



تأليف
الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني

الأول

(٥) كتاب الأيمان والكفر

الأجزاء ٧٧ إلى ٩٨

المؤسسة العالمية للخدمات الإسلامية





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 77 to 98

WOFIS

World Organization for Islamic Services
Tehran-Iran



AL-KULAYNĪ AR-RĀZĪ

AL-KĀFĪ

الكافي

AL-UṢŪL

Ch. 77-98

5

VOL TWO

الإكفاف

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني

الأصول

(٥) كتاب الإيمان والكفر

الكتاب ٧٧ إلى ٩٨

المؤسسة العالمية للخدمات الإسلامية

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AL-KĀFĪ

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ISLAMIC REPUBLIC OF IRAN.

... عَنْ هِشَامِ بْنِ سَالِمٍ وَحَمَّادِ بْنِ عُثْمَانَ وَغَيْرِهِ قَالُوا: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عليه السلام 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 إِلَهِكَ تَعْبُدُ وَإِلَيْكَ تَسْتَعِينُ
 أَمْدُ الْفَرِاطِ الْمُسْتَفِيمِ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ

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

الصَّلَاةُ عَلَى النَّبِيِّ ﷺ

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

قولوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سنن 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
- 2) TRANSLITERATION
- 3) CAUTION
- 4) LIST OF TECHNICAL TERMS AND SPECIAL SIGNS USED IN THE TRADITIONS.

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	Agnomes (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by Means of	Place of Burial
1.	The Last Prophet of Allāh.	Abu 'l-Qāsim	Muhammad (Almad)	'Abdullāh, (al-Mustafā)	Rasūlu 'llāh, Nabiyu 'llāh, an-Nabiyy, Khātamu 'n-Nabiyyīn	17 th Rabi' I, in the Year of Elephant, (25/8/570 AD).	28 th Safar, 11 AH, (25/5/632 AD).	Natural	Holy Madinah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abihā	Fāṭimah	Muhammad	az-Zahra', as-Siddiqah, al-Batul, Sayyidatu 'n-Nisa'	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-Hasan, Abu 'l-Hasanayn, Abu Turāb.	'Ali	Abu Talib	Amir al-Mu'minin, al-Wasiyy, al-Murtadā, (Haydar).	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-Qhariyy)
4.	2 nd Imām	Abu Muhammad	al-Hasan	'Ali	al-Mujtabā, as-Sibt (al-Akbar).	15 th Ramaḍān, 3 AH, (1/3/625 AD).	7 th Safar, 50 AH, (6/3/670 AD).	Poison	Holy Madinah, Saudi Arabia.
5.	3 rd Imām	Abu 'Abdillāh	al-Husayn	'Ali	Sayyidu 'sh-Shuhadā', as-Sibt (al-Aghbar).	3 rd Sha'ban, 4 AH, (8/1/626 AD).	10 th Muharram, 61 AH, (10/10/680 AD).	Sword – in the Battle of 'Ashūrā.	Holy Karbalā' (aq-Taff), Iraq.
6.	4 th Imām	Abu Muhammad	'Ali	al-Husayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīdīn, as-Sajjād.	5 th Sha'ban, 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	Abū Ja'far	Muhammad	'Alī	al-Baqir	3 rd Šafar, 57 AH, (16/12/676 AD).	7 th Dhi 'l-Ḥijjah, 114 AH, (28/1/733 AD).	Poison	Holy Madinah, Saudi Arabia.
8. 6 th Imām	Abū 'Abdillāh, Abū Mūsā.	Ja'far	Muhammad	aṣ-Šādiq	17 th Rabī' I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madinah, Saudi Arabia.
9. 7 th Imām	Abū 'l-Ḥasan (<i>al-Awwal</i> / = The First), Abū Ibrāhīm.	Mūsā	Ja'far	al-Kāzim, al-'Abdu 's-Šālih, al-'Ālim.	7 th Šafar, 129 AH, (28/10/746 AD).	25 th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāzimiyyah, Iraq.
10. 8 th Imām	Abū 'l-Ḥasan (<i>ath-Thāni</i> / = The Second).	'Alī	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, (Tūs – Khurāsān), Iran.
11. 9 th Imām	Abū Ja'far (<i>ath-Thāni</i> / = The Second).	Muhammad	'Alī	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	Abū 'l-Ḥasan (<i>ath-Thāliṭh</i> / = The Third).	'Alī	Muhammad	an-Naqī, 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-rā'ā) Iraq.
13. 11 th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askarī	8 th Rabī' II, 232 AH, (3/12/846 AD).	8 th Rabī' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14. 12 th Imām	Abū 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qāim, al-Ḥujjah, al-Ghāib, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Muntaẓar.	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 antepalatals)
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 'Īsā, the Group here means the following five persons: -

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

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

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

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

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

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

* * * * *

LIST OF Technical terms and special signs used in the Traditions

أخبرنا - 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 السلام	=	that is: peace be upon him/her (p.b.u.h.).
عليهم/عليهما السلام	=	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 Beneficient 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.)

3/8/1434

12/6/2013

Tehran – Iran.

UṢŪL AL-KĀFĪ



**The Book of
BELIEF AND UNBELIEF
Chapter 77 to 98**

- ٧٧ -

بَابُ زِيَارَةِ الْإِخْوَانِ

١/٢٠٧٨ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي خَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَنْ زَارَ أَخَاهُ لِلَّهِ لَا لغيرِهِ التَّمَسَّ مَوْعِدَ اللَّهِ وَ تَنَحَّزَ مَا عِنْدَ اللَّهِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ أَلَا طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ.
 ٢/٢٠٧٩ عَنْهُ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ خَيْثَمَةَ قَالَ:
 دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَوْدَعُهُ فَقَالَ يَا خَيْثَمَةُ أَبْلُغْ مَنْ تَرَى مِنْ مَوَالِينَا السَّلَامَ وَ

* * * * *

- 77 -

Chapter on Visiting (Muslim) Brothers

2078-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) ['Alī] ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) Abū Ḥamzah that Abū 'Abdillāh ('a.s.) said:

"He who visits his (Muslim) brother, only for the sake of Allāh, in request to the promise of Allāh and to achieve what is with Allāh, Allāh will appoint seventy thousand angels proclaiming for him: 'Truly, well you have fared, and Paradise has become pleasant for you.'"

2079-2. From him [Aḥmad ibn Muḥammad ibn 'Īsā] (-) 'Alī ibn an-Nu'mān (-) Ibn Muskān that Khaythamah said:

"I went to Abū Ja'far ('a.s.) to bid him farewell. He ['a.s.] said: 'O Khaythamah! Convey my greetings to every one you see of our friends,

أَوْصِيَهُمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَأَنْ يَعُودَ عَنْهُمْ عَلَى فَقِيرِهِمْ وَ قَوِيَّهُمْ عَلَى ضَعِيفِهِمْ وَأَنْ يَشْهَدَ حَيْثُهم جَنَازَةً مَيِّتِهِمْ وَأَنْ يَتَلَقَوْا فِي بُيُوتِهِمْ فَإِنَّ لِقَاءَ بَعْضِهِمْ بَعْضًا حَيَاةٌ لِأَمْرِنَا رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا يَا حَيَّثُمَةُ أبلغ مَوَالِينَا أَنَا لَا نُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِعَمَلٍ وَأَنْهُمْ لَنْ يَنَالُوا وَلَا يَتَنَّا إِلَّا بِالْوَرَعِ وَأَنْ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

٣٠٨٠/٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ حَدَّثَنِي جَبْرِئِيلُ عَلَيْهِ السَّلَامُ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَهْبَطَ إِلَى الْأَرْضِ مَلَكًا فَأَقْبَلَ ذَلِكَ الْمَلِكُ يَمْشِي حَتَّى وَقَعَ إِلَى بَابٍ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلَى رَبِّ الدَّارِ فَقَالَ لَهُ الْمَلِكُ مَا حَاجَتُكَ إِلَى رَبِّ هَذِهِ الدَّارِ قَالَ أَخِي مُسْلِمٌ زُرْتُهُ فِي اللَّهِ تَبَارَكَ وَتَعَالَى قَالَ

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and advise them to have the fear of Allāh, the Almighty; and that their rich (people) should take care of their poor; and those who are strong should be considerate to the weak ones; and those who are alive should take part in the funeral of their dead; and you should meet each other in your houses, because when you meet each other, you will revive our affairs (authority), may Allāh have Mercy upon that slave (of Allāh) who revives our affairs. O Khaythamah! Convey to our friends that we cannot avail them against Allāh except by their (good) deeds; and that they cannot achieve our friendship unless by piety. Surely, one of the most regrettable people on the Day of Resurrection is he who appreciates justice and then turns away from it."

2080-3. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ibrāhīm ibn 'Umar al-Yamānī (-) Jābir that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s.a. 'a. w. a. w. s.) said: 'Jibrīl ('a.s.) told me: "Verily, Allāh to Whom belong Might and Majesty, descended an angel to the earth. Then that angel started walking (on earth) until reached a house where a man was taking permission from the owner of that house to enter. The angel said to him: 'What do you want from the owner of this house?' He said: 'He is my Muslim brother. I visit him for the sake of Allāh, the Blessed, the Sublime.' The angel said to him: 'Have you not come here with

لَهُ الْمَلَكُ مَا جَاءَ بِكَ إِلَّا ذَلِكَ فَقَالَ مَا جَاءَ بِي إِلَّا ذَلِكَ فَقَالَ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَهُوَ يُفَرِّتُكَ السَّلَامَ وَيَقُولُ وَجَبَتْ لَكَ الْجَنَّةُ وَقَالَ الْمَلَكُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّمَا مُسْلِمٌ زَارَ مُسْلِمًا فَلَيْسَ إِلَيْهِ زَارَ إِلَّا بِي زَارَ وَثَوَابُهُ عَلَيَّ الْجَنَّةُ.

٤/٢٠٨١. عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ التَّهَدِيٍّ عَنِ الْحُصَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ زَارَ أَخَاهُ فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَيَّ زُرْتِ وَثَوَابُكَ عَلَيَّ وَ لَسْتُ أَرْضَى لَكَ ثَوَابًا دُونَ الْجَنَّةِ.

٥/٢٠٨٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ زَارَ أَخَاهُ فِي جَانِبِ الْمَضَرِّ ابْتِغَاءَ وَجْهِ اللَّهِ فَهُوَ زَوْرَةٌ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ زَوْرَةً.

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other intention than this?' He said: 'I have not come (here) except with that intention.' The angel then said: 'I am a messenger from Allāh to you, He sends you greetings and says: "I have made Paradise obligatory for you."' Then the angel said: 'Allāh, to Whom belong Might and Majesty, says: "Any Muslim who visits another Muslim, he has, in fact, not visited him, but he has visited Me, and his reward upon Me is Paradise."'"

2081-4. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) 'Alī an-Nahdī (-) al-Ḥuṣayn that Abū 'Abdillāh ('a.s.) said:

"He who visits his (Muslim) brother for the sake of Allāh, Allāh to Whom belong Might and Majesty, said: 'You have (in fact) visited Me, and your reward is upon me; and I will not be pleased with any other reward for you other than Paradise.'"

2082-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) Sayf ibn 'Amīrah that Ya'qūb ibn Shu'ayb said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'He who visits his (Muslim) brother from a distant place to seek the pleasure of Allāh, he is (in fact) His visitor, and it is the right of Allāh to honour His visitor.'"

٨٣/٦. عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ زَارَ أَخَاهُ فِي بَيْتِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَنْتَ ضَيْفِي وَ زَائِرِي عَلِيٍّ قِرَاكَ وَ قَدْ أَوْجَبْتُ لَكَ الْجَنَّةَ بِحُبِّكَ إِلَيَّ.

٨٤/٧. عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي غُرَّةٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ زَارَ أَخَاهُ فِي اللَّهِ فِي مَرَضٍ أَوْ صِحَّةٍ لَا يَأْتِيهِ خِدَاعاً وَ لَا اسْتِئْذَالاً وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي قَفَاهُ أَنْ طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ فَأَنْتُمْ زَوَارُ اللَّهِ وَ أَنْتُمْ وَفَدُ الرِّعْمَنِ حَتَّى يَأْتِيَ مَنْزِلَهُ فَقَالَ لَهُ يُسَيِّرُ جُعِلْتُ فِدَاكَ وَ إِنْ كَانَ الْمَكَانَ بَعِيداً قَالَ نَعَمْ يَا يُسَيِّرُ وَ إِنْ كَانَ الْمَكَانَ مَسِيرَةً سَنَةِ فَإِنَّ اللَّهَ جَوَادٌ وَ الْمَلَائِكَةُ كَثِيرَةٌ يُشَيِّعُونَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ.

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2083-6. From him [Aḥmad ibn Muḥammad] (–) ‘Alī ibn al-Ḥakam (–) Sayf ibn ‘Amīrah (–) Jābir that Abū Ja‘far (‘a.s.) said:

"The Messenger of Allāh (ṣ.a.‘a.w.a.w.s.) said: 'He who visits his (Muslim) brother in his house, Allāh, to Whom belong Might and Majesty, says to him: "You are My guest and My visitor; it is upon me to entertain you, I have made Paradise necessary for you due to your love towards him (your Muslim brother)."'

2084-7. From him (–) ‘Alī ibn al-Ḥakam (–) Ishāq Ibn ‘Ammār that Abū Ghurrah said:

"I heard Abū ‘Abdillāh (‘a.s.) saying: 'He who visits his (Muslim) brother in his illness or good health, not with the intention of deceit or in exchange (for that), Allāh will appoint seventy thousand angels proclaiming from his back that: "Well you shall be happy, may Paradise be pleasant for you. So, you are the guests of Allāh, and you are the visitors of the Beneficent (Allāh)." until he reaches his house.' Then Yasīr said to him [‘a.s.]: 'May I be made your ransom! Even if the place is very far away?' He [‘a.s.] said: 'Yes, O Yasīr! Even if it is a distance of one year, because Allāh is Generous and He has many angels, who escort him until he returns to his house.'"

٨٠٨٥/٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ التَّهْدِيدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ زَارَ أَخَاهُ فِي اللَّهِ وَ لِلَّهِ جَاءَ يَوْمَ الْقِيَامَةِ يَنْطَرُ بَيْنَ قَبَاطِيٍّ مِنْ نُورٍ وَ لَا يَمُرُّ بِشَيْءٍ إِلَّا أَضَاءَ لَهُ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَرْحَبًا وَ إِذَا قَالَ مَرْحَبًا أَجَزَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْعَطِيَّةَ.

٨٠٨٦/٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ بَشِيرٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْعَبْدَ الْمُسْلِمَ إِذَا خَرَجَ مِنْ بَيْتِهِ زَائِرًا أَخَاهُ لِلَّهِ لَا لِعَنْوِهِ التَّمَاسَ وَجْهَ اللَّهِ رَغْبَةً فِيمَا عِنْدَهُ وَكَلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ مِنْ خَلْفِهِ إِلَى أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ أَلَّا طُبَّتْ وَ طَابَتْ لَكَ الْجَنَّةُ.

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2085-8. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Alī [ibn] an-Nahdī that Abū 'Abdillāh ('a.s.) said:

"He who visits his (Muslim) brother for the sake of Allāh and in the cause of Allāh, when the Day of Resurrection comes he will be moving through the light clothes; he will not pass by anything but it will throw light upon it, until he will stop before Allāh, to Whom belong Might and Majesty. Then Allāh, to Whom belong Might and Majesty, will say to him: 'Welcome' And when He says: 'Welcome', Allāh, to Whom belong Might and Majesty, will increase his gift to him."

2086-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Khālid and al-Ḥusayn ibn Sa'īd (-) an-Naḍr ibn Suwayd (-) Yaḥyā ibn 'Imrān al-Ḥalabī (-) Bashīr (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"Verily, when a Muslim servant (of Allāh) comes out from his house to visit his (Muslim) brother for the sake of Allāh only, requesting to seek the pleasure of Allāh; longing for what is with Him, Allāh, to Whom belong Might and Majesty, will appoint seventy thousand angels for him proclaiming from his back, until he returns home, that: 'Truly, well you have fared, and Paradise has become pleasant for you.'"

١٠/٢٠٨٧. الْحُسَيْنُ بْنُ مُحَمَّدٍ [عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ] عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
مَا زَارَ مُسْلِمٌ أَخَاهُ الْمُسْلِمَ فِي اللَّهِ وَلِلَّهِ إِلَّا نَادَاهُ اللَّهُ عَزَّ وَجَلَّ أَيُّهَا الزَّائِرُ طِبْتَ وَطَابَتْ
لَكَ الْجَنَّةُ.

١١/٢٠٨٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ
جَمِيعاً عَنْ ابْنِ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدٍ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ لِلَّهِ عَزَّ وَجَلَّ جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ رَجُلٌ حَكَمَ عَلَى نَفْسِهِ بِالْحَقِّ وَ رَجُلٌ زَارَ أَخَاهُ
الْمُؤْمِنَ فِي اللَّهِ وَ رَجُلٌ آتَرَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ.

١٢/٢٠٨٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ
صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ الْمُؤْمِنَ لَيُخْرِجُ إِلَى أَخِيهِ يَزُورُهُ فَيُؤَكِّلُ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكًا فَيَضَعُ جَنَاحًا فِي الْأَرْضِ وَ

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2087-10. al-Ḥusayn ibn Muḥammad [(-) Aḥmad ibn Muḥammad] (-) Aḥmad ibn Ishāq (-) Bakr ibn Muḥammad that Abū 'Abdillāh ('a.s.) said:

"No Muslim has visited his Muslim brother for the sake of Allāh and in the cause of Allāh, but Allāh, to Whom belong Might and Majesty, called out to him: 'O you visitor! Well you have fared, and Paradise has become pleasant for you.'"

2088-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad* and a group of our co-sectarians (-) Sahl ibn Ziyād, both of them (-) Ibn Maḥbūb (-) Abū Ayyūb (-) Muḥammad ibn Qays that Abū Ja'far ('a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, has a Paradise that no one will enter but three (persons): A man who judges against himself justly, and a man who visits his faithful brother for the sake of Allāh, and a man who prefers his faithful brother to himself for the sake of Allāh."

2089-12. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'īl Ibn Bazī' (-) Šāliḥ ibn 'Uqbah (-) 'Abdullāh ibn Muḥammad al-Ju'fī that Abū Ja'far ('a.s.) said:

"Indeed, a believer who comes out to visit his (Muslim) brother, Allāh, to Whom belong Might and Majesty, will appoint for him an angel to spread one of his wings on the earth and the other in the heaven to shade him.

جَنَاحًا فِي السَّمَاءِ يُظِلُّهُ فَإِذَا دَخَلَ إِلَى مَنْزِلِهِ نَادَى الْجَبَّارُ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي الْمُتَّبِعُ لِأَنَارِ نَبِيِّ حَقٍّ عَلَيَّ إِعْظَامُكَ سَلَنِي أُعْطِكَ اذْعُنِي أُجِبْكَ اسْكُتْ أَتَبَدِّلُكَ فَإِذَا انْصَرَفَ شِيعَةُ الْمَلِكِ يُظِلُّهُ بِجَنَاحِهِ حَتَّى يَدْخُلَ إِلَى مَنْزِلِهِ ثُمَّ يُنَادِيهِ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي حَقٍّ عَلَيَّ إِكْرَامُكَ قَدْ أَوْجَبْتُ لَكَ جَنَّتِي وَ شَفَعْتُكَ فِي عِبَادِي. ١٣/٢٠٩٠. صَالِحُ بْنُ عُقْبَةَ عَنْ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لِرِيَاةِ الْمُؤْمِنِ فِي اللَّهِ خَيْرٌ مِنْ عِتْقِ عَشْرِ رِقَابِ مُؤْمِنَاتٍ وَ مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً وَفَى كُلِّ غُضُو عَضْوًا مِنَ النَّارِ حَتَّى إِنَّ الْفَرْجَ يَبْقَى الْفَرْجَ.

١٤/٢٠٩١. صَالِحُ بْنُ عُقْبَةَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّمَا ثَلَاثَةُ مُؤْمِنِينَ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ يَأْمَنُونَ بِوَأَيْقِهِ وَ لَا يَخَافُونَ غَوَائِلَهُ وَ يَرْجُونَ مَا عِنْدَهُ إِنْ دَعَا اللَّهُ أَجَابَهُمْ وَ إِنْ سَأَلُوا أُعْطَاهُمْ وَ إِنْ اسْتَزَادُوا زَادَهُمْ وَ إِنْ سَكَتُوا ابْتَدَأَهُمْ.

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When he enters his (brother's) house, the All-compeller, the Blessed, the Sublime will call: 'O you servant who has revered my right and followed the traditions of My Prophet, it is upon Me to revere you. Ask me, I shall grant you; invoke Me, I shall respond to you; be silent, I shall initiate in your favour.' When he returns, the same angel accompanies him to his house, while shading him with his wings until he enters his house. Then, the Blessed, the Sublime, will call: 'O you servant who revered My right, it is upon Me to honor you, so I have made Paradise obligatory for you and to intercede for My servants.'

2090-13. Šāliḥ ibn 'Uqbah (-) 'Uqbah that Abū 'Abdillāh ('a.s.) said:

"Visiting a believer for the sake of Allāh is better than the emancipation of ten believing slaves. So, he who emancipate a believing slave, every organ (of the body) of that slave will protect every organ (of that emancipator) from the Fire [of Hell], even the private part will protect the similar part."

2091-14. Šāliḥ ibn 'Uqbah (-) Šafwān al-Jammāl that Abū 'Abdillāh ('a.s.) said:

"Every three believers who meet a brother of theirs, while they are safe from his betrayal, and they do not fear of his harm, and they have hope for what is with him, if they invoke Allāh, He will respond, and if they ask Him He will grant them, and if they ask for more, he will increase for them and if they remain silent He will initiate in their favour."

١٥/٢٠٩٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ أَبَا حَمْزَةَ يَقُولُ سَمِعْتُ الْعَبْدَ الصَّالِحَ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ لِلَّهِ لَا لغيرِهِ يَطْلُبُ بِهِ ثَوَابَ اللَّهِ وَتَنْجِزَ مَا وَعَدَهُ اللَّهُ عَزَّ وَجَلَّ وَكُلَّ اللَّهِ عَزَّ وَجَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنْ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ حَتَّى يَعُودَ إِلَيْهِ يُنَادُونَهُ أَلَا طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ تَبَوَّاتَ مِنَ الْجَنَّةِ مَنْزِلًا.

١٦/٢٠٩٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِقَاءُ الْإِخْوَانِ مَغْنَمٌ حَسِيمٌ وَإِنْ قَلُّوا.

