَقَالَ لَعَنَ رَدَّهَا اللَّهُ عَلَيَّ لَا شُكْرَ لِلَّهِ حَقَّ شُكْرِهِ قَالَ فَمَا لَبِثَ أَنْ أَتَى بِهَا فَقَالَ الْحَمْدُ لِلَّهِ فَقَالَ لَهُ قَائِلٌ جُعِلَتْ

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a vessel of water to his lips and utters the Name of Allāh (i.e., *bismi'llāh*), then he drinks. He then withdraws (from drinking for a while) though he still desires (to continue drink), he praises Allāh (*al-ḥamdu li'llāh*). Then he again drinks (from that water), then he withdraws and praises Allāh. Then (for the third time) he again drinks then withdraws and praises Allāh. So, because of that, Allāh, to Whom belong Might and Majesty, makes Paradise necessary for him."

1734-17. Ibn Abī 'Umayr (-) al-Ḥasan ibn 'Aṭīyyah that 'Umar ibn Yazīd said:

"I said to Abū 'Abdillāh (a.s.): 'I asked Allāh, to Whom belong Might and Majesty, to grant me wealth and He granted me, and I asked Allāh to grant me a child and He granted me, and I asked Him to grant me a house and He granted me. I was afraid that this should lead gradually to perdition (*istidrāj*).' He [a.s.] then said: 'By Allāh! It will not lead to *istidrāj* if it is with thanksgiving.'"

1735-18. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā that Ḥammād ibn 'Uthmān said:

"Abū 'Abdillāh (a.s.) came out from the mosque and saw that his riding animal is lost, he said: 'If Allāh returns it to me I shall give thanks to Allāh that is due to Him.' After a while the animal was brought to him. He then said: 'Praise belongs to Allāh.' Someone said: 'May I be made your

فَإِنَّكَ أَلَيْسَ قُلْتَ لَا شُكْرَ لِلَّهِ حَقَّ شُكْرِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمْ لَمْ تَسْمَعْني قُلْتَ الْحَمْدُ لِلَّهِ.

١٩/١٧٣٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ الْمُثَنَّى الْحَنَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَسْرُهُ قَالَ الْحَمْدُ لِلَّهِ عَلَى هَذِهِ النِّعْمَةِ وَإِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَغْتُمُّ بِهِ قَالَ - الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

٢٠/١٧٣٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ تَقُولُ ثَلَاثَ مَرَّاتٍ إِذَا نَظَرْتَ إِلَى الْمُتَبَتِّلِ مِنْ غَيْرِ أَنْ تُسَمِعَهُ - الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ لَوْ شَاءَ فَعَلَ قَالَ مَنْ قَالَ ذَلِكَ لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ أَبَدًا.

٢١/١٧٣٨. مُحَمَّدُ بْنُ زَيْدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِ بْنِ

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ransom! Didn't you say that you will give thanks to Allāh that is due to Him?' Abū 'Abdillāh ('a.s.) then said: 'Didn't you hear me saying: "Praise belongs to Allāh?"' "

1736-19. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Qāsim ibn Yaḥyā (-) his grandfather, al-Ḥasan ibn Rāshid (-) al-Muthannā al-Ḥannāṭ, that Abū 'Abdillāh ('a.s.) said:

"Whenever any case happened to the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) that made him happy, he used to say: 'Praise belongs to Allāh for this grace.' And whenever any case happened to him (ṣ.a. 'a.w.a.w.s.) that made him sad, he used to say: 'Praise belongs to Allāh in every case.' "

1737-20. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū Ayyūb al-Khazzāz (-) Abū Baṣīr that Abū Ja'far ('a.s.) said:

"When you see an afflicted person, repeat this sentence three times in such a way that he does not hear you: 'Praise belongs to Allāh Who exempted me from what He has afflicted you with. Had He wished so (for me) He could have done that.' He then said: 'If someone says that, he will never be afflicted with that misfortune.' "

1738-21. Ḥumayd ibn Ziyād (-) al-Ḥasan ibn Muḥammad ibn Samā'ah (-) more than one person (-) Abān ibn 'Uthmān (-) Ḥafṣ al-Kunāsī that Abū 'Abdillāh ('a.s.) said:

عُثْمَانُ عَنْ حَفْصِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ مَا مِنْ عَبْدٍ يَرَى مُبْتَلًى فَيَقُولُ - الْحَمْدُ لِلَّهِ الَّذِي عَدَلَ عَنِّي مَا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَيْكَ بِالْعَافِيَةِ اللَّهُمَّ عَافِنِي مِمَّا ابْتَلَيْتَهُ بِهِ إِلَّا لَمْ يُبْتَلِ بِذَلِكَ الْبَلَاءِ.

٢٢/١٧٣٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ بَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا رَأَيْتَ الرَّجُلَ وَقَدْ ابْتَلَيْتَ وَانْعَمَ اللَّهُ عَلَيْكَ فَقُلْ - اللَّهُمَّ إِنِّي لَا أَسْخَرُ وَلَا أَفْخَرُ وَلَا أَعْتَمِدُكَ عَلَى عَظِيمِ نِعْمَاتِكَ عَلَيَّ.

٢٣/١٧٤٠. عَنْهُ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ فَاحْمَدُوا اللَّهَ وَلَا تُسَمِعُوهُمْ فَإِنَّ ذَلِكَ يُخْزِيهِمْ. ٢٤/١٧٤١. عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي سَفَرٍ يَسِيرُ عَلَى نَاقَةٍ لَهُ إِذَا نَزَلَ فَسَجَدَ خَمْسَ سَجَدَاتٍ فَلَمَّا

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"There is no servant who sees an afflicted person and says: 'Praise be to Allāh Who turned me away from what you are afflicted with and preferred me over you with (good) health. Oh Allāh! Exempt me from what you have afflicted him with.' Then he will never be afflicted with that calamity."

1739-22. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) 'Uthmān ibn 'Īsā (-) Khālīd ibn Najīb that Abū 'Abdillāh ('a.s.) said:

"When you see an afflicted man while Allāh has blessed you (with well-being), say: 'Oh Allāh! I neither mock nor take pride; rather I praise You for the mighty graces on me.'"

1740-23. From him [Aḥmad ibn Abī 'Abdillāh] (-) his father (-) Hārūn ibn al-Jahm (-) Ḥafṣ ibn 'Umar that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'When you see the afflicted people, praise Allāh and do not let them hear (your praise) because it will make them grieve.'"

1741-24. From him (-) 'Uthmān ibn 'Īsā (-) 'Abdullāh ibn Muskān that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) was riding his she camel on a short journey. He suddenly got down and prostrated five times. When he

أَنْ رَكِبَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا رَأَيْنَاكَ صَنَعْتَ شَيْئاً لَمْ تَصْنَعْهُ فَقَالَ نَعَمْ اسْتَقْبَلَنِي - جِبْرِيلُ عَلَيْهِ السَّلَامُ فَبَشَّرَنِي بِبِشَارَاتٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَسَجَدْتُ لِلَّهِ شُكْرًا لِكُلِّ بُشْرَى سَجْدَةً.

٢٥/١٧٤٢. عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا ذَكَرَ أَحَدُكُمْ نِعْمَةَ اللَّهِ عَزَّ وَ جَلَّ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ شُكْرًا لِلَّهِ فَإِنْ كَانَ رَاكِبًا فَلْيَنْزِلْ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ وَ إِنْ لَمْ يَكُنْ يَقْدِرْ عَلَى التَّوَزُّلِ لِلشُّهُرَةِ فَلْيَضَعْ خَدَّهُ عَلَى قَرْنَيْهِ وَ إِنْ لَمْ يَقْدِرْ فَلْيَضَعْ خَدَّهُ عَلَى كَفِّهِ ثُمَّ لِيُحْمَدِ اللَّهَ عَلَى مَا أَنْعَمَ عَلَيْهِ.

٢٦/١٧٤٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةٍ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ: كُنْتُ أَسِيرُ مَعَ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ ثَنَى رِجْلَهُ عَنْ دَابَّتِهِ فَخَرَّ سَاجِدًا فَأَطَالَ وَ أَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَ رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلَتْ فِدَاكَ قَدْ أَطَلْتَ السُّجُودَ فَقَالَ إِنِّي ذَكَرْتُ نِعْمَةَ أَنْعَمَ اللَّهُ بِهَا عَلَيَّ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي.

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rode again, they (his companions) said him: 'O Messenger of Allāh! We saw you doing something that you did not do before?' He [s.a. 'a.w.a.w.s.] said: 'Yes, Jibraīl ('a.s.) came to me and gave me some glad tidings from Allāh, to Whom belong Might and Majesty. Then I prostrated in thanks to Allāh for every glad tiding a prostration.'"

1742-25. From him (-) 'Uthmān ibn 'Īsā (-) Yūnus Ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"When any one of you recalls the favours of Allāh, to Whom belong Might and Majesty, he should put his cheek on soil to thank Allāh, and if he is riding, he should get down and puts his cheek on soil. If he cannot get down, avoiding fame, he can put his cheek on a saddle, and if he cannot do that he can put his cheek on a palm of his hand, then he should praise Allāh for what He has blessed him with."

1743-26. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Alī ibn 'Aṭīyyah that Hishām ibn Aḥmar said:

"I was moving around some parts of Medinah with Abu 'l-Ḥasan ('a.s.). All at once, he bent his knee from the top of his riding animal and fell in prostration. His prostration took a long time; then he raised his head and rode his animal. I said: 'May I be made your ransom! You took a long time in prostration' He said: 'I recalled the favours which Allāh has blessed me; so I wanted to give thanks to my Lord.'"

٢٧/١٧٤٤. عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ صَاحِبِ السَّابِرِيِّ فِيْمَا أَعْلَمَ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

فِيْمَا أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى عَلَيْهِ السَّلَامُ يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي فَقَالَ يَا رَبِّ وَكَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ وَ لَيْسَ مِنِّ شُكْرٍ أَشْكُرُكَ بِهِ إِلَّا وَ أَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ قَالَ يَا مُوسَى الْآنَ شَكَرْتَنِي حِينَ عَلِمْتَ أَنَّ ذَلِكَ مِنِّي.

٢٨/١٧٤٥. ابْنُ أَبِي عُمَيْرٍ عَنْ ابْنِ رِثَابٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا أَضْبَحْتَ وَ أَمْسَيْتَ فَقُلْ عَشْرَ مَرَّاتٍ - اللَّهُمَّ مَا أَضْبَحْتَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ مِنْ دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحَدَّكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِهَا عَلَيَّ يَا رَبِّ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ كُنْتَ قَدْ أَذَيْتَ شُكْرَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ فِي ذَلِكَ الْيَوْمِ وَ فِي تِلْكَ اللَّيْلَةِ.

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1744-27. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) Abū 'Abdillāh, Sāhib as-Sābirī - as far as I know, or other than him - that Abū 'Abdillāh ('a.s.) said:

"In what Allāh, to Whom belong Might and Majesty, revealed to Mūsā ('a.s.): 'O Mūsā! Give Me your thanks as I deserve to be praised.' He said: O My Lord! How should I give thanks to you as you (really) deserve to be thanked, when every thanksgiving is itself a favour that you have blessed me with?" Allāh said: 'O Mūsā! You have now offered Me your thanks since you have realized that (even that thanksgiving) is from Me.'"

1745-28. Ibn Abī 'Umayr (-) Ibn Ri'āb that Ismā'īl ibn al-Faḍl said:

"Abū 'Abdillāh ('a.s.) said: 'Every morning and evening say (this prayer) ten times: "Oh Allāh! Whatever grace or health, related to religion or world that I begin with in the morning is from You only, the Unique, Who has no partner. All Praise belong to You, and all Thanks (also) belong to You, for what you have blessed me with, O my Lord, until you are pleased and even after that you are pleased." If you say that, you have accomplished the thanksgiving for whatever favour Allāh has bestowed upon you in that day and in that night.'"

٢٩/١٧٤٦. ابْنُ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ نُوحٌ عَلَيْهِ السَّلَامُ يَقُولُ ذَلِكَ إِذَا أَصْبَحَ فَسَمِّيَ بِذَلِكَ عَبْدًا شَكُورًا وَقَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَدَقَ اللَّهُ نَجَا.

٣٠/١٧٤٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمَّارِ الدَّهْنِيِّ قَالَ:

سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ وَ يُحِبُّ كُلَّ عَبْدٍ شَكُورٍ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعَبْدٍ مِنْ عِبِيدِهِ يَوْمَ الْقِيَامَةِ أَ شَكَرْتَ فَلَنَا فَيَقُولُ بَلْ شَكَرْتُكَ يَا رَبِّ فَيَقُولُ لَمْ تَشْكُرْنِي إِذْ لَمْ تَشْكُرْهُ ثُمَّ قَالَ أَشْكُرْكُمْ لِلَّهِ أَشْكُرْكُمْ لِلنَّاسِ.

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1746–29. Ibn Abī 'Umayr (–) Ḥaḥḥ ibn al-Bakhtarī that Abū 'Abdillāh ('a.s.) said:

"Prophet Nūḥ ('a.s.) used to say that, (the above-mentioned prayer), every morning, and that was why he was called the Thankful Servant." And He ('a.s.) said: "The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'He who certifies Allāh is saved.'"

1747–30. 'Alī ibn Ibrāhīm (–) his father (–) al-Qāsim ibn Muḥammad (–) al-Minqarī (–) Sufyān ibn 'Uyaynah that 'Ammār ad-Duhnī said:

"I heard 'Alī ibn al-Ḥusayn ('a.s.) saying: 'Verily, Allāh likes every grievous heart, and likes every thankful servant. Allāh, the Blessed, the Sublime, will say to one of his servants on the Day of Resurrection: "Did you thank so-and-so?" He will say: "Nay, rather I thanked you, O my Lord!" Then He will say: "You did not thank Me when you didn't thank him." Then he ('a.s.) said: 'The most thankful among you to Allāh is the most thankful among you to people.'"

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بَابُ حُسْنِ الْخُلُقِ

١/١٧٤٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

٢/١٧٤٩. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَا يَوْضَعُ فِي مِيزَانٍ امْرِيٍّ - يَوْمَ الْقِيَامَةِ أَفْضَلُ مِنْ حُسْنِ الْخُلُقِ. ٣/١٧٥٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَائِلٍ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَتْ إِيمَانُهُ وَإِنْ كَانَ مِنْ قَرْتِهِ إِلَى قَدَمِهِ - ذُنُوبًا لَمْ يَنْقُصْهُ ذَلِكَ قَالَ وَ

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Chapter on
Good Character

1748-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb (-) Jamīl ibn Ṣāliḥ (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"Surely, the most perfect believer, from the point of belief, is the one who possesses the best character."

1749-2. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) 'Abdullāh ibn Sinān (-) a man from the people of Madīnah that 'Alī ibn al-Ḥusayn ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'On the Day of Resurrection nothing better than a good character will be put on the scale.'"

1750-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Abī Wallād al-Ḥannāf that Abū 'Abdillāh ('a.s.) said:

"There are four things that if they exist in someone, his belief is complete, even if he is covered with sin from head to foot, that would not be a defect

هُوَ الصَّدَقُ وَ أَذَاءُ الْأَمَانَةِ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ.

٤/١٧٥١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ مَجْبُوبٍ عَنْ عُبَيْسَةَ الْعَابِدِ قَالَ:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا يَقْدَمُ الْمُؤْمِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِعَمَلٍ بَعْدَ الْفَرَائِضِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ أَنْ يَسَعَ النَّاسَ بِخُلُقِهِ.

٥/١٧٥٢. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ذَرِيجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ.

٦/١٧٥٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ أَكْثَرُ مَا تَلَجُ بِهِ أُمَّتِي الْجَنَّةَ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

٧/١٧٥٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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for him. There are: honesty, delivery of trust, modesty and good character."

1751-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) Ibn Maḥbūb that 'Anbasah al-Ābid said:

"Abū 'Abdillāh ('a.s.) said to me: 'A believer does not offer a deed to Allāh, to Whom belong Might and Majesty, apart from his religious duties, more loved by Allāh, the Sublime, other than showing good character to people.'"

1752-5. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Ṣafwān (-) Dharrīḥ that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'One who possesses good character has the same reward (with Allāh) like the one who keeps fast (during the day) and stands for prayer (after mid-night).'"

1753-6. '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: 'What will lead most of my ummah (people) to enter Paradise is piety and good character.'"

1754-7. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥusayn al-Aḥmasī and 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

إِنَّ الْخُلُقَ الْحَسَنَ يَمِثُّ الْخَطِيئَةَ كَمَا تَمِثُّ الشَّمْسُ الْجَلِيدَ.
 ٨/١٧٥٥. عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 الْبِرُّ وَحُسْنُ الْخُلُقِ يَغْمُرَانِ الدِّيَارَ وَيَزِيدَانِ فِي الْأَعْمَارِ.
 ٩/١٧٥٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ قَالَ حَدَّثَنِي
 يَحْيَى بْنُ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى بَعْضِ أَنْبِيَائِهِ عَلَيْهِ السَّلَامُ الْخُلُقَ الْحَسَنَ
 يَمِثُّ الْخَطِيئَةَ كَمَا تَمِثُّ الشَّمْسُ الْجَلِيدَ.
 ١٠/١٧٥٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ
 عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 هَلَكَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ ﷺ فَأَتَى الْخَفَّارِينَ فَإِذَا بِهِمْ لَمْ يَخْفَرُوا شَيْئًا وَشَكُوا ذَلِكَ
 إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا يَا رَسُولَ اللَّهِ مَا يَعْمَلُ حَدِيدُنَا فِي الْأَرْضِ فَكَأَنَّمَا نَضْرِبُ بِهِ

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"Good character melts all sins as (the heat of) a sun melts the ice."