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2092-15. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr that Abū Ayyūb said:

"I heard Abū Ḥamzah saying: 'I heard 'Abdu 'ṣ-Ṣāliḥ ('a.s.) saying: "He who visits his (Muslim) brother for the sake of Allāh only, demanding the reward of Allāh and to achieve what Allāh, to Whom belong Might and Majesty, has promised him. Allāh, to Whom belong Might and Majesty, will appoint seventy thousand angels for him, from the time he comes out from his house until he returns back, proclaiming: 'Truly, well you have fared, and Paradise has become pleasant for you. You have indeed chosen Paradise as your station.'""

2093-16. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) said: 'Visiting brothers is a great advantage even it be insignificant.'"

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بَابُ الْمُصَافَحَةِ

١/٢٠٩٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ أَبِي عُبَيْدَةَ قَالَ: كُنْتُ زَمِيلَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَكُنْتُ أُنَبِّدُ بِالرُّكُوبِ ثُمَّ يَرْكَبُ هُوَ فَإِذَا اسْتَوَيْنَا سَلَّمَ وَسَأَلَ مُسَاءَلَةَ رَجُلٍ لَا عَهْدَ لَهُ بِصَاحِبِهِ وَصَافَحَ قَالَ وَكَانَ إِذَا نَزَلَ نَزَلَ قَبْلِي فَإِذَا اسْتَوَيْتُ أَنَا وَهُوَ عَلَى الْأَرْضِ سَلَّمَ وَسَأَلَ مُسَاءَلَةَ مَنْ لَا عَهْدَ لَهُ بِصَاحِبِهِ - فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّكَ لَتَفْعَلُ شَيْئًا مَا يَفْعَلُهُ أَحَدٌ مِنْ قِبَلِنَا وَإِنْ فَعَلَ مَرَّةً فَكَثِيرٌ فَقَالَ أَمَا عَلِمْتَ مَا فِي الْمُصَافَحَةِ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيُصَافِحُ أَحَدُهُمَا صَاحِبَهُ فَلَا تَزَالُ الذُّنُوبُ تَنْتَحِثُ عَنْهُمَا كَمَا يَنْتَحِثُ الْوَرَقُ عَنِ الشَّجَرِ وَاللَّهُ يَنْظُرُ إِلَيْهَا حَتَّى يَفْتَرِقَا.

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Chapter on
Shaking Hands

2094-1. A group of our co-sectarians (-) Ahmad ibn Muhammad (-) Ibn Faḍḍāl (-) Tha'labah ibn Maymūn (-) Yahyā ibn Zakariyyā that Abū 'Ubaydah said:

"I was the companion of Abū Ja'far ('a.s.) [on a journey], and I used to ride (on a camel) first and then he rode after me. When we were stable in our place, he greeted me and inquired about my health, just like someone who has not seen his friend recently, and shook hands with me."

He [Abu 'Ubaydah] said: "When getting down, he got down before me; and while we were standing on the ground, he (again) greeted me and inquired about my health, just like someone who has not seen his friend recently. I said: 'O son of the Messenger of Allāh! You do something that nobody among us does that, and if he does that once, it is much.' He ['a.s.] said: 'Don't you know the reward of shaking hands? Indeed, when two believers meet each other and shake hands with each other, their sins will fall like the falling of the leaves from a tree, while Allāh is looking at them until they depart from each other.'"

٢٠٩٥/٢. عَنْهُ عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا وَتَصَافَحَا أَدْخَلَ اللَّهُ يَدَهُ بَيْنَ أَيْدِيهِمَا فَصَافَحَ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ. ٢٠٩٦/٣. ابْنُ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ عَنِ السَّمِيدِعِ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا أَدْخَلَ اللَّهُ عِزَّهُ وَجَلَّ يَدَهُ بَيْنَ أَيْدِيهِمَا وَأَقْبَلَ بِوَجْهِهِ عَلَى أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ فَإِذَا أَقْبَلَ اللَّهُ عِزَّهُ وَجَلَّ بِوَجْهِهِ عَلَيْهِمَا تَحَاتَّتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَنَحَّاتُ الْوَرَقُ مِنَ الشَّجَرِ.

٢٠٩٧/٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا أَقْبَلَ اللَّهُ عِزَّهُ وَجَلَّ عَلَيْهِمَا بِوَجْهِهِ وَتَسَاقَطَتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَسَاقَطُ الْوَرَقُ مِنَ الشَّجَرِ.

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2095-2. From him [Aḥmad ibn Muḥammad] (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) Abū Khālid al-Qammāṭ that Abū Ja'far ('a.s.) said:

"Verily, when believers meet each other and shake hands, Allāh puts his hand between their hands, and He shakes hand with the one who loves his friend more."

2096-3. Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) Ayyūb (-) as-Samayda' (-) Mālik ibn A'yan al-Juhanī that Abū Ja'far ('a.s.) said:

"Verily, when believers meet each other and shake hands, Allāh, to Whom belong Might and Majesty, puts His hand between their hands and turns His face towards the one who loves his friend more. When Allāh, to Whom belong Might and Majesty, turns towards them with His face while their sins fall as the leaves falls from a tree."

2097-4. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim (-) Abū 'Ubaydah al-Ḥadhdhā' that Abū Ja'far ('a.s.) said:

"Verily, when believers meet each other and shake hands, Allāh, to Whom belong Might and Majesty, turns towards them with His face (look) while their sins fall as the leaves fall from a tree."

٥/٢٠٩٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ:

زَامَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي شِقِّ مَحْمِلٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَنَزَلَ فِي بَعْضِ الطَّرِيقِ فَلَمَّا قَضَى حَاجَتَهُ وَعَادَ قَالَ هَاتِ يَدَكَ يَا أَبَا عُبَيْدَةَ فَتَنَاوَلْتُهُ يَدِي فَعَمَزَهَا حَتَّى وَجَدْتُ الْأَذَى فِي أَصَابِعِي ثُمَّ قَالَ يَا أَبَا عُبَيْدَةَ مَا مِنْ مُسْلِمٍ لَقِيَ أَخَاهُ الْمُسْلِمَ فَصَافَحَهُ وَشَبَّكَ أَصَابِعَهُ فِي أَصَابِعِهِ إِلَّا تَنَازَرَتْ عَنْهُمَا ذُنُوبُهُمَا كَمَا يَتَنَازَرُ الْوَرَقُ مِنَ الشَّجَرِ فِي الْيَوْمِ الشَّاقِ.

٦/٢٠٩٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ يَحْيَى الْحَلِيِّ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا مَالِكُ أَنْتُمْ شَيْعَتُنَا أَلَا تَرَى أَنَّكَ تُفْرِطُ فِي أَمْرِنَا إِنَّهُ لَا يُقَدَّرُ عَلَى صِفَةِ اللَّهِ فَكَمَا لَا يُقَدَّرُ عَلَى صِفَةِ اللَّهِ كَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَتِنَا وَكَمَا لَا يُقَدَّرُ عَلَى صِفَتِنَا كَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَةِ الْمُؤْمِنِ إِنَّ الْمُؤْمِنَ لَيَلْقَى الْمُؤْمِنَ فَيُصَافِحُهُ فَلَا يَزَالُ

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2098-5. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Ṣafwān al-Jammāl that Abū 'Ubaydah al-Ḥadhdhā' said:

"I was accompanying Abū Ja'far ('a.s.) on a half part of the *mahmil* (camel-borne litter) from Mecca to Medina. On the way, he got down in some places to fulfil someone's need, and when he retruned he said: 'O Abū 'Ubaydah! Give me your hand.' I extended my hand to him, and then he pressed it so that I felt injury in my fingers, he then said: 'O Abū 'Ubaydah! There is not a Muslim who meets his Muslim brother, shakes hand with him and intertwine his fingers with his fingers but their sins fall from them as the leaves of a tree fall down in winter.'"

2099-6. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Yaḥyā al-Ḥalabī that Mālik al-Juhaynī said:

"Abū Ja'far ('a.s.) said: 'O Mālik! Do not think that you, Shī'ahs, are exaggerating about us. Truly, Allāh cannot be described; so, when Allāh cannot be described, in the same manner, they cannot describe us. Since they cannot describe us, in the same manner, they cannot describe a believer. Indeed, when a believer meets another believer and shakes hand with him, then Allāh will not cease to look at them while their sins fall

اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الدُّنُوبُ تَتَحَاتُّ عَنْ وُجُوهِهِمَا كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ حَتَّى يَفْتَرَقَا فَكَيْفَ يَقْدَرُ عَلَى صِفَةِ مَنْ هُوَ كَذَلِكَ.

٧/٢١٠٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِي حَمْزَةَ قَالَ:

زَامَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ فَحَطَطْنَا الرَّحْلَ ثُمَّ مَشَى قَلِيلًا ثُمَّ جَاءَ فَأَخَذَ بِيَدِي فَعَمَزَهَا عَمَزَةً شَدِيدَةً فَقُلْتُ جُعِلْتُ فِدَاكَ أَوْ مَا كُنْتُ مَعَكَ فِي الْمَحْمِلِ فَقَالَ أَمَا عَلِمْتَ أَنَّ الْمُؤْمِنَ إِذَا جَالَ جَوْلَةً ثُمَّ أَخَذَ بِيَدِ أَخِيهِ نَظَرَ اللَّهُ إِلَيْهِمَا بَوَاجِهِ فَلَمْ يَزَلْ مُقْبِلًا عَلَيْهِمَا بَوَاجِهِ وَ يَقُولُ لِلدُّنُوبِ تَحَاتُّ عَنْهُمَا فَتَتَحَاتُّ يَا أَبَا حَمْزَةَ كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ فَيَفْتَرَقَانِ وَ مَا عَلَيْهِمَا مِنْ ذَنْبٍ.

٨/٢١٠١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَأَلْتُهُ عَنْ حَدِّ الْمُصَافَحَةِ فَقَالَ دَوْرُ نَخْلَةٍ.

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from their faces as leaves fall from a tree until they depart from each other. So, how is it possible to describe a person like that?"

2100-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Umar ibn 'Abdī 'l-'Azīz (-) Muḥammad ibn Fuḍayl that Abū Ḥamzah said:

"I accompanied Abū Ja'far ('a.s.) in a journey, when we stopped at a point, he ['a.s.] walked a little and then returned and took hold of my hand and pressed it warmly. I said: 'May I be made your ransom! Had I not been with you in the *maḥmil*?' He ['a.s.] then said: 'Don't know that when a believer takes a round, and then shakes hand with his (Muslim) brother, Allāh looks at them with a constant watch and orders the sins to fall from them. So, they will fall – O Abū Ḥamzah – as the leaves fall from a tree, and they depart from each other while they have no any sin.'"

2101-8. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said [when Hishām asked]:

"I asked him ['a.s.] about the extent (i.e., gap) of *muṣāfahah* (shaking hand). He ['a.s.] said: '(Going) round a palm tree.'"

٩/٢١٠٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمْرِو بْنِ الْأَفْرَقِ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: يَنْبَغِي لِلْمُؤْمِنِينَ إِذَا تَوَارَى أَحَدُهُمَا عَنْ صَاحِبِهِ بِشَجَرَةٍ ثُمَّ التَّقِيَا أَنْ يَتَصَافَحَا.

١٠/٢١٠٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ وَلْيُصَافِحْهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَكْرَمَ بِذَلِكَ الْمَلَائِكَةَ فَاصْنَعُوا صُنْعَ الْمَلَائِكَةِ.

١١/٢١٠٤. عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا التَّقَيْتُمْ فَتَلَاقُوا بِالسَّلَامِ وَالتَّصَافِحِ وَإِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالاسْتِغْفَارِ.

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2102-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān (-) 'Amr ibn al-Afraḡ (-) Abū 'Ubaydah that Abū Ja'far (a.s.) said:

"It behoves for believers, when one of them conceals himself from his friend to the extent of a tree and then they meet each other, to shake hands."

2103-10. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) some of his co-sectarians (-) Muḥammad ibn al-Muthannā (-) his father (-) 'Uthmān ibn Zayd (-) Jābir that Abū Ja'far (a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'When any one of you meets his (Muslim) brother he should greet him and shake hands with him. Verily, Allāh, to Whom belong Might and Majesty, has honored the angels by that, so you too do the favour of the angels.'"

2104-11. From him (-) Muḥammad ibn 'Alī (-) Ibn Baqqāḥ (-) Sayf ibn 'Amīrah (-) 'Amr ibn Shīmr (-) Jābir that Abū Ja'far (a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'When you meet each other you should meet with greeting and shaking hands, and when you depart from each other, depart with asking forgiveness (from Allāh).'"

١٢/٢١٠٥. عَنْهُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ جَدِّهِ مُعَاوِيَةَ بْنِ وَهَبٍ أَوْ غَيْرِهِ عَنْ رَزِينَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ الْمُسْلِمُونَ إِذَا غَزَوْا مَعَ رَسُولِ اللَّهِ ﷺ وَ مَرُّوا بِمَكَانٍ كَثِيرِ الشَّجَرِ ثُمَّ خَرَجُوا إِلَى الْفَضَاءِ نَظَرُ بَعْضُهُمْ إِلَى بَعْضٍ فَتَصَافَحُوا.

١٣/٢١٠٦. عَنْهُ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ زَيْدِ بْنِ الْجَهْمِ الْهَلَالِيِّ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا صَافَحَ الرَّجُلُ صَاحِبَهُ فَالَّذِي يَلْزِمُ التَّصَافُحَ أَعْظَمُ أَجْرًا مِنَ الَّذِي يَدْعُ آلَا وَ إِنَّ الدُّنُوبَ لَتَنَحَاتُ فِيمَا بَيْنَهُمْ حَتَّى لَا يَبْقَى ذَنْبٌ.

١٤/٢١٠٧. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَنَظَرَ إِلَيَّ بِوَجْهِ قَاطِبٍ فَقُلْتُ مَا الَّذِي غَيَّرَكَ لِي قَالَ الَّذِي غَيَّرَكَ لِإِخْوَانِكَ بَلَّغَنِي يَا إِسْحَاقُ أَنَّكَ أَفْعَدْتَ بَيْتَكَ بَوَابًا يَرُدُّ عَنْكَ فُقَرَاءَ الشَّيْعَةِ فَقُلْتُ

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2105-12. From him (-) Mūsā ibn al-Qāsim (-) his grandfather Mu'āwiyah ibn Wahb or someone else (-) Razīn that Abū 'Abdillāh ('a.s.) said:

"When Muslims participated in expeditionary force with the Messenger of Allāh (s.a. 'a.w.a.w.s.) and passed by a place with many trees, when they came out in an open place, they used to look at each other and shake hands."

2106-13. From him (-) his father, he who narrated to him (-) Zayd ibn al-Jahm al-Hilālī (-) Mālik ibn A'yan that Abū Ja'far ('a.s.) said:

"When a man shakes hand with his friend, the one who holds the other's hand has greater reward than he who gives up. Truly and indeed, whatever sins they have will fall from them until not a single sin will remain."

2107-14. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Yaḥyā ibn al-Mubārak (-) 'Abdullāh ibn Jabalah that Ishāq ibn 'Ammār said:

"I went in to Abū 'Abdillāh ('a.s.) and he looked at me with frowning face. I said: 'What has turned you against me?' He ['a.s.] said: 'The same thing that has turned you against your brothers. O Ishāq! I have been informed that you have sat a doorman at the door of your house to drive away the poor Shī'ahs.' I said: 'May I be made your ransom! I feared of

جُعِلْتُ فِدَاكَ إِنِّي خِفْتُ الشُّهْرَةَ فَقَالَ أَفَلَا خِفْتَ الْبَلِيَّةَ أَوْ مَا عَلِمْتَ أَنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا
فَتَصَافَحَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الرَّحْمَةَ عَلَيْهِمَا فَكَانَتْ تِسْعَةً وَتِسْعُونَ لِأَشَدِّهِمَا حُبًّا لِصَاحِبِهِ
فَإِذَا تَوَافَقَا عَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا قَعَدَا يَتَحَدَّثَانِ قَالَ الْحَفْظَةُ بَعْضُهَا لِبَعْضٍ اعْتَزَلُوا بِنَا فَلَعَلَّ
لَهُمَا سِرًّا وَقَدْ سَتَرَ اللَّهُ عَلَيْهِمَا فَقُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ - مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا
لَدَيْهِ رَقِيبٌ عَتِيدٌ فَقَالَ يَا إِسْحَاقُ إِنْ كَانَتِ الْحَفْظَةُ لَا تَسْمَعُ فَإِنَّ عَالَمَ السِّرِّ يَسْمَعُ وَ يَرَى.
١٥/٢١٠٨. عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَيُّمَانَ بْنِ مُحْرِزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
مَا صَافَحَ رَسُولُ اللَّهِ ﷺ رَجُلًا قَطُّ فَتَنَزَّعَ يَدَهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ مِنْهُ.
١٦/٢١٠٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِيعِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُوصَفُ وَكَيْفَ يُوصَفُ وَقَالَ فِي كِتَابِهِ - وَ مَا قَدَرُوا اللَّهَ
حَقَّ قَدْرِهِ فَلَا يُوصَفُ بِقَدْرٍ إِلَّا كَانَ أَعْظَمَ مِنْ ذَلِكَ وَإِنَّ النَّبِيَّ ﷺ لَا يُوصَفُ وَكَيْفَ

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fame.' He [a.s.] said: 'Did you not fear the calamity? Don't you know that when believers meet each other and shake hands, Allāh, to Whom belong Might and Majesty, sends mercy upon them, ninety-nine per cent is for the one who loves his friend more. When they stand together, the mercy of Allāh will bestow upon them both; and when they sit to talk together, some of their guardians (angels) tell the others: "Let us stand aloof from them; they might have some secrets that Allāh has concealed for them." I said: 'Is it not that Allāh, to Whom belong Might and Majesty, says: *not a word he utters, but by him is an observer ready*, (Qur., 50:18).' He [a.s.] then said: 'O Ishāq! If the guardians do not hear, Allāh the knower of all secrets hears and sees.'"

2108-15. From him (-) Ismā'īl ibn Mihrān (-) Ayman ibn Muḥriz that Abū 'Abdillāh (a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) did not used to leave the others' hand while shaking hand until they left his hand."

2109-16. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād (-) Rib'ī (-) Zurārah that Abū Ja'far (a.s.) said:

"I [Zurārah] heard him [a.s.] saying: 'Truly, Allāh to Whom belong Might and Majesty, cannot be described, and how can He [s.w.t.] be described while He said in His book: *They measured not Allāh with His true*

يُوصَفُ عَبْدٌ اخْتَجَبَ اللَّهُ عَزَّ وَ جَلَّ بِسَبْعٍ وَ جَعَلَ طَاعَتَهُ فِي الْأَرْضِ كَطَاعَتِهِ فِي السَّمَاءِ فَقَالَ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ مَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ قَوَّضَ إِلَيْهِ وَ إِنَّا لَا نُوصَفُ وَ كَيْفَ يُوصَفُ قَوْمٌ رَفَعَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ هُوَ الشُّكُّ وَ الْمُؤْمِنُ لَا يُوصَفُ وَ إِنَّ الْمُؤْمِنَ لَيَلْقَى أَخَاهُ فَيُصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الذُّنُوبُ تَنْحَاثُ عَنْ وَجْهِهِمَا كَمَا يَنْحَاثُ الْوَرَقُ عَنِ الشَّجَرِ.

١٧/٢١١٠. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحَدِ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ إِذَا التَّقَى الْمُؤْمِنَانِ فَتَصَافَحَا أَقْبَلَ اللَّهُ بِوَجْهِهِ عَلَيْهِمَا وَ تَنْحَاثُ الذُّنُوبُ عَنْ وَجْهِهِمَا حَتَّى يَفْتَرَقَا.

١٨/٢١١١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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measure . . . [Qur., 6:91]. So, He cannot be described by any measure unless that object is greater than that. Verily, the Holy Prophet (s.a. 'a.w.a.w.s.) too cannot be described, and how can (such) a servant can be described whom Allāh, to Whom belong Might and Majesty, has sheltered with seven and has ordained his (Prophet's) obedience on the earth similar to his obedience in the heaven, and said: *Whatever the Messenger gives you, take it; and from whatever he forbids you, abstain from it;* (Qur., 59:7). Therefore, he who obeys this (Prophet), has, indeed, obeyed Me, and he who disobeys him [s.a. 'a.w.a.w.s.], has, indeed, disobeyed Me. Then, He delegated (the duty, for example, to educate others) to him [s.a. 'a.w.a.w.s.], and we (the Imāms) cannot be described, and how can a group, about whom Allāh has removed every impurity from them, and that is doubt, can be described? Also, a believer cannot be described, since when a believer meets his brother and shakes hand with him, then Allāh will not cease to look at them while their sins fall from their faces as the leaves fall down from a tree."

2110-17. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn an-Nu'mān (-) Fuḍayl ibn 'Uthmān that Abū 'Ubaydah said:

"I heard Abū Ja'far (a.s.) saying: 'When two believers meet each other and shake hands, Allāh turns his face (look) towards them while their sins fall from their faces until they depart from each other.'"

2111-18. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh (a.s.) said:

تَصَافَحُوا فَإِنَّهَا تَذْهَبُ بِالسَّحِيمَةِ.

١٩/٢١١٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَقِيَ النَّبِيُّ ﷺ حُذَيْفَةَ فَمَدَّ النَّبِيُّ ﷺ يَدَهُ فَكَفَّ حُذَيْفَةُ يَدَهُ فَقَالَ النَّبِيُّ ﷺ يَا حُذَيْفَةُ بَسَطْتُ يَدِي إِلَيْكَ فَكَفَفْتَ يَدَكَ عَنِّي فَقَالَ حُذَيْفَةُ يَا رَسُولَ اللَّهِ بِيَدِكَ الرُّعْبَةُ وَ لَكِنِّي كُنْتُ جُبًّا فَلَمْ أُحِبَّ أَنْ تَمَسَّ يَدِي يَدَكَ وَ أَنَا جُنُبٌ فَقَالَ النَّبِيُّ ﷺ أَمَا تَعْلَمُ أَنَّ الْمُسْلِمِينَ إِذَا التَّقَيَا فَتَصَافَحَا تَحَاثَّتْ ذُنُوبُهُمَا كَمَا يَتَحَاثُّ وَرَقُ الشَّجَرِ.

٢٠/٢١١٣. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْدِرُ أَحَدٌ قَدْرَهُ وَ كَذَلِكَ لَا يَقْدِرُ قَدْرَ نَبِيِّهِ وَ كَذَلِكَ لَا يَقْدِرُ قَدْرَ الْمُؤْمِنِ إِنَّهُ لَيَلْقَى أَخَاهُ فَيُصَافِحُهُ فَيَنْظُرُ اللَّهُ إِلَيْهِمَا وَ الذُّنُوبُ

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"Shake hands (with each other), since it snatches away hatred."

2112–19. 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:

"The Holy Prophet (s.a. 'a.w.a.w.s.) met Ḥuzayfah, and stretched his [s.a. 'a.w.a.w.s.]'s hand towards him, but Ḥuzayfah held back his hand. So, the Holy Prophet (s.a. 'a.w.a.w.s.) said: 'O Ḥuzayfah! I stretched my hand towards you but you held back your hand from me?' Then Ḥuzayfah said: 'O Messenger of Allāh! There is (strong) desire for your hand but I am defiled (*junub*), so I do not like to touch your hand with my hand while I am defiled.' The Holy Prophet (s.a. 'a.w.a.w.s.) then said: 'Don't you know that when Muslims meet each other and shake hands, their sins fall as the leaves fall from a tree?'"

2113–20. al-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Ishāq (–) Bakr ibn Muḥammad that Ishāq ibn 'Ammār said:

"Abū 'Abdillāh, ('a.s.) said: 'Truly, as no one can appreciate the value of Allāh, to Whom belong Might and Majesty; likewise, no one can appreciate the value of His Prophet. In the same manner, no one can appreciate the value of a believer. In fact, when a believer meets his (believing) brother and shakes

تَنَحَّاتُ عَنْ وُجُوهِهِمَا حَتَّى يَفْتَرَقَا كَمَا تَنَحَّاتُ الرِّيحُ الشَّدِيدَةُ الْوَرَقَ عَنِ الشَّجَرِ.
٢١١٤/٢١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رِفَاعَةَ قَالَ سَمِعْتُهُ يَقُولُ
مُصَافَحَةُ الْمُؤْمِنِ أَفْضَلُ مِنْ مُصَافَحَةِ الْمَلَائِكَةِ.

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بَابُ الْمُعَانَقَةِ

١/٢١١٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ
بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا:
أَمَّا مُؤْمِنٌ خَرَجَ إِلَى أَخِيهِ يَزُورُهُ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مُحِيطٌ عَنْهُ
سَيِّئَةٌ وَ رُفِعَتْ لَهُ دَرَجَةٌ وَ إِذَا طَرَقَ الْبَابَ فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ فَإِذَا التَّقِيَا وَ تَصَافَحَا

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hand with him, Allāh looks at them while their sins fall from their faces until they depart from each other, as the leaves fall from a tree by a strong wind."

2114-21. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Rifā'ah said:

"I heard him saying: 'A shaking hand of the believers is better than a shaking hand of the angels.'"

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Chapter on Hugging

2115-1. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'īl ibn Bazī' (-) Ṣāliḥ ibn 'Uqbah (-) 'Abdullāh ibn Muḥammad al-Ju'fī that Abū Ja'far and Abū 'Abdillāh ('a.s.) said:

"Any believer who comes out to visit his (Muslim) brother, recognizing his right, Allāh will prescribe, for every step he takes, one good deed for him and removes one evil deed from him, and raises him by one degree;

وَتَعَانَقَا أَقْبَلَ اللَّهُ عَلَيْهِمَا بِوَجْهِهِ ثُمَّ بَاهَى بِهِمَا الْمَلَائِكَةَ فَيَقُولُ انظُرُوا إِلَى عَبْدِي تَزَاوَرَا وَ تَحَابَا فِي حَقِّ عَلِيٍّ أَلَا أُعَذِّبُهُمَا بِالنَّارِ بَعْدَ هَذَا الْمَوْقِفِ فَإِذَا انْصَرَفَ شَيْعَةُ الْمَلَائِكَةِ عَدَدَ نَفْسِهِ وَ خُطَاهُ وَ كَلَامِهِ يَحْفَظُونَهُ مِنْ بَلَاءِ الدُّنْيَا وَ بَوَائِقِ الْآخِرَةِ إِلَى مِثْلِ تِلْكَ اللَّيْلَةِ مِنْ قَابِلٍ فَإِنْ مَاتَ فِيمَا بَيْنَهُمَا أُعْفِيَ مِنَ الْحِسَابِ وَ إِنْ كَانَ الْمَزُورُ يَعْرِفُ مِنْ حَقِّ الرَّائِرِ مَا عَرَفَهُ الرَّائِرُ مِنْ حَقِّ الْمَزُورِ كَانَ لَهُ مِثْلُ أَجْرِهِ.

٢/٢١١٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنِينَ إِذَا اعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا التَزَمَا لَا يُرِيدَانِ بِذَلِكَ إِلَّا وَجْهَ اللَّهِ وَ لَا يُرِيدَانِ غَرَضًا مِنْ أَعْرَاضِ الدُّنْيَا قِيلَ لَهُمَا مَغْفُورًا لَكُمَا فَاسْتَأْنَفَا فَإِذَا أَقْبَلَا عَلَى الْمُسَاءَلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ تَنَحَّوْا عَنْهُمَا فَإِنَّ لَهُمَا سِرًّا وَ قَدْ سَتَرَ اللَّهُ عَلَيْهِمَا قَالَ

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and when he knocks on the door, the doors of the Heaven shall be opened for him; and when they meet and shake hands and hug each other, Allāh will turn towards them, then take pride of them in presence of the angels saying: 'Look at my two servants, they meet each other and love each other for my sake, it is My right not to chastise them with Fire after this station.' When he returns he will be escorted by the angels to the number of his breaths, his steps and his words, protecting him from the worldly calamities as well as the eschatological harms upto next night, but if he dies in that period of time, he will be pardoned from the reckoning. Likewise, if the person who was visited recognizes the right of the visitor, what the visitor recognized of the right of the one who visited, will have the same reward."

2116-2. 'Alī ibn Ibrāhīm (-) his father (-) Ṣafwān ibn Yaḥyā (-) Ishāq ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"When the believers hug each other, Allāh's mercy shall be bestowed upon them; and when they embrace each other without expecting anything by that but the pleasure of Allāh; and without having any desire of the worldly desires (in their mind), it is said to them: 'You are, indeed, been forgiven! You can start again.' When they enter any conversation, the angels would tell each other: 'Keep away from them; they have secrets that Allāh has veiled it for them.'"

إِسْحَاقُ فَقُلْتُ جُعِلْتُ فِدَاكَ فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ - مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ قَالَ فَتَنَفَّسَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الصُّعْدَاءُ ثُمَّ بَكَى حَتَّى أَخْضَلَتْ دُمُوعُهُ لِحْيَتَهُ وَقَالَ يَا إِسْحَاقُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزَلَ عَنِ الْمُؤْمِنِينَ إِذَا التَّقِيَا إِجْلَالًا لَهُمَا وَإِنَّهُ وَإِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظَهُمَا وَلَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ وَيَحْفَظُهُ عَلَيْهِمَا عَالِمُ السِّرِّ وَأَخْفَى.

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بَابُ التَّقْبِيلِ

١/٢١١٧. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Ishāq said: "I said: 'May I be made your ransom! Then they do not note down what they say while Allāh, to Whom belong Might and Majesty, said: *He says no word but that there is a ready observer beside him, [Qur., 50:18].*' Abū 'Abdillāh ('a.s.) then sighed and cried so that his beard became wet with tears and said: 'O Ishāq! Verily Allāh, the Blessed, the Sublime, has only ordered the angels to keep away from those two believers, who had met each other, to honor them; and if the angels do not note down what they say and do not understand their words, but He [Allāh] knows it and guards for them. *He indeed knows the secret and what is still more hidden, [Qur., 30:7].*

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Chapter on Kissing

2117-1. Abū 'Alī al-Ash'arī (-) al-Ḥasan ibn 'Alī al-Kūfī (-) 'Ubays ibn Hishām (-) al-Ḥusayn ibn Aḥmad al-Minqarī (-) Yūnus ibn Zabyān that Abū 'Abdillāh ('a.s.) said:

إِنَّ لَكُمْ لُورًا تُعْرَفُونَ بِهِ فِي الدُّنْيَا حَتَّىٰ إِنْ أَحَدَكُمْ إِذَا لَقِيَ أَخَاهُ قَبَّلَهُ فِي مَوْضِعِ الثَّوْرِ مِنْ جَبْهَتِهِ.

٢/٢١١٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَا يُقَبَّلُ رَأْسُ أَحَدٍ وَلَا يَدُهُ إِلَّا يَدُ رَسُولِ اللَّهِ ﷺ أَوْ مَنْ أُرِيدَ بِهِ رَسُولُ اللَّهِ ﷺ. ٣/٢١١٩. عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ الثَّرَسِيِّ عَنْ عَلِيِّ بْنِ مَرْزِدٍ صَاحِبِ السَّابِرِيِّ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا فَقَالَ أَمَا إِنَّهَا لَا تَصْلُحُ إِلَّا لِنَبِيِّ أَوْ وَصِيِّ نَبِيٍّ.

٤/٢١٢٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَجَّالِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ نَاوِلْنِي يَدَكَ أَقْبَلُهَا فَأَعْطَانِيهَا فَقُلْتُ جُعِلَتْ فِدَاكَ رَأْسَكَ فَفَعَلَ

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"Surely, you (Shī'ahs) have a light by which you are recognized in the world, until when any one of you meets his brother, he kisses the place of light in his forehead."

2118-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Rifā'ah ibn Mūsā that Abū 'Abdillāh ('a.s.) said:

"Do not kiss the head of anyone or his hand except (the hand) of the Messenger of Allāh (s.a. 'a.w.a.w.s.) or if you do so with anyone (it should be) with the intention of the Messenger of Allāh (s.a. 'a.w.a.w.s.)."

2119-3. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) Zayd an-Narsī that 'Alī ibn Mazīd, Ṣāhib as-Sābirī said:

"I went in to Abū 'Abdillāh ('a.s.), then I grasped his hand and kissed it. He said: 'Indeed this (kissing) is not right except for the Prophet or the successor of the Prophet."

2120-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥajjāl that Yūnus ibn Ya'qūb said:

"I said to Abū 'Abdillāh ('a.s.): 'Give me your hand so that I may kiss it.' Then he ['a.s.] gave me [his hand]. I then said: 'May I be made your ransom, your head!' Then he ['a.s.] did so, and I kissed it. I said: 'May I

فَقَبَّلْتُهُ فَقُلْتُ جَعَلْتُ فِدَاكَ رَجُلًا فَقَالَ أَقْسَمْتُ أَقْسَمْتُ أَقْسَمْتُ ثَلَاثًا وَ بَقِيَ شَيْءٌ
وَبَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ.

٥/٢١٢١. مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:
مَنْ قَبَّلَ لِلرَّحِمِ ذَا قَرَابَةٍ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ قُبْلَةُ الْأَخِ عَلَى الْخَدِّ وَ قُبْلَةُ الْإِمَامِ بَيْنَ عَيْنَيْهِ.
٦/٢١٢٢. وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ مَوْلَى
آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ لَيْسَ الْقُبْلَةُ عَلَى الْفَمِ إِلَّا لِلزَّوْجَةِ أَوْ الْوَلَدِ الصَّغِيرِ.

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بَابُ تَذَاكُرِ الْإِخْوَانِ

١/٢١٢٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ

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be made your ransom, your feet!' Then he [*a.s.*] said: 'I swear, I swear, I swear;' – three times [i.e. 'I adjure you not to do that.']. – 'is there anything left; is there anything left; is there anything left? [i.e., 'is there any place left for you to kiss, beside head and hand?']"

2121–5. Muḥammad ibn Yaḥyā (–) al-‘Amrakī ibn ‘Alī (–) ‘Alī ibn Ja‘far that Abu ‘l-Ḥasan (*a.s.*) said:

"He, who kisses one of his relatives because of his kinship, there is no any objection for him. Likewise, kissing the cheek of a brother (in faith), and kissing between two eyes of an Imām."

2122–6. And from him (–) Aḥmad ibn Muḥammad ibn Khālid (–) Muḥammad ibn Sinān (–) Abū ‘ṣ-Ṣabbāḥ, *mawlā* (slave of) Āl Sām that Abū ‘Abdillāh (*a.s.*) said:

"No kissing on the mouth except for wives or small child."

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Chapter on Muslim Brothers' Dialouge

2123–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn

عَنْ عَلِيِّ بْنِ أَبِي خَمْزَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ شَبِعَتْنَا الرَّحْمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ إِنَّا إِذَا ذُكِرْنَا ذُكِرَ اللَّهُ وَإِذَا ذُكِرَ عَدُونَا ذُكِرَ الشَّيْطَانُ.

٢/٢١٢٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ زَيْدِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

تَزَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءَ لِقُلُوبِكُمْ وَذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثُنَا تُعْطَفُ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَ نَجَوْتُمْ وَإِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ زَعِيمٌ.

٣/٢١٢٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ عَبَّادِ بْنِ كَثِيرٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي مَرَرْتُ بِقَاصٍ يَقْصُ وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الَّذِي لَا

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Khālid (-) his father (-) Faḍālah ibn Ayyūb that 'Alī ibn Abī Ḥamzah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Our Shī'ahs are merciful amongst themselves, when they are alone they remember Allāh. [Indeed, our remembrance is the remembrance of Allāh.] Surely, when we are remembered, Allāh is remembered; and when our enemy is remembered, Satan is remembered.'"

2124-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'īl Ibn Bazī' (-) Ṣāliḥ ibn 'Uqbah (-) Yazīd ibn 'Abdī 'l-Malik that Abū 'Abdillāh ('a.s.) said:

"Visit each other, since in your visits there is animation for your hearts, and remembrance of our traditions. Our traditions will incline some of you to another; so if you hold them fast you will be guided and saved, but if you leave them, you will go astray and perish. Then hold them fast and I guarantee your salvation."

2125-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) al-Washshā' (-) Manṣūr ibn Yūnus that 'Abbād ibn Kathīr said:

"I said to Abū 'Abdillāh ('a.s.): 'I passed by a story teller who was saying: "This is a gathering in which a wretched has no participation."' He

يَشْفَى بِهِ جَلِيسٌ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هِيَ هَاتِ هِيَ هَاتِ أَخْطَأْتُ أَسْتَأْهِمُ الْخُفْرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سَوَى الْكَرَامِ الْكَاتِبِينَ فَإِذَا مَرُّوا بِقَوْمٍ - يَذْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالُوا قِفُوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَتَفَقَّهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ.

٤/٢١٢٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّحَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطْلُبُونَ إِلَى الْوَاحِدِ وَ الْإِثْنَيْنِ وَ الثَّلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ قَالَ فَتَقُولُ أَمَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قَلْبِهِمْ وَ كَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ فَتَقُولُ الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

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said: "Abū 'Abdillāh ('a.s.) then said: 'He is mistaken, how preposterous! Indeed, there are with Allāh travelling angels, other than the Honorable Recorders, when they pass by people, remembering Muḥammad and the Household of Muḥammad, say: "Stop, your wish has been fulfilled!" So, they sit down and acquire knowledge with them, and when they stand up (to leave) they (the angels) will visit their sick people, and take part in their funerals, and inquire about (the well being of) those who are absent. So, in such a gathering a wretched has no participation.'"

2126-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn al-Ḥakam (-) al-Mustawrid an-Nakha'ī (-) whoever narrated it that Abū 'Abdillāh ('a.s.) said:

"Indeed, some of the angels in Heaven look at one, two or three persons (on Earth) who are mentioning the virtues of the Household of Muḥammad (s.a. 'a.w.a.w.s.)." He ['a.s.] said: "They say: 'Don't you see these (people), in their minority and with abundance of enemies, they are praising the virtues of the Household of Muḥammad (s.a. 'a.w.a.w.s.)?'" He ['a.s.] said: "Then another group of the angels will say: 'That is Allāh's grace, which He grants to whomever He wishes, and Allāh is dispenser of a great grace. [Qur., 57:21].'"

٥/٢١٢٧. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي أَتَخْلَوْنَ وَتَتَحَدَّثُونَ وَتَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللَّهِ إِنَّا لَنَخْلُو وَنَتَحَدَّثُ وَنَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهِ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهِ إِنِّي لَأُحِبُّ رِيحَكُمْ وَارْوَاحَكُمْ وَ إِنِّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بَوْرِعَ وَ اجْتِهَادِ. ٦/٢١٢٨. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدٍ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أُمِنُوا وَ إِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَوْا اللَّهَ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَشْفَعُوا إِلَى اللَّهِ وَ سَأَلُوهُ قَضَاءَهَا وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاهِلِينَ إِلَّا حَضَرَهُمْ عَشْرَةٌ أَضْعَافِهِمْ مِنَ الشَّيَاطِينِ فَإِنْ

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2127-5. From him (-) Ahmad ibn Muhammad (-) Ibn Faḍḍāl (-) Ibn Muskān (-) Muyassir that Abū Ja'far ('a.s.) said to me:

"Do you you go in privacy and discuss with each other saying what you like?" "I said: 'Yes, by Allāh!' We go in privacy and discuss with each other what we like.' He ['a.s.] said: 'By Allāh! I would have liked to be with you in some of these gatherings. By Allāh! I like your fragrance and spirits; you are upon the religion of Allāh and His angels, so, lend your help in piety and exertion.'"

2128-6. al-Ḥusayn ibn Muḥammad* and Muḥammad ibn Yaḥyā , both of them (-) 'Alī ibn Muḥammad ibn Sa'd (-) Muḥammad ibn Muslim (-) Ahmad ibn Zakariyyā (-) Muḥammad ibn Khālid ibn Maymūn (-) 'Abdullāh ibn Sinān (-) Ghiyāth ibn Ibrāhīm that Abū 'Abdillāh ('a.s.) said:

"No three of the believers or more gather together, but the same number of angels present there; and when they pray for good, they say 'Amin'; and when they seek refuge from an evil, they pray to Allāh to turn away that (evil) from them; and when they ask for something, they intercede and ask Allāh to grant them that. And no three deniers (of the wilāyah [successorship] of the Household of Muḥammad and his progeny [s.a. 'a.w.a.w.s.]) gather together, but satans equal to ten times present there, and when they

تَكَلَّمُوا الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَإِذَا صَحَّحُوا صَحَّحُوا مَعَهُمْ وَإِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ اثْبَلِيَ مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيَقُمْ وَلَا يَكُنْ شَرِكَ شَيْطَانٍ وَلَا جَلِيسَهُ فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَجَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ ثُمَّ قَالَ - ﷺ فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَلْيَقُمْ وَلَوْ حَلَبَ شَاةٍ أَوْ فُوقَ نَاقَةٍ.

٧/٢١٢٩. وَ هَذَا الْإِسْنَادُ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَخْفُوطٍ عَنْ أَبِي الْمَغْرَاءِ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِإِبْلِيسَ وَ جُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضُهُمْ لِبَعْضٍ قَالَ وَ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِهِ إِبْلِيسُ مُضْغَةً لَحْمٍ إِلَّا تَحَدَّدَ حَتَّى إِنْ رُوحَهُ لَتَسْتَغِيثُ مِنْ شِدَّةٍ مَا يَجِدُ مِنَ الْأَلَمِ فَتَحْسُ مَلَائِكَةُ السَّمَاءِ وَ خَزَرُنَ الْجِنَانِ فَيَلْعَنُونَهُ حَتَّى لَا يَبْقَى مَلَكٌ مُقَرَّبٌ إِلَّا لَعَنَهُ فَيَقَعُ خَاسِئًا حَسِيرًا مَذْخُورًا.

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talk, satans also repeat their words; and when they laugh they laugh with them; and when they vilify the saints of Allāh, they (satans) too satisfy their vilification. So, when any of the believers is involved in them, and plunged in that, he must leave (immediately) and should not be the partner of Satan and his participant, since against the wrath of Allāh, to Whom belong Might and Majesty, nothing can withstand, and nothing can nullify the curse of Allāh." Then he, may the blessing of Allāh be upon him, said: "If he cannot do that, he should then deny that in his heart and get up, even to the extent of milking a sheep or a camel.

2129-7. By the same chain of transmission (-) Muḥammad ibn Sulaymān (-) Muḥammad ibn Maḥfūz that Abu 'l-Maghrā said:

"I heard Abu 'l-Ḥasan ('a.s.) saying: 'Nothing is more harmful for Iblīs and his hosts than the interchange visits of (Muslim) brothers for the sake of Allāh.'" He ['a.s.] said "Indeed, when believers meet each other and they remember Allāh and then they remember our virtues – the Household of the Holy Prophet – then (due to that) there would not remain even a small chunk of flesh on the face of Iblīs but it will fall off until his soul will complain about the intensity of pain he is enduring. So, the angels of Heaven and the keepers of Paradises will curse him (Iblīs), and there will remain no near stationed angels (to Allāh) but curses him and he will be left, humbled, weary and rejected."

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بَابُ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ

١/٢١٣٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَرَّ مُؤْمِناً فَقَدْ سَرَّنِي وَ مَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهَ.

٢/٢١٣١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ يُكْنَى أَبَا مُحَمَّدٍ عَنْ عَمْرِو بْنِ شِمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: تَبَسُّمُ الرَّجُلِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ وَ صَرْفُ الْقَدَى عَنْهُ حَسَنَةٌ وَ مَا عُبِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيَّ اللَّهُ مِنْ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ.

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Chapter on Putting Joy in the Hearts of Believers

2130-1. (-) A group of our co-sectarians (-) Sahl ibn Ziyād* and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā, both of them (-) al-Ḥasan ibn Maḥbūb that Abū Ḥamzah ath-Thumālī said:

"I heard Abū Ja'far ('a.s.) saying that The Messenger of Allāh (ṣ.a. 'a.w.-a.w.s.) said: 'He who delights a believer, he has indeed delighted me, and he who delights me has delighted Allāh.'"

2131-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) A man from the people of Kūfah, known as Abū Muḥammad (-) 'Amr ibn Shimr (-) Jābir that Abū Ja'far ('a.s.) said:

"A man's smile at the face of his (Muslim) brother is a good act, and removing a thorny problem from him is also a good act. Thus, Allāh was not worshipped for anything more loving to Him than putting joy in the heart of a believer."