1755–8. From him [‘Alī ibn Ibrāhīm] (–) his father (–) Ibn Abī ‘Umayr (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

"Piety and good character cause households to prosper and increase in lives."

1756–9. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn ‘Abdī l-Ḥamīd said: Yaḥyā ibn ‘Amr related to me that ‘Abdullāh ibn Sinān said:

"Abū ‘Abdillāh (‘a.s.) said: ‘Allāh, the Blessed, the Sublime, revealed to some of his prophets (‘a.s.): Good character melts all sins as (the heat of) a sun melts the ice."

1757–10. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) al-Ḥasan ibn ‘Alī al-Washshā’ (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

"Someone died during the time of the Holy Prophet (ṣ.a. ‘a.w.a.w.s.), and they took him to gravediggers, but they could not dig (the ground) for him. So, they complained to the Messenger of Allāh about that and said: ‘O Messenger of Allāh! Our mattock does not work on this earth; it is as if we are striking on granite.’ He (ṣ.a. ‘a.w.a.w.s.) said: ‘Why? If, your companion

فِي الصَّفَا فَقَالَ وَ لَمْ إِنْ كَانَ صَاحِبُكُمْ لَحَسَنَ الْخُلُقِ أَتُؤْنِي بِقَدَحٍ مِنْ مَاءٍ فَأَتُوهُ بِهِ فَأَدْخَلَ يَدَهُ فِيهِ ثُمَّ رَشَهُ عَلَى الْأَرْضِ رَشًا ثُمَّ قَالَ اخْفِرُوا قَالَ فَحَفَرَ الْحَفَّارُونَ فَكَأَنَّمَا كَانَ رَمَلًا يَتَهَائِلُ عَلَيْهِمْ.

١١/١٧٥٨. عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْخُلُقَ مَنِحَةٌ يَمْنَحُهَا اللَّهُ عَزَّ وَ جَلَّ خَلَقَهُ فَمِنْهُ سَجِيَّةٌ وَمِنْهُ نِيَّةٌ فَقُلْتُ فَأَيُّهُمَا أَفْضَلُ فَقَالَ صَاحِبُ السَّجِيَّةِ هُوَ يَجْبُولُ لَا يَسْتَطِيعُ غَيْرُهُ وَ صَاحِبُ النِّيَّةِ يَصْبِرُ عَلَى الطَّاعَةِ تَصَبُّرًا فَهُوَ أَفْضَلُهُمَا.

١٢/١٧٥٩. وَ عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيُعْطِي الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ يَغْدُو عَلَيْهِ وَ يَرُوحُ.

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had good character, then bring me a bowl of water. So they brought for him and he put his hand in that bowl. Then he splashed it on the earth and said: 'Dig.' " He [*a.s.*] said: "The gravediggers started digging, and it was just like sand pouring on them."

1758-11. From him [Aḥmad ibn Muḥammad ibn 'Īsā] (–) Muḥammad ibn Sinān (–) Ishāq ibn 'Ammār that Abū 'Abdillāh (*a.s.*) said:

"Surely, good character is a grace which Allāh, to Whom belong Might and Majesty, has granted his creatures. So some of it is a natural disposition and some of it is an intention." "I [Muḥammad ibn Ibrāhīm] said: 'Which one is better?' He [*a.s.*] said: 'He who possesses natural disposition has been so moulded, and none can change it (because he was born with it); and he who has (good) intention is patient in obedience and steadfastness, therefore this is the best.' "

1759-12. And from him (–) Bakr ibn Ṣālih (–) al-Ḥasan ibn 'Alī (–) 'Abdullāh ibn Ibrāhīm (–) 'Alī ibn Abī 'Alī al-Lahabī that Abū 'Abdillāh (*a.s.*) said:

"Certainly, Allāh, the Blessed, the Sublime, will reward the servant for good character as He will reward someone who struggles in the way of Allāh every morning and night."

١٣/١٧٦٠. عَنْهُ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ أَبِي عُثْمَانَ الْقَابُوسِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَعَارَ أَعْدَاءَهُ أَخْلَاقًا مِنْ أَخْلَاقِ أَوْلِيَائِهِ لِيَعِيشَ أَوْلِيَائُهُ مَعَ أَعْدَائِهِ فِي دَوْلَاتِهِمْ.

وَفِي رِوَايَةٍ أُخْرَى وَ لَوْ لَا ذَلِكَ لَمَا تَرَكُوا وَلِيًّا لِلَّهِ إِلَّا قَتَلُوهُ.

١٤/١٧٦١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا خَالَطْتَ النَّاسَ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَخْلُطَ أَحَدًا مِنَ النَّاسِ إِلَّا كَانَتْ يَدُكَ الْعُلْيَا عَلَيْهِ فَإِنَّ الْعَبْدَ يَكُونُ فِيهِ بَعْضُ التَّقْصِيرِ مِنَ الْعِبَادَةِ وَ يَكُونُ لَهُ حُسْنُ خُلُقٍ فَيُزِيلُهُ اللَّهُ بِ [حُسْنٍ] خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

١٥/١٧٦٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ بَجْرِ السَّقَّاءِ قَالَ:

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1760-13. From him (-) 'Abdullāh al-Hajjāl (-) Abū 'Uthmān al-Qābūsī (-) the person whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"Surely, Allāh, the Blessed, the Sublime, lends a bit of good character of His friends to His enemies so that His friends may be able to live with the governments of their enemies."

And in another tradition: "If it was not so, then they would have not left any friend of Allāh unkilld."

1761-14. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) al-Ḥusayn ibn al-Mukhtār that al-'Alā' ibn Kāmil said:

"Abū 'Abdillāh ('a.s.) said: 'Whenever you mingle with people, if you can have upper hand over them, then do so; because sometime a servant is negligent in his acts of worship, but since he possesses good character, Allāh, due to his good character, will raise him to the rank of those who keep fast (during daytime) and stand for prayer (during mid-night).'"

1762-15. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father (-) Ḥammād ibn 'Īsā (-) Ḥarīz ibn 'Abdillāh that Baḥr as-Saqqā' said:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا بَحْرُ حُسْنُ الْخُلُقِ يُسْرُّ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيَّ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ قُلْتُ بَلَى قَالَ بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَهُوَ قَائِمٌ فَأَخَذَتْ بِطَرْفِ ثَوْبِهِ فَقَامَ لَهَا النَّبِيُّ ﷺ فَلَمْ تَقُلْ شَيْئاً وَ لَمْ يَقُلْ لَهَا النَّبِيُّ ﷺ شَيْئاً حَتَّى فَعَلْتُ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَامَ لَهَا النَّبِيُّ ﷺ فِي الرَّابِعَةِ وَ هِيَ خَلْفُهُ فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ ثُمَّ رَجَعَتْ فَقَالَ لَهَا النَّاسُ فَعَلَ اللَّهُ بِكَ وَ فَعَلَ حَبَسَتْ رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئاً وَ لَا هُوَ يَقُولُ لَكَ شَيْئاً مَا كَانَتْ حَاجَتُكَ إِلَيْهِ قَالَتْ إِنَّ لَنَا مَرِيضاً فَأَرْسَلَنِي أَهْلِي لِأَتُخِذَ هُدْبَةً مِنْ ثَوْبِهِ لِيَسْتَشْفِيَ بِهَا فَلَمَّا أَرَدْتُ أَخْذَهَا رَأَيْتُ فَقَامَ فَاسْتَحْيَيْتُ مِنْهُ أَنْ أَخْذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْتَأْمرَهُ فِي أَخْذِهَا فَأَخَذْتُهَا.

١٦/١٧٦٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَبِيبِ الْخَثْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"Abū 'Abdillāh ('a.s.) said to me: 'O Baḥr! Good character causes the affairs to be easy.' Then he ['a.s.] said: 'May I narrate to you the *ḥadīth* which everyone in Madīnah knows it?' I said: 'Yes.' He ['a.s.] said: 'One day the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) was sitting in the mosque when a slave girl of one of the Anṣār came – and her master was standing there – and caught hold of a part of the Holy Prophet's garment. The Holy Prophet (ṣ.a. 'a.w.a.w.s.) raised in honour of her, but she didn't say anything and the Holy Prophet (ṣ.a. 'a.w.a.w.s.) didn't say anything, either. She did that three times, and the Holy Prophet rose for the fourth time while she was behind him. Then she took a strand from the Holy Prophet's garment and went away. People then said to her: 'May Allāh do with you such and such! Why did you keep the Messenger of Allāh standing three times and not saying anything to him while he didn't say anything to you? What did you want?' She said: 'We have a patient and my people sent me to take a strand from his (Prophet's) garment for cure. When I wanted to take a strand, he saw me and stood up, I was ashamed to take the strand while he was seeing me and I didn't want to consult him in that regard. So, I took the strand at the fourth time.' "

1763–16. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) Ḥabīb al-Khath'amī that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُكُمْ أَحْسَنُكُمْ أَخْلَاقًا الْمُوْطَّئُونَ أَكْنَافًا الَّذِينَ يَأْلِفُونَ وَيُؤْلَفُونَ وَتَوَطَّأَ رِحَالَهُمْ.

١٧/١٧٦٤. 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:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْمُؤْمِنُ مَأْلُوفٌ وَ لَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَ لَا يُؤْلَفُ.

١٨/١٧٦٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ حُسْنَ الْخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'The best of you is the one with the best character and the most concerned about his companions. They are intimate with the people and people are intimate with them and sit on their carpets.'"

1764—17. A group of our co-sectarians (—) Sahl ibn Ziyād (—) Ja'far ibn Muḥammad al-Ash'arī (—) 'Abdullāh ibn Maymūn al-Qaddāh that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) said: 'A believer is familiar and there is no good in he who is not familiar with others and/or others are not familiar with him.'"

1765—18. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr (—) 'Abdullāh ibn Sinān (—) Abū 'Abdillāh ('a.s.) said:

"Certainly, good character makes its owner to attain the degree of one who keeps fast and stands for prayer (at night)."

- ٥٠ -

بَابُ حُسْنِ الْبَشْرِ

١/١٧٦٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَالْقَوَاهُ بِطَلَاقَةِ الْوَجْهِ وَحُسْنِ الْبَشْرِ.

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

٢/١٧٦٧. عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: ثَلَاثٌ مَنْ أَتَى اللَّهَ بِوَاحِدَةٍ مِنْهُنَّ أُوجِبَ اللَّهُ لَهُ الْجَنَّةَ الْإِنْفَاقُ مِنْ إِفْتَارٍ وَ الْبَشْرُ لِجَمِيعِ الْعَالَمِ وَ الْإِنْصَافُ مِنْ نَفْسِهِ.

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Chapter on
Cheerfulness

1766-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam that al-Ḥasan ibn al-Ḥusayn said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The Messenger of Allāh (ṣ.a. 'a.w. a.w.s.) said: 'O children of 'Abdu 'l-Muṭṭalib! You cannot bring relief for people with your wealth but encounter them with cheerfulness of the face and gaiety.'"

* And they narrated (-) al-Qāsim ibn Yahyā (-) his grandfather al-Ḥasan ibn Rāshid that Abū 'Abdillāh ('a.s.) [in another narration] said: "O children of Hāshīm."

1767-2. From him [Aḥmad ibn Muḥammad] (-) 'Uthmān ibn 'Īsā (-) Samā'ah ibn Mihrān that Abū 'Abdillāh ('a.s.) said:

"There are three things that if anyone comes to Allāh with one of them Allāh will award him Paradise. Spending out (for charity) when in need, showing cheerfulness of the face to all people, and observing equity even if it be against yourself."

١٧٦٨/٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي فَكَانَ فِيمَا أَوْصَاهُ أَنْ قَالَ أَلْقَ أَخَاكَ بِوَجْهِهِ مُنْبَسِطٍ.

١٧٦٩/٤. عَنْهُ عَنْ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قُلْتُ لَهُ: مَا حَدُّ حُسْنِ الْخُلُقِ قَالَ ثَلَاثٌ جَنَاحُكَ وَ تَطْيِيبُ كَلَامِكَ وَ تَلْقَى أَخَاكَ بِبِشْرِ حَسَنِ.

١٧٧٠/٥. عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِيعِيِّ عَنْ فَضِيلٍ قَالَ:

صَنَائِعُ الْمَعْرُوفِ وَ حُسْنُ الْبِشْرِ يَكْسِبَانِ الْمَحَبَّةَ وَ يُدْخِلَانِ الْجَنَّةَ وَ الْبُغْلُ وَ عُبُوسُ الْوَجْهِ يُبْعِدَانِ مِنَ اللَّهِ وَ يُدْخِلَانِ النَّارَ.

١٧٧١/٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ حُسْنُ الْبِشْرِ يَذْهَبُ بِالسَّخِيمَةِ.

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1768–3. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Maḥbūb (–) Hishām ibn Sālim (–) Abū Baṣīr that Abū Ja'far ('a.s.) said:

"A man came to the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) and said: 'O Messenger of Allāh, advise me.' It was among his advices: 'Meet your brother with cheerfulness of the face.'"

1769–4. From him (–) Ibn Maḥbūb (–) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said, when it said to him:

"What is the limit of good character?" He ['a.s.] said: "To make soft your wing of submissiveness, to make your speech pleasant and to meet your brother with cheerfulness."

1770–5. From him (–) his father (–) Ḥammād (–) Rib'ī that Fuḍayl said: "Courtesy and cheerfulness attract love and will enter Paradise, while avarice and frowning face are far away from Allāh and will enter the Fire."

1771–6. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) 'Uthmān ibn 'Isā (–) Samā'ah that Abu 'l-Ḥasan Mūsā ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Cheerfulness removes hatred.'"

- ٥١ -

بَابُ الصِّدْقِ وَادَاءِ الْأَمَانَةِ

١/١٧٧٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَبْعَثْ نَبِيًّا إِلَّا بِصِدْقِ الْحَدِيثِ وَادَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ.
٢/١٧٧٣. عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
لَا تَغْتَرُّوا بِصَلَاتِهِمْ وَلَا بِصِيَامِهِمْ فَإِنَّ الرَّجُلَ رُبَّمَا هَجَعَ بِالصَّلَاةِ وَالصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ وَلَكِنْ اخْتَبِرُوهُمْ عِنْدَ صِدْقِ الْحَدِيثِ وَادَاءِ الْأَمَانَةِ.

٣/١٧٧٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مِثْنَى الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
مَنْ صَدَقَ لِسَانُهُ زَكَّى عَمَلُهُ.

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Chapter on Truthfulness and Delivery of Trust

1772-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) al-Ḥusayn ibn Abi 'l-'Alā' that Abū 'Abdillāh ('a.s.) said:

"Verily, Allāh to Whom belong Might and Majesty, has not raised any prophet but with truthfulness (in narration) and delivery of trust to both: good and wicked people."

1773-2. From hi [Aḥmad ibn Muḥammad ibn 'Īsā] (-) 'Uthmān ibn 'Īsā (-) Ishāq ibn 'Ammār and others that Abū 'Abdillāh ('a.s.) said:

"Do not be deceived by people's prayer and fast, since sometimes a man may dedicate himself to prayer and fast to such extent that that if he gives them up he will be desolated. Therefore, test them in their truthfulness of talk and delivery of trust."

1774-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Abī Najrān (-) Muthannā al-Ḥannāt (-) Muḥammad ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"He who speaks the truth, his work is purified."

١٧٧٥/٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: فِي أَوَّلِ دَخَلَةٍ دَخَلْتُ عَلَيْهِ تَعَلَّمُوا الصَّدَقَ قَبْلَ الْحَدِيثِ.

١٧٧٦/٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي كَهْمَسٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَبْدُ اللَّهِ بْنُ أَبِي يَغْفُورٍ يُفَرِّتُكَ السَّلَامَ قَالَ عَلَيْكَ وَ عَلَيْهِ السَّلَامُ إِذَا أَتَيْتَ عَبْدَ اللَّهِ فَأَقْرِئْهُ السَّلَامَ وَ قُلْ لَهُ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ انْظُرْ مَا بَلَغَ بِهِ عَلِيُّ عَلَيْهِ السَّلَامُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَالْزِمَهُ فَإِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ إِنَّمَا بَلَغَ مَا بَلَغَ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ بِصِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ.

١٧٧٧/٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا فَضِيلُ إِنَّ الصَّادِقَ أَوَّلُ مَنْ يُصَدِّقُهُ اللَّهُ عَزَّ وَ جَلَّ يَعْلَمُ أَنَّهُ

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1775-4. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Mūsā ibn Sa'dān (-) 'Abdillāh ibn al-Qāsim that 'Amr ibn Abi 'l-Miqdām said:

"The first time that I had an audience with Abū Ja'far ('a.s.) he said to me: 'Learn to be truthful before (you learn) tradition.'"