٣/٢١٣٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عُثَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَافِيِّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ فِيمَا نَجَّى اللَّهُ عَزَّ وَجَلَّ بِهِ عَبْدَهُ مُوسَى عَلَيْهِ السَّلَامُ قَالَ إِنَّ لِي عِبَادًا أُبِيحُهُمْ جَنَّتِي وَأَحْكُمُهُمْ فِيهَا قَالَ يَا رَبِّ وَمَنْ هَؤُلَاءِ الَّذِينَ تُبِيحُهُمْ جَنَّتِكَ وَتُحْكُمُهُمْ فِيهَا قَالَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا ثُمَّ قَالَ إِنَّ مُؤْمِنًا كَانَ فِي مَمْلَكَةٍ جَبَّارٍ فَوَلَّعَ بِهِ فَهَرَبَ مِنْهُ إِلَى دَارِ الشُّرْكِ فَانْزَلَ بِرَجُلٍ مِنْ أَهْلِ الشُّرْكِ فَأَظْلَمَهُ وَأَرْفَقَهُ وَأَصَافَهُ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ وَعِزَّتِي وَجَلَالِي لَوْ كَانَ لَكَ فِي جَنَّتِي مَسْكَنٌ لَأَسْكَنْتُكَ فِيهَا وَلَكِنَّهَا مُحَرَّمَةٌ عَلَى مَنْ مَاتَ بِي مُشْرِكًا وَلَكِنْ يَا نَارَ هَيْدِيهِ وَلَا تُؤْذِيهِ وَيُؤْتِي بِرِزْقِهِ طَرَفِي النَّهَارِ قُلْتُ مِنَ الْجَنَّةِ قَالَ مِنْ حَيْثُ شَاءَ اللَّهُ.

٤/٢١٣٣. عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيٍّ

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2132-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān (-) 'Abdullāh ibn Muskān that 'Ubaydullāh ibn al-Walīd al-Waṣṣāfi said:

"I heard Abū Ja'far ('a.s.) saying: 'Indeed, in what Allāh, to Whom belong Might and Majesty, conversed secretly to his servant Mūsā ('a.s.) was: "I have servants for whom I have allowed them My Paradise and I made them to dominate in it." He [Mūsā] said: "O Allāh, who are they whom you have allowed Your Paradise and made them to dominate in it?" He [Allāh] said: "He who puts joy in the heart of a believer." He ['a.s.] then said: 'A believer once lived in a land whose ruler was tyrant, who used to inflame him. So, he escaped to a polytheistic land where he went to one of the polytheists who sheltered him, and was kind and hospitable to him. When the polytheist was dying, Allāh, to Whom belong Might and Majesty, revealed to him thus: "By My Might and Majesty, had there been a place [for you, i.e. polytheist] in Paradise, I would have settled you there, but it is forbidden for he who dies as a polytheist. But: O Fire, just frighten him but do not harm him and provide him with his sustenance mornings and evenings." I said: "From the Paradise?" He ['a.s.] said: "From wherever Allāh willed.""

2133-4. From him (-) Bakr ibn Ṣāliḥ (-) al-Ḥasan ibn 'Alī (-) 'Abdullāh ibn Ibrāhīm (-) 'Alī ibn Abī 'Alī (-) Abū 'Abdillāh (-) his father that 'Alī

بْنِ أَبِي عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِينَ.
 ٥/٢١٣٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ
 اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ إِنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِيَنِي بِالْحَسَنَةِ فَأُبَيِّحُهُ جَنَّتِي
 فَقَالَ دَاوُدُ يَا رَبِّ وَمَا تِلْكَ الْحَسَنَةُ قَالَ يُدْخِلُ عَلَى عَبْدِي الْمُؤْمِنِ سُرُورًا وَ لَوْ بِتَمْرَةٍ قَالَ
 دَاوُدُ يَا رَبِّ حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَا يَفْطَعَ رَجَاءُهُ مِنْكَ.

٦/٢١٣٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفٍ بْنِ حَمَّادٍ
 عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 لَا يَرَى أَحَدُكُمْ إِذَا أَدْخَلَ عَلَى مُؤْمِنٍ سُرُورًا أَنَّهُ عَلَيْهِ أَدْخَلَهُ فَقَطْ بَلْ وَاللَّهِ عَلَيْنَا بَلْ وَاللَّهِ
 عَلَى رَسُولِ اللَّهِ ﷺ.

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ibn al-Husayn, may the blessing of Allāh be upon them, said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Surely, the most beloved acts before Allāh, to Whom belong Might and Majesty is to put joy in the heart of a believer.'"

2134-5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"Allāh, to Whom belong Might and Majesty, revealed to Dāwūd ('a.s.) thus: 'If any of My servants does good act, then I will allow him My Paradise.' Dāwūd then said: 'And what are those good acts, O my Lord?' He said: 'He who puts joy in the heart of My faithful servant, though with one date.' Dāwūd said: 'O my Lord, it is right for he who recognizes you not to sever his hope from you.'"

2135-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) his father (-) Khalaf ibn Ḥammād (-) Mufaḍḍal ibn 'Umar that Abū 'Abdillāh ('a.s.) said:

"One should not think that when he puts joy in the heart of a believer, he has put that joy in him only, but, by Allāh, he has put joy in our hearts. By Allāh, he has put joy in the heart of the Messenger of Allāh (s.a. 'a.w.a.w.s.), as well."

٧/٢١٣٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِذْخَالُ الشُّرُورِ عَلَى الْمُؤْمِنِ شَبْعَةٌ مُسْلِمٍ أَوْ قَضَاءُ دِينِهِ.

٨/٢١٣٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ سَدِيدِ الصَّنِيرِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ طَوِيلٍ إِذَا بَعَثَ اللَّهُ الْمُؤْمِنَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالٌ يَقْدُمُ أَمَامَهُ كُلَّمَا رَأَى الْمُؤْمِنُ هَوَلاً مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ قَالَ لَهُ الْمِثَالُ لَا تَفْزَعْ وَ لَا تَحْزَنْ وَ أَبَشِرْ بِالشُّرُورِ وَ الْكَرَامَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَحَاسِبُهُ حِسَاباً يَسِيراً وَ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ وَ الْمِثَالُ أَمَامَهُ فَيَقُولُ لَهُ الْمُؤْمِنُ يَرْحَمُكَ اللَّهُ نَعَمْ الْخَارِجُ خَرَجْتَ مَعِيَ مِنْ قَبْرِي وَ مَا زِلْتَ تُبَشِّرُنِي بِالشُّرُورِ وَ الْكَرَامَةِ مِنَ اللَّهِ حَتَّى

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2136-7. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā'īl (-) al-Faḍl ibn Shādhān, both of them (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn 'Abdī 'l-Hamīd that Abu 'l-Jārūd said:

"I heard Abū Ja'far ('a.s.) saying: 'Truly, the most liked acts before Allāh, to Whom belong Might and Majesty, is to put joy in the heart of a believer, and that is either to feed a Muslim or to pay his debt.'"

2137-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Hasan ibn Maḥbūb that Sadīr aṣ-Ṣayrafi said:

"Abū 'Abdillāh ('a.s.) said - in a long tradition: 'When Allāh resurrects a believer from his grave, an image will come out (from the grave) with him walking ahead of him. Whenever the believer is faced with a frightening thing of the Resurrection Day, the image will say to him: "Do not be afraid or grieved, and have the good news of gladness and honor from Allāh, to Whom belong Might and Majesty," until he stands before Allāh, to Whom belong Might and Majesty, then Allāh shall make reckoning with him by an easy reckoning and will order him to (enter) Paradise while the image is in front of him. Then the believer will say to him: "May Allāh have mercy upon you, what an excellent foreigner you are who came out with me from my grave and continuously gave me good news of gladness and

رَأَيْتُ ذَلِكَ فَيَقُولُ مَنْ أَنْتَ فَيَقُولُ أَنَا السُّرُورُ الَّذِي كُنْتَ أَدْعَلْتَ عَلَى أَحْيِكَ الْمُؤْمِنِينَ فِي الدُّنْيَا خَلَقَنِي اللَّهُ عَزَّ وَجَلَّ مِنْهُ لِأُبَشِّرَكَ.

٩/٢١٣٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ قَالَ: كَانَ النَّجَّاشِيُّ وَهُوَ رَجُلٌ مِنَ الدَّهَاقِينَ عَامِلًا عَلَى الْأَهْوَارِ وَفَارِسَ فَقَالَ بَعْضُ أَهْلِ عَمَلِهِ - لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ فِي دِيْوَانِ النَّجَّاشِيِّ عَلَيَّ خَرَجًا وَهُوَ مُؤْمِنٌ يَدِينُ بِطَاعَتِكَ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ لِي إِلَيْهِ كِتَابًا قَالَ فَكَتَبَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * سُرَّ أَخَاكَ يَسْرُّكَ اللَّهُ قَالَ فَلَمَّا وَرَدَ الْكِتَابُ عَلَيْهِ دَخَلَ عَلَيْهِ وَهُوَ فِي بَجْلِسِهِ فَلَمَّا خَلَا نَاولَهُ الْكِتَابَ وَ قَالَ هَذَا كِتَابُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَبَّلَهُ وَوَضَعَهُ عَلَى عَيْنَيْهِ وَقَالَ لَهُ مَا حَاجَتُكَ قَالَ خَرَجٌ عَلَيَّ فِي دِيْوَانِكَ فَقَالَ لَهُ وَكَمْ هُوَ قَالَ عَشْرَةُ آلَافٍ دِرْهَمٍ فَدَعَا كَاتِبَهُ وَآمَرَهُ بِأَدَائِهَا عَنْهُ ثُمَّ أَخْرَجَهُ مِنْهَا وَآمَرَ أَنْ يُثْبِتَهَا لَهُ لِقَابِلٍ ثُمَّ قَالَ لَهُ سَرَرْتُكَ فَقَالَ نَعَمْ جُعِلَتْ فِدَاكَ ثُمَّ آمَرَ لَهُ بِمَرْكَبٍ

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honor from Allāh until I saw that." Then he (the believer) will say: "Who are you?" He (the image) will say: "I am the joy that you have put in the heart of your brother in faith in the world; Allāh, to Whom belong Might and Majesty, has created me to give you good news."'''

2138-9. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Aḥmad (-) as-Sayyārī that Muḥammad ibn Jumhūr said:

"an-Najjāshī was one of the leading personalities and the ruler of Ahwāz and Shirāz. One of his workers said to Abū 'Abdillāh (a.s.): 'I have a debt of tax with the administrative office of an-Najjāshī, and he is a believer under your obedience. If you deem it advisable (I would appreciate) if you write something for me to him.'" He said: "Then Abū 'Abdillāh (a.s.) wrote to him: 'In the Name of Allāh, the Compassionate the Merciful. Make your brother happy, so that Allāh may make you happy (too).' He took the letter and came to him [an-Najjāshī]. He was in someone's presence, and when he was alone he handed over the letter to him and said: 'This is the letter of Abū 'Abdillāh (a.s.)'. He kissed it and put it on his eyes and said to him: 'What is your need?' He said: 'There is a tax on me in your office.' He said: 'How much is that?' He said: 'Ten-thousand Dirhams.' Then he summoned his scribe and ordered him to debit his account, then clear his (man's) debt (from the book), and ordered that the same amount to be debited in his (an-Najjāshī's) account for him for the next year. Then he asked him: 'Had

وَجَارِيَةٍ وَغُلَامٍ وَأَمَرَ لَهُ بِتَخْتِ ثِيَابٍ فِي كُلِّ ذَلِكَ يَقُولُ لَهُ هَلْ سَرَرْتُكَ فَيَقُولُ نَعَمْ جُعِلْتُ فِدَاكَ فُكَلِّمًا قَالَ نَعَمْ زَادَهُ حَتَّى فَرَّغَ ثُمَّ قَالَ لَهُ اخْمِلْ فُرْشَ هَذَا الْبَيْتِ الَّذِي كُنْتُ جَالِسًا فِيهِ حِينَ دَفَعْتَ إِلَيَّ كِتَابَ مَوْلَايَ الَّذِي نَاوَلْتَنِي فِيهِ وَارْفَعْ إِلَيَّ حَوَائِجَكَ قَالَ فَفَعَلَ وَخَرَجَ الرَّجُلُ فَصَارَ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بَعْدَ ذَلِكَ فَحَدَّثَهُ الرَّجُلُ بِالْحَدِيثِ عَلَى جِهَتِهِ فَجَعَلَ يُسَرُّ بِمَا فَعَلَ فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ كَأَنَّهُ قَدْ سَرَّكَ مَا فَعَلَ بِي فَقَالَ إِي وَاللَّهِ لَقَدْ سَرَّ اللَّهُ وَرَسُولُهُ. ١٠/٢١٣٩. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مَنْصُورٍ عَنْ عَمَّارِ بْنِ أَبِي الْيَقْظَانِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ فَقَالَ حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَعْظَمُ مِنْ ذَلِكَ لَوْ حَدَّثْتُكُمْ لَكَفَرْتُمْ إِنَّ الْمُؤْمِنَ إِذَا خَرَجَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالُ مَنْ قَبْرِهِ يَقُولُ لَهُ أَبَشِرْ بِالْكَرَامَةِ مِنَ اللَّهِ وَالسُّرُورِ فَيَقُولُ لَهُ بِشْرَكَ اللَّهُ بِخَيْرٍ قَالَ ثُمَّ يَمْضِي

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I made you happy?' He said: 'Yes, may I be your ransom!' He then ordered to give him a riding animal, a maid and a servant, and ordered for him a box of clothes. For every thing (he gave him), he used to ask: 'Had I made you happy?' He said: 'Yes, may I be made your ransom!' Whenever he said: 'Yes', he increased for him (his gifts), till he was done with that, and said: 'Take this carpet of the house, on which I was sitting when you gave me the letter of my master, which you brought me; and come to me for your needs after that. The man did so (i.e., he took the carpet) and went to Abū 'Abdillāh ('a.s.) after that, and related the story to him as what has happened, He ['a.s.] became happy about what Najjāshī did. Then the man said: 'O son of the Messenger of Allāh! I see you are happy about what he did to me?' He ['a.s.] said: 'Yes, by Allāh. It has, indeed, made Allāh and his Messenger happy (too)."

2139-10. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) al-Ḥasan ibn 'Alī ibn Faḍḍāl (-) Maṣṣūr (-) 'Ammār ibn Abi'l-Yaqẓān that Abān ibn Taghlib said:

"I asked Abū 'Abdillāh ('a.s.) about the right of a believer over believers. He ['a.s.] said: 'The right of a believer over believers is greater than that. If I relate to you, you will disbelieve it. When a believer comes out from his grave an image comes out with him telling him: "Receive good news of

مَعَهُ يُبَشِّرُهُ بِمِثْلِ مَا قَالَ وَ إِذَا مَرَّ بِهَوْلٍ قَالَ لَيْسَ هَذَا لَكَ وَ إِذَا مَرَّ بِخَيْرٍ قَالَ هَذَا لَكَ فَلَا يَزَالُ مَعَهُ يُؤْمِنُهُ مِمَّا يَخَافُ وَ يُبَشِّرُهُ بِمَا يُحِبُّ حَتَّى يَقِفَ مَعَهُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا أَمَرَ بِهِ إِلَى الْجَنَّةِ قَالَ لَهُ الْمِثَالُ أَبَشِّرْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَمَرَ بِكَ إِلَى الْجَنَّةِ قَالَ فَيَقُولُ مَنْ أَنْتَ رَحِمَكَ اللَّهُ تُبَشِّرُنِي مِنْ حِينَ خَرَجْتُ مِنْ قَبْرِي وَ أَنْتَنِي فِي طَرِيقِي وَ خَبَرْتَنِي عَنْ رَبِّي قَالَ فَيَقُولُ أَنَا السُّرُورُ الَّذِي كُنْتَ تُدْخِلُهُ عَلَى إِخْوَانِكَ فِي الدُّنْيَا خُلِقْتَ مِنْهُ لِأُبَشِّرَكَ وَ أُنَسَّ وَحَشَتَكَ:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ مِثْلَهُ.

١١/٢١٤٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُورُورُ [الَّذِي] تُدْخِلُهُ عَلَى الْمُؤْمِنِ تَطَرُّدُ

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generosity from Allāh and happiness." He (the believer) will say to it (the image): "May Allāh give you good news of the good things." He ['a.s.] said: "Then that image accompanies him and keeps on giving him glad tidings, as it said. When he passes by a terrifying thing, it tells him: "This is not for you", and when he passes by a good thing, it says: "This is for you". Then, it still continues to be with him, safeguard him from what he fears and giving him glad tidings of what he likes until it stands with him before Allāh, to Whom belong Might and Majesty. When he is ordered to enter Paradise, the image will say to him: "Rejoice, since Allāh, to Whom belong Might and Majesty has ordered you to enter Paradise." He ['a.s.] said: "Then he (the believer) will say: "Who are you, may Allāh have mercy upon you, giving me good news, from the time I came out from my grave and that you have been on intimate terms with me on the way, and informed me of my Lord?" He ['a.s.] said: "Then it (the image) will say: "I am the joy that you used to put in the heart of your brothers in the world. I have been created from that (Joy) to give you good news and (to be) the comfort of your fear."'"

* Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad that Ibn Fazzāl narrated the same (as above)

2140-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) Mālīk ibn 'Aṭīyyah that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'The most liked acts

عَنْهُ جَوْعَتُهُ أَوْ تَكْشِفُ عَنْهُ كُرْبَتَهُ.

١٢/٢١٤١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا خَلَقَ اللَّهُ عَزَّ وَجَلَّ مِنْ ذَلِكَ السُّورِ خَلْقًا فَيَلْقَاهُ عِنْدَ مَوْتِهِ فَيَقُولُ لَهُ أَبَشِرْ يَا وَلِيَّ اللَّهِ بِكَرَامَةِ مِنَ اللَّهِ وَرِضْوَانٍ - ثُمَّ لَا يَزَالُ مَعَهُ حَتَّى يَدْخُلَهُ قَبْرُهُ [يَلْقَاهُ] فَيَقُولُ لَهُ مِثْلَ ذَلِكَ فَإِذَا بُعِثَ يَلْقَاهُ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ ثُمَّ لَا يَزَالُ مَعَهُ عِنْدَ كُلِّ هَوَلٍ يُبَشِّرُهُ وَ يَقُولُ لَهُ مِثْلَ ذَلِكَ فَيَقُولُ لَهُ مَنْ أَنْتَ رَحِمَكَ اللَّهُ فَيَقُولُ أَنَا السُّرُورُ الَّذِي أَدْخَلْتُهُ عَلَى فُلَانٍ.

١٣/٢١٤٢. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:

كَانَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَرَأَ هَذِهِ الْآيَةَ (وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا) قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَمَا ثَوَابُ مَنْ

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before Allāh is the joy that enters (the heart of) believers driving away his hunger or remove worries from him."

2141-12. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Ḥakam ibn Miskīn that Abū 'Abdillāh ('a.s.) said:

"He who delights a believer, Allāh, to Whom belong Might and Majesty, will create a creature from that delight, which he will meet at the time of death telling him: 'O friend of Allāh, receive glad tidings of the generosity from Allāh and his pleasure.' Then it will continue to be with him until it enters his grave and keeps saying the same thing to him. When he is raised from his grave it will be with him telling him the same thing. Then it will be with him, wherever he encounters any terrifying thing, giving him glad tidings and telling him the same thing. He then will say to him: 'Who are you; may Allāh have mercy upon you?' It (i.e., creature) will say: 'I the joy that you made it enter into the heart of so-and-so (believer).'"

2142-13. al-Ḥusayn ibn Muḥammad (-) Aḥmad ibn Ishāq (-) Sa'dān ibn Muslim that 'Abdullāh ibn Sinān said:

"A man was at presence of Abū 'Abdillāh ('a.s.), and recited this verse: *And those who hurt believing men and believing women, without that they have earned it, have laid upon themselves calumny and manifest sin* (Qur.,

أَدْخَلَ عَلَيْهِ السُّرُورَ فَقُلْتُ جُعِلْتُ فِدَاكَ عَشْرُ حَسَنَاتٍ فَقَالَ إِي وَاللَّهِ وَ أَلْفَ أَلْفٍ حَسَنَةٍ.
 ١٤/٢١٤٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيِّ بْنِ يَحْيَى
 عَنْ الْوَلِيدِ بْنِ الْعَلَاءِ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَنْ أَدْخَلَ السُّرُورَ عَلَى مُؤْمِنٍ فَقَدْ أَدْخَلَهُ عَلَى رَسُولِ اللَّهِ ﷺ وَمَنْ أَدْخَلَهُ عَلَى رَسُولِ
 اللَّهِ ﷺ فَقَدْ وَصَلَ ذَلِكَ إِلَى اللَّهِ وَكَذَلِكَ مَنْ أَدْخَلَ عَلَيْهِ كَرْبًا.
 ١٥/٢١٤٤. عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 أَيُّمَا مُسْلِمٍ لَقِيَ مُسْلِمًا فَسَرَّهُ سَرَّهُ اللَّهُ عَزَّ وَجَلَّ.
 ١٦/٢١٤٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي
 عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَنْ أَحَبَّ الْأَعْمَالَ إِلَى اللَّهِ عَزَّ وَجَلَّ إِذْخَالَ السُّرُورَ عَلَى الْمُؤْمِنِ إِشْبَاعَ جَوْعَتِهِ أَوْ
 تَنْفِيسَ كُرْبَتِهِ أَوْ قَضَاءَ دَيْنِهِ.

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33:58). Then Abū 'Abdillāh ('a.s.) said: 'Then what is the reward for a person who delights a believer?' I said: 'May I be made your ransom, ten good acts.' He said: 'By Allāh, but it is thousands and thousands of good acts.'

2143-14. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn Uramah (-) 'Alī ibn Yaḥyā (-) al-Walīd ibn al-'Alā' (-) Ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"He who put joy in the heart of a believer he has certainly delighted the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.); and he who delights the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) he has indeed related that (delight) to Allāh; and likewise, he who causes distress to a believer."

2144-15. From him (-) Ismā'īl ibn Manṣūr (-) al-Mufaḍḍal that Abū 'Abdillāh ('a.s.) said:

"Any Muslim who meets another Muslim and delights him, he has certainly delighted Allāh, to Whom belong Might and Majesty."

2145-16. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn al-Ḥakam that Abū 'Abdillāh ('a.s.) said:

"Of the most beloved deeds to Allāh, to Whom belong Might and Majesty, is to put joy in the heart of a believer (by) satisfying his hunger, or removing his grief or paying his debt."

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بَابُ قَضَاءِ حَاجَةِ الْمُؤْمِنِ

١/٢١٤٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَكَّارِ بْنِ كَرْدَمَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي يَا مُفَضَّلُ اسْمَعْ مَا أَقُولُ لَكَ وَاعْلَمْ أَنَّهُ الْحَقُّ وَافْعَلْهُ وَاخْبِرْ بِهِ عَلَيْهِ إِخْوَانِكَ قُلْتُ جُعِلَتْ فِدَاكَ وَ مَا عَلَيْهِ إِخْوَانِي قَالَ الرَّغْبُونَ فِي قَضَاءِ حَوَائِجِ إِخْوَانِهِمْ قَالَ ثُمَّ قَالَ وَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ - يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذَلِكَ أَوْلَاهَا الْجَنَّةُ وَ مِنْ ذَلِكَ أَنْ يُدْخَلَ قَرَابَتَهُ وَ مَعَارِفَهُ وَ إِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَا يَكُونُوا نَصَابًا وَ كَانَ الْمُفَضَّلُ إِذَا سَأَلَ الْحَاجَةَ أَخَا مِنْ إِخْوَانِهِ قَالَ لَهُ أَمَا تَشْتَهِي أَنْ تَكُونَ مِنْ عَلَيْهِ إِخْوَانٍ.

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Chapter on Fulfilling the Need of a Believer

2146-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn 'Alī (-) Bakkār ibn Kardam (-) al-Mufaḍḍal that Abū 'Abdillāh ('a.s.) said to me:

"O Mufaḍḍal! Listen to what I tell you and know that it is right, and practice it and relate it to your distinguished brothers, too." "I said: 'May I be made your ransom! Who are my distinguished brothers?' He ['a.s.] said: 'Those who are eager to fulfil the need of their brothers.'" He [al-Mufaḍḍal] said: "Then he ['a.s.] said: 'He who fulfils a single need of his brother in faith, Allāh, to Whom belong Might and Majesty, will fulfil for him, on the Day of Resurrection, one-hundred thousand needs from that. The first of them is: Paradise and the other is to allow his relatives, friends and brothers to enter Paradise if they are not Nāṣibī (who hated the Household of the Holy Prophet).'" Whenever al-Mufaḍḍal wanted to ask something from one of his brothers he used to say to him: "Don't you like to be one of the distinguished brothers?"

٢١٤٧/٢. عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقًا مِنْ خَلْقِهِ أَنْتَجَبَهُمْ لِقَضَاءِ حَوَائِجِ فَقَرَاءِ شَيْعَتِنَا لِئِيْسَهُمْ عَلَى ذَلِكَ الْجَنَّةَ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِنْهُمْ فَكُنْ ثُمَّ قَالَ لَنَا وَاللَّهِ رَبِّ نَعْبُدُهُ لَا نُشْرِكُ بِهِ شَيْئًا.

٢١٤٨/٣. عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ صَدَقَةَ الْأَخْذَبِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عَتَقِ أَلْفِ رَقَبَةٍ وَخَيْرٌ مِنْ حُمْلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللَّهِ. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ مِثْلَ الْحَدِيثَيْنِ.

٢١٤٩/٤. عَلِيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ صَنْدَلٍ عَنْ أَبِي الصَّبَّاحِ الْكَنَّانِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِقَضَاءِ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنَ عَشْرِينَ حَجَّةَ كُلِّ حَجَّةٍ يُنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ.

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2147-2. From him that Muḥammad ibn Ziyād said: "Khālid ibn Yazīd told me (–) al-Mufaḍḍal ibn ‘Umar that Abū ‘Abdillāh (‘a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, has created some creatures among His creation to fulfil the needs of our poor Shī‘ahs, so that, in return, He may reward them with Paradise. So, if can be among them, then be.' Then he [‘a.s.] said: 'We have, by Allāh, a Lord, Whom we worship, and we do not associate anything with Him.'"

2148-3. From him (–) Muḥammad ibn Ziyād (–) al-Ḥakam ibn Ayman (–) Ṣadaqaḥ al-Aḥḍab that Abū ‘Abdillāh (‘a.s.) said:

"Fulfilling the need of a believer is better than emancipating a thousand slaves, and (also) better than loading a thousand horses in the way of Allāh.

* ‘Alī ibn Ībrāhīm (–) his father that Muḥammad ibn Ziyād, narrated the same two (above) traditions.

2149-4. ‘Alī (–) his father (–) Muḥammad ibn Ziyād (–) Ṣandal (–) Abu ‘ṣ-Ṣabbāh al-Kanani said that Abū ‘Abdillāh (‘a.s.) said:

"Fulfilling the need of a believing person is more liked to Me [Allāh] than twenty *hajj* (pilgrimage to Mecca) which every (pilgrimage) costs a hundred thousand Dīnārs/ Dīrhams for the donator."

٥٠/٢١٥٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ الصَّيْرِيِّ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ قَالَ نَعَمْ قُلْتُ وَكَيْفَ ذَلِكَ قَالَ إِنَّمَا مُؤْمِنٌ أَتَى أَخَاهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةً مِنَ اللَّهِ سَاقَهَا إِلَيْهِ وَ سَبَّيْهَا لَهُ فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا وَإِنْ رَدَّ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللَّهِ جَلَّ وَ عَزَّ سَاقَهَا إِلَيْهِ وَ سَبَّيْهَا لَهُ وَ ذَخَرَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الرَّحْمَةَ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمُ فِيهَا إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَإِنْ شَاءَ صَرَفَهَا إِلَى غَيْرِهِ يَا إِسْمَاعِيلُ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَهُوَ الْحَاكِمُ فِي رَحْمَةٍ مِنَ اللَّهِ قَدْ شُرِعَتْ لَهُ فَإِلَى مَنْ تَرَى يَصْرِفُهَا قُلْتُ لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ قَالَ لَا تَنْظُرْ وَ لَكِنْ اسْتَيْقِنْ فَإِنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِهِ يَا إِسْمَاعِيلُ مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً يَنْهَشُ إِبْهَامَهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذَّباً.

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2150-5. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) his father (-) Hārūn ibn al-Jahm that Ismā'īl ibn 'Ammār aṣ-Ṣayrafi said:

"I said to Abū 'Abdillāh (a.s.): 'May I be made your ransom! Is a believer a mercy for (another) believer?' He [a.s.] said: 'Yes.' I said: 'How is that?' He [a.s.] said: 'Any believer who comes to his brother for a need, that is, indeed, a mercy from Allāh directed to him and prepared for him. Then, if he fulfils his need, he has consented to that mercy by accepting it; but if he refrains from fulfilling his need, though he is able to fulfil it, then he has, truly, rejected to himself that mercy from Allāh, to Whom belong Might and Majesty, directed to him and prepared for him. Thus, Allāh, to Whom belong Might and Majesty, will save that mercy till the Day of Resurrection so that, the man whose need was rejected may judge in that, that if he wishes he may turn it (that mercy) to himself or grant it to others. O Ismā'īl! When, on the Day of Resurrection, he judges on the mercy of Allāh bestowed upon him, to whom do you think he will turn it to?' I said: 'I do not think he will turn it away from himself.' He [a.s.] said: 'Don't think so, but be sure that he will not turn it away from himself. O Ismā'īl! He who refers to his brother for a need that he is able to fulfil it, but he doesn't fulfil it for him, Allāh will set a snake on him in his grave that it will bite his index finger till the Day of Resurrection, whether that person will be pardoned or chastised (on that Day).'"

٦/٢١٥١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ طَافَ بِالْبَيْتِ أُسْبُوعًا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ سِتَّةَ آلَافٍ حَسَنَةٍ وَحَافَ عَنْهُ سِتَّةَ آلَافٍ سَيِّئَةٍ وَرَفَعَ لَهُ سِتَّةَ آلَافٍ دَرَجَةٍ قَالَ وَزَادَ فِيهِ إِسْحَاقُ بْنُ عَمَّارٍ وَفَضَّى لَهُ سِتَّةَ آلَافٍ حَاجَةٍ قَالَ ثُمَّ قَالَ وَفَضَاءَ حَاجَةِ الْمُؤْمِنِ أَفْضَلُ مِنْ طَوَافٍ وَطَوَافٍ حَتَّى عَدَّ عَشْرًا.

٧/٢١٥٢. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى ثَوَابِكَ وَ لَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ.

٨/٢١٥٣. عَنْهُ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافًا وَاحِدًا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ سِتَّةَ آلَافٍ حَسَنَةٍ وَحَافَ

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2151-6. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Hakam ibn Ayman that Abān ibn Taghlib said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'He who performs the circumambulation of the Ka'bah for seven days, Allāh, to Whom belong Might and Majesty, will prescribe for him six-thousand good deeds; and will wipe off from him six-thousand sins; and will raise for him six-thousand rank.'" He [Abān] said: "Thus, Ishāq ibn 'Ammār added: 'And six-thousand needs will be fulfilled for him.' Then he ['a.s.] said: 'Fulfilling the need of a believer is better than circumambulation, circumambulation . . . (repeating it ten times).'"

2152-7. al-Husayn ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn Ishāq (-) Bakr ibn Muḥammad that Abū 'Abdillāh ('a.s.) said:

"No Muslim who fulfils the need of another Muslim, but Allāh, the Blessed, the Sublime, will call out to him: 'Your reward is upon me and I will not be satisfied to anything less than Paradise for you.'"

2153-8. From him (-) Sa'dān ibn Muslim (-) Ishāq ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"He who circumambulates this house with one circumambulation,

عَنْهُ سِتَّةَ آلَافٍ سَيِّئَةٍ وَ رَفَعَ اللَّهُ لَهُ سِتَّةَ آلَافٍ دَرَجَةٍ حَتَّى إِذَا كَانَ عِنْدَ الْمُتَزَمِ فَتَحَ اللَّهُ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَّةِ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ هَذَا الْفَضْلُ كُلُّهُ فِي الطَّوَافِ قَالَ نَعَمْ وَ أَخْبَرَكَ بِأَفْضَلٍ مِنْ ذَلِكَ فَضَاءُ حَاجَةِ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ وَ طَوَافٍ حَتَّى بَلَغَ عَشْرًا.

٩/٢١٥٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ إِبْرَاهِيمَ الْخَارِقِيِّ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يَطْلُبُ بِذَلِكَ مَا عِنْدَ اللَّهِ حَتَّى تُقْضَى لَهُ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ مِثْلَ أَجْرِ حَجَّةٍ وَ عُمْرَةٍ مَبْرُورَتَيْنِ وَ صَوْمِ شَهْرَيْنِ مِنْ أَشْهُرِ الْحُرْمِ وَ اغْتِكَافِهِمَا فِي الْمَسْجِدِ الْحَرَامِ وَ مَنْ مَشَى فِيهَا بِنِيَّةٍ وَ لَمْ تُقْضَ كَتَبَ اللَّهُ لَهُ بِذَلِكَ مِثْلَ حَجَّةٍ مَبْرُورَةٍ فَارْغَبُوا فِي الْخَيْرِ.

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Allāh to Whom belong Might and Majesty, will prescribe six-thousand good for him and wipe off six-thousand evil deeds from him, and Allāh will raise for him six-thousand rank, until he reaches the Multazīm (the wall behind the Ka'bah) where Allāh will open seven doors from the doors of Paradise." "I said: 'May I be made your ransom! Are all these merits in circumambulation?' He said: 'Yes, and I will inform you of better than that; fulfilling the need of a Muslim is better than circumambulation and circumambulation . . . (repeating it ten times).'"

2154—9. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Īsā (—) Ibn Maḥbūb that Ibrāhīm al-Khāriqī said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'He who endeavours to fulfil the need of his brother in faith, by that, demanding what is with Allāh (reward), until he fulfil it for him, Allāh, to Whom belong Might and Majesty, in return for that, will prescribe for him the reward like that of two blessed pilgrimages, i.e., *hajj*, and *'umrah*, and fasting for two months among the (four) sacred months, and their seclusion (*i'tikāf*) in al-Masjidu 'l-Ḥarām. And he who endeavours in that with the same intention but and he fails to accomplish it, Allāh will prescribe for him the reward of that accepted *hajj*. So, yearn for good (deeds).'"

٢١٥٥/١٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ وَكُونُوا مِنْ أَهْلِهِ فَإِنَّ لِلْحَنَّةِ بَاباً يُقَالُ لَهُ- الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا مَنْ اضْطَنَعَ الْمَعْرُوفُ فِي الْحَيَاةِ الدُّنْيَا فَإِنَّ الْعَبْدَ لَيَمْشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيُوكِلُ اللَّهَ عَزَّ وَجَلَّ بِهِ مَلَكَيْنِ وَاحِدًا عَنْ يَمِينِهِ وَآخَرَ عَنْ شِمَالِهِ يَسْتَغْفِرَانِ لَهُ رَبَّهُ وَيَدْعَوَانِ بِقَضَائِ حَاجَتِهِ ثُمَّ قَالَ وَ اللَّهُ لَرَسُولُ اللَّهِ ﷺ أَسْرُ بِقَضَاءِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ.

١١/٢١٥٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

وَاللَّهُ لَأَنَّ أَحَجَّ حَاجَةً أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً وَرَقَبَةً وَرَقَبَةً وَمِثْلَهَا وَمِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَمِثْلَهَا وَمِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ وَلَأَنَّ أَعْوَلَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسَدٌ

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2155–10. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn Ūramah (–) al-Ḥasan ibn ‘Alī ibn Abī Ḥamzah (–) his father that Abū Baṣīr said:

"Abū 'Abdillāh (*a.s.*) said: 'Compete with each other in doing good to your brothers and be among those who do that. Verily, for Paradise there is a door called Ma'rūf (kind and good), none can enter through that door except those who have done good in the life of this world. Verily, a servant who endeavours to fulfil the need of his brother in faith, Allāh to Whom belong Might and Majesty, appoints two angels for him, one on his right and the other on his left, both of them, asking their Lord for him for forgiveness and they pray for the fulfilment of his need.' Then he [*a.s.*] said: By Allāh! When the believer's need is fulfilled, the Messenger of Allāh (*ṣ.a. 'a.w.a.w.s.*) becomes more happier than the one who was in need.'"

2156-11. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) his father (-) Khalaf ibn Ḥammād (-) some of his co-sectarians that Abū Ja'far ('a.s.) said:

"By Allāh! Performing a single pilgrimage is more liked by me than emancipating a slave or alike and alike," – counting upto ten – "then alike and alike," – counting upto seventy slaves. "And if I support a Muslim

جَوَعَتْهُمْ وَ أَكْسَوْ عَوْرَتَهُمْ فَأَكْفَّ وَجُوهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْجَّ حَجَّةً وَ حَجَّةً وَ حَجَّةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ.

١٢/٢١٥٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الشَّعِيرِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى - عَلَيْهِ السَّلَامُ - أَنْ مِنْ عِبَادِي مَنْ يَتَقَرَّبُ إِلَيَّ بِالْحَسَنَةِ فَأَحْكُمُهُ فِي الْجَنَّةِ فَقَالَ مُوسَى يَا رَبِّ وَ مَا تِلْكَ الْحَسَنَةُ قَالَ يَمْشِي مَعَ أَخِيهِ الْمُؤْمِنِ فِي قَضَاءِ حَاجَتِهِ قُضِيَتْ أَوْ لَمْ تُقَضَّ.

١٣/٢١٥٨. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ:

سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى سَاقَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلَايَتِنَا وَ هُوَ مُوَصَّلٌ بِوَلَايَةِ اللَّهِ وَ إِنْ رَدَّهُ

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family to save them from hunger, and to dress them in order to save their reputation among people, it is even more liked by me than performing a pilgrimage or two and alike, and alike," – counting upto ten – "and alike and alike," counting upto seventy.

2157-12. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū 'Alī, Ṣāhibu 'sh-Sha'īr (-) Muḥammad ibn Qays that Abū Ja'far ('a.s.) said:

"Allāh, to Whom belong Might and Majesty, revealed to Mūsā ('a.s.): Among My servants there is one who try to approach me by doing good, so I will make him to dominate in Paradise. Mūsā ('a.s.) said: 'O my Lord! What is that good?' He said: 'He who takes step with his brother in faith to fulfil his need, whether succeeded or failed.'"

2158-13. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Abdillāh that 'Alī ibn Ja'far said:

"I heard Abu 'l-Ḥasan ('a.s.) saying: 'He who is consulted by a brother in faith for a need, that is, indeed, a mercy from Allāh, the Blessed, the Sublime, driven to him. If he accepts that he has truly joined that to our wilāyah (authority), and our authority is joined to the authority of Allāh.

عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذَّباً فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالاً.

١٤/٢١٥٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنَ لَتَرُدُّ عَلَيْهِ الْحَاجَةُ لِأَخِيهِ فَلَا تَكُونُ عِنْدَهُ فَيَهْتَمُّ بِهَا فَلَبُّهُ فَيُدْخِلُهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِهِمَّ الْجَنَّةَ.

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بَابُ السَّغِيِّ فِي حَاجَةِ الْمُؤْمِنِ

١/٢١٦٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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But if he rejects fulfilling his need while he is able to do that, Allāh will appoint a snake create from fire to bite him in his grave till the Day of Resurrection, whether that person will be pardoned or chastised (on that Day), and if the needy person accepts his excuse, it is even worse for him."

2159-14. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'īl Ibn Bazī' (-) Ṣāliḥ ibn 'Uqbah (-) 'Abdullāh ibn Muḥammad al-Ju'fī that Abū Ja'far ('a.s.) said:

"Verily, a believer is consulted by his brother for a need, and he is not able to fulfil that need, but he endeavours whole heartedly (to accomplish it), Allāh, the Blessed, the Sublime, will make him enter Paradise for his endeavour."

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Chapter on Endeavouring to Fulfil the Need of a Believer

2160-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn al-Ḥakam (-) Muḥammad ibn Marwān that Abū 'Abdillāh ('a.s.) said:

قَالَ مَشَى الرَّجُلُ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يُكْتَبُ لَهُ عَشْرُ حَسَنَاتٍ وَ تُمَحَّى عَنْهُ عَشْرُ سَيِّئَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ قَالَ وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ يَغْدِلُ عَشْرَ رِقَابٍ وَ أَفْضَلُ مِنْ اغْتِكَافٍ شَهْرٍ فِي الْمَسْجِدِ الْحَرَامِ.

٢/٢١٦١. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ:

إِنَّ لِلَّهِ عِبَادًا فِي الْأَرْضِ يَسْعَوْنَ فِي حَوَائِجِ النَّاسِ هُمْ الْأَمِنُونَ يَوْمَ الْقِيَامَةِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا فَرَّحَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ.

٣/٢١٦٢. عَنْهُ عَنْ أَحْمَدَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ رَجُلٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ أَظَلَّهُ اللَّهُ بِخُمْسَةِ وَ سَبْعِينَ أَلْفَ مَلَكٍ وَ لَمْ يَرْفَعْ قَدَمًا إِلَّا كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ حَطَّ عَنْهُ بِهَا سَيِّئَةٌ وَ يَرْفَعُ لَهُ بِهَا دَرَجَةً فَإِذَا فَرَغَ مِنْ حَاجَتِهِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا أَجْرَ حَاجٍ وَ مُعْتَمِرٍ.

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"The step of a man who takes to fulfil the need of his brother, ten goods are prescribed for him and ten evil deeds are effaced from him; and his rank will be raised by ten degrees." He [the narrator] said: "I do not know anything but what he [‘a.s.] said was: 'It is equal to emancipation of ten slaves and is better than spiritual retirement in the Holy Mosque.'"

2161-2. From him (-) Aḥmad ibn Muḥammad that Mu‘ammar ibn Khallād said:

"I heard Abu 'l-Ḥasan (‘a.s.) saying: 'Verily, there are servants with Allāh on earth endeavouring to fulfil people's needs, these are safe on the Day of Resurrection, and one who brings about happiness to a believer, Allāh will delight his heart on the Day of Resurrection.'"

2162-3. From him (-) Aḥmad (-) ‘Uthmān ibn ‘Isā (-) a man that Abū ‘Ubaydah al-Ḥadhdhā said:

"Abū Ja‘far (‘a.s.) said: 'One who steps in to fulfil the need of his Muslim brother, Allāh will place him under the protection of seventy-five thousand angels, and will not take a step but Allāh will prescribe for him a good deed and forgives an evil deed from him, and raises him by one degree. When he finishes (fulfilling) the need (of his brother), Allāh, to Whom belong Might and Majesty, will prescribe for him the reward of *hajj* (the major) as well as *‘umrah* (the minor) pilgrimage.'"

٢١٦٣/٤. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ صَدَقَةَ عَنْ رَجُلٍ مِنْ أَهْلِ حُلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَأَنْ أَمْشِيَ فِي حَاجَةِ أَخٍ لِي مُسْلِمٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَلْفَ نَسَمَةٍ وَأَنْحِلَ فِي سَبِيلِ اللَّهِ عَلَى أَلْفِ فَرَسٍ مُسَرَّجَةٍ مُلَحَمَةٍ.

٢١٦٤/٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا مِنْ مُؤْمِنٍ يَمْشِي لِأَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ إِلَّا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَحَطَّ عَنْهُ بِهَا سَيِّئَةٌ وَرَفَعَ لَهُ بِهَا دَرَجَةً وَزِيدَ بَعْدَ ذَلِكَ عَشْرُ حَسَنَاتٍ وَشُفِّعَ فِي عَشْرِ حَاجَاتٍ.

٢١٦٥/٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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2163-4. From him (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Hārūn ibn Khārijah (-) Ṣadaqaḥ (-) a man from the people of Hulwān that Abū 'Abdillāh ('a.s.) said:

"To step in, to fulfil the need of my Muslim brother, is dearer to me than to emancipate one thousand slaves and/or to put bridle on one thousand horses in the cause of Allāh."

2164-5. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād (-) Ibrāhīm ibn 'Umar al-Yamānī that Abū 'Abdillāh ('a.s.) said:

"There is no believer who steps in to fulfil the need of his brother in faith but Allāh, to Whom belongs Might and Majesty, prescribes a good for him for every step (he takes); affses an evil deed from him; raises him by one degree; increases ten good deeds after that, and will allow him to intercede in ten needs."

2165-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā (-) Abū Ayyūb al-Khazzāz that Abū 'Abdillāh ('a.s.) said:

"One who endeavours to fulfil the need of his Muslim brother for the sake of Allāh, Allāh to Whom belong Might and Majesty, will prescribe

مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ طَلَبَ وَجْهِ اللَّهِ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ يَغْفِرُ فِيهَا لِأَقَارِبِهِ وَجِيرَانِهِ وَإِخْوَانِهِ وَمَعَارِفِهِ وَمَنْ صَنَعَ إِلَيْهِ مَعْرُوفًا فِي الدُّنْيَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قِيلَ لَهُ ادْخُلِ النَّارَ فَمَنْ وَجَدْتَهُ فِيهَا صَنَعَ إِلَيْكَ مَعْرُوفًا فِي الدُّنْيَا فَأَخْرَجَهُ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ إِلَّا أَنْ يَكُونَ نَاصِبًا.

٧/٢١٦٦. عَنْهُ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ فَاجْتَهَدَ فِيهَا فَأَجْرَى اللَّهُ عَلَى يَدَيْهِ قَضَاءَهَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَجَّةً وَ عُمْرَةً وَ اعْتِكَافَ شَهْرَيْنِ فِي الْمَسْجِدِ الْحَرَامِ وَ صِيَامَهُمَا وَ إِنْ اجْتَهَدَ فِيهَا وَ لَمْ يُجِرِ اللَّهُ قَضَاءَهَا عَلَى يَدَيْهِ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَجَّةً وَ عُمْرَةً.