1776-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Maḥbūb that Abū Kahmas said:

"I said to Abū 'Abdillāh ('a.s.): 'Abdullāh ibn Ibn Abī Ya'fūr is extending to you his greetings.' He said: 'Greetings be upon him and you. When you met 'Abdullāh extend to him my greetings and tell him: "Ja'far ibn Muḥammad says to you: See what made 'Alī to attain such a rank with the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.), so practice it. Certainly, what 'Alī ('a.s.) had attained with the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) was speaking the truth and delivery of trust.'"

1777-6. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū Ismā'īl al-Baṣrī that Fuḍayl ibn Yasār said:

"Abū 'Abdillāh ('a.s.) said: 'O Fuḍayl! The first one who certifies the truthful (person) is Allāh, to Whom belong Might and Majesty, Who knows

صَادِقٌ وَ تُصَدِّقُهُ نَفْسُهُ تَعْلَمُ أَنَّهُ صَادِقٌ.

٧/١٧٧٨. ابْنُ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّمَا سُمِّيَ إِسْمَاعِيلُ صَادِقَ الْوَعْدِ لِأَنَّهُ وَعَدَ رَجُلًا فِي مَكَانٍ فَانْتَظَرَهُ فِي ذَلِكَ الْمَكَانِ سَنَةً
فَسَمَاهُ اللَّهُ عَزَّ وَ جَلَّ صَادِقَ الْوَعْدِ ثُمَّ قَالَ إِنَّ الرَّجُلَ أَتَاهُ بَعْدَ ذَلِكَ فَقَالَ لَهُ إِسْمَاعِيلُ مَا
زِلْتَ مُنْتَظِرًا لَكَ.

٨/١٧٧٩. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنْ جَدِّهِ
الرَّبِيعِ بْنِ سَعْدٍ قَالَ:

قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا رَبِيعُ إِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكْتُبَهُ اللَّهُ صِدِّيقًا.
٩/١٧٨٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ
أَبِي بَصِيرٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ الْعَبْدَ لَيَصْدُقُ حَتَّى يُكْتُبَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ وَ

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that he is truthful; and he (the truthful) certifies himself, knowing that he is truthful."

1778-7. Ibn Abī 'Umayr (-) Manşūr ibn Ḥāzīm that Abū 'Abdillāh ('a.s.) said:

"Indeed, Ismā'īl was called: Truthful in Promise because he promised someone to meet him in a certain place, so he remained there for a year for him to come, therefore Allāh, to Whom belong Might and Majesty, named him: Truthful in Promise." Then he ['a.s.] said: "The man came after that, and then Ismā'īl said to him: 'I have been consistently waiting for you.'"

1779-8. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Sālim (-) Aḥmad ibn an-Naḍr al-Khazzāz (-) his grandfather, ar-Rabī' ibn Sa'd said that Abū Ja'far ('a.s.) told me:

"O Rabī'! Verily, a man keeps telling the truth until Allāh inscribes for him as truthful."

1780-9. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) al-Washshā' (-) 'Alī ibn Abī Ḥamzah that Abū Baṣīr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Indeed, a servant keeps telling the truth until he is inscribed in Allāh's presence as among the truthfals;

يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الْكَاذِبِينَ فَإِذَا صَدَقَ قَالَ اللَّهُ عَزَّ وَجَلَّ صَدَقَ وَبَرٌّ وَ إِذَا كَذَبَ قَالَ اللَّهُ عَزَّ وَجَلَّ كَذَبَ وَ فَجَرَ.

١٠/١٧٨١. عَنْهُ عَنِ ابْنِ تَجْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كُونُوا دُعَاةَ لِلنَّاسِ بِالْخَيْرِ بَغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمْ الْاجْتِهَادَ وَ الصَّدْقَ وَ الْوَرَعَ.

١١/١٧٨٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ قَالَ:

قَالَ أَبُو الْوَلِيدِ حَسَنُ بْنُ زِيَادٍ الصَّقَلِيُّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ صَدَقَ لِسَانُهُ زَكَّى عَمَلُهُ وَ مَنْ حَسَنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسَنَ بَرُّهُ بِأَهْلِ بَيْتِهِ مُدَّ لَهُ فِي عُمُرِهِ.

١٢/١٧٨٣. عَنْهُ عَنِ أَبِي طَالِبٍ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَا تَنْظُرُوا إِلَى طُولِ رُكُوعِ الرَّجُلِ وَ سُجُودِهِ فَإِنَّ ذَلِكَ شَيْءٌ اعْتَادَهُ فَلَوْ تَرَكَهُ اسْتَوْحَشَ لِذَلِكَ وَ لَكِنْ انظُرُوا إِلَى صِدْقِ حَدِيثِهِ وَ أَدَاءِ أَمَانَتِهِ.

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and keeps telling lie until he is inscribed in Allāh's presence as among the liars. When he (the first servant) tells the truth, Allāh to Whom belong Might and Majesty, says: "He told the truth and he did good thing," and when he lies, Allāh to Whom belong Might and Majesty says: "He lied and he did bad thing." "

1781-10. From him [Aḥmad ibn Muḥammad] (-) Ibn Maḥbūb (-) al-'Alā' ibn Razīn (-) 'Abdullāh ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"Invite people towards good besides your tongues (i.e., with your deeds), so that they may see your endeavor in worship, truthfulness and piety."

1782-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn al-Ḥakam said that Abu 'l-Walīd, Ḥasan ibn Ziyād aṣ-Ṣayqal said Abū 'Abdillāh ('a.s.):

"He who tells the truth, his deed becomes cleansed, and he who makes his intention good, his daily provision will be increased, and he who treats well his family, his life will be prolonged."

1783-12. From him (-) Abū Ṭalib, *rafa'ahū*, said:

"Abū 'Abdillāh, ('a.s.) said: 'Do not look at a lengthy bowing and prostration of a man, because that is something he is used to, and if he gives up that he will be frightened. Therefore, you should look at his truthfulness and delivery of trust.' "

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بَابُ الْحَيَاءِ

١/١٧٨٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مُحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ.

٢/١٧٨٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ الْحَسَنِ الصَّقَلِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْحَيَاءُ وَالْعَفَافُ وَالْعِيُّ أَعْنِي اللَّسَانَ لَا عِيَّ الْقَلْبِ مِنَ الْإِيمَانِ.

٣/١٧٨٦. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِيٍّ عَنْ مُضْعَبِ بْنِ يَزِيدَ عَنِ الْعَوَّامِ بْنِ الزُّبَيْرِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ رَقَّ وَجْهُهُ رَقَّ عِلْمُهُ.

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Chapter on
Shamelessness

1784-1. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) 'Alī ibn Ri'āb (-) Abū 'Ubaydah al-Ḥadhdhā' that Abū 'Abdillāh ('a.s.) said:

"Shamelessness is from faith, and faith is in Paradise."

1785-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ibn Muskān that al-Ḥasan aṣ-Ṣayqal said:

"Abū 'Abdillāh ('a.s.) said: 'Shamelessness, chastity and weariness – i.e., weariness of the tongue and not of the heart – are from faith."

1786-3. al-Ḥusayn ibn Muḥammad (-) Muḥammad ibn Aḥmad an-Nahdī (-) Muṣ'ab ibn Yazīd (-) al-'Awwām ibn az-Zubayr that Abū 'Abdillāh ('a.s.) said:

"He, who is bashful, lacks in knowledge; (because when he feels shy to ask, he will run short in knowledge)."

١٧٨٧/٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ يَحْيَى أَحْيَى دَارِمٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ:

الْحَيَاءُ وَالْإِيمَانُ مَقْرُونَانِ فِي قَرْنٍ فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ.

١٧٨٨/٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقُطِينٍ عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ.

١٧٨٩/٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْحَيَاءُ حَيَاءٌ إِنْ حَيَاءٌ عَقْلٍ وَحَيَاءٌ خُفْيَ فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ وَحَيَاءُ الْخُفْيِ هُوَ الْجَهْلُ.

١٧٩٠/٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيٍّ بْنِ أَبِي عَلِيٍّ الْلَّهِيَّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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1787-4. 'Alī ibn Ibrāhīm (-) his father (-) 'Abdullāh ibn al-Mughīrah (-) Yaḥyā brother of Dārim (-) Mu'ādh ibn Kathīr that one of them ('a.s.) said: "Shamelessness and faith are cognates when one of them is gone the other follows its mate."

1788-5. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn 'Īsā (-) al-Ḥasan ibn 'Alī ibn Yaqṭīn (-) al-Faḍl ibn Kathīr (-) someone whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"There is no faith for he who has no shamelessness."

1789-6. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdullāh (-) some of our co-sectarians, *rafa'ahū*, said:

"The Messenger of Allāh, (s.a. 'a.w.a.w.s.) said: 'There are two (types of) shamelessness: Shamelessness of reason and shamelessness of foolishness. The shamelessness of reason is knowledge and the shamelessness of foolishness is ignorance.'"

1790-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Bakr ibn Ṣālih (-) al-Ḥasan ibn 'Alī (-) 'Abdullāh ibn Ibrāhīm (-) 'Alī ibn Abī 'Alī al-Lahabī that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعٌ مَنْ كُنَّ فِيهِ وَكَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوبًا بَدَّلَهَا اللَّهُ حَسَنَاتٍ الصَّدْقَ وَالْحَيَاءَ وَحُسْنَ الْخُلُقِ وَالشُّكْرَ.

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بَابُ الْعَفْوِ

١٧٩١/١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ فِي خُطْبَتِهِ أَلَا أُخْبِرُكُمْ بِخَيْرِ خَلَائِقِ الدُّنْيَا وَالْآخِرَةِ الْعَفْوُ عَمَّنْ ظَلَمَكَ وَتَصِلُ مَنْ قَطَعَكَ وَالْإِحْسَانُ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَإِعْطَاءُ مَنْ حَرَمَكَ.

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'There are four things that if they exist in someone – even if he is covered with sin from head to foot – Allāh will change them into good deeds, there are: truthfulness, shameless-ness, good character and thanksgiving.'"

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Chapter on Forgiveness

1791-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said, in one of his sermons: 'May I inform you of the best natural disposition of (this) world and the Hereafter?: i) To foregive whoever wronged you; ii) to establish relation with the one who has cut off relation with you; iii) to do good to someone who has done evil to you; and iv) to grant someone (a favour) who has deprived you.'"

٢/١٧٩٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ غُرَّةَ بْنِ دِينَارٍ الرَّقْمِيِّ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلَا أَدُلُّكُمْ عَلَى خَيْرِ أَخْلَاقِ الدُّنْيَا وَالْآخِرَةِ تَصِلُ مَنْ قَطَعَكَ وَتُعْطِي مَنْ حَرَمَكَ وَتَغْفُو عَمَّنْ ظَلَمَكَ.

٣/١٧٩٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ نُشَيْبِ اللَّقَائِمِيِّ عَنْ حُمْرَانَ بْنِ أَغَيْنَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثَلَاثٌ مِنْ مَكَارِمِ الدُّنْيَا وَالْآخِرَةِ تَغْفُو عَمَّنْ ظَلَمَكَ وَتَصِلُ مَنْ قَطَعَكَ وَتَحْلُمُ إِذَا جُهِلَ عَلَيْكَ.

٤/١٧٩٤. عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي خَمْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ تَبَارَكَ وَتَعَالَى الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ

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1792–2. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn 'Abdi 'l-Ḥamīd (–) Yūnus ibn Ya'qūb (–) Ghurrah ibn Dīnār ar-Raqqī (–) Abū Ishāq as-Sabī'ī, *rafa'ahū*, said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'May I guide you to the best natural disposition of (this) world and the Hereafter?: i) To establish relation with the one who has cut off relation with you; ii) to grant someone who has deprived you; and iii) to forgive whoever wronged you.'"

1793–3. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Isā ibn 'Ubayd (–) Yūnus ibn 'Abdi 'r-Raḥmān (–) Abū 'Abdillāh Nushayb al-Lafā'ifī (–) Ḥumrān ibn A'yan said that Abū 'Abdillāh ('a.s.) said:

"There are three virtues for (this) world and the Hereafter: i) To forgive whoever wronged you; ii) to establish relation with the one who has cut off relation with you; and iii) to forbear when someone behaved foolishly towards you."

1794–4. 'Alī (–) his father* and Muḥammad ibn Ismā'īl (–) al-Faḍl ibn Shādhān, both of them (–) Ibn Abī 'Umayr (–) Ibrāhīm ibn Abdi 'l-Ḥamīd that Abū Ḥamzah ath-Thumālī said:

"I heard 'Alī ibn al-Ḥusayn ('a.s.) saying: 'When the Day of Resurrection comes, Allāh, the Blessed, the Sublime, will gather the first and the last in

ثُمَّ يُنَادِي مُنَادٍ أَهْلَ الْفَضْلِ - قَالَ فَيَقُومُ عَنْقُ مِنَ النَّاسِ فَتَلْقَاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ
وَمَا كَانَ فَضْلُكُمْ فَيَقُولُونَ كُنَّا نَصِلُ مَنْ قَطَعَنَا وَنُعْطِي مَنْ حَرَمَنَا وَنَعْفُو عَمَّنْ ظَلَمَنَا
قَالَ فَيَقَالُ لَهُمْ صَدَقْتُمْ اذْخُلُوا الْجَنَّةَ.

٥/١٧٩٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ
عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ عَلَيْكُمْ بِالْعَفْوِ فَإِنَّ الْعَفْوَ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا فَتَعَاَفَوْا يُعِزِّكُمْ اللَّهُ.
٦/١٧٩٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ
الْقَمَاطِ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

النَّدَامَةُ عَلَى الْعَفْوِ أَفْضَلُ وَأَيْسَرُ مِنَ النَّدَامَةِ عَلَى الْعُقُوبَةِ.

٧/١٧٩٧. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَعْدَانَ عَنْ مُعْتَبِرٍ قَالَ:

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one land, then the caller will call: "Where are the people of virtue?" He ['a.s.] said: 'Then a group of people will rise and the angels will welcome them and ask: "What was your virtue?" They will say: "We used to established relation with those who used to cut their relations with us; to be generous to those who deprived us; and to forgive those who wronged us." He ['a.s.] said: 'Then, they (the angels) will say to them: "You are right. Enter the Paradise."'

1795-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Jahm ibn al-Ḥakam al-Madā'inī (-) Ismā'īl ibn Abī Ziyād as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'It is upon you to forgive, since, forgiveness will not add for a servant but dignity of the servant. Thus forgive each other so that Allāh may dignify you.'"

1796-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān (-) Abū Khālid al-Qammāt (-) Ḥumrān that Abū Ja'far ('a.s.) said:

"To regret for forgiveness is better and easier than to regret for punishment."

1797-7. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) Sa'dān that Mu'attib said:

كَانَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ فِي حَائِطٍ لَهُ يَصْرِمُ فَنَظَرْتُ إِلَى غُلَامٍ لَهُ قَدْ أَخَذَ كَارَةً مِنْ تَمْرٍ فَرَمَى بِهَا وَرَاءَ الْحَائِطِ فَأَتَيْتُهُ وَأَخَذْتُهُ وَذَهَبْتُ بِهِ إِلَيْهِ فَقُلْتُ جِئْتُكَ فِدَاكَ إِنِّي وَجَدْتُ هَذَا وَهَذِهِ الْكَارَةُ.

فَقَالَ لِلْغُلَامِ يَا فُلَانُ قَالَ لَبَّيْكَ .

قَالَ أَتَجُوعُ قَالَ لَا يَا سَيِّدِي.

قَالَ فَتَغْرَى قَالَ لَا يَا سَيِّدِي.

قَالَ فَلَايِي شَيْءٍ أَخَذْتَ هَذِهِ قَالَ اشْتَهَيْتُ ذَلِكَ.

قَالَ أَذْهَبَ فِيهِ لَكَ وَ قَالَ خَلُّوا عَنْهُ.

٨/١٧٩٨. عَنْهُ عَنِ ابْنِ فَضَالٍ قَالَ:

سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ مَا التَّقَتْ فِتْنَانِ قَطُّ إِلَّا نَصَرَ أَكْثَرُهُمَا عَفْوًا.

٩/١٧٩٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ

زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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"Abu 'l-Hasan Mūsā ('a.s.) was in his date farm cutting branches (of the tree), then I saw one of his servants took a bunch of dates and threw it behind the wall. I went there and caught him and took him (to the Imām, a.s.) and said: 'May I be made your ransom! I saw this servant taking these bunches of date.'

"Then he ['a.s.] said to the servant: 'O so-and-so!' He said: 'Here I am!'

"He ['a.s.] said: 'Are you hungry?' He said: 'No, my master!'

"He ['a.s.] said: 'Are you undressed?' He said: 'No, my master!'

"He ['a.s.] said: 'Then why did you take that?' He said: 'I desired that.'

He ['a.s.] said: 'Go. These (dates) are for you.' Then he ['a.s.] said: 'Leave him.'"

1798-8. From him [Aḥmad ibn Abī 'Abdillāh] that Ibn Faḍḍāl said:

"I heard Abu 'l-Ḥasan ('a.s.) saying: 'Surely, no two groups have ever fought with each other, but the one whose forgiveness was more important was victorious.'"