٨/٢١٦٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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for him thousand and thousand good deeds, by which, he can forgive his relatives, neighbors, brothers, acquaintances and one who has done good to him in this world. When the Day of Resurrection comes, it will be said to him: 'Enter the Fire and take out, by the permission of Allāh, anyone who had done good to you in the world, except those who were anti-Shī'ah (nāṣibī).'"

2166-7. From him (-) his father (-) Khalaf ibn Ḥammād (-) Ishāq ibn 'Ammār (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"One who endeavours to fulfil the need of his Muslim brother and makes every effort until Allāh fulfils that need through him, Allāh, to Whom belongs Might and Majesty, prescribes for him the reward of a major and a minor pilgrimages together with two months spiritual retirement and fasting in the Holy Mosque. But if he made efforts and Allāh did not fulfil that through him, Allāh, to Whom belong Might and Majesty, will prescribe for him the reward of a major and a minor pilgrimage."

2167-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Hasan ibn 'Alī (-) Jamīl ibn Darrāj that Abū 'Abdillāh ('a.s.) said:

"Sufficient is for a man to have confidence in his brother by revealing his need to him."

كَفَى بِالْمَرْءِ اعْتِمَاداً عَلَى أَخِيهِ أَنْ يُنْزَلَ بِهِ حَاجَتُهُ.

٩/٢١٦٨. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: كُنْتُ جَالِساً مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ مَكَّةَ يُقَالُ لَهُ مَيْمُونٌ فَشَكَا إِلَيْهِ تَعَذُّرَ الْكِرَاءِ عَلَيْهِ فَقَالَ لِي قُمْ فَأَعِنَ أَخَاكَ فَقُمْتُ مَعَهُ فَيَسَّرَ اللَّهُ كِرَاءَهُ فَرَجَعْتُ إِلَى مَجْلِسِي فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا صَنَعْتَ فِي حَاجَةِ أَخِيكَ فَقُلْتُ قَضَاهَا اللَّهُ بِأَبِي أَنْتَ وَ أُمِّي فَقَالَ أَمَا إِنَّكَ أَنْ تُعِينَ أَخَاكَ الْمُسْلِمَ أَحَبُّ إِلَيَّ مِنْ طَوَافِ أُسْبُوعٍ بِالْبَيْتِ مُبْتَدِئاً ثُمَّ قَالَ إِنَّ رَجُلًا أَتَى الْحَسَنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي أَعِنِّي عَلَى قَضَاءِ حَاجَةٍ فَاَنْتَعَلَ وَ قَامَ مَعَهُ فَمَرَّ عَلَى الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَ هُوَ قَائِمٌ يُصَلِّي فَقَالَ لَهُ أَيْنَ كُنْتَ عَنْ أَبِي عَبْدِ اللَّهِ تَسْتَعِينُهُ عَلَى حَاجَتِكَ قَالَ قَدْ فَعَلْتُ بِأَبِي أَنْتَ وَ أُمِّي فَذَكَرَ أَنَّهُ مُعْتَكِفٌ فَقَالَ لَهُ أَمَا إِنَّهُ لَوْ أَعَانَكَ كَانَ خَيْرًا لَهُ مِنْ اِغْتِكَافِهِ شَهْرًا.

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2168-9. From him (—) Aḥmad ibn Muḥammad (—) some of our co-sectarians that Ṣafwān al-Jammāl said:

"I was sitting with Abū 'Abdillāh ('a.s.) when a man from Makkah called Maymūn came to him and complained of the difficulty of wages. He ['a.s.] said to me: 'Get up and help your brother.' I went with him and Allāh brought about his wage, then I returned to my (previous) sitting. Abū 'Abdillāh ('a.s.) then said: 'What have you done about the need of your brother?' I said: 'Allāh has fulfilled that – may my father and mother be made your ransom!' He ['a.s.] said: 'Surely, if you help your Muslim brother, it is dearer to me than the (first time) you circumambulate (the Ka'bah) for seven days.' He ['a.s.] then said: 'A man came to al-Ḥasan ibn 'Alī ('a.s.) and said: "May my father and my mother be made your ransom! Help me in fulfilling my need." He ['a.s.] put on his sandals and sat out with him. They passed by al-Ḥusayn, the blessing of Allāh be upon him, who was standing for prayer. He ['a.s.] said to him: "Why didn't you ask Abū 'Abdillāh to help you fulfilling your need?" He said: "In fact, I have done that, may my father and mother be made your ransom! But I was told that he is in spiritual retirement (*i'tikāf*).'" He ['a.s.] said: "Had he helped you, it would have been better for him than a month of *i'tikāf*.""

2169-10. 'Alī ibn Ibrāhīm (—) his father (—) al-Ḥasan ibn 'Alī (—) Abū Jamīlah that Ibn Sinān said:

١٠/٢١٦٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ ابْنِ سِنَانٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ اللَّهُ عَزَّ وَجَلَّ الْخَلْقَ عِيَالِي فَأَحْبَبُهُمْ إِلَيَّ أَلْفُفُهُمْ بِهِمْ وَاسْتَعَاهُمْ فِي حَوَائِجِهِمْ.

١١/٢١٧٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عُمَارَةَ قَالَ:

كَانَ حَمَّادُ بْنُ أَبِي حَنِيفَةَ إِذَا لَقِيَ قَالَ كَرَّرَ عَلَيَّ حَدِيثَكَ فَأُحَدِّثُهُ قُلْتُ رَوَيْنَا أَنَّ عَابِدَ بْنَ إِسْرَائِيلَ كَانَ إِذَا بَلَغَ الْغَايَةَ فِي الْعِبَادَةِ صَارَ مَشَاءً فِي حَوَائِجِ النَّاسِ عَانِيًا بِمَا يُصْلِحُهُمْ.

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بَابُ تَفْرِيجِ كَرْبِ الْمُؤْمِنِ

١/٢١٧١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُجُوبٍ عَنْ زَيْدِ الشَّحَّامِ قَالَ:

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"Abū 'Abdillāh ('a.s.) said: 'Allāh, to Whom belong Might and Majesty, said: 'The creatures are My dependants, the dearest of them with Me is the one who is very kind to them and most active in fulfilling their needs.'"

2170-11. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) his father (-) some of his companions that Abū 'Imārah said:

"Whenever Ḥammād ibn Abī Ḥanīfah met me he used to tell me: 'Repeat your tradition (*ḥadīth*) for me.' So, I used to relate for him. I said: 'Narrated to us that whenever a worshipper from the Children of Israel used to attain the utmost degree of worship, he used to step in to fulfil the need of people and put himself in trouble for their sake.'"

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Chapter on Removing Grief from a Believer

2171-1. Muḥammad ibn Yaḥyā (-) Ahmad ibn Muḥammad ibn 'Isā (-) Ibn Maḥbūb that Zayd ash-Shahḥām said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'One who helps a grieved and

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ أَعَاثَ أَخَاهُ الْمُؤْمِنَ اللَّهْفَانَ اللَّهْفَانَ عِنْدَ جَهْدِهِ فَنَفَسَ كُرْبَتَهُ وَاعَاثَهُ عَلَى نَجَاحِ حَاجَتِهِ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ ثِنْتَيْنِ وَ سَبْعِينَ رَحْمَةً مِنَ اللَّهِ يُعَجَّلُ لَهُ مِنْهَا وَاحِدَةٌ يُصْلَحُ بِهَا أَمْرُ مَعِيشَتِهِ وَ يَدَّخِرُ لَهُ إِحْدَى وَ سَبْعِينَ رَحْمَةً لِأَفْرَاحِ يَوْمِ الْقِيَامَةِ وَ أَهْوَالِهِ.

٢/٢١٧٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَعَاثَ مُؤْمِنًا نَفَسَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ ثَلَاثًا وَ سَبْعِينَ كُرْبَةً وَاحِدَةً فِي الدُّنْيَا وَ ثِنْتَيْنِ وَ سَبْعِينَ كُرْبَةً عِنْدَ كُرْبِهِ الْعُظْمَى قَالَ حَيْثُ يَتَشَاغَلُ النَّاسُ بِأَنْفُسِهِمْ.

٣/٢١٧٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نُعَيْمٍ عَنْ مِسْعَرٍ أَبِي سَيَّارٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً نَفَسَ اللَّهُ عَنْهُ كُرْبَ الْآخِرَةِ وَ خَرَجَ مِنْ قَبْرِهِ وَ هُوَ ثَلَجُ الْفُؤَادِ وَ مَنْ أَطْعَمَهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ

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thirsty brother in faith in his exertion; dispels grief from him and helps him to achieve his needs, Allāh, to Whom belong Might and Majesty, will prescribe him by that seventy-two graces from His own presence, hastening to bestowed upon him one of them which will improve the means of his subsistence (in this world), and the rest seventy-one graces will be saved for him for the terrors of the Day of Resurrection."

2172-2. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'One who helps a believer, Allāh, to Whom belong Might and Majesty, will dispel from him seventy-three griefs, one in this world and the rest seventy-two at the time of great grief.' He [s.a. 'a.w.a.w.s.] said: '(The time of great grief is) when people are engaged with their own problems.'"

2173-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥusayn ibn Nu'aym that Misma' Abū Sayyār said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'One who dispels from a believer a grief, Allāh will relieve from him the griefs of the Hereafter, and he will come out from his grave with a gladdened heart; and he who feeds one from hunger, Allāh will feed him from the fruits of Paradise; and he who gave one to drink, Allāh will make him drink a pure drink that is sealed.'"

سَقَاهُ شَرْبَةً سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ.
 ٤/٢١٧٤. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ عَنِ الرُّضَا
 عَلَيْهِ السَّلَامُ قَالَ مَنْ فَرَّجَ عَنْ مُؤْمِنٍ فَرَّجَ اللَّهُ عَنْ قَلْبِهِ يَوْمَ الْقِيَامَةِ.
 ٥/٢١٧٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ
 عَنْ ذَرِيجِ الْمُحَارِبِيِّ قَالَ:
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّمَا مُؤْمِنٍ نَفْسٌ عَنْ مُؤْمِنٍ كُرْبَةٌ وَهُوَ مُعْسِرٌ يَسِّرَ اللَّهُ لَهُ
 حَوَائِجَهُ فِي الدُّنْيَا وَالْآخِرَةِ قَالَ وَمَنْ سَتَرَ عَلَى مُؤْمِنٍ عَوْرَةً يَخَافُهَا سَتَرَ اللَّهُ عَلَيْهِ سَبْعِينَ
 عَوْرَةً مِنَ عَوْرَاتِ الدُّنْيَا وَالْآخِرَةِ قَالَ وَاللَّهُ فِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ

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2174—4. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Hasan ibn ‘Alī al-Washshā’ that ar-Riḍā (‘a.s.) said:

"One who dispels a grief from a believer, Allāh will dispel a grief from his heart on the Day of Resurrection."

2175—5. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) al-Hasan ibn Maḥbūb (—) Jamāl ibn Ṣāliḥ that Dharīḥ al-Muḥāribī said:

"I heard Abū ‘Abdillāh (‘a.s.) saying: 'Any believer who removes a grief from a believer, who is in difficulty, Allāh will make easy his needs in this world and the Hereafter.' He [‘a.s.] said: 'Also, one who protects the fault of a believer against what he is afraid of (his reputation); Allāh will protect him against seventy faults of this world and Hereafter.' He [‘a.s.] said: 'As long as a believer is engaged in helping his brother, Allāh, too, is engaged in helping him; so, make use of advice, and be enthusiastic in doing good.'"

فَانْتَفِعُوا بِالْعِظَةِ وَارْغَبُوا فِي الْخَيْرِ.

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بَابُ إِطْعَامِ الْمُؤْمِنِ

١/٢١٧٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ أَشْبَعَ مُؤْمِنًا وَجَبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَشْبَعَ كَافِرًا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَمْلَأَ جَوْفَهُ مِنَ الزُّقُومِ مُؤْمِنًا كَانَ أَوْ كَافِرًا.

٢/٢١٧٧. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَأَنْ أُطْعِمَ رَجُلًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُطْعِمَ أَفْقًا مِنَ النَّاسِ قُلْتُ وَ مَا الْأَفْقُ قَالَ مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ.

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Chapter on Feeding a Believer

2176-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Abū Yaḥyā al-Wāsiṭī (-) some of our co-sectarians that Abū 'Abdillāh ('a.s.) said:

"One who satiate a believer (from hunger), Paradise is due to him, and he who satiate a disbeliever (from hunger), [then] it is upon Allāh to fill his stomach with az-Zaqqūm (a boiling hot substance in the hell) whether he is a believer or disbeliever."

2177-2. From him (-) Aḥmad ibn Muḥammad (-) 'Uthmān ibn 'Isā (-) some of our co-sectarians (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Feeding one of the Muslims is dearer to me than feeding a horizon (*ufuqan*) of people." I said: "What is the horizon? He ['a.s.] said: 'Hundred thousand people or more.'"

2178-3. From him (-) Aḥmad (-) Ṣafwān ibn Yaḥyā (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

٣/٢١٧٨. عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جَنَّاتٍ - فِي مَلَكُوتِ السَّمَاوَاتِ الْفِرْدَوْسِ وَ جَنَّةِ عَدْنٍ وَ طُورَى [وَ] شَجَرَةً تَخْرُجُ مِنْ جَنَّةِ عَدْنٍ غَرَسَهَا رَبُّنَا بِيَدِهِ.

٤/٢١٧٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا مِنْ رَجُلٍ يُدْخِلُ بَيْتَهُ مُؤْمِنَيْنِ فَيُطْعِمُهُمَا شِبَعَهُمَا إِلَّا كَانَ ذَلِكَ أَفْضَلَ مِنْ عِنَقِ نَسَمَةٍ. ٥/٢١٨٠. عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَطْعَمَ مُؤْمِنًا مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَى مُؤْمِنًا مِنْ ظَمَأٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ.

٦/٢١٨١. 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:

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'One who feeds three Muslims, Allāh will feed him from three Paradises of the Kingdom of the Paradises, namely, al-Firdaws, Jannat 'Adn and Tūbā; [and] the tree that comes out from Jannat 'Adn, planted by our Lord with His hand.'"

2179-4. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ibrāhīm ibn 'Umar al-Yamānī that Abū 'Abdillāh ('a.s.) said:

"No man that takes two believers to his house and feeds them to satisfy their hunger, but this deed is of his is better than emancipating a slave."

2180-5. From him (-) his father (-) Ḥammād (-) Ibrāhīm (-) Abū Ḥamzah that 'Alī ibn al-Ḥusayn ('a.s.) said:

"One who feeds a believer to satisfy his hunger, Allāh will feed him from the fruits of Paradise; and he who gives water to a thirsty believer, Allāh will give him to drink of a pure drink that is sealed."

2181-6. 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:

"One who feeds a believer to satisfy his hunger, no creature of Allāh knows its reward in the Hereafter, nor a close angel or an emissary prophet,

مَنْ أَطْعَمَ مُؤْمِنًا حَتَّى يُشْبِعَهُ لَمْ يَذَرِ أَحَدٌ مِنْ خَلْقِ اللَّهِ مَا لَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ ثُمَّ قَالَ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّعْبَانِ ثُمَّ تَلَا قَوْلَ اللَّهِ عَزَّ وَ جَلَّ - أَوْ إِطْعَامُ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ.

٧/٢١٨٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَقَى مُؤْمِنًا شَرْبَةً مِنْ مَاءٍ مِنْ حَيْثُ يَقْدِرُ عَلَى الْمَاءِ أَعْطَاهُ اللَّهُ بِكُلِّ شَرْبَةٍ سَبْعِينَ أَلْفَ حَسَنَةٍ وَإِنْ سَقَاهُ مِنْ حَيْثُ لَا يَقْدِرُ عَلَى الْمَاءِ فَكَأَنَّمَا أَعْتَقَ عَشْرَ رِقَابٍ مِنْ وَلَدِ إِسْمَاعِيلَ.

٨/٢١٨٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَ تُحِبُّ إِخْوَانَكَ يَا حُسَيْنُ قُلْتُ نَعَمْ قَالَ تَنْفَعُ فَقَرَاءَهُمْ قُلْتُ نَعَمْ

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except Allāh the Lord of the worlds." He [‘a.s.] then said: "One of the things that cause (Allāh's) forgiveness is, feeding a hungry Muslim." Then he [‘a.s.] recited the Word of Allāh, to Whom belong Might and Majesty: *or feeding [the needy] on a day of starvation, or an orphan among relatives, or a needy man in desolation*, (Qur., 90:14-16).

2182-7. ‘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: 'One who gives water to a believer to drink, where he is able to (do that), Allāh will grants him, for every drink, seventy thousand good, and if he gives him to drink from where obtaining water is not possible for him, it is as if he has set ten slaves from the progeny of Ismā‘īl (‘a.s.) free.'"

2183-8. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Isā that Ḥusayn ibn Nu‘aym aṣ-Ṣaḥḥāf said:

"Abū ‘Abdillāh (‘a.s.) said: 'Do you like your brothers, O Ḥusayn?' I said: 'Yes.' He [‘a.s.] said: 'Are you beneficial to the poor among them?' I said: 'Yes.' He [‘a.s.] said: 'Truly, it is incumbent upon you to like he whom Allāh likes. By Allāh, you will not be beneficial to any one of them unless

قَالَ أَمَّا إِنَّهُ يَحِقُّ عَلَيْكَ أَنْ تُحِبَّ مَنْ يُحِبُّ اللَّهُ أَمَّا وَاللَّهِ لَا تَنْفَعُ مِنْهُمْ أَحَدًا حَتَّى تُحِبَّهُ
أَتَدْعُوهُمْ إِلَى مَنْزِلِكَ قُلْتُ نَعَمْ مَا أَكُلُ إِلَّا وَمَعِيَ مِنْهُمْ الرَّجُلَانِ وَالثَّلَاثَةُ وَالْأَقْلُ وَ
الْأَكْثَرُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمَّا إِنَّ فَضْلَهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ فَقُلْتُ
جُعِلَتْ فِدَاكَ أُطْعِمُهُمْ طَعَامِي وَأُوطِئُهُمْ رَحْلِي وَيَكُونُ فَضْلُهُمْ عَلَيَّ أَعْظَمُ قَالَ نَعَمْ
إِنَّهُمْ إِذَا دَخَلُوا مَنْزِلَكَ دَخَلُوا بِمَغْفِرَتِكَ وَمَغْفِرَةِ عِيَالِكَ وَإِذَا خَرَجُوا مِنْ مَنْزِلِكَ خَرَجُوا
بِذُنُوبِكَ وَذُنُوبِ عِيَالِكَ.

٩/٢١٨٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ ذَكَرَ
أَصْحَابَنَا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ:

مَا أَتَعَدَّى وَلَا أَتَعَشَى إِلَّا وَمَعِيَ مِنْهُمْ الْإِثْنَانِ وَالثَّلَاثَةُ وَالْأَقْلُ وَالْأَكْثَرُ فَقَالَ أَبُو عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ فَضْلُهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ فَقُلْتُ جُعِلَتْ فِدَاكَ كَيْفَ وَأَنَا أُطْعِمُهُمْ
طَعَامِي وَأُنْفِقُ عَلَيْهِمْ مِنْ مَالِي وَأُخْدِمُهُمْ عِيَالِي فَقَالَ إِنَّهُمْ إِذَا دَخَلُوا عَلَيْكَ دَخَلُوا بِرِزْقِ

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you like him. Do you invite them to your house?' I said: 'Yes. I do not eat without having two or three men, or more or less than that.' Then Abū 'Abdillāh ('a.s.) said: 'Their virtues upon you is greater than your virtue upon them.' I said: 'May I be made your ransom! When I feed them from my own food and place them on my own carpet, still their virtues upon me is greater?' He ['a.s.] said: 'Yes. When they enter your house, they enter with your forgiveness and the forgiveness of your family; and when they go out, they go out with your sins and the sins of your family.'"

2184-9. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr that Abū Muḥammad al-Wābishiyy said:

"Some of our companions were mentioned to Abū 'Abdillāh ('a.s.) and I said: 'I do not take my lunch or dinner unless I have with me two, three or more or less as guests.' Then Abū 'Abdillāh ('a.s.) said: 'Their virtues upon you are greater than your virtue upon them.' I said: 'May I be made your ransom! How, when I feed them from my food and spend for them from my wealth, and have my family serve them?' He ['a.s.] said: 'When they enter your house, they enter with a lot of provision from Allāh, to Whom belong Might and Majesty, and when they go out, they go out with forgiveness for you.'"

مِنْ اللَّهِ عَزَّ وَ جَلَّ كَثِيرٌ وَإِذَا خَرَجُوا خَرَجُوا بِالْمَغْفِرَةِ لَكَ.
 ١٠/٢١٨٥. عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُقَرِّنٍ عَنْ عَبْدِ اللَّهِ الْوَصَائِيِّ
 عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 لَأَنْ أَطْعِمَ رَجُلًا مُسْلِمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُغْتِقَ أَفْقًا مِنَ النَّاسِ قُلْتُ وَ كَمْ الْأَفُقُ فَقَالَ
 عَشْرَةُ آلَافٍ.

١١/٢١٨٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ أَطْعَمَ أَخَاهُ فِي اللَّهِ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ أَطْعَمَ فِئَامًا مِنَ
 النَّاسِ قُلْتُ وَ مَا الْفِئَامُ مِنَ النَّاسِ قَالَ مِائَةُ أَلْفٍ مِنَ النَّاسِ.
 ١٢/٢١٨٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ سَدِيرِ
 الصَّرِيرِيِّ قَالَ:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا مَنَعَكَ أَنْ تُغْتِقَ كُلَّ يَوْمٍ نَسَمَةً قُلْتُ لَا يَحْتَمِلُ مَالِي ذَلِكَ قَالَ
 تُطْعِمُ كُلَّ يَوْمٍ مُسْلِمًا فَقُلْتُ مُوسِرًا أَوْ مُعْسِرًا قَالَ فَقَالَ إِنَّ الْمُوسِرَ قَدْ يَشْتَهِي الطَّعَامَ.

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2185-10. From him (-) his father (-) Ibn Abī 'Umayr (-) Muḥammad ibn Muqarrin (-) 'Ubaydullāh al-Waṣṣāfi that Abū Ja'far ('a.s.) said:

"Feeding a Muslim man is dearer to me than setting a horizon of people free." I said: "A horizon is how many?" He ['a.s.] said: "Ten thousand."

2186-11. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā that Rib'ī said:

"Abū 'Abdillāh ('a.s.) said: 'One who feeds his brother for the sake of Allāh, his reward shall be the same as he who feeds *fiām* of people.' I asked: 'What is *fiām*?' He ['a.s.] said: 'One hundred thousand people.'"

2187-12. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn al-Ḥakam that Sadīr aṣ-Ṣayrafi said:

"Abū 'Abdillāh ('a.s.) told me: 'What prevents you from emancipating a slave every day?' I said: 'My financial condition cannot bear that.' He ['a.s.] said: 'Feed a Muslim every day.' I said: 'A poor or a wealthy one?' He ['a.s.] said: 'Even a wealthy one has appetite for food sometime.'"

2188-13. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Ṣafwān al-Jammāl that

- ١٣/٢١٨٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
أَكْلَةُ يَأْكُلُهَا أَحِبِّي الْمُسْلِمِ عِنْدِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً.
- ١٤/٢١٨٩. عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
لَأَنْ أَشْبَعَ رَجُلًا مِنْ إِخْوَانِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْخُلَ سُوقَكُمْ هَذَا فَأَبْتَاعَ مِنْهَا رَأْسًا فَأُعْتِقَهُ.
- ١٥/٢١٩٠. عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
لَأَنْ أَخُذَ خَمْسَةَ دَرَاهِمَ وَ أَدْخُلَ إِلَى سُوقِكُمْ هَذَا فَأَبْتَاعَ بِهَا الطَّعَامَ وَ أَجْمَعَ نَفَرًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً.
- ١٦/٢١٩١. عَنْهُ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
سُئِلَ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ مَا يَعْدِلُ عِتْقَ رَقَبَةٍ قَالَ إِطْعَامُ رَجُلٍ مُسْلِمٍ.
- ١٧/٢١٩٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ

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Abū 'Abdillāh ('a.s.) said:

"The food which my Muslim brother takes in my presence is dearer to me than emancipating a slave."

2189-14. From him (-) Ismā'īl ibn Mihrān (-) Ṣafwān al-Jammāl that Abū 'Abdillāh ('a.s.) said:

"Feeding a man among my (Muslim) brothers is dearer to me than to enter your market and buy a slave to set him free."

2190-15. From him (-) 'Alī ibn al-Ḥakam (-) Abān ibn 'Uthmān (-) 'Abdu'r-Raḥmān ibn Abī 'Abdillāh that Abū 'Abdillāh ('a.s.) said:

"If I take five Dirhams [and] enter this market of yours and buy some food and invite a couple of Muslims, it is dearer to me than emancipating a slave."

2191-16. For him (-) al-Washshā' (-) 'Alī ibn Abī Ḥamzah (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Muḥammad ibn 'Alī, the blessing of Allāh be upon both of them, was asked: 'What (act) is equal to the emancipation of a slave?' He ['a.s.] said: 'Feeding a Muslim man.'"

2192-17. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn ibn Abi 'l-Khaṭṭāb (-) Muḥammad ibn Ismā'īl (-) Ṣāliḥ ibn 'Uqbah that Abū Shibl said:

عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي شَيْبَةَ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا أَرَى شَيْئًا يَغْدِلُ زِيَارَةَ الْمُؤْمِنِ إِلَّا إِطْعَامُهُ وَحَقٌّ عَلَى اللَّهِ أَنْ
 يُطْعِمَ مَنْ أَطْعَمَ مُؤْمِنًا مِنْ طَعَامِ الْجَنَّةِ.
 ١٨/٢١٩٣. مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ
 رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 لَأَنْ أُطْعِمَ مُؤْمِنًا مُحْتَاجًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَزُورَهُ وَلَأَنْ أَزُورَهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ عَشْرَ رِقَابٍ.
 ١٩/٢١٩٤. صَالِحُ بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ وَزَيْدِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ
 اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَنْ أَطْعَمَ مُؤْمِنًا مُوسِرًا كَانَ لَهُ يَغْدِلُ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ يُنْقِذُهُ مِنَ الذَّبْحِ وَ مَنْ أَطْعَمَ
 مُؤْمِنًا مُحْتَاجًا كَانَ لَهُ يَغْدِلُ مِائَةَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ يُنْقِذُهَا مِنَ الذَّبْحِ.
 ٢٠/٢١٩٥. صَالِحُ بْنُ عُقْبَةَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"Abū 'Abdillāh (‘a.s.) said: 'I do not see anything equivalent to visiting a believer other than feeding him, and it is upon Allāh to feed someone from the food of Paradise, who fed a believer.'"

2193-18. Muḥammad (-) Muḥammad ibn al-Husayn (-) Muḥammad ibn Ismā'īl (-) Ṣāliḥ ibn 'Uqbah (-) Rifā'ah that Abū 'Abdillāh (‘a.s.) said:

"Feeding a needy believer is dearer to me than visiting him; and visiting him is dearer to me than emancipating ten slaves."

2194-19. Ṣāliḥ ibn 'Uqbah (-) 'Abdullāh ibn Muḥammad and Yazīd ibn 'Abdi'l-Malik that Abū 'Abdillāh (‘a.s.) said:

"One who feeds a well to do believer, his reward is equivalent to saving a a slave from the offspring of Ismā'īl from being headed; and one who feeds a needy believer, his reward is equivalent to saving one-hundred slaves from the offspring of Ismā'īl from being headed."

2195-20. Ṣāliḥ ibn 'Uqbah (-) Naṣr ibn Qābūs that Abū 'Abdillāh (‘a.s.) said:

"Feeding a believer is dearer to me than emancipating ten slaves and performing ten pilgrimages." He [narrator] said: "I said: 'Ten slaves and

لِإِطْعَامِ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عِنَقِ عَشْرِ رِقَابٍ وَ عَشْرِ حَجَجٍ قَالَ قُلْتُ عَشْرَ رِقَابٍ وَ عَشْرِ حَجَجٍ قَالَ فَقَالَ يَا نَصْرُ إِنْ لَمْ تُطْعِمُوهُ مَاتَ أَوْ تَذَلُّوهُ فَيَجِيءُ إِلَى نَاصِبٍ فَيَسْأَلُهُ وَ الْمَوْتُ خَيْرٌ لَهُ مِنْ مَسْأَلَةِ نَاصِبٍ يَا نَصْرُ مَنْ أَحْيَا مُؤْمِنًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمْتُمُوهُ وَ إِنْ أَطْعَمْتُمُوهُ فَقَدْ أَخْيَيْتُمُوهُ.

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بَابُ مَنْ كَسَا مُؤْمِنًا

١١/٢١٩٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ كَسَا أَخَاهُ كِسْوَةَ شِتَاءٍ أَوْ صَيْفٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَكْسُوهُ مِنْ ثِيَابِ الْجَنَّةِ وَ أَنْ

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ten pilgrimages?' He [‘a.s.] said: 'O Naṣr, if you do not feed him he will either die (of hunger) or humiliated, so he (might) go to a Nāṣibī and ask [for that]; and death is better for him than asking that from a Nāṣibī. O Naṣr, one who revives a believer, it is as if he has revived all the people. So, if you do not feed him you have killed him, but if you feed him, then you have revived him.'"

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Chapter on One Who Clothes a Believer

2196-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) ‘Umar ibn ‘Abdī ‘l-‘Azīz (-) Jamāl ibn Darrāj that Abū ‘Abdillāh (‘a.s.) said:

"One who clothes his brother with summer or winter dresses, it is upon Allāh to dress him with the clothes of Paradise; to make easy for him the agonies of death; to expand for him his grave; and when he comes out from his grave the angels will receive him with glad tidings, and this is the

يَهْوَنَ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَأَنْ يُوسَّعَ عَلَيْهِ فِي قَبْرِهِ وَأَنْ يَلْقَى الْمَلَائِكَةَ إِذَا خَرَجَ مِنْ قَبْرِهِ بِالْبُشْرَى وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ - وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ.

٢/٢١٩٧. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ كَسَا أَحَدًا مِنْ فُقَرَاءِ الْمُسْلِمِينَ ثَوْبًا مِنْ عُرْيٍ أَوْ أَعَانَهُ بِشَيْءٍ مِمَّا يَقُوتهُ مِنْ مَعِيشَتِهِ وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ سَبْعَةَ آلَافٍ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُلِّ ذَنْبٍ عَمِلَهُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ.

٣/٢١٩٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ كَسَا أَحَدًا مِنْ فُقَرَاءِ الْمُسْلِمِينَ ثَوْبًا مِنْ عُرْيٍ أَوْ أَعَانَهُ بِشَيْءٍ مِمَّا يَقُوتهُ مِنْ مَعِيشَتِهِ وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ

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Word of Allāh, to Whom belong Might and Majesty, in His Book: *and the angels shall receive them*, [saying]: 'This is the day you were promised', (Qur., 21:103)

2197-2. From him (-) Aḥmad ibn Muḥammad (-) Bakr ibn Ṣāliḥ (-) al-Ḥasan ibn 'Alī (-) 'Abdullāh ibn Ja'far ibn Ibrāhīm that Abū 'Abdillāh ('a.s.) said:

"One who clothes one of the Muslim poors with a cloth or helps him with something for his living, Allāh, to Whom belong Might and Majesty, will appoints seven thousand angels asking forgiveness for every sin he has committed till [the Day] the Trumpet will be blown."

2198-3. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad (-) Ṣafwān (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'One who clothes one of the Muslim poors with a cloth or helps him with something for his living, Allāh, to Whom belong Might and Majesty, will appoints seven thousand angels asking forgiveness for every sin he has committed till [the Day] the Trumpet will be blown.'"

لِكُلِّ ذَنْبٍ عَمِلَهُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ.

٤/٢١٩٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي خَمْزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ كَسَا مُؤْمِنًا كَسَاهُ اللَّهُ مِنَ الثِّيَابِ الْخُضِرِ وَ قَالَ فِي حَدِيثٍ آخَرَ لَا يَزَالُ فِي ضَمَانِ اللَّهِ مَا دَامَ عَلَيْهِ سَلَكٌ.

٥/٢٢٠٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَقُولُ:

مَنْ كَسَا مُؤْمِنًا ثَوْبًا مِنْ عُرْمِي كَسَاهُ اللَّهُ مِنْ إِسْتَبْرِقِ الْجَنَّةِ وَ مَنْ كَسَا مُؤْمِنًا ثَوْبًا مِنْ غِيٍّ لَمْ يَزَلْ فِي سِتْرِ مِنَ اللَّهِ مَا بَقِيَ مِنَ الثَّوْبِ خِرْقَةً.

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2199-4. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) Ibrāhīm ibn 'Umar (-) Abū Ḥamzah ath-Thumālī that 'Alī ibn al-Ḥusayn ('a.s.) said:

"One who clothes a believer, Allāh will clothe him with the Green (Heavenly) dress."

In another Tradition he ['a.s.] said: "He will be under the protection of Allāh as far as a single thread remains in that clothe."

2200-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā (-) 'Abdullāh ibn Sinān (-) Abū 'Abdillāh ('a.s.) that he ['a.s.] used to say:

"One who clothes a naked believer with a dress, Allāh will clothe him with the brocade of Paradise; and one who clothes a well to do believer with a dress, he will be under the shelter of Allāh as far a piece of that dress still remains."

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بَابُ فِي إِلْطَافِ الْمُؤْمِنِ وَإِكْرَامِهِ

١/٢٢٠١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ هَاشِمٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ الْمُؤْمِنِ قِدَاةً كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ عَشْرَ حَسَنَاتٍ وَ مَنْ تَبَسَّمَ فِي وَجْهِ أَخِيهِ كَانَتْ لَهُ حَسَنَةٌ.

٢/٢٢٠٢. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ قَالَ لِأَخِيهِ الْمُؤْمِنِ مَرْحَبًا كَتَبَ اللَّهُ تَعَالَى لَهُ مَرْحَبًا إِلَى يَوْمِ الْقِيَامَةِ.

٣/٢٢٠٣. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Chapter on

Being Kind to a Believer and Honoring Him

2201-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) al-Ḥusayn ibn Hāshim (-) Sa'dān ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"One who removes a speck from the face of his brother in faith, Allāh, to Whom belong Might and Majesty, will prescribe for him ten good deeds, and he who smiles at his brother's face, one good deed will be prescribed for him."

2202-2. From him (-) Aḥmad ibn Muḥammad (-) 'Umar ibn 'Abdi'l-'Azīz (-) Jamāl ibn Darrāj that Abū 'Abdillāh ('a.s.) said:

"One who tells his brother in faith: 'Marḥaban' (i.e., welcome), Allāh, the Exalted, will prescribe for him "marḥaban" till the Day of Resurrection.

2203-3. From him (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Yūnus (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

مَنْ أَتَاهُ أَخُوهُ الْمُسْلِمُ فَأَكْرَمَهُ فَإِنَّمَا أَكْرَمَ اللَّهُ عَزَّ وَجَلَّ.
 ٤/٢٢٠. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ تَجْبُوبٍ عَنْ نَصْرِ بْنِ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ
 الثَّعْمَانِ عَنْ أَهَيْثَمَ بْنِ حَمَادٍ عَنْ أَبِي دَاوُدَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ مَا فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللَّهِ بِشَيْءٍ مِنْ لُطْفٍ إِلَّا أَخْدَمَهُ
 اللَّهُ مِنْ خَدَمِ الْجَنَّةِ.
 ٥/٢٢٠. وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ
 اللَّهِ بْنِ جَعْفَرٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَكْرَمَ أَخَاهُ الْمُسْلِمَ بِكَلِمَةٍ يُلْطِفُهَا بِهَا وَفَرَّجَ عَنْهُ كُرْبَتَهُ لَمْ يَزَلْ
 فِي ظِلِّ اللَّهِ الْمَمْدُودِ عَلَيْهِ الرَّحْمَةُ مَا كَانَ فِي ذَلِكَ.
 ٦/٢٢٠. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ
 عَلَيْهِ السَّلَامُ قَالَ:
 سَمِعْتُهُ يَقُولُ إِنَّ مِمَّا خَصَّ اللَّهُ عَزَّ وَجَلَّ بِهِ الْمُؤْمِنَ أَنْ يُعَرِّقَهُ بِرِّ إِخْوَانِهِ وَإِنْ قَلَّ وَلَيْسَ

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"One who visits his Muslim brother and honors him, surely he has honored Allāh, to Whom belong Might and Majesty."

2204-4. From him (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Naṣr ibn Ishāq (-) al-Hārith ibn an-Nu'mān (-) al-Haytham ibn Ḥammād (-) Abū Dāwūd that Zayd ibn Arqam said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'No servant [of Allāh] among my *umma* honors his brother, for the sake of Allāh, with something as a gift, but Allāh appoints some servants from Paradise to serve him.'"

2205-5. And from him (-) Aḥmad ibn Muḥammad (-) Bakr ibn Ṣāliḥ (-) al-Ḥasan ibn 'Alī (-) 'Abdullāh ibn Ja'far ibn Ibrāhīm that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'One who honors his Muslim brother with a kind word and removes his worries, he will be under a wide shelter of Mercy of Allāh.'"

2206-6. From him (-) Aḥmad ibn Muḥammad (-) 'Umar ibn 'Abdi'l-'Azīz (-) Jamīl that Abū 'Abdillāh ('a.s.) used to say:

"Surely, among what Allāh, to Whom belong Might and Majesty, has singled out a believer, is that to appreciate the kindness of his brothers,

الْبِرُّ بِالْكَثْرَةِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ - وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ ثُمَّ قَالَ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَ مَنْ عَرَفَهُ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَفَاءَ أَجْرُهُ يَوْمَ الْقِيَامَةِ بِغَيْرِ حِسَابٍ ثُمَّ قَالَ يَا جَمِيلُ ارْزُ هَذَا الْحَدِيثَ لِإِخْوَانِكَ فَإِنَّهُ تَرْغِيبٌ فِي الْبِرِّ.

٧/٢٢٠٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنَ لَيَنْحِفُ أَخَاهُ التَّحَفَةَ قُلْتُ وَ أَيُّ شَيْءٍ التَّحَفَةُ قَالَ مِنْ مَجْلِسٍ وَ مُتَكَبِّرٍ وَ طَعَامٍ وَ كِسْوَةٍ وَ سَلَامٍ فَتَطَاوُلَ الْجَنَّةُ مُكَافَأَةً لَهُ وَ يُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا أَنِّي قَدْ حَرَمْتُ طَعَامَكَ عَلَى أَهْلِ الدُّنْيَا إِلَّا عَلَى نَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا أَنْ كَافِيي أَوْلِيَائِي بِشُحْفِهِمْ فَيُخْرِجُ مِنْهَا وَصَفَاءً وَ وَصَائِفَ مَعَهُمْ أَطْبَاقَ مُعْطَاةٍ

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though it be insignificant; and kindness is not leveled with abundance, it is for this reason that Allāh, to Whom belong Might and Majesty, says in His Book: . . . and preferring others above themselves, even though poverty be their portion (then He said:) and whoso is guarded against the avarice of his own soul, those they are the prosperers; [Qur., 59:9]. And one who recognizes Allāh, to Whom belong Might and Majesty, with this attribute, Allāh likes him and he who is liked by Allāh, the Exalted, the Sublime, his reward will be granted on the Day of Resurrection without reckoning." Then he [‘a.s.] said: "O Jamīl, narrate this Tradition to your brothers since it will encourage them to be kind."

2207-7. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā‘īl (-) Ṣāliḥ ibn ‘Uqbah (-) al-Mufaḍḍal that Abū ‘Abdillāh (‘a.s.) said:

"Verily, a believer gives a gift to his brother." "I said: 'What is that gift?' He [‘a.s.] said: 'That is a place to sit, a cushion, food, dress, or greeting, then Paradise will hasten to reward him, and Allāh, to Whom belong Might and Majesty, will reveal to Paradise: "I have forbidden your food for the inhabitant of the world, except for a prophet or his successor." When the Day of Resurrection comes, Allāh, to Whom belong Might and Majesty will reveal to Paradise that: "Reward my friends for their gifts". Then from it servants and maids will come out carrying trays covered with kerchiefs

بِمَنَادِيلَ مِنْ لَوْلُؤٍ فَإِذَا نَظَرُوا إِلَى جَهَنَّمَ وَ هَوَاهَا وَ إِلَى الْجَنَّةِ وَ مَا فِيهَا طَارَتْ عُقُوبُهُمْ وَ امْتَنَعُوا أَنْ يَأْكُلُوا فَيَنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ حَرَّمَ جَهَنَّمَ عَلَى مَنْ أَكَلَ مِنْ طَعَامِ جَنَّتِهِ فَيَمُدُّ الْقَوْمُ أَيْدِيَهُمْ فَيَأْكُلُونَ.

٨/٢٢٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

يَحِبُّ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً.

٩/٢٢٠. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَدِيٍّ قَالَ أَمَلَى عَلِيُّ مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا إِسْحَاقُ إِلَى أَوْلِيَائِي مَا اسْتَطَعْتَ فَمَا أَحْسَنَ مُؤْمِنٌ إِلَى مُؤْمِنٍ وَ لَا أَعَانَهُ إِلَّا خَمَشَ وَجْهَهُ إِبْلِيسَ وَ قَرَّحَ قَلْبَهُ.

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(made) of pearls. When they look at the Hell and its fears and look at Paradise and whatever is in it, they will be astonished; and they will refrain from eating (what is in the trays). Then a caller will call from underneath of the Throne: "Verily, Allāh, to Whom belong Might and Majesty has forbidden the Hell for those who eat from the foods of Paradise." They then will stretch their hands and eat."

2208-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn al-Fuḍayl (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"It behoves a believer to veil seventy great sins of another believer."

2209-9. al-Ḥusayn ibn Muḥammad* and Muḥammad ibn Yaḥyā, both of them (-) 'Alī ibn Muḥammad ibn Sa'd (-) Muḥammad ibn Aslam (-) Muḥammad ibn 'Alī ibn 'Adiyy said: Muḥammad ibn Sulaymān dictated to me that Ishāq ibn 'Ammār said:

"Abū 'Abdillāh ('a.s.) said: 'O Ishāq, be kind to my friends as much as you can, because if a believer is kind to another believer and helps him, he has indeed scratched Satan's face and injured his heart.'"

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بَابُ فِي خِدْمَتِهِ

١/٢٢١٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ رَفَعَهُ عَنْ أَبِي الْمُعْتَمِرِ قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا مُسْلِمٌ خَدَمَ قَوْمًا مِنَ الْمُسْلِمِينَ إِلَّا أَعْطَاهُ اللَّهُ مِنْهُمْ عَدَدَهُمْ خُدَامًا فِي الْجَنَّةِ.

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بَابُ نَصِيحَةِ الْمُؤْمِنِ

١/٢٢١١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ

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Chapter on
In His [Believer's] Service

2210-1. Muḥammad ibn Yaḥyā (-) Salamah ibn al-Khaṭṭāb (-) Ibrāhīm ibn Muḥammad ath-Thaqafī (-) Ismā'īl ibn Abān (-) Ṣāliḥ ibn Abi 'l-Aswad, *rafa 'ahū* that Abu 'l-Mu'tamir said:

"I heard the Commander of the Faithful ('a.s.) saying: 'The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Any Muslim who serves a group of Muslims, Allāh will grant him with the same number of servants in Paradise.'"

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Chapter on
Advice for a Believer

2211-1. (-) A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-)

- عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يُنَاصِحَهُ.
- ٢/٢٢١٢. عَنْهُ عَنِ ابْنِ مُحَبُّوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ.
- ٣/٢٢١٣. ابْنُ مُحَبُّوبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ.
- ٤/٢٢١٤. ابْنُ مُحَبُّوبٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ لِيَنْصَحِ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ.
- ٥/٢٢١٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَمْشَاهُمْ فِي أَرْضِهِ
بِالنَّصِيحَةِ لِخَلْقِهِ.

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'Alī ibn al-Ḥakam (–) 'Umar ibn Abān (–) 'Isā ibn Abī Manṣūr that Abū 'Abdillāh (a.s.) said:

"It behoves a believer to advice other believer."

2212–2. From him (–) Ibn Maḥbūb (–) Mu'āwiyah ibn Wahb that Abū 'Abdillāh (a.s.) said:

"It behoves a believer to be a well-wisher to another believer in his presence and in his absence."

2213–3. Ibn Maḥbūb (–) Ibn Ri'āb (–) Abū 'Ubaydah al-Ḥadhdhā' that Abū Ja'far (a.s.) said:

"It behoves a believer to advise another believer."

2214–4. Ibn Maḥbūb (–) 'Amr ibn Shimr (–) Jābir that Abū Ja'far (a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Every man of you (Muslims) should advise his brother as he advises himself.'"

2215–5. 'Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū 'Abdillāh (a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Verily, the highest rank that one will have among people on the Day of Resurrection with Allāh will be the one who walked on His earth for advising his creation.'"

٦/٢٢١٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ عَلَيْكُمْ بِالتَّصَحُّحِ لِلَّهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ.