1799-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Zurārah that Abū Ja'far ('a.s.) said:

إِنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِالْيَهُودِيَّةِ الَّتِي سَمَّتِ الشَّاةَ لِلنَّبِيِّ ﷺ فَقَالَ لَهَا مَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَتْ قُلْتُ إِنْ كَانَ نَبِيًّا لَمْ يَضُرَّهُ وَإِنْ كَانَ مَلِكًا أَرَحْتُ النَّاسَ مِنْهُ قَالَ فَعَفَا رَسُولُ اللَّهِ ﷺ عَنْهَا.

١٨٠٠/١٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

ثَلَاثٌ لَا يَزِيدُ اللَّهُ بِهِنَّ الْمَرْءَ الْمُسْلِمَ إِلَّا عِزًّا الصَّفْحُ عَمَّنْ ظَلَمَهُ وَإِعْطَاءُ مَنْ حَرَمَهُ وَ الصَّلَاةُ لِمَنْ قَطَعَهُ.

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"A Jewish woman, who poisoned a mutton for the Holy Prophet (s.a. 'a. w.a.w.s.) was brought to him. He (s.a. 'a. w.a.w.s.) said to her: 'What caused you to do that?' She said: 'I said to myself that if he is a prophet, it will not harm him and if he is a king, then people will get rid of him.'" He (a.s.) said: "Then the Messenger of Allāh (s.a. 'a. w.a.w.s.) forgave her."

1800-10. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) 'Amr ibn Shmr (-) Jābir that Abū Ja'far (a.s.) said:

"There are three things through which Allāh increases the honor of a Muslim man: i) Pardoning him, who has been wronged, ii) granting him he who has been deprived, and iv) establishing relation with whom the relation has been cut off."

- ٥٤ -

بَابُ كَظْمِ الْغَيْظِ

١/١٨٠١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ مَا أَحَبُّ أَنْ لِي بِذُلِّ نَفْسِي حُمْرُ النَّعَمِ وَمَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ لَا أَكَا فِي بِهَا صَاحِبَهَا.

٢/١٨٠٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

نَعَمْ الْجُرْعَةُ الْغَيْظُ لِمَنْ صَبَرَ عَلَيْهَا فَإِنَّ عَظِيمَ الْأَجْرِ لِمَنْ عَظِيمَ الْبَلَاءِ وَمَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ.

٣/١٨٠٣. عَنْهُ عَنْ عَلِيِّ بْنِ التُّعْمَانِ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي

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Chapter on Restraining from Anger

1801-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn al-Ḥakam that Abū 'Abdillāh ('a.s.) said:

"'Alī ibn al-Ḥusayn ('a.s.) used to say: 'I do not like to exchange my humbleness with the red-colored camels; and I have never gulped down anything more pleasant than a dose of anger, so that I may not punish the guilty one.'"

1802-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān* and 'Alī ibn an-Nu'mān (-) 'Ammār ibn Marwān (-) Zayd ash-Shaḥḥām that Abū 'Abdillāh ('a.s.) said:

"The excellent gulp of anger is, for he who endures it, since the great reward is for the great calamity, and Allāh will engage those people He likes with calamity."

1803-3. From him [Aḥmad ibn Muḥammad 'Īsā] (-) 'Alī ibn an-Nu'mān* and Muḥammad ibn Sinān (-) 'Ammār ibn Marwān that

الحسن الأول عليه السلام قال:

أصبر على أعداء النعم فإنك لن تكافئ من عصى الله فيك - بأفضل من أن تطيع الله فيه. ٤/١٨٠. عنه عن محمد بن سنان عن ثابت مولى آل حريز عن أبي عبد الله عليه السلام قال: كظم الغيظ عن العدو في دولاتهم تقيّة حزم لمن أخذ به و تحرز من التعرض للبلاء في الدنيا و معاندة الأعداء في دولاتهم و مماظنتهم في غير تقيّة ترك أمر الله فحاملوا الناس يسمن ذلك لكم عندهم و لا تعادوهم فتحملوهم على رقابكم فتدلو.

٥/١٨٠. علي بن إبراهيم عن بعض أصحابه عن مالك بن حصين السكوني قال: قال أبو عبد الله عليه السلام ما من عبد كظم غيظاً إلا زاده الله عزّ و جلّ عزّاً في الدنيا و الآخرة و قد قال الله عزّ و جلّ - و الكاظمين الغيظ و العافين عن الناس و الله يحبّ المحسنين و أتاه الله مكان غيظه ذلك.

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Abu 'l-Hasan, the First, (a.s.) said:

"Have patience with the enemies of graces (jealous people) because you cannot suffice someone who has disobeyed Allāh with regard to you, in a better way than obeying Allāh with regard to him."

1804-4. From him [Aḥmad ibn Muḥammad 'Īsā] (-) Muḥammad ibn Sinān (-) Thābit, slave of Āl Ḥarīz that Abū 'Abdillāh (a.s.) said:

"Suppressing anger from the enemies who are in power is a determined dissimulation for he who observes it, and to be wary of calamity in the world; and the opposition with the enemies in power and to harass them without dissimulation, is to give up the command of Allāh. Thus, have courtesy with people, this will put more weight in your work before them, and do not show enmity toward them so that you may carry them on your shoulders, then you will be humiliated."

1805-5. 'Alī ibn Ibrāhīm (-) some of his co-sectarians (-) Mālik ibn Ḥuṣayn as-Sakūnī said that Abū 'Abdillāh (a.s.) said:

"No servant suppresses his anger but Allāh, to Whom belong Might and Majesty, had increased him in honor in this world and the Hereafter. Truly, Allāh to Whom belong Might and Majesty, said: . . . and suppress their anger, and excuse [the faults of] the people, and Allah loves the virtuous; (Qur., 3:134), and Allāh will reward him for his suppression, in that way."

٦/١٨٠٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ:

حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ كَظَمَ غَيْظًا وَ لَوْ شَاءَ أَنْ يُمَضِّيهُ أَمْضَاهُ أَمْلَأَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ رِضَاهُ.

٧/١٨٠٧. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُنْدِيرٍ عَنِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ كَظَمَ غَيْظًا وَ هُوَ يَقْدِرُ عَلَى إِمْضَائِهِ حَشَا اللَّهُ قَلْبَهُ أَمْنًا وَ لِيَمَانًا يَوْمَ الْقِيَامَةِ.

٨/١٨٠٨. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي يَا زَيْدُ اصْبِرْ عَلَى أَعْدَاءِ النَّعَمِ فَإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلٍ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ يَا زَيْدُ إِنَّ اللَّهَ اصْطَفَى الْإِسْلَامَ وَ اخْتَارَهُ فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ.

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1806-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'īl ibn Mihrān (-) Sayf ibn 'Amīrah said that someone related to me that he heard Abū 'Abdillāh ('a.s.) saying:

"He who restrains his anger, though if he wished to execute it, he could do so, Allāh will fill his heart with His pleasure on the Day of Resurrection."

1807-7. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Ibn Faḍḍāl (-) Ghālib ibn 'Uthmān (-) 'Abdullāh ibn Mundhir (-) al-Waṣṣāfi that Abū Ja'far ('a.s.) said:

"He who restrains his anger though he could execute it, Allāh will fill his heart with peace and faith on the Day of Resurrection."

1808-8. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) 'Abdu'l-Karīm ibn 'Amr (-) Abū Usāmah, Zayd ash-Shahhām that Abū 'Abdillāh ('a.s.) said:

"O Zayd! Have patience with the enemies of graces (jealous people) because you cannot recompense someone who has disobeyed Allāh with regard to you, in a better way than obeying Allāh with regard to him. O Zayd! Indeed, Allāh chose Islam and selected it, so treat well its companionship with generous and good moral."

٩/١٨٠٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ حَفْصِ بْنِ بَيَّاعٍ السَّابِرِيِّ عَنْ أَبِي خَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مِنْ أَحَبِّ السَّبِيلِ إِلَى اللَّهِ عَزَّ وَ جَلَّ جُرْعَتَانِ جُرْعَةُ غَيْظٍ تَرُدُّهَا بِحِلْمٍ وَ جُرْعَةُ مُصِيبَةٍ تَرُدُّهَا بِصَبْرٍ.

١٠/١٨١٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِيعِيِّ عَنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي أَبِي يَا بُنَيَّ مَا مِنْ شَيْءٍ أَقَرَّ لِعَيْنِ أَبِيكَ مِنْ جُرْعَةٍ غَيْظٍ عَاقِبَتُهَا صَبْرٌ وَ مَا مِنْ شَيْءٍ يَسْرُّنِي أَنْ لِي بِذَلِكَ نَفْسِي خَيْرٌ النَّعَم.

١١/١٨١١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

اضْبُرُوا عَلَى أَعْدَاءِ النَّعَمِ فَإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلٍ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ.

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1809-9. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Ḥafṣ Bayyā' as-Sābirī (-) Abū Ḥamzah that 'Alī ibn al-Ḥusayn ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'The dearer path towards Allāh, to Whom belong Might and Majesty, are two gulps: i) Gulp of anger that you parry it with forbearance, and ii) gulp of affliction that parry it with patience.'"

1810-10. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād (-) Rib'ī, someone who related to him (-) Abū Ja'far ('a.s.) said:

"My father said to me: 'O my son! There is nothing that can refresh the eyes of your father better than a gulp of anger that ends with patience, and nothing can gladden me that I suffer humiliation than to have the red camels (in return of my virtues).'"

1811-11. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Mu'āwiyah ibn Wahb (-) Mu'ādh ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"Have patience with the enemies of graces (jealous people) because you cannot suffice someone who has disobeyed Allāh with regard to you, in a better way than obeying Allāh with regard to him."

١٢/١٨١٢. عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ خَلَّادٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

قَالَ مَا أَحَبُّ أَنْ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ وَ مَا تَجَرَّعْتُ مِنْ جُرْعَةٍ أَحَبَّ إِلَيَّ مِنْ جُرْعَةٍ غَيِظَ لَا أَكْفِي بِهَا صَاحِبَهَا.

١٣/١٨١٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنَّى الْحَنَاطِ عَنْ أَبِي حَمْرَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا مِنْ جُرْعَةٍ يَتَجَرَّعُهَا الْعَبْدُ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ جُرْعَةٍ غَيِظَ يَتَجَرَّعُهَا عِنْدَ تَرَدُّدِهَا فِي قَلْبِهِ إِمَّا بِصَبْرٍ وَإِمَّا بِجِلْمٍ.

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1812-12. From him (—) his father (—) Ibn Abī 'Umayr (—) Khallād (—) ath-Thumālī (—) 'Alī ibn al-Ḥusayn, may the blessing of Allāh be upon them both, said:

"I do not like to suffer humiliation for the sake of the red camels; and I had never gulped anything dearer to me than a gulp of anger that has sufficed me not to punish the guilty one."

1813-13. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) al-Washshā' (—) Muthannā al-Ḥannāt (—) Abū Ḥamzah said that Abū 'Abdillāh ('a.s.) said:

"There is no gulp that a servant takes dearer to Allāh, to Whom belong Might and Majesty, than a gulp of anger that he gulps, when it wavers in his heart (whether to chastise or forgive), either with patience or with forbearance."

- ٥٥ -

بَابُ الْحِلْمِ

١٨١٤/١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ اللَّهُ قَالَ:

سَمِعْتُ الرَّضَا عَلَيْهِ السَّلَامُ يَقُولُ لَا يَكُونُ الرَّجُلُ عَابِدًا حَتَّى يَكُونَ حَلِيمًا وَإِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَيْتِ إِسْرَائِيلَ لَمْ يُعَدَّ عَابِدًا حَتَّى يَصُمْتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ.

١٨١٥/٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي خَمْرَةَ قَالَ:

الْمُؤْمِنُ خَلَطَ عَمَلَهُ بِالْحِلْمِ يَجْلِسُ لِيَعْلَمَ وَ يَنْطِقُ لِيَفْهَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَلَا يَكْتُمُ شَهَادَتَهُ الْأَعْدَاءَ وَلَا يَفْعَلُ شَيْئًا مِنَ الْحَقِّ رِيَاءً وَلَا يَتْرُكُهُ حَيَاءً إِنَّ زُكِّيَ خَافَ مِمَّا يَقُولُونَ وَ اسْتَغْفَرَ اللَّهَ مِمَّا لَا يَعْلَمُونَ لَا يَغُرُّهُ قَوْلُ مَنْ جَهِلَهُ وَ يَخْشَى إِحْصَاءَ مَا قَدْ عَمِلَهُ.

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Chapter on
Forbearance

1814-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Aḥmad ibn Muḥammad ibn Abī Naṣr that Muḥammad ibn 'Ubaydillāh said:

"I heard ar-Riḍā ('a.s.) saying: 'A man cannot be a worshipper until he is forbearing. When a man among the Children of Israel wanted to engage himself in worship, he was not counted as a worshipper until he remained silent for ten years before that.'"

1815-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn an-Nu'mān (-) Ibn Muskān that Abū Ḥamzah said:

"A believer's deed is mixed with forbearance. He attends (meetings) to learn; he speaks to understand; he does not tell his friends of the trust (with him); he does not conceal his witness in favour of his enemies; he does not do anything of what is right to show off, and he does not give up that because of shyness. If he is praised, he fears of what they say and asks Allāh's forgiveness for what they do not know. The word of someone who

٣/١٨١٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يُدْرِكَهُ حِلْمُهُ عِنْدَ غَضَبِهِ.
٤/١٨١٧. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْحَيَّيَّ الْحَلِيمَ.

٥/١٨١٨. عَنْهُ عَنْ عَلِيِّ بْنِ حَفْصِ الْعُوسِيِّ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ مَا أَعَزَّ اللَّهُ بِجَهْلٍ قَطُّ وَلَا أَدْلَ بِحِلْمٍ قَطُّ.

٦/١٨١٩. عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ:
قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَفَى بِالْحِلْمِ نَاصِرًا وَقَالَ إِذَا لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ.

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is ignorant of him does not delude him and he fears of the enumeration of his deeds (with Allāh)."

1816-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Zurārah that Abū Ja'far ('a.s.) said:

"Alī ibn al-Ḥusayn ('a.s.) used to say: 'I really admire to see someone whose forbearance overtakes him at the time of anger.'"

1817-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) 'Alī ibn al-Ḥakam (-) Abū Jamīlah (-) Jābir that Abū Ja'far ('a.s.) said:

"Indeed, Allāh, to Whom belong Might and Majesty, likes a modest and tolerant person."

1818-5. From him [Aḥmad in Muḥammad ibn Khālīd] (-) 'Alī ibn Ḥafṣ al-'Awsī al-Kūfī, *rafa'ahū*, that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a.'a.w.a.w.s.) said: 'Allāh has never honoured someone because of ignorance and has never dishonoured one because of forbearance.'"

1819-6. From him (-) some of his co-sectarians, *rafa'ahū*, that Abū 'Abdillāh ('a.s.) said:

"Forbearance suffices as a helper." And he ['a.s.] said: "If you are not forbearing then treat yourself with forbearance."

١٨٢٠/٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ حَفْصِ بْنِ أَبِي عَائِشَةَ قَالَ:

بَعَثَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ غُلَامًا لَهُ فِي حَاجَةٍ فَأَبْطَأَ فَخَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى أَنْزِهِ لَمَّا أَبْطَأَ فَوَجَدَهُ نَائِمًا فَجَلَسَ عِنْدَ رَأْسِهِ يُرَوِّحُهُ حَتَّى انْتَبَهَ فَلَمَّا تَنَبَّهَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا فُلَانُ وَاللَّهِ مَا ذَلِكَ لَكَ تَنَامُ اللَّيْلَ وَالتَّهَارَ لَكَ اللَّيْلُ وَ لَنَا مِنْكَ التَّهَارُ.

١٨٢١/٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يُحِبُّ الْحَيَّيَّ الْحَلِيمَ الْعَفِيفَ الْمُتَعَفِّفَ.

١٨٢٢/٩. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مَجْنُوبٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ أَبِي مُحَمَّدٍ عَنْ عِمْرَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا وَقَعَ بَيْنَ رَجُلَيْنِ مُنَازَعَةٌ نَزَلَ مَلَكَانِ فَيَقُولَانِ لِلْسَفِيهِ مِنْهُمَا قُلْتَ وَ قُلْتَ وَ أَنْتَ أَهْلٌ

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(-) 1820-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Abdullāh al-Ḥajjāl that Ḥaḍḥ ibn Abī 'Ā'ishah said:

"Abū 'Abdillāh ('a.s.) sent his servant for a job and he was late. Abū 'Abdillāh ('a.s.) went out after him and found him to be asleep. He sat beside him and started to fan him (to let him sleep well) until he woke up. Abū 'Abdillāh ('a.s.) said to him: 'O (so-and-so)! By Allāh, that is not your's (right) to sleep day and night. Night is yours and for us, from you, is day.'"

1821-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn an-Nu'mān (-) 'Amr ibn Shimr (-) Jābir that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Certainly, Allāh likes a modest, tolerant, virtuous and chaste person.'"

1822-9. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Alī Ibn Maḥbūb (-) Ayyūb ibn Nūḥ (-) 'Abbās ibn 'Āmir (-) Rabī' ibn Muḥammad al-Musalī (-) Abū Muḥammad (-) 'Imrān (-) Sa'īd ibn Yasār that Abū 'Abdillāh ('a.s.) said:

"When a quarrel takes place between two men, two angels descends and tell the foolish one: 'You said what you wanted to say, so it is you who

لَمَّا قُلْتَ سَتُحْزَى بِمَا قُلْتَ وَ يَقُولَانِ لِلْحَلِيمِ مِنْهُمَا صَبَرْتُ وَ حَلَمْتُ سَيَغْفِرُ اللَّهُ لَكَ إِنْ أَتَمَمْتَ ذَلِكَ قَالَ فَإِنْ رَدَّ الْحَلِيمُ عَلَيْهِ ارْتَفَعَ الْمَلَكَانِ.

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بَابُ الصَّمْتِ وَ حِفْظِ اللِّسَانِ

١/١٨٢٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ:

قَالَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ مِنْ عِلَامَاتِ الْفَقْهِ الْحِلْمُ وَالْعِلْمُ وَالصَّمْتُ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ إِنَّ الصَّمْتَ يَكْسِبُ الْمَحَبَّةَ إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ.

٢/١٨٢٤. عَنْهُ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ قَالَ:

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deserves what you said, and you shall be punished for what you said.' And they tell the tolerant one: 'You have been patient and tolerant, if you finish that with tolerance Allāh will forgive you.'" He [*a.s.*] said: "If the tolerant one repels by saying the same things (to the foolish person), the two angels will return."

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Chapter on Silence and Preservation of Tongue

1823-1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā that Aḥmad ibn Muḥammad ibn Abī Naṣr said:

"Abu 'l-Ḥasan ar-Riḍā (*a.s.*) said: 'Forbearance, knowledge and silence are some of the signs of understanding. Certainly, silence is one of the doors of wisdom. Surely, silence acquires love and is a guide to goodness.'"

1824-2. From him [Aḥmad ibn Muḥammad ibn 'Īsā] (–) al-Ḥasan ibn Maḥbūb (–) 'Abdullāh ibn Sinān that Abū Ḥamzah said:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّمَا شِيعَتُنَا الْخُرُسُ.
 ٣/١٨٢٥. عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي عَلِيٍّ الْجَوَّائِيِّ قَالَ:
 شَهِدْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ لِمَوْلَى لَهُ يُقَالُ لَهُ سَالِمٌ وَوَضَعَ يَدَهُ عَلَى شَفَتَيْهِ
 وَ قَالَ يَا سَالِمُ احْفَظْ لِسَانَكَ تَسْلَمَ وَ لَا تَحْمِلِ النَّاسَ عَلَى رِقَابِنَا.
 ٤/١٨٢٦. عَنْهُ عَنِ عُثْمَانَ بْنِ عِيسَى قَالَ:
 حَضَرْتُ أَبَا الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ قَالَ لَهُ رَجُلٌ أَوْصِنِي فَقَالَ لَهُ احْفَظْ لِسَانَكَ تَعِزَّ
 وَ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِكَ فَتَذِلَّ رَقَبَتُكَ.
 ٥/١٨٢٧. عَنْهُ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ أَتَاهُ أَلَا أَذُكَ عَلَى أَمْرٍ يُذْخِلُكَ اللَّهُ بِهِ الْجَنَّةَ قَالَ بَلَى يَا
 رَسُولَ اللَّهِ قَالَ أَنْلِ مِمَّا أَتَاكَ اللَّهُ قَالَ فَإِنْ كُنْتُ أَحْوَجَ مِنْ أَنْبُلُهُ قَالَ فَانْصُرِ الْمَظْلُومَ قَالَ

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"I heard Abū Ja'far ('a.s.) saying: 'However, our Shī'ites are silent (i.e., they talk rarely).'"

1825-3. From him (-) al-Ḥasan ibn Maḥbūb that Abū 'Alī al-Jawwānī said:

"I witnessed Abū 'Abdillāh ('a.s.) saying to his servant, called Sālim – while his finger was on his lips: 'O Sālim! Preserve your tongue so that you be safe, and do not let people on our shoulder.'"

1826-4. From him that 'Uthmān ibn 'Isā said:

"I was in the presence of Abu 'l-Ḥasan, may the blessing of Allāh be upon him, when a man said to him: 'Advise me.' Then he ['a.s.] said to him: 'Preserve your tongue so that you are honored and do not let people take holds of your leadership, then you will be humiliated.'"

1827-5. From him (-) al-Haytham ibn Abī Masrūq (-) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said to a man who came to visit him: 'Shall I not direct you to something by which Allāh will make you enter Paradise?' He said: 'Yes indeed, O Messenger of Allāh!' He [ṣ.a. 'a.w.-a.w.s.] said: 'Grant what Allāh has granted you.' He said: 'What, if I am in need of that than to whom I have to grant?' He [ṣ.a. 'a.w.a.w.s.] said: 'Then help the oppressed one.' He said: 'Then what (should I do) if I

وَإِنْ كُنْتُ أَضْعَفُ مِمَّنْ أَنْصَرُهُ قَالَ فَاصْنَعِ لِلْأَخْرَقِ يَنْعِي أَشْرَ عَلَيْهِ - قَالَ فَإِنْ كُنْتُ أَخْرَقَ مِمَّنْ أَصْنَعُ لَهُ قَالَ فَاصْصِمِ لِسَانَكَ إِلَّا مِنْ خَيْرٍ أَمَا يَسُرُّكَ أَنْ تَكُونَ فِيكَ خَصْلَةٌ مِنْ هَذِهِ الْخِصَالِ تَجُورُكَ إِلَى الْجَنَّةِ.

٦/١٨٢٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ إِنْ كُنْتُ زَعَمْتُ أَنَّ الْكَلَامَ مِنْ فِضَّةٍ فَإِنَّ السُّكُوتَ مِنْ ذَهَبٍ. ٧/١٨٢٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحَلِيِّ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَمْسِكْ لِسَانَكَ فَإِنَّهَا صَدَقَةٌ تَصَدِّقُ بِهَا عَلَى نَفْسِكَ ثُمَّ قَالَ وَلَا يَعْرِفُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْزَنَ مِنْ لِسَانِهِ.

٨/١٨٣٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلِيِّ عَنْ أَبِي عَبْدِ

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am unable (weak) to offer help?' Then do something for a foolish person – i.e., guide him (to right path).' He said: 'What, if I am more foolish than the one whom I want to guide?' Then (in that case) hold your tongue except for good works. Does this not please you to have one of these attributes in you which will lead you to Paradise?"

1828–6. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja'far ibn Muḥammad al-Ash'arī (–) Ibn al-Qaddāh that Abū 'Abdillāh ('a.s.) said:

"Luqmān (Lokman) said to his son: 'O my son! If you think that speech is silver, then silence is gold.'"

1829–7. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Isā (–) Yūnus (–) al-Ḥalabī, *rafa'ahū*, said:

"The Messenger of Allāh (ṣ.a.'a.w.a.w.s.) said: 'Hold your tongue, since it this (like) a charitable gift that you donate to yourself.' Then he [ṣ.a.'a.w.a.w.s.] said: 'No servant can realize the truth of the faith until he stores some of his words.'"

1830–8. 'Alī ibn Ibrāhīm (–) his father* and Muḥammad ibn Ismā'īl (–) al-Faḍl ibn Shādhān, both of them (–) Ibn Abī 'Umayr (–) Ibrāhīm ibn 'Abdi 'l-Ḥamīd (–) 'Ubaydillah ibn 'Alī al-Ḥalabī (–) Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *Have you not seen*

اللَّهُ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - أَلَمْ تَر إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ قَالُوا: يَغْنِي كُفُّوا أَلْسِنَتَكُمْ.

٩/١٨٣١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ الْحَلْبِيِّ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ نَجَاةُ الْمُؤْمِنِ فِي حِفْظِ لِسَانِهِ.

١٠/١٨٣٢. يُونُسُ عَنْ مُثَنَّى عَنْ أَبِي بَصِيرٍ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ كَانَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ يَقُولُ يَا مُبْتَغِي الْعِلْمِ إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ وَ مِفْتَاحُ شَرٍّ فَاخْتِمِ عَلَى لِسَانِكَ كَمَا تَخْتِمُ عَلَى ذَهَبِكَ وَ وِرْقِكَ.

١١/١٨٣٣. مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ مُجْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ الْمَسِيحُ عَلَيْهِ السَّلَامُ يَقُولُ لَا تُكْثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ فَإِنَّ الَّذِينَ يُكْثِرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ قَاسِيَةٌ قُلُوبُهُمْ وَ لَكِنْ لَا يَعْلَمُونَ.

١٢/١٨٣٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ عَمَّنْ

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those to whom it was said: Withhold your hands, . . . , [Qur., 4:77]; said:

"It means: withhold your tongues."

1831-9. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) al-Ḥalabī, *rafa'ahū*, said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'The salvation of a believer is [in] the preservation of his tongue.'"

1832-10. Yūnus (-) Muthannā that Abū Baṣīr said:

"I heard Abū Ja'far ('a.s.) saying that Abū Dhar - may Allāh have mercy upon him - used to say: 'O seekers of knowledge! Certainly, this tongue is the key of good and bad; therefore, put seal on your tongue as you put seal on your gold and silver.'"

1833-11. Ḥumayd ibn Ziyād (-) al-Khashshāb (-) Ibn Baqqāḥ (-) Mu'ādh ibn Thābit (-) 'Amr ibn Jumay' that Abū 'Abdillāh ('a.s.) said:

"Jesus Christ ('a.s.) used to say: 'Don't talk much without the remembrance of Allāh. Surely, those who talk too much without the remembrance of Allāh are hard hearted but they don't know.'"

1834-12. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Abī

ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَا مِنْ يَوْمٍ إِلَّا وَكُلُّ عُضْوٍ مِنْ أَعْضَاءِ الْجَسَدِ يُكْفِّرُ اللِّسَانَ يَقُولُ نَشَدْتُكَ اللَّهُ أَنْ نُعَذَّبَ فِيكَ.
 ١٣/١٨٣٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ
 بْنِ مِهْرَمِ الْأَسَدِيِّ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ عَلَى جَمِيعِ جَوَارِحِهِ - كُلِّ صَبَاحٍ فَيَقُولُ كَيْفَ أَصْبَحْتُكُمْ فَيَقُولُونَ
 بِخَيْرٍ إِنْ تَرَكْتَنَا وَ يَقُولُونَ اللَّهُ اللَّهُ فِينَا وَ يُنَاشِدُونَهُ وَ يَقُولُونَ إِنَّمَا نُنَابُكَ وَ نُعَاقِبُ بِكَ.
 ١٤/١٨٣٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً
 عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ قَنَسِ أَبِي إِسْمَاعِيلَ وَ ذَكَرَ أَنَّهُ لَا بَأْسَ
 بِهِ مِنْ أَصْحَابِنَا رَفَعَهُ قَالَ:
 جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ احْفَظْ لِسَانَكَ قَالَ يَا رَسُولَ

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Najrān (-) Abū Jamīlah, whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"There is not a single day but every organ of the body abases itself to the tongue saying: 'We implore you by Allāh, that because of you, we should be chastised.'"

1835-13. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn al-Ḥakam (-) Ibrāhīm ibn Mihzam al-Asadī (-) Abū Ḥamzah that 'Alī ibn al-Ḥusayn said: ('a.s.)

"Every morning the tongue of the Son of Adam approaches all the organs (of the body) and say: 'How did you begin the day?' They say: 'With good-ness, if you leave us alone.' And they also say: 'Fear ye Allāh, fear ye Allāh about us.' Then they implore it (by Allāh) and say: 'Indeed, we are rewarded or chastised because of you.'"

1836-14. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā'īl (-) al-Faḍl ibn Shādhān, both of them (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn 'Abdī 'l-Ḥamīd (-) Qays Abū Ismā'īl - and pointed out that there is objection to it from the side of our companions *rafa'ahu* said:

"A man came to the Holy Prophet (s.a. 'a.w.a.w.s.) and said: 'O Messenger of Allāh! Advise me.' He [s.a. 'a.w.a.w.s.] said: 'Preserve your tongue.' He said: 'O Messenger of Allāh! Advise me.' He [s.a. 'a.w.a.w.s.] said: 'Preserve your tongue.' He said: 'O Messenger of Allāh! Advise

اللَّهُ أَوْصِي قَالَ اخْفِظْ لِسَانَكَ قَالَ يَا رَسُولَ اللَّهِ أَوْصِي قَالَ اخْفِظْ لِسَانَكَ وَيَحْكُ وَ هَلْ يَكُفُّ النَّاسَ عَلَى مَنَاجِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

١٥/١٨٣٧. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَحْسُبْ كَلَامَهُ مِنْ عَمَلِهِ كَثُرَتْ خَطَايَاهُ وَ حَصَرَ عَذَابُهُ. ١٦/١٨٣٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يُعَذِّبُ اللَّهُ اللِّسَانَ بِعَذَابٍ لَا يُعَذِّبُ بِهِ شَيْئاً مِنَ الْجَوَارِحِ فَيَقُولُ أَيُّ رَبِّ عَذَّبْتَنِي بِعَذَابٍ لَمْ تُعَذِّبْ بِهِ شَيْئاً فَيُقَالُ لَهُ خَرَجْتَ مِنْكَ كَلِمَةً فَبَلَغْتَ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا فَسُفِكَ بِهَا الدَّمُ الْحَرَامُ وَ انْتَهَبَ بِهَا الْمَالُ الْحَرَامُ وَ انْتَهَكَ بِهَا الْفَرْجُ الْحَرَامُ وَ عَزَّتِي وَ جَلَالِي لِأُعَذِّبَنَّكَ بِعَذَابٍ لَا أُعَذِّبُ بِهِ شَيْئاً مِنَ الْجَوَارِحِ.

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me.' He [*ṣ.a. 'a.w.a.w.s.*] said: 'Preserve your tongue. Woe to you! Is there anything other than what people yield to by their tongues that cause them to be thrown into the Fire by face?'

1837-15. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Ibn Faḍḍāl (-) he who narrated it that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (*ṣ.a. 'a.w.a.w.s.*) said: 'He who does not take into account his word from his work, his mistakes will increase and his chastisement will come soon.'

1838-16. '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: 'Allāh will chastise the tongue with such a chastisement that He did not chastise any other organ. The tongue will then say: 'O my Lord! You have chastised me with such a chastisement that you did not chastise any organ?' It will be said to it: 'You have uttered a word that spread east and west of the earth which caused the blood of respectful people to be shed, sacred wealths to be plundered, and chaste women to be raped. By My Might [and Honour]! I shall chastise you with such a chastisement that I have never chastised any other organ.'

١٧/١٨٣٩. وَ هَذَا الْإِسْنَادُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ إِنْ كَانَ فِي شَيْءٍ شَوْمٌ فَفِي اللِّسَانِ.
 ١٨/١٨٤٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ
 مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ قَالَ:
 سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ كَانَ الرَّجُلُ مِنْ بَنِي إِسْرَائِيلَ إِذَا أَرَادَ الْعِبَادَةَ صَمَتَ قَبْلَ ذَلِكَ
 عَشْرَ سِنِينَ.
 ١٩/١٨٤١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْغِفَارِيِّ عَنْ
 جَعْفَرِ بْنِ إِبْرَاهِيمَ قَالَ:
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ رَأَى مَوْضِعَ كَلَامِهِ مِنْ عَمَلِهِ
 قَلَّ كَلَامُهُ إِلَّا فِيمَا يَغْنِيهِ.
 ٢٠/١٨٤٢. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ
 سَعِيدِ بْنِ يَسَارٍ عَنْ مَنْصُورٍ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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1839-17. By the same chain of transmission said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'If there is any evil omen in something, then it is in the tongue.'"

1840-18. A group of our co-sectarians (-) Sahl ibn Ziyād* and al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad, both of them that al-Washshā' said:

"I heard ar-Riḍā ('a.s.) saying: 'If a man from the Children of Israel wanted to worship Allāh, he had remained silent for ten years before that.'"

1841-19. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Bakr ibn Ṣāliḥ (-) al-Ghifārī that Ja'far ibn Ibrāhīm said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: "He who regards the object of his word from his work, his word will lessen unless in what concerns him."'"

1842-20. Abū 'Alī al-Ash'arī (-) al-Ḥasan ibn 'Alī al-Kūfī (-) 'Uthmān ibn 'Isā (-) Sa'id ibn Yasār (-) Manṣūr ibn Yūnus that Abū 'Abdillāh ('a.s.) said:

فِي حِكْمَةِ آلِ دَاوُدَ عَلَى الْعَاقِلِ أَنْ يَكُونَ عَارِفًا بِزَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظًا لِّلْسَانِهِ.
 ٢١/١٨٤٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ بَعْضِ
 رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 لَا يَزَالُ الْعَبْدُ الْمُؤْمِنُ يُكْتَبُ مُحْسِنًا مَا دَامَ سَاكِتًا فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِنًا أَوْ مُسِيئًا.

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بَابُ الْمُدَارَاةِ

١/١٨٤٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتِمَّ لَهُ عَمَلٌ وَرَجَّحَ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ
 وَخُلِقَ يُدَارِي بِهِ النَّاسَ وَحِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ.

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"It is in the wisdom of the progeny of Dāwūd (David) that: It is upon a wise man to be familiar with (the condition of) his time, to mind his own business and to preserve his tongue."

1843-21. Muḥammad ibn Yaḥyā (–) Muḥammad ibn al-Ḥusayn (–) ‘Alī ibn al-Ḥasan ibn Ribāṭ (–) some of his men that Abū ‘Abdillāh (‘a.s.) said:

"A believing servant is counted as virtuous as long as he is silent, but when he talks, he will be counted either virtuous or evil doer."

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Chapter on Affability

1844-1. ‘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: 'There are three things if you do not possess them, none of your deeds is complete: Piety that prevents you from disobedience of Allāh; the character by which you affable to people, and forbearance that wards off the ignorance of an ignorant.'"

١٨٤٥/٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ قَالَ:

سَمِعْتُ جَعْفَرَ عَلِيًّا يَقُولُ جَاءَ جَبْرِئِيلُ عَلِيًّا إِلَى النَّبِيِّ ﷺ فَقَالَ - يَا مُحَمَّدُ رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ دَارِ خَلْقِي.

١٨٤٦/٣. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ عَلِيًّا قَالَ:

فِي التَّوْرَةِ مَكْتُوبٌ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى بْنُ عِمْرَانَ عَلِيًّا يَا مُوسَى ائْتُمُّوا مَكْتُومَ سِرِّي فِي سِرِّيَّتِكَ وَ أَظْهِرْ فِي عِلَاقَتِكَ الْمُدَارَةَ عَنِّي لِعَدُوِّي وَ عَدُوَّكَ مِنْ خَلْقِي وَ لَا تَسْتَسِيبْ لِي عِنْدَهُمْ بِإِظْهَارِ مَكْتُومِ سِرِّي فَتَشْرِكَ عَدُوَّكَ وَ عَدُوِّي فِي سَيِّئِي.

١٨٤٧/٤. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ خَمْزَةَ بْنِ بَزِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيًّا قَالَ:

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1845-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam that al-Ḥusayn ibn al-Ḥasan said:

"I heard Ja'far ('a.s.) saying: 'Gabriel ('a.s.) came to the Holy Prophet (ṣ.a. 'a.w.a.w.s.) and said: "O Muḥammad, your Lord extends His greetings to you and says: "Be affable with My creatures."'"

1846-3. From him (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Ḥabīb as-Sajistānī that Abū Ja'far ('a.s.) said:

"It is written in the Old Testament - of what Allāh, to Whom belong Might and Majesty, whispered to Mūsā (Moses) ibn 'Imrān ('a.s.) was: 'O Mūsā! Keep My hidden secret concealed in your heart, and make manifest your publicity of affability on My behalf towards My enemy and your enemy as well among My creatures, and do not let them abuse Me by disclosing My secret, then you will be the partner of My enemy and your enemy as well.'"

1847-4. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī'l-Jabbār (-) Muḥammad ibn Ismā'īl ibn Bazī' (-) Ḥamzah ibn Bazi' (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ أَمَرَنِي رَبِّي بِمُدَارَةِ النَّاسِ كَمَا أَمَرَنِي بِإِذَاءِ الْفَرَائِضِ.
 ٥/١٨٤٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ
 اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مُدَارَةُ النَّاسِ نِصْفُ الْإِيمَانِ وَ الرِّفْقُ بِهِمْ نِصْفُ الْعَيْشِ ثُمَّ قَالَ أَبُو
 عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ خَالِطُوا الْأَبْرَارَ سِرًّا وَ خَالِطُوا الْفُجَّارَ جَهَارًا وَ لَا تَمِيلُوا عَلَيْهِمْ فَيُظْلِمُوكُمْ
 فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ لَا يَنْجُو فِيهِ مِنْ ذَوِي الدِّينِ إِلَّا مَنْ ظَنُّوا أَنَّهُ أَهْلُهُ وَ صَبَرَ نَفْسَهُ
 عَلَى أَنْ يُقَالَ [لَهُ] إِنَّهُ أَهْلُهُ لَا عَقْلَ لَهُ.

٦/١٨٤٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِهِ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ
 بْنِ مَنْصُورٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ قَوْمًا مِنَ النَّاسِ قَلَّتْ مُدَارَاتُهُمْ لِلنَّاسِ فَأُتِفُوا مِنْ قُرَيْشٍ
 وَ اتُّمَّ اللَّهُ مَا كَانَ بِأَحْسَنِهِمْ بَأْسًا - وَ إِنَّ قَوْمًا مِنْ غَيْرِ قُرَيْشٍ حَسَنَتْ مُدَارَاتُهُمْ فَأُلْحِقُوا

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'My Lord commanded me to be affable to people as he commanded me to perform my religious duties.'"

1848-5. 'Alī ibn Ibrāhīm (-) Hārūn ibn Muslim (-) Mas'adah ibn Ṣadaqah that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Affability to people is half of the belief and kindness to them is half of the life.'"

"Then Abū 'Abdillāh ('a.s.) said: 'Mingle with a pious secretly and with a wicked openly, and do not be hostile towards them since they will wrong you. Certainly, a time will come for you when a religious man will not be save but whom people will think that he is fool, and he will endure that for being called fool and insane.'"

1849-6. 'Alī ibn Ibrāhīm (-) some of his co-sectarians, who mentioned that (-) Muḥammad ibn Sinān that Ḥudhayfah ibn Manṣūr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'A group of people had little affability towards others, so they were disdained by Quraysh. I swear by Allāh! There was nothing wrong with their ancestors, and a group of non-Quraysh ameliorated their affability towards people, so they were joined

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

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بَابُ الرَّفْقِ

١/١٨٥٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مَنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ لِكُلِّ شَيْءٍ قُفْلًا وَ قُفْلُ الْإِيمَانِ الرَّفْقُ.
٢/١٨٥١. وَ بِإِسْنَادِهِ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَنْ قَسَمَ لَهُ الرَّفْقُ قُسِمَ لَهُ الْإِيمَانُ.
٣/١٨٥٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَحْيَى الْأَزْرَقِيِّ عَنْ حَمَّادِ بْنِ

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to the Holy House (Ka'bah).'" He ['a.s.] then said: "He who withhold his hand from people, in fact, he is withholding one of his hands, while many hands withhold their hands from him."

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Chapter on Gentleness

1850-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) whom he mentioned (-) Muḥammad ibn 'Abdi 'r-Raḥmān ibn Abī Laylā (-) his father that Abū Ja'far ('a.s.) said:

"There is a lock for everything and a lock for belief is gentleness."

1851-2. By his chain of transmission, he said that Abū Ja'far ('a.s.) said:

"He who has been granted with gentleness, has been (also) granted with belief."

1852-3. 'Alī ibn Ibrāhīm (-) his father (-) Ṣafwān ibn Yaḥyā (-) Yaḥyā

بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَقيقٌ يُحِبُّ الرِّقَاقَ فَمِنْ رَفِقِهِ بَعَادِهِ تَسْلِيلُهُ أَضْعَانَهُمْ وَ مُضَادَّتُهُمْ لِهَوَاهُمْ وَ قُلُوبِهِمْ وَ مِنْ رَفِقِهِ بِهِمْ أَنَّهُ يَدْعُهُمْ عَلَى الْأَمْرِ يُرِيدُ إِزَالَتَهُمْ عَنْهُ رَفَقًا بِهِمْ لِكَيْلَا يُلْقِيَ عَلَيْهِمْ عُرَى الْإِيمَانِ وَ مُنَاقَلَتَهُ مُجَلَّةً وَاحِدَةً فَيَضَعُوهَا فَإِذَا أَرَادَ ذَلِكَ نَسَخَ الْأَمْرَ بِالْآخِرِ فَصَارَ مَنْسُوحًا.

٤/١٨٥٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ الرِّقَاقُ يَمُنُّ وَ الْخَرَقُ سُوءٌ.

٥/١٨٥٤. عَنْهُ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَقيقٌ يُحِبُّ الرِّقَاقَ وَ يُعْطِي عَلَى الرِّقَاقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ.

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al-Azraq (-) Hammād ibn Bashīr that Abū 'Abdillāh ('a.s.) said:

"Verily, Allāh, the Blessed, the Sublime, is gentle and He loves gentleness. So, of His gentleness towards His servants is: to expel their grudges and to oppose their carnal desires. And of His gentleness to His servants is that: when He intends to withdraw people from an affair He makes them abandon that (affair) for showing gentleness to them lest He may not burden them, all at once, with the bond of belief and its heaviness, making them weak. Thus, when He desires (to do) that He abrogates an affair with another one, so it becomes abrogative."

1853-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb (-) Mu'āwiyah ibn Wahb (-) Mu'ādh ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Gentleness is good omen and harshness is bad omen.'"

1854-5. From him (-) Ibn Maḥbūb (-) 'Amr ibn Shmr (-) Jābir that Abū Ja'far ('a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, is gentle and likes gentleness, and what He grants for gentleness, He does not grant for harshness."

١٨٥٥/٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ إِلَّا زَانَهُ وَلَا نُرِعَ مِنْ شَيْءٍ إِلَّا شَانُهُ. ١٨٥٦/٧. عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ:

إِنَّ فِي الرِّفْقِ الزِّيَادَةَ وَ الْبَرَكَةَ وَ مَنْ يُحَرِّمِ الرِّفْقَ يُحَرِّمِ الْخَيْرَ.

١٨٥٧/٨. عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ذَكْوَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا زُوِيَ الرِّفْقُ عَنْ أَهْلِ بَيْتٍ إِلَّا زُوِيَ عَنْهُمْ الْخَيْرُ.

١٨٥٨/٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الشَّقْفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ أَحْمَدَ بْنِ زِيَادٍ بْنِ أَرْقَمَ الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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1855-6. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Umar ibn 'Udhaynah (-) Zurārah that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Indeed, when gentleness is placed on a thing beautifies it, and when removed from anything it makes it ugly.'"

1856-7. 'Alī (-) his father (-) 'Abdullāh ibn al-Mughiyrah (-) 'Amr ibn Abi 'l-Miqdām, *rafa'ahū*, that the Holy Prophet (s.a. 'a.w.a.w.s.) said:

"Certainly, in gentleness there is surplus and blessing and he who is deprived of gentleness is deprived of the good."

1857-8. From him (-) 'Abdullāh ibn al-Mughiyrah (-) whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"No gentleness that has isolated from a family but goodness has (also) isolated from him."

1858-9. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) Ibrāhīm ibn Muḥammad ath-Thaqafī (-) 'Alī ibn al-Mu'allā (-) Ismā'īl ibn Yasār (-) Aḥmad ibn Ziyād ibn Arqam al-Kūfī (-) a man that Abū 'Abdillāh ('a.s.) said:

أَيُّهَا أَهْلُ بَيْتِ أُعْطُوا حَظَّهُمْ مِنَ الرَّحْمَةِ فَقَدْ وَسَّعَ اللَّهُ عَلَيْهِمْ فِي الرِّزْقِ وَ الرَّحْمَةُ فِي تَقْدِيرِ
الْمَعِيشَةِ خَيْرٌ مِنَ السَّعَةِ فِي الْمَالِ وَ الرَّحْمَةُ لَا يَفْجِرُ عَنْهُ شَيْءٌ وَ التَّبَذِيرُ لَا يَبْقَى مَعَهُ شَيْءٌ
إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَفِيقٌ يُحِبُّ الرَّحْمَةَ.

١٨٥٩/١٠. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ هِشَامِ بْنِ أَمْرٍ عَنْ أَبِي
الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي وَ جَرَى بَيْنِي وَ بَيْنَ رَجُلٍ مِنَ الْقَوْمِ كَلَامٌ فَقَالَ لِي ارْتُقُ بِهِمْ - فَإِنْ كُفِّرَ أَحَدُهُمْ فِي
غَضَبِهِ وَ لَا خَيْرَ فِيمَنْ كَانَ كُفْرُهُ فِي غَضَبِهِ.

١٨٦٠/١١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ
بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ:
الرَّحْمَةُ نِصْفُ الْعَيْشِ.

١٨٦١/١٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ اللَّهَ يُحِبُّ الرَّحْمَةَ وَ يُعِينُ عَلَيْهِ فَإِذَا رَكِبْتُمُ الدَّوَابَّ الْعُجْفَ فَأَنْزِلُوهَا

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"Any family that has been granted with its share of gentleness, Allāh has surely increased its sustenance, and gentleness in evaluation of livelihood is better than the surplus in wealth. Also, gentleness does not lead to inability and extravagance does not leave anything for him. Indeed, Allāh, to Whom belong Might and Majesty, is gentle and He likes gentleness."

1859-10. 'Alī ibn Ibrāhīm, *rafa'ahū* (-) Ṣāliḥ ibn 'Uqbah (-) Hishām ibn Aḥmad that Abu 'l-Ḥasan ('a.s.) said to me - when a discussion broke between me and a man from that people - he ['a.s.] said:

"Be gentle with them, because the disbelief of any one of them is in their anger and there is no good in he whose disbelief is in his anger."

1860-11. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Ḥassān (-) Mūsā ibn Bakr that Abu 'l-Ḥasan Mūsā ('a.s.) said:

"Gentleness is half of the life."

1861-12. '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: 'Indeed, Allāh likes gentleness and He assists in that. Therefore, whenever you ride a skinny

مَنَازِلَهَا - فَإِنْ كَانَتِ الْأَرْضُ مُجْدِبَةً فَانْجُوا عَنْهَا وَإِنْ كَانَتْ مُخَصِبَةً فَأَنْزِلُوهَا مَنَازِلَهَا.
 ١٣/١٨٦٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ
 عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ لَوْ كَانَ الرَّفْقُ خَلْقًا يُرَى مَا كَانَ مِمَّا خَلَقَ اللَّهُ شَيْءٌ أَحْسَنَ مِنْهُ.
 ١٤/١٨٦٣. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ
 مَيْمُونٍ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَ مِنْ رَفْقِهِ بِكُمْ تَسْلِيلُ أَضْغَانِكُمْ وَ مُضَادَّةُ قُلُوبِكُمْ وَ إِنَّهُ لَيُرِيدُ
 تَحْوِيلَ الْعَبْدِ عَنِ الْأَمْرِ فَيَسِّرْهُ عَلَيْهِ حَتَّى يُحَوِّلَهُ بِالتَّاسِخِ كَرَاهِيَةً تَتَأَقَّلُ الْحَقُّ عَلَيْهِ.
 ١٥/١٨٦٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ مَا أَضْطَحَبَ اثْنَانِ إِلَّا كَانَ أَغْظَمُهُمَا أَجْرًا وَ أَحَبَّهُمَا إِلَى اللَّهِ عَزَّ
 وَ جَلَّ أَرْفَقَهُمَا بِصَاحِبِهِ.

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animal, give its food in its allocated stop point, and if you are passing on a dry land, move fast (to get rid of that land), and if (that land) is fertile allow it to rest in that place."

1862-13. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) 'Uthmān ibn 'Isā (-) 'Amr ibn Shīmr (-) Jābir that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'If gentleness was a (physical) creature, there would have been no creature more beautiful than that.'"

1863-14. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār (-) Ibn Faḍḍāl (-) Tha'labah ibn Maymūn (-) whoever narrated it to him that one of the two (Imāms i.e., al-Bāqir or aṣ-Ṣādiq, 'a.s.) said:

"Indeed, Allāh is gentle and likes gentleness. Of his gentleness is to wipe off grudges and animosities of your hearts. In fact, He intends for his servant to turn from an affair, so he leaves it upon him until he turns it into abrogation, so that the truth may not press him."

1864-15. '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: 'No two persons became friends but he who was gentler to another had greater reward from Allāh, to Whom belong Might and Majesty, and is more loved by Him.'"

١٦/١٨٦٥. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ الْحَمْسَنِ بْنِ الْحُسَيْنِ عَنْ فَضِيلِ بْنِ عُثْمَانَ قَالَ:
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ كَانَ رَفِيقًا فِي أَمْرِهِ نَالَ مَا يُرِيدُ مِنَ النَّاسِ.

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بَابُ التَّوَاضُّعِ

١/١٨٦٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 أَرْسَلَ النَّجَاشِيُّ إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَصْحَابِهِ فَدَخَلُوا عَلَيْهِ وَهُوَ فِي بَيْتٍ لَهُ جَالِسٌ عَلَى التُّرَابِ وَ عَلَيْهِ خُلُقَانُ الثِّيَابِ قَالَ فَقَالَ جَعْفَرٌ عَلَيْهِ السَّلَامُ فَأَشْفَقْنَا مِنْهُ حِينَ رَأَيْنَاهُ عَلَى

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1865-16. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Ḥassān (-) al-Ḥasan ibn al-Ḥusayn that Fuḍayl ibn 'Uthmān said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'He who is gentle in his affair would attain what he wants from people.'"

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Chapter on Humbleness

1866-1. 'Alī ibn Ibrāhīm (-) his father (-) Hārūn ibn Muslim (-) Mas'adah ibn Ṣadaqaḥ that Abū 'Abdillāh ('a.s.) said:

"an-Najjāshī sent for Ja'far ibn Abī Ṭālib and his companions. When they entered, they saw him sitting on a ground in a room, wearing old clothes." "He ['a.s.] said: 'Ja'far then said: "When we saw him in such condition, we were worried, and when he saw the change (of colour) in our faces, he said: 'Praise be to Allāh Who helped Muḥammad and gladden him. Look! May I give you good tidings?' I said: 'Yes indeed, O king!' He said: 'Just now one of my agents came from your land and informed me

تِلْكَ الْحَالِ فَلَمَّا رَأَى مَا بَنَا وَتَغَيَّرَ وَجُوهُنَا قَالَ الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ مُحَمَّدًا وَأَقَرَّ عَيْنَهُ أَلَا أُبَشِّرُكُمْ فَقُلْتُ بَلَى أَيُّهَا الْمَلِكُ فَقَالَ إِنَّهُ جَاءَنِي السَّاعَةُ مِنْ نَحْوِ أَرْضِكُمْ عَيْنٌ مِنْ عُيُوبِي هُنَاكَ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ نَصَرَ نَبِيَّهُ مُحَمَّدًا ﷺ وَأَهْلَكَ عَدُوَّهُ وَأَسِرَ فُلَانٌ وَفُلَانٌ وَفُلَانٌ التَّقُوا بِوَادٍ يُقَالُ لَهُ- بِدَرٍ كَثِيرٍ الْأَرَاكِ لَكَأَنِّي أَنْظُرُ إِلَيْهِ حَيْثُ كُنْتُ أَرْغَى لِسَيْدِي هُنَاكَ وَهُوَ رَجُلٌ مِنْ بَنِي ضَمْرَةَ فَقَالَ لَهُ جَعَفَرُ أَيُّهَا الْمَلِكُ فَمَا لِي أَرَاكَ جَالِسًا عَلَى التُّرَابِ وَعَلَيْكَ هَذِهِ الْخُلُقَانُ فَقَالَ لَهُ يَا جَعَفَرُ إِنَّا نَجِدُ فِيمَا أَنْزَلَ اللَّهُ عَلَى عِيسَى عَلَيْهِ السَّلَامُ أَنَّ مِنْ حَقِّ اللَّهِ عَلَى عِبَادِهِ أَنْ يُحَدِّثُوا لَهُ تَوَاضُعًا عِنْدَ مَا يُحَدِّثُ لَهُمْ مِنْ نِعْمَةٍ فَلَمَّا أَخَذَتْ اللَّهُ عَزَّ وَجَلَّ لِي نِعْمَةً- بِمُحَمَّدٍ ﷺ أَخَذْتُ لِلَّهِ هَذَا التَّوَاضُعَ فَلَمَّا بَلَغَ النَّبِيُّ ﷺ قَالَ لِأَصْحَابِهِ إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةَ فَتَصَدَّقُوا بِرِزْقِكُمْ اللَّهُ وَإِنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً فَتَوَاضَعُوا بِرِزْقِكُمْ اللَّهُ وَإِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا فَاعْفُوا بِرِزْقِكُمْ اللَّهُ.

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that Allāh, to Whom belong Might and Majesty, has saved his Prophet Muḥammad (ṣ.a. 'a.w.a.-w.s.), destroyed his enemies and so-and-so, so-and-so and so-and-so have been captured, where they met, in a land with many Arak trees named Badr. As if I see the place I used to rancher for my master who was a man from Banī Ḍamrah.' Then Ja'far said to him: 'O King! Why do I see you sitting on a ground and wearing old clothes?' He then said: 'O Ja'far! We find in what Allāh sent down to 'Isā ('a.s.) that it is the right of Allāh upon his servants that they should humble themselves to Him for the grace He bestowed upon them. So, when Allāh, to Whom belong Might and Majesty, bestowed upon me with the grace of (granting me) Muḥammad (ṣ.a. 'a.w.a.w.s.), I extend this humbleness to Allāh (for that sake).'" When this was conveyed to the Holy Prophet (ṣ.a. 'a.w.a.w.s.) he said to his companions: "Indeed, charity increases in abundant for the one who donates. So, pay charity, may Allāh have mercy upon you, and certainly humbleness raises the rank of the one who humbles himself. Therefore, humble yourselves, so that Allāh may raise your rank. Indeed, forgiveness increases honor for the forgiver, then forgive, may Allāh increase your honor."'''

٢/١٨٦٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ إِنَّ فِي السَّمَاءِ مَلَكَئِينَ مُوَكَّلَيْنِ بِالْعِبَادِ فَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَاهُ وَ مَنْ تَكَبَّرَ وَضَعَاهُ.

٣/١٨٦٨. ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ عَشِيَّةَ خَمِيسٍ فِي مَسْجِدٍ قُبَاً فَقَالَ هَلْ مِنْ شَرَابٍ فَأَنَاهُ أَوْسُ بْنُ خُوَلَّى الْأَنْصَارِيُّ بَعْضُ مَخِيضٍ بَعْثَلٍ فَلَمَّا وَضَعَهُ عَلَى فِيهِ نَحَاهُ ثُمَّ قَالَ شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا مِنْ صَاحِبِهِ لَا أَشْرَبُهُ وَلَا أُحَرِّمُهُ وَ لَكِنْ أَتَوَاضَعُ لِلَّهِ فَإِنْ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ وَ مَنْ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَ مَنْ بَذَرَ حَرَمَهُ اللَّهُ وَ مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ اللَّهُ.

٤/١٨٦٩. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ دَاوُدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَهُ وَ قَالَ:

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1867-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Mu'āwiyah ibn 'Ammār (-) Abū 'Abdillāh ('a.s.), he ['Alī ibn Ibrāhīm] said:

"I heard him ['a.s.] saying: 'Indeed, there are two angels in the Heaven who are keeping watch on the servants [of Allāh]: Whoever is humble for the sake of Allāh, they raise him [in rank] and whoever is proud, they lower him [in rank].'"

1868-3. Ibn Abī 'Umayr (-) 'Abdu'r-Raḥmān ibn al-Ḥajjāj that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) broke his fast on Thursday night in Qubā Mosque, and he said: 'Is there any drink?' Aws ibn Khawlī al-Anṣārī came with a jar of milk mixed with honey for him. When he took it to his mouth, he put it aside, and said: 'These are two drinks, one of them surfeits the other. I will not drink this, nor do I forbid it, but I humble myself to Allāh, because he who humbles himself to Allāh, Allāh will raise him [in rank], and he who is proud, Allāh will lower him [in rank]; and he who economizes on his livelihood, Allāh will provide him with sustenance, and he who is extravagant, Allāh will deprive him; and he who remembers death frequently, Allāh will like him.'"

1869-4. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) Dāwūd al-Ḥammār (-) Abū 'Abdillāh ('a.s.), the same (tradition), [and added that] he ['a.s.] said:

مَنْ أَكْثَرَ ذِكْرَ اللَّهِ أَظَلَّهُ اللَّهُ فِي جَنَّتِهِ.

٥/١٨٧٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنِ الْعَلَاءِ بْنِ

رَزِينَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَذْكُرُ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ مَلَكٌ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّكَ أَنْ تَكُونَ عَبْدًا رَسُولًا مُتَوَاضِعًا أَوْ مَلِكًا رَسُولًا قَالَ فَتَنَظَّرَ إِلَى جَبْرِئِيلَ وَ أَوْمَأَ بِيَدِهِ أَنْ تَوَاضَعَ فَقَالَ عَبْدًا مُتَوَاضِعًا رَسُولًا فَقَالَ الرَّسُولُ مَعَ أَنَّهُ لَا يَنْقُصُكَ بِمَا عِنْدَ رَبِّكَ شَيْئًا قَالَ وَ مَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ.

٦/١٨٧١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مِنَ التَّوَاضُعِ أَنْ تَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ وَ أَنْ تُسَلِّمَ عَلَى مَنْ تَلْقَى وَ أَنْ تَتَرَكَّ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقًّا وَ أَنْ لَا تُحِبَّ أَنْ تُحَمَدَ عَلَى التَّقْوَى.

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"He who remembers Allāh a lot, Allāh will abide him under His shadow (protection) in His Paradise."

1870-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Faḍḍāl (-) al-'Alā' ibn Razīn that Muḥammad ibn Muslim said:

"I heard Abū Ja'far ('a.s.) relating that an angel came to the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) and said: 'Indeed, Allāh, to Whom belong Might and Majesty, gives you this choice that either to be a humble servant as Messenger or a king as Messenger.'" "He ['a.s.] said: 'Then he [Holy Prophet] looked at Jibra'īl, and Jibra'īl pointed to him by his hand to choose humbleness. Then he [Holy Prophet] said: "A humble servant as Messenger." So, the messenger [i.e., Jibra'īl] said: "Nevertheless, the choice you have made, nothing will lower your rank, of what is with your Lord."'"

"He ['a.s.] said: 'The keys to the treasures of the Earth were with him (the angel).'"

1871-6. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"Of the humbleness is to be content by taking a seat in the lowest part of a meeting, and to greet anyone whom you meet, and to give up any dispute, even if you are right, and to dislike for being praised of piety."

٧/١٨٧٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ عَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى عَلَيْهِ السَّلَامُ أَنْ يَا مُوسَى أَتَدْرِي لَمْ اصْطَفَيْتُكَ بِكَلَامِي دُونَ خَلْقِي قَالَ يَا رَبِّ وَلَمْ ذَاكَ قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَيْهِ أَنْ يَا مُوسَى إِنِّي قَلْبْتُ عِبَادِي ظَهْرًا لِبَطْنٍ فَلَمْ أَجِدْ فِيهِمْ أَحَدًا أَذَلَّ لِي نَفْسًا مِنْكَ يَا مُوسَى إِنَّكَ إِذَا صَلَّيْتَ وَضَعْتَ حَدَّكَ عَلَى التُّرَابِ أَوْ قَالَ عَلَى الْأَرْضِ.

٨/١٨٧٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَرَّ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ عَلَى الْمُحْذَمِينَ وَهُوَ رَاكِبٌ حِمَارُهُ وَهُمْ يَتَغَدَّوْنَ فَدَعَا إِلَى الْغَدَاءِ فَقَالَ أَمَا إِنِّي لَوْ لَا أَنِّي صَائِمٌ لَفَعَلْتُ فَلَمَّا صَارَ إِلَى مَنْزِلِهِ أَمَرَ بِطَعَامٍ فَصْنَعَ وَأَمَرَ أَنْ يَتَنَوَّقُوا فِيهِ ثُمَّ دَعَاهُمْ فَتَغَدَّوْا عِنْدَهُ وَتَغَدَّى مَعَهُمْ.

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1872-7. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Alī ibn Yaqīn, whoever narrated it, that Abū 'Abdillāh ('a.s.) said:

"Allāh, to Whom belong Might and Majesty, revealed to Mūsā ('a.s.): 'O Mūsā! Do you know why I have chosen you among My creation with My speech?' He said: 'O my Lord! What was it for?'" "He ['a.s.] said: 'Then Allāh, the Blessed, the Sublime, revealed to him: "O Mūsā! I have turned my servants completely upside down but I could not find anyone like you so humbled himself before me. O Mūsā! When you pray put your face on soil," or he ['a.s.] said: "on earth."'"

1873-8. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said:

"'Alī ibn al-Ḥusayn, may the blessing of Allāh be upon both of them, passed by some lepers while he was riding his donkey and they were having breakfast. They invited him to join them for breakfast. He ['a.s.] said: 'Had I not kept fast I would have joined you.' When he went home he ordered to prepare a good and delicious food. Then he invited them for breakfast and he had breakfast with them."

٩/١٨٧٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ مِنَ التَّوَاضُّعِ أَنْ يَجْلِسَ الرَّجُلُ دُونَ شَرَفِهِ.

١٠/١٨٧٥. عَنْهُ عَنِ ابْنِ فَضَالٍ وَ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ:

نَظَرَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَدْ اشْتَرَى لِعِيَالِهِ شَيْئًا وَ هُوَ يَحْمِلُهُ فَلَمَّا رَأَاهُ الرَّجُلُ اسْتَحْيَا مِنْهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اشْتَرَيْتَ لِعِيَالِكَ وَ حَمَلْتَهُ إِلَيْهِمْ أَمَا وَاللَّهِ لَوْ لَا أَهْلُ الْمَدِينَةِ لَأَخْبَيْتُ أَنْ أَشْتَرِيَ لِعِيَالِي الشَّيْءَ ثُمَّ أَحْمِلُهُ إِلَيْهِمْ.

١١/١٨٧٦. عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

فِيمَا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ يَا دَاوُدُ كَمَا أَنَّ أَقْرَبَ النَّاسِ مِنَ اللَّهِ الْمُتَوَاضِعُونَ كَذَلِكَ أَبْعَدُ النَّاسِ مِنَ اللَّهِ الْمُتَكَبِّرُونَ.

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1874-9. A group of our co-sectarians (—) Aḥmad ibn Abī ‘Abdillāh (—) ‘Uthmān ibn ‘Isā (—) Hārūn ibn Khārijah that Abū ‘Abdillāh (‘a.s.) said:

"Indeed, one of the humbleness of a man is to sit somewhere which is lower than his status."

1875-10. From him [Aḥmad ibn Abī ‘Abdillāh] (—) Ibn Faḍḍāl and Muḥassin ibn Aḥmad that Yūnus ibn Ya‘qūb said:

"Abū ‘Abdillāh (‘a.s.) saw a man, from the people of Madīnah, who was carrying something that he bought for his family. When the man saw the Imām he felt shy. Abū ‘Abdillāh (‘a.s.) said: 'You have bought them and taking them to your family, oh by Allāh, had it not been for the people of Madīnah I would have liked to buy something for my family and carry it to them myself.'"

1876-11. From him (—) his father (—) ‘Abdullāh ibn al-Qāsim (—) ‘Amr ibn Abi ‘l-Miqdām that Abū ‘Abdillāh (‘a.s.) said:

"Among what Allāh, to Whom belong Might and Majesty, revealed to Dāwūd (‘a.s.) was: 'O Dāwūd! Just as the nearest people to Allāh are humbles, likewise the farthest people from Allāh are proud."

١٢/١٨٧٧. عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي بَصِيرٍ قَالَ:
 دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ فِي السَّنَةِ الَّتِي قُبِضَ فِيهَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ
 جُعِلَتْ فِدَاكَ مَا لَكَ ذَبَحْتَ كَبْشًا وَنَحَرَ فَلَانَ بَدَنَةً فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ نُوحًا عَلَيْهِ السَّلَامُ كَانَ
 فِي السَّفِينَةِ وَكَانَ فِيهَا مَا شَاءَ اللَّهُ وَكَانَتِ السَّفِينَةُ مَأْمُورَةً فَطَافَتْ بِالنَّبِيِّ وَهُوَ طَوَافُ
 النَّسَاءِ وَخَلَى سَبِيلَهَا نُوحٌ عَلَيْهِ السَّلَامُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى الْجِبَالِ أَنْيَ وَأَضَعِ سَفِينَةَ نُوحٍ
 عَبْدِي عَلَى جَبَلٍ مِنْكُمْ فَتَطَاوَلَتْ وَشَمَخَتْ وَتَوَاضَعَ الْجُودِيُّ وَهُوَ جَبَلٌ عِنْدَكُمْ فَضَرَبَتْ
 السَّفِينَةُ بِمُوجُوهَا الْجَبَلَ قَالَ فَقَالَ نُوحٌ عَلَيْهِ السَّلَامُ عِنْدَ ذَلِكَ يَا مَارِي أَنْقِزِي وَهُوَ بِالشَّرْيَابَةِ يَا
 رَبِّ أَصْلَحْ قَالَ فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَرَضَ بِنَفْسِهِ.
 ١٣/١٨٧٨. عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَشْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ
 أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ التَّوَّاضَعُ أَنْ تُعْطِيَ النَّاسَ - مَا تُحِبُّ أَنْ تُعْطَاهُ.

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1877-12. From him (-) his father (-) 'Alī ibn al-Ḥakam, *rafa'ahū* that Abū Baṣīr said:

"I called upon Abu 'l-Ḥasan Mūsā ('a.s.), on the year Abū 'Abdillāh ('a.s.) passed away, and said: 'May I be made your ransom! Why did you slaughter a sheep while so-and-so slaughtered a camel?' He ['a.s.] said: 'O Abū Muḥammad! Indeed, Nūḥ ('a.s.) was in the ship and in that there were whatever Allāh willed. The ship was on a mission, so it circumambulated the Ka'bah, and that was *ṭawāfu 'n-nisā'*. Nūḥ ('a.s.) left the ship to traverse freely. Allāh, to Whom belong Might and Majesty, revealed to the mountains that: I shall put the ship of My servant, Nūḥ (Noah) on one of you. So, the mountains became proud and arrogant, and only the mountain Jūdī humbled itself, and that mountain is with you. Then the ship hit the mountain with its bow.' He ['a.s.] said: 'Theereupon Noah ('a.s.) said in Sīryānī language: "*Yā mārī atqin*, i.e. O Lord, put things right.'"" He [Abū Baṣīr] said: "I thought Abu 'l-Ḥasan ('a.s.) has eluded that to himself."

1878-13. From him (-) many of his co-sectarians (-) 'Alī ibn Asbāṭ (-) al-Ḥasan ibn al-Jahm that Abu 'l-Ḥasan ar-Riḍā ('a.s.) said:

"Humbleness is to grant people with what you like to be granted."

و فِي حَدِيثٍ آخَرَ قَالَ قُلْتُ:
مَا حَدُّ التَّوَاضُّعِ الَّذِي إِذَا فَعَلَهُ الْعَبْدُ كَانَ مُتَوَاضِعًا فَقَالَ التَّوَاضُّعُ دَرَجَاتٌ مِنْهَا أَنْ يَعْرِفَ
الْمَرْءُ قَدْرَ نَفْسِهِ فَيُنْزِلَهَا مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ لَا يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلَّا مِثْلَ مَا يُؤْتَى
إِلَيْهِ إِنْ رَأَى سَيِّئَةً دَرَأَهَا بِالْحَسَنَةِ كَاطِمٌ الْغَيْظَ عَافٍ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

- ٦٠ -

بَابُ الْحُبِّ فِي اللَّهِ وَ الْبُغْضِ فِي اللَّهِ

١٨٧٩/١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ
وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ سَهْلٍ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مُجْبُوبٍ عَنْ عَلِيِّ بْنِ رِقَابٍ عَنْ
أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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And in another tradition he [Ibn al-Jahm] said:

"I asked him [‘a.s.]: ‘What is the limit of humbleness, that if a servant does it, he is humble?’ He [‘a.s.] said: ‘There are grades for humbleness, one of it is that: someone should recognize the value of himself, and should place himself in its desrving status with a sound heart. He does not like to come over someone unless what comes over to him alike. When he sees evil (conduct) he repels it with good. He restrains his anger, pardoning the offences of people, and Allāh loves the virtuous, (Qur., 3:134).’"

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Chapter on Love for the sake of Allāh and Hatred for the sake of Allāh

1879-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn ‘Īsā* and Aḥmad ibn Muḥammad ibn Khālid* and ‘Alī ibn Ibrāhīm (-) his father and Sahl ibn Ziyād, both of them (-) Ibn Maḥbūb (-) ‘Alī ibn Ri’āb (-) Abū ‘Ubaydah al-Ḥadhdhā’ (-) Abū ‘Abdillāh (‘a.s.) said:

مَنْ أَحَبَّ لِلَّهِ وَابْغَضَ لِلَّهِ وَاعْتَصَمَ لِلَّهِ فَهُوَ بِمَنْ كَمَلَ إِيمَانُهُ.
 ١٨٨٠/٢. ابْنُ مَجْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مِنْ أَوْثَقِ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللَّهِ وَتُبْغِضَ فِي اللَّهِ وَتُعْطِيَ فِي اللَّهِ وَتَمْنَعَ فِي اللَّهِ.
 ١٨٨١/٣. ابْنُ مَجْبُوبٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ التُّغَمَانِ الْأَخْوَلِ صَاحِبِ الطَّاقِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ وَدُّ الْمُؤْمِنِينَ لِلْمُؤْمِنِينَ فِي اللَّهِ مِنْ أَكْثَرِ شُعَبِ الْإِيمَانِ أَلَا وَ مَنْ أَحَبَّ فِي اللَّهِ وَابْغَضَ فِي اللَّهِ وَاعْتَصَمَ فِي اللَّهِ وَ مَنَعَ فِي اللَّهِ فَهُوَ مِنْ أَصْفِيَاءِ اللَّهِ.
 ١٨٨٢/٤. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ إِنَّ الْمُتَحَابِّينَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرٍ مِنْ نُورٍ قَدْ أَضَاءَ نُورُ وَجُوهِهِمْ

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"He who loves for the sake of Allāh and hates for the sake of Allāh, and gives for the sake of Allāh, then it is he whose belief is perfect."

1880-2. Ibn Maḥbūb (–) Mālik ibn ‘Aṭīyyah (–) Sa‘īd al-A‘raj that Abū ‘Abdillāh (‘a.s.) said:

"One of the firmest ties of belief is to love for the sake of Allāh and to hate for the sake of Allāh and to give for the sake of Allāh and to refrain for the sake of Allāh.

1881-3. Ibn Maḥbūb (–) Abū Ja‘far Muḥammad ibn an-Nu‘mān al-Aḥwal Ṣāhib at-Ṭāq (–) Salām ibn al-Mustanīr that Abū Ja‘far (‘a.s.) said:

"The Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.) said: 'The friendship of a believer with another believer is one of the greatest branches of belief. He who loves for the sake of Allāh, hates for the sake of Allāh, gives for the sake of Allāh and refrains for the sake of Allāh, then he is one of the best friends of Allāh.'"

1882-4. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) al-Ḥasan ibn ‘Alī al-Washshā’ (–) ‘Alī ibn Abī Ḥamzah that Abū Baṣīr heard Abū ‘Abdillāh (‘a.s.) saying:

"Indeed, those who love one another for the sake of Allāh will be on pulpits of light on the Day of Resurrection. The light of their faces, their bodies and their pulpits will illuminate everything to the extent that they

وَنُورُ أَجْسَادِهِمْ وَ نُورُ مَنَابِرِهِمْ كُلُّ شَيْءٍ حَتَّى يُعْرِفُوا بِهِ فَيَقَالَ هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ.
 ٥/١٨٨٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ
 أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحُبِّ وَ الْبُغْضِ أَمِنْ الْإِيمَانِ هُوَ فَقَالَ وَ هَلِ الْإِيمَانُ إِلَّا الْحُبُّ وَ
 الْبُغْضُ ثُمَّ تَلَا هَذِهِ الْآيَةَ - حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرِهَ إِلَيْكُمُ الْكُفْرَ وَ
 الْفُسُوقَ وَ الْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

٦/١٨٨٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي
 الْحَسَنِ عَلِيِّ بْنِ يَحْيَى فِيمَا أَعْلَمَ عَنْ عَمْرِو بْنِ مُدْرِكٍ الطَّائِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ فَقَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ وَ قَالَ
 بَعْضُهُمُ الصَّلَاةَ وَ قَالَ بَعْضُهُمُ الزَّكَاةَ وَ قَالَ بَعْضُهُمُ الصَّيَامَ وَ قَالَ بَعْضُهُمُ الْحَجَّ وَ الْعُمْرَةَ
 وَ قَالَ بَعْضُهُمُ الْجِهَادَ فَقَالَ رَسُولُ اللَّهِ ﷺ لِكُلِّ مَا قُلْتُمْ فَضْلٌ وَ لَيْسَ بِهِ وَ لَكِنْ أَوْثَقُ

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are recognized by it. Then it will be said: 'These are the ones who loved one another for the sake of Allāh.'

1883-5. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād (-) Ḥarīz that Fuḍayl ibn Yasār said:

"I asked Abū 'Abdillāh ('a.s.) about the love and the hatred: 'Are they apart of belief?' He ['a.s.] said: 'Is belief anything else other than love and hatred?' Then he ['a.s.] recited this verse: [but Allāh] *has endeared to you belief, decking it fair in your hearts, and He has made detestable to you unbelief and ungodliness and disobedience. Those - they are the right-minded, (Qur., 49:7).*"

1884-6. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) Muḥammad ibn 'Isā (-) Abu 'l-Ḥasan 'Alī ibn Yaḥyā - as far as I know - (-) 'Amr ibn Mudrik aṭ-Ṭā'ī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said to his companions: 'Which ties of belief are the firmest?' They said: 'Allāh and his Messenger know better.' Some of them said: 'Prayer,' others said: 'Paying alms (*zakāt*)', some said: 'Fast,' others said: '*hajj* and '*umrah*,' and some others said: 'Holy war (*jihād*).' The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) then said: 'For every one you mentioned is a merit, but that is not the answer to my question. The firmest ties of belief are: The love for the sake of Allāh, and hatred for the sake of Allāh, and following those invested with authorities (from

عُرِيَ الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ تَوَالِي أَوْلِيَاءِ اللَّهِ وَ التَّبَرُّي مِنَ أَعْدَاءِ اللَّهِ.
٧/١٨٨٥. عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ حَبَلَةَ الْأَحْمَسِيِّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي
جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ الْمُتَحَابُّونَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ زَيْرَجْدَةٍ خَضِرَاءٍ فِي ظِلِّ
عَرْشِهِ عَنْ يَمِينِهِ وَ كِلْتَا يَدَيْهِ يَمِينٌ وَ جُوهُهُمْ أَشَدُّ بَيَاضاً وَ أَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ يَغِيْطُهُمْ
بِمَنْزِلَتِهِمْ كُلُّ مَلِكٍ مُقَرَّبٌ وَ كُلُّ نَبِيٍّ مُرْسَلٍ يَقُولُ النَّاسُ مَنْ هَؤُلَاءِ فَيُقَالُ هَؤُلَاءِ الْمُتَحَابُّونَ
فِي اللَّهِ.

٨/١٨٨٦. عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ
عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْأَوَّلِينَ وَ الْآخِرِينَ قَامَ مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ أَيْنَ
الْمُتَحَابُّونَ فِي اللَّهِ قَالَ فَيَقُومُ عَنْقُ مِنَ النَّاسِ فَيُقَالُ لَهُمْ اذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ قَالَ

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Allāh) and withdrawal from the enemies of Allāh." "

1885-7. From him (-) Muḥammad ibn 'Alī (-) 'Umar ibn Jabalah al-Aḥmasī (-) Abu 'l-Jārūd that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: "Those who love each other for the sake of Allāh will be, on the Day of Resurrection, on a green chrysolite land under the shadow of His throne on the right side – both His hands are right. Their faces will be brighter and more shining than the raising sun. Every angel who is close to Allāh and every sent prophet will envy their positions. People will say: "Who are these?" Then it will be said: "They are those who loved each other for the sake of Allāh." "

1886-8. From him (-) his father (-) an-Naḍr ibn Suwayd (-) Hishām ibn Sālim (-) Abū Ḥamzah ath-Thumālī that 'Alī ibn al-Ḥusayn ('a.s.) said:

"When Allāh, to Whom belong Might and Majesty, will gather the former and latter generations, a caller will rise and call in such a way that people will hear him say: 'Where are those who loved each other for the sake of Allāh?' " He ['a.s.] said: "Then a group of people will rise and it will be said to them: 'Go to Paradise without reckoning.'" He ['a.s.] said: "They will be encountered with the angels asking: 'Where are you going?'"

فَتَلَقَّاهُمْ الْمَلَائِكَةُ فَيَقُولُونَ إِلَىٰ آتِينَ فَيَقُولُونَ إِلَىٰ الْجَنَّةِ بِغَيْرِ حِسَابٍ قَالَ فَيَقُولُونَ فَأَيُّ ضَرْبٍ أَنْتُمْ مِنَ النَّاسِ فَيَقُولُونَ نَحْنُ الْمُتَحَابُّونَ فِي اللَّهِ قَالَ فَيَقُولُونَ وَ أَيُّ شَيْءٍ كَانَتْ أَعْمَالُكُمْ قَالُوا كُنَّا نُحِبُّ فِي اللَّهِ وَ نُبْغِضُ فِي اللَّهِ قَالَ فَيَقُولُونَ نَعَمْ أَجْرُ الْعَامِلِينَ.
 ٩/١٨٨٧. عَنْهُ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمْرِو بْنِ ذَكْرَهُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

ثَلَاثٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ عِلْمُهُ بِاللَّهِ وَ مَنْ يُحِبُّ وَ مَنْ يُبْغِضُ.
 ١٠/١٨٨٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ الرَّجُلَ لَيُحِبُّكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ بِحُبِّكُمْ وَ إِنَّ الرَّجُلَ لَيُبْغِضُكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ الْبُغْضِ كُفْمُ النَّارِ.
 ١١/١٨٨٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ الْعَزْزَمِيِّ عَنْ أَبِيهِ

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They will say: 'To Paradise without reckoning.'" He [*a.s.*] said: "Then they will ask: 'What kind of people are you?' They will say: 'We are those who loved each other for the sake of Allāh.'" He [*a.s.*] said: "They will be asked: 'What were your deeds?' They will say: 'We liked for the sake of Allāh and hated for the sake of Allāh.'" He [*a.s.*] said: "They will say: 'How excellent is the reward of the good doers.'"

1887-9. From him (-) 'Alī ibn Ḥassān (-) whom he mentioned (-) Dāwūd ibn Farqad that Abū 'Abdillāh (*a.s.*) said:

"Three things are the signs of a believer: His knowledge about Allāh, (and about) he who loves Him and he who hates Him."

1888-10. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim and Ḥaḥḥ ibn al-Bakhtarī that Abū 'Abdillāh (*a.s.*) said:

"(Sometimes) someone loves you and he doesn't know who are you, Allāh makes him enter Paradise because of his love towards you. Also, (sometimes) someone hates you and he doesn't know who are you, Allāh makes him enter the Fire because of his hatred towards you."

1889-11. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn al-'Arzamī (-) his father (-) Jābir al-Ju'fī that Abū Ja'far

عَنْ جَابِرِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ فِيكَ خَيْرًا فَانْظُرْ إِلَى قَلْبِكَ فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللَّهِ وَ يُبْغِضُ
 أَهْلَ مَعْصِيَتِهِ فَفِيكَ خَيْرٌ وَ اللَّهُ يُحِبُّكَ وَ إِنْ كَانَ يُبْغِضُ أَهْلَ طَاعَةِ اللَّهِ وَ يُحِبُّ أَهْلَ
 مَعْصِيَتِهِ فَلَيْسَ فِيكَ خَيْرٌ وَ اللَّهُ يُبْغِضُكَ وَ الْمَرْءُ مَعَ مَنْ أَحَبَّ.

١٢/١٨٩٠. عَنْهُ عَنْ أَبِي عَلِيٍّ الْوَاسِطِيِّ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ
 عَلَيْهِ السَّلَامُ قَالَ:

لَوْ أَنَّ رَجُلًا أَحَبَّ رَجُلًا لِلَّهِ لَأَتَاهُ اللَّهُ عَلَى حُبِّهِ إِيَّاهُ وَ إِنْ كَانَ الْمَحْبُوبُ فِي عِلْمِ اللَّهِ مِنْ
 أَهْلِ النَّارِ وَ لَوْ أَنَّ رَجُلًا أَبْغَضَ رَجُلًا لِلَّهِ لَأَتَاهُ اللَّهُ عَلَى بُغْضِهِ إِيَّاهُ وَ إِنْ كَانَ الْمُبْغِضُ
 فِي عِلْمِ اللَّهِ مِنْ أَهْلِ الْجَنَّةِ.

١٣/١٨٩١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ
 النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلِيِّ عَنْ بَشِيرِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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(‘a.s.) said:

"If you want to know that is there any good in you, look at your heart, if you love those people, who are obedient to Allāh and hate those who are disobedient to Him, then you are good, and Allāh loves you. But if you hate those who are obedient to Allāh and love those who are disobedient Him, then there is no (any) good in you, and Allāh hates you. A man is with the one whom he loves."

1890–12. From him (–) Abū ‘Alī al-Wāsiṭī (–) al-Ḥusayn ibn Abān (–) whom he mentioned, that Abū Ja‘far (‘a.s.) said:

"If someone loves another one for the sake of Allāh, Allāh will reward him for his love of him, though the loved one, according to the knowledge of Allāh, is of the people of the Fire. And, if someone hates another one for the sake of Allāh, Allāh will not reward him for his hatred of him, though his hatred, according to the knowledge of Allāh, is of the people of Paradise."

1891–13. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) al-Ḥusayn ibn Sa‘īd (–) an-Naḍr ibn Suwayd (–) Yaḥyā al-Ḥalabī (–) Bashīr al-Kunāsī that Abū ‘Abdillāh (‘a.s.) said:

"Sometimes the love is for Allāh and his Messenger, and sometimes it is

قَدْ يَكُونُ حُبٌّ فِي اللَّهِ وَ رُسُولِهِ وَ حُبٌّ فِي الدُّنْيَا فَمَا كَانَ فِي اللَّهِ وَ رُسُولِهِ فَثَوَابُهُ عَلَى اللَّهِ وَ مَا كَانَ فِي الدُّنْيَا فَلَيْسَ بِشَيْءٍ.

١٤/١٨٩٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُسْلِمِينَ يَلْتَقِيَانِ فَأَفْضَلُهُمَا أَشَدُّهُمَا حُبًّا لِصَاحِبِهِ.

١٥/١٨٩٣. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَضْرٍ وَ ابْنِ فَضَالٍ عَنْ صَفْوَانَ الْجَمَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا التَقَى مُؤْمِنَانِ قَطُّ إِلَّا كَانَ أَفْضَلُهُمَا أَشَدُّهُمَا حُبًّا لِأَخِيهِ.

١٦/١٨٩٤. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ عِمْرَانَ السَّبَّيْعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَ لَمْ يُبْغِضْ عَلَى الدِّينِ فَلَا دِينَ لَهُ

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for the world. So, what is for Allāh and His Messenger, its reward is upon Allāh, and what is for the world, is nothing."

1892-14. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā (-) Samā'ah ibn Mihrān that Abū 'Abdillāh ('a.s.) said:

"Indeed, when two Muslims meet together, the one whose love towards his companion is more is the best."

1893-15. From him (-) Aḥmad ibn Muḥammad ibn Abī Naṣr and Ibn Faḍḍāl (-) Ṣafwān al-Jammāl that Abū 'Abdillāh ('a.s.) said:

"No two Muslims ever met each other but the one who loved his brother more was the best."

1894-16. al-Ḥusayn ibn Muḥammad (-) Muḥammad ibn 'Imrān as-Sabī'ī (-) 'Abdullāh ibn Jabalah (-) Ishāq Ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"Whoever does not love for the sake of religion and does not hate for the sake of religion, has no religion."