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بَابُ الْإِصْلَاحِ بَيْنَ النَّاسِ

١/٢٢١٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبِ الْأَخْوَلِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ صَدَقَةٌ يُحِبُّهَا اللَّهُ إِصْلَاحُ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا وَتَقَارَبَتْ بَيْنَهُمْ إِذَا تَبَاعَدُوا.

عَنْهُ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَهُ.

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2216-6. 'Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqarī that Sufyān ibn 'Uyaynah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'It is upon you to advise people for the sake of Allāh, since you will not meet Him with better deed than that.'"

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Chapter on Reconciliation Between People

2217-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ḥammād ibn Abī Ṭalḥah that Ḥabīb al-Aḥwal said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The charity that Allāh likes (most) is reconciliation between people when they find dispute; and to bring them near when they separate (from each other).'"

* From him (-) Muḥammad ibn Sinān (-) Ḥuḏayfah ibn Manṣūr (-) Abū 'Abdillāh ('a.s.): The same (Tradition).

٢٢١٨/٢. عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَأَنْ أَصْلَحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ.

٢٢١٩/٣. عَنْهُ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ مُفَضَّلٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا رَأَيْتَ بَيْنَ اثْنَيْنِ مِنْ شِيعَتِنَا مُنَازَعَةً فَأَفْتَدِهَا مِنْ مَالِي.

٢٢٢٠/٤. ابْنُ سِنَانٍ عَنْ أَبِي حَنِيفَةَ سَابِقِ الْحَاجِّ قَالَ:

مَرَّ بَنَا الْمُفَضَّلُ وَ أَنَا وَ خَتَنِي نَتَشَاجَرُ فِي مِيرَاثٍ فَوَقَفَ عَلَيْنَا سَاعَةً ثُمَّ قَالَ لَنَا تَعَالَوْا إِلَى الْمَنْزِلِ فَأَتَيْنَاهُ فَأَصْلَحَ بَيْنَنَا بِأَرْبَعِمِائَةِ دِرْهَمٍ فَدَفَعَهَا إِلَيْنَا مِنْ عِنْدِهِ حَتَّى إِذَا اسْتَوْثَقَ كُلُّ وَاحِدٍ مِنَّا مِنْ صَاحِبِهِ قَالَ أَمَا إِنَّهَا لَيْسَتْ مِنِّي وَمَالِي وَ لَكِنْ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمَرَنِي إِذَا تَنَازَعَ رَجُلَانِ مِنْ أَصْحَابِنَا فِي شَيْءٍ أَنْ أَصْلَحَ بَيْنَهُمَا وَ أَفْتَدِيَهُمَا مِنْ مَالِهِ فَهَذَا مِنْ مَالِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

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2218–2. From him (–) Ibn Maḥbūb (–) Hishām ibn Sālim that Abū ‘Abdillāh (‘a.s.) said:

"It is better for me to conciliate between two persons than paying two Dinars as charity."

2219–3. From him (–) Aḥmad ibn Muḥammad (–) Ibn Sinān that Mufaḍḍal said:

"Abū ‘Abdillāh (‘a.s.) said: 'Whenever you see a dispute between two of my Shī‘ahs, redeem it with my wealth.'"

2220–4. Ibn Sinān (–) Abū Ḥanīfah Sābiq al-Ḥājj said:

"I was disputing with my son-in-law about a heritage when Mufaḍḍal came. He stayed with us for an hour then said to us: 'Come to my house.' We went with him and he settled the matter between us by paying four hundred Dirhams of the money he had. He took guarantee from both of us (not to have any other claim) and said: 'Beware that this was not my money, but Abū ‘Abdillāh (‘a.s.) ordered me that: "Whenever you see two men from our companions disputing on something," I should conciliate among them and redeem it from his wealth. So, this is the money of Abū ‘Abdillāh's (‘a.s.).'"

٥/٢٢٢١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْمُصْلِحُ لَيْسَ بِكَاذِبٍ.

٦/٢٢٢٢. عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ - وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِإِيمَانِكُمْ أَنْ تَبَرُّوا وَ تَتَّقُوا وَ تَصْلَحُوا بَيْنَ النَّاسِ قَالَ:

إِذَا دُعِيَ لِصُلْحٍ بَيْنَ اثْنَيْنِ فَلَا تَقُلْ عَلَيَّ يَمِينٌ إِلَّا أَفْعَلْ.

٧/٢٢٢٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ أَوْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَتُبْلَغُ عَنِّي كَذَاً وَ كَذَاً فِي أَشْيَاءٍ أَمَرَ بِهَا قُلْتُ فَأُبْلَغُهُمْ عَنْكَ وَ أَقُولُ عَنِّي مَا قُلْتَ لِي وَ غَيْرَ الَّذِي قُلْتَ قَالَ نَعَمْ إِنَّ الْمُصْلِحَ لَيْسَ بِكَذَّابٍ إِنَّمَا هُوَ الصُّلْحُ لَيْسَ بِكَذِبٍ.

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2221-5. 'Alī ibn Ibrāhīm (-) his father (-) 'Abdullāh ibn al-Mughīrah (-) Mu'āwiyah ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"The conciliator should not be a liar."

2222-6. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) 'Alī ibn Ismā'īl (-) Ishāq ibn 'Ammār that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *Do not make Allāh an obstacle, through your oaths, to being pious and godfearing, and to bringing about concord between people . . .* (Qur., 2:224) said:

"Whenever you are called for reconciliation between two persons, do not say that I have sworn not to do that."

2223-7. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Maḥbūb (-) Mu'āwiyah ibn Wahb or Mu'āwiyah ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"Deliver from me such and such (with regard to what he ['a.s.] ordered him to do). I said: 'I will then deliver from you what you said; and may I say what you told me and what you did not?' He said: 'Yes, the peacemaker is not a liar.'"

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بَابُ فِي إِحْيَاءِ الْمُؤْمِنِ

١/٢٢٢٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ - مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا.

٢/٢٢٢٥. عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ - وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا - قَالَ مِنْ حَرَقٍ أَوْ غَرَقٍ قُلْتُ فَمَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى قَالَ ذَاكَ تَأْوِيلُهَا الْأَعْظَمُ.

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Chapter on
Giving Life to a Believer

2224-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā (-) Samā'ah that Abū 'Abdillāh ('a.s.) said [when]:

"I said to him about the Word of Allāh, to Whom belong Might and Majesty: . . . *that whoever slays a soul, unless it be for manslaughter . . . it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men . . .* (Qur., 5:32). He ['a.s.] said: 'He who drives away someone from error to guidance, it is as if he has given him life and he who drives away someone from guidance to error, he has, indeed, killed him.'"

2225-2. From him (-) 'Alī ibn al-Ḥakam (-) Abān ibn 'Uthmān that Fuḍayl ibn Yaṣār said:

"I said to Abū Ja'far ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty, in His Book: . . . *and whoever keeps it alive, it is as though he kept alive all men . . .* [ibid.]. He ['a.s.] said: '[He saved him] from burning or sinking.' I said: '[What about] who drives away someone from error to guidance?' He ['a.s.] said: 'That interpretation is the greatest.'"

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ مِثْلَهُ.
 ٣/٢٢٢٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ
 عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ حُمْرَانَ قَالَ:
 قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَسْأَلُكَ أَصْلَحَكَ اللَّهُ فَقَالَ نَعَمْ فَقُلْتُ كُنْتُ عَلَى حَالٍ وَ أَنَا
 الْيَوْمَ عَلَى حَالٍ أُخْرَى كُنْتُ أَدْخُلُ الْأَرْضَ فَأَدْعُو الرَّجُلَ وَ الْإِثْنَيْنِ وَ الْمَرْأَةَ فَيُنْقِذُ اللَّهُ
 مَنْ شَاءَ وَ أَنَا الْيَوْمَ لَا أَدْعُو أَحَدًا فَقَالَ وَ مَا عَلَيْكَ أَنْ تُخَلِّيَ بَيْنَ النَّاسِ وَ بَيْنَ رَبِّهِمْ فَمَنْ
 أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ ثُمَّ قَالَ وَ لَا عَلَيْكَ إِنْ أَنْسَتَ مِنْ أَحَدٍ خَيْرًا
 أَنْ تَنْبِذَ إِلَيْهِ الشَّيْءَ نَبْذًا قُلْتُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا
 أَحْيَا النَّاسَ جَمِيعًا قَالَ مِنْ حَرِّ أَوْ غَرَقٍ ثُمَّ سَكَتَ ثُمَّ قَالَ تَأْوِيلُهَا الْأَعْظَمُ أَنْ دَعَاهَا
 فَاسْتَجَابَتْ لَهُ.

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* Muḥammad ibn Yaḥyā (-) Aḥmad and ‘Abdullāh sons of Muḥammad ibn ‘Isā (-) ‘Alī ibn al-Ḥakam (-) Abān: The same [Tradition]

2226-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Khālīd (-) an-Naḍr ibn Suwayd (-) Yaḥyā ibn ‘Imrān al-Ḥalabī (-) Abū Khālīd al-Qammāt that Ḥumrān said:

"I said to Abū ‘Abdillāh (‘a.s.): 'Can I ask you, may Allāh make you prosper?' He [‘a.s.] said: 'Yes.' I said: 'Once I was in a state and today I am in a different state. I used to walk on a land and invite a man or two or a woman to the right path, and through my invitation, Allāh used to rescue he who willed, but now I do not invite any one.' He [‘a.s.] said: 'What harms you to let people have their own way with their Lord, whenever Allāh wishes He may bring out whomsoever He wishes from darkness to light.' He [‘a.s.] then said: 'There is no objection on you if you see goodness in someone, to cautiously induce him with a good word.' I said: 'Let me know about the Word of Allāh, to Whom belong Might and Majesty: . . . and whoever keeps it alive, it is as though he kept alive all men . . . [ibid.].' He [‘a.s.] said: '[That is, he saved him] from burning or sinking.' Then he [‘a.s.] remained silent and then said: 'The greatest interpretation of this verse is that, he invites him and he accepts it.'"

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بَابُ فِي الدُّعَاءِ لِلْأَهْلِ إِلَى الْإِيمَانِ

١/٢٢٢٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ لِي أَهْلَ بَيْتٍ وَهُمْ يَسْمَعُونَ مِنِّي فَأَدْعُوهُمْ إِلَى هَذَا الْأَمْرِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ - يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ.

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Chapter on The Call of Family to the Faith

2227-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn an-Nu'mān (-) 'Abdullāh ibn Muskān that Sulaymān ibn Khālid said:
"I said to Abū 'Abdillāh ('a.s.): 'I have a family who accept what I say. May I call them to this affair (i.e., *wilāyah*)?' He said: 'Yes. Surely, Allāh, to Whom belong Might and Majesty says in His Book: *O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones, . . .* [Qur., 66:6].'"

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بَابُ فِي تَرْكِ دُعَاءِ النَّاسِ

١/٢٢٢٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ كُثَيْبِ بْنِ مُعَاوِيَةَ الصَّنِيعَاوِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِيَّاكُمْ وَ النَّاسَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ نَكَتَ فِي قَلْبِهِ نُكْتَةً فَتَرَكَهُ وَ هُوَ يَجُولُ لِذَلِكَ وَ يَطْلُبُهُ ثُمَّ قَالَ لَوْ أَنَّكُمْ إِذَا كَلَّمْتُمْ النَّاسَ قُلْتُمْ ذَهَبْنَا حَيْثُ ذَهَبَ اللَّهُ وَ اخْتَرْنَا مَنْ اخْتَارَ اللَّهُ وَ اخْتَارَ اللَّهُ مُحَمَّدًا وَ اخْتَرْنَا آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ.

٢/٢٢٢٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتِ أَبِي سَعِيدٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا ثَابِتُ مَا لَكُمْ وَ لِلنَّاسِ كُفُوءًا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى

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Chapter on
Relinquishing the Call of People

2228-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr that Kulayb ibn Mu'āwiyah aṣ-Ṣaydāwī said:

"Abū 'Abdillāh ('a.s.) told me: 'Beware of people. Verily, when Allāh to Whom belong Might and Majesty wills good for a servant, he puts a mark in his heart and leaves him, he then starts searching for the truth himself.' He ['a.s.] then said: 'When you speak to people, say: "We have traced the path of Allāh, and we have chosen what Allāh has chosen. Allāh has chosen Muḥammad, and we have chosen the progeny of Muḥammad - may Allāh bless him and them."'"

2229-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Ismā'īl (-) Abū Ismā'īl as-Sarrāj (-) Ibn Muskān that Thābit, Abū Sa'īd said:

"Abū 'Abdillāh ('a.s.) told me: 'O Thābit, what have you to do with people? Leave them and do not invite anyone to your affair (creed). By

أَمَرَكُمْ فَوَ اللَّهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا كُفُّوا عَنِ النَّاسِ وَلَا يَقُولُ أَحَدُكُمْ أَحِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ.

٣/٢٢٣٠. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فَضِيلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا.

٤/٢٢٣١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ

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Allāh, if all the inhabitants of the Heaven and the Earth gather together to lead a servant astray, while Allāh wills guidance for him, they cannot. Leave people alone and do not say this is my brother, this is my cousin, and this is my neighbor, because whenever Allāh, to Whom belong Might and Majesty wills good for any servant, he cleanses his soul, and he does not listen to any goosy thing unless he recognizes it nor does he listen to any corrupt thing unless he refutes it. Allāh then inspires a word into his heart due to which his affair will be straightened."

2230-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī'l-Jabbār (-) Ṣafwān ibn Yaḥyā (-) Muḥammad ibn Marwān that al-Fuḍayl said:

"I said to Abū 'Abdillāh ('a.s.): 'Do we invite people to this affair (wilāyah)?' He ['a.s.] said: 'O Fuḍayl! Truly, when Allāh wishes good for a servant, he orders an angel to grasp him by neck until he enters him into this affair, willingly or unwillingly.'"

2231-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah that his father said:

"Abū 'Abdillāh ('a.s.) said: 'Keep this affairs of yours for the sake of Allāh and do not keep it for people. Because whatever is for the sake of

وَمَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ وَلَا تَخَاصِمُوا بَيْنَكُمْ النَّاسَ فَإِنَّ الْمُخَاصِمَةَ تَمْرَضَةٌ لِلْقَلْبِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ - ﷺ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَقَالَ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ذَرُوا النَّاسَ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَإِنَّكُمْ أَخَذْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ وَعَلَيَّ عَلَيْهِ السَّلَامُ وَلَا سَوَاءَ وَ إِنِّي سَمِعْتُ أَبِي يَقُولُ إِذَا كَتَبَ اللَّهُ عَلَى عَبْدٍ أَنْ يُدْخِلَهُ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ. ٥/٢٢٣٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ قَوْمًا لِلْحَقِّ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ قَبِلَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ أَنْكَرَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَ خَلَقَ قَوْمًا لِعَیْرِ ذَلِكَ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ أَنْكَرَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ قَبِلَتْهُ قُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ.

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Allāh, is his, and whatever is for the sake of people does not rise to the heaven. Do not dispute with people about your religion, since dispute causes illness of heart. Verily, Allāh, to Whom belong Might and Majesty said to His Prophet (s.a. 'a.w.a.w.s.): *Surely you cannot guide whom you love, but Allāh guides whom He pleases* . . . [Qur., 28:56]; and He said: *Would you then force people until they become faithful?* [Qur., 10:99]. Leave the people, because they have learnt from other people and you have learnt from the Messenger of Allāh (s.a. 'a.w.a.w.s.) and 'Alī ('a.s.) and no one else. I heard my father saying: "When Allāh prescribes for a servant to enter him in this affair, it will rush to him faster than a bird to its nest."

2232-5. 'Alī ibn Ibrāhīm (-) his father (-) 'Uthmān ibn 'Īsā (-) Ibn Udhaynah that Abū 'Abdillāh ('a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, created a people for truth, and when a gateway to truth pass by them, their hearts accept it though they do not recognize it, but when a gateway to falsehood pass by them, their hearts reject it though they do not recognize it. And He created another people besides that, that when a gateway to truth pass by them, their hearts refute it though they do not recognize it, and when a gateway to falsehood pass by them, their hearts accept it though they do not recognize it."

٢٢٣٣/٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ فَأَضَاءَ لَهَا سَمْعَهُ وَقَلْبَهُ حَتَّى يَكُونَ أَخْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ وَإِذَا أَرَادَ بِعَبْدٍ شَوْءًا نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَأَظْلَمَ لَهَا سَمْعَهُ وَقَلْبَهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ - فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَمْشِمْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَبَقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ.

٢٢٣٤/٧. عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً بَيَضَاءَ وَفَتَحَ مَسَامِعَ قَلْبِهِ وَكَلَّ بِهِ مَلَكًا يُسَدِّدُهُ وَإِذَا أَرَادَ بِعَبْدٍ شَوْءًا نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ وَسَدَّ مَسَامِعَ قَلْبِهِ وَكَلَّ بِهِ شَيْطَانًا يُضِلُّهُ.

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2233-6. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdu 'l-Ḥamīd ibn Abi 'l-'Alā' that Abū 'Abdillāh ('a.s.) said:

"Verily, when Allāh to Whom belong Might and Majesty, wishes good for a servant, He puts a spot of light in his heart that enlightens his ear and heart so that he becomes more intent, than yourself, to know what is in your hand; and when Allāh wishes ill for a servant, He puts dark spot in his heart that will darken his hearing and his heart. Then, he ['a.s.] recited this verse: *Whomever Allāh desires to guide, He expands his breast to Islam, and whomever He desires to lead astray, He makes his breast narrow and straitened as if he were climbing to a height*; [Qur., 6:125].

2234-7. From him (-) his father (-) Ibn Abī 'Umayr (-) Muḥammad ibn Ḥumrān (-) Muḥammad ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"Verily, when Allāh, to Whom belong Might and Majesty, wishes good for a servant, He puts a white spot in his heart and opens the senses of his heart and appoints an angel to keep him steadfast; and when He wishes ill for a servant, He puts a dark spot in his heart and closes the senses of his heart and appoints Satan to lead him astray."

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بَابُ أَنَّ اللَّهَ إِنَّمَا يُعْطِي الدِّينَ مَنْ يُحِبُّهُ

١/٢٢٣٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَبَا الصَّخْرِ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يُعْطِي هَذَا الْأَمْرَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ أَنْتُمْ وَاللَّهُ عَلَى دِينِي وَدِينِ آبَائِي إِبْرَاهِيمَ وَإِسْمَاعِيلَ لَا أَغْنِي عَنِّي بَنُ الْحُسَيْنِ وَلَا مُحَمَّدُ بْنُ عَلِيٍّ وَإِنْ كَانَ هَؤُلَاءِ عَلَى دِينِ هَؤُلَاءِ. ٢/٢٢٣٦. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ يَا مَالِكُ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِبُّ.

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Chapter on That Allāh Grants Religion Only To Whom He Likes

2235-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Ḥamzah ibn Ḥumrān that 'Umar ibn Ḥanzalah said:

"Abū 'Abdillāh (a.s.) told me: 'O Abu 's-Ṣakhr! Verily Allāh grants this world to one He likes or He hates; and He does not grant this affair but to His chosen one among His creatures. By Allāh! You are upon my religion and the religion of my fathers – Abraham and Ishmael. I do not mean (by saying my father) 'Alī ibn al-Ḥusayn nor do I mean Muḥammad ibn 'Alī, though they were upon their religion.'"

2236-2. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) 'Āṣim ibn Ḥumayd that Mālik ibn A'yan al-Juhānī said:

"I heard Abū Ja'far (a.s.) saying: 'O Mālik! Verily Allāh grants this world to one He likes or hates, but does not grant His religion except to one He likes.'"

٣/٢٢٣٧. عَنْهُ عَنْ مُعَلَّى عَنِ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخُثَعَمِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ وَ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ هَذِهِ الدُّنْيَا يُعْطِيهَا اللَّهُ الْبَرَّ وَالْفَاجِرَ وَلَا يُعْطِي الْإِيمَانَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ.
 ٤/٢٢٣٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي سُلَيْمَانَ عَنْ
 مُيَسَّرٍ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الدُّنْيَا يُعْطِيهَا اللَّهُ عَزَّ وَ جَلَّ مَنْ أَحَبَّ وَ مَنْ أَبْغَضَ وَ إِنَّ
 الْإِيمَانَ لَا يُعْطِيهِ إِلَّا مَنْ أَحَبَّهُ.

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2237-3. From him (-) Mu'allā (-) al-Washshā' (-) 'Abdu 'l-Karīm ibn 'Amr and al-Khath'amī (-) 'Umar ibn al-Ḥanḍalah and (-) Ḥamzah ibn Ḥumrān (-) Ḥumrān that Abū Ja'far ('a.s.) said:

"Certainly, Allāh grants this world to the righteous or wicked one; and He does not grant faith but to the chosen one among His creatures."

2238-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn an-Nu'mān (-) Abū Sulaymān that Muyassir said:

"Abū 'Abdillāh ('a.s.) said: 'Certainly, Allāh, to Whom belong Might and Majesty, grants this world to one He likes or He hates, but he does not grant faith except to one He likes.'"

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بَابُ سَلَامَةِ الدِّينِ

١/٢٢٣٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا فَقَالَ: أَمَّا لَقَدْ بَسَطُوا عَلَيْهِ وَ قَتَلُوهُ وَ لَكِنْ أَتَذَرُونَ مَا وَقَاهُ وَقَاهُ أَنْ يَفْتِنُوهُ فِي دِينِهِ.

٢/٢٢٤٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ أَبِي جَمِيلَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِأَصْحَابِهِ اْعْلَمُوا أَنَّ الْقُرْآنَ هُدَى اللَّيْلِ وَ النَّهَارِ وَ نُورَ اللَّيْلِ الْمُظْلِمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَ فَاقَةٍ فَإِذَا حَضَرَتْ بَلِيَّةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ وَ إِذَا نَزَلَتْ نَازِلَةٌ فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ وَ اْعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ وَ الْحَيِّبَ مَنْ حُرِبَ دِينُهُ أَلَا وَ إِنَّهُ لَا فَقْرَ بَعْدَ الْجَنَّةِ - أَلَا وَ إِنَّهُ

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Chapter on Safety of Religion=

2239-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn an-Nu'mān (-) Ayyūb ibn al-Ḥurr that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *So Allāh protected him from the evil (consequences) of what they planned* . . . [Qur., 40:45]:

"Truly they defeated and killed him, but do you know from what he was protected? He was protected from being deceived in his religion."

2240-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd that Abū Jamīlah said:

"Abū 'Abdillāh ('a.s.) said: 'One of the advices of the Commander of the Faithful ('a.s.) to his companions was: Know that the Holy Qur'ān is a guidance for day and night, and a light for the dark night for every need and hardship. So, when calamity approaches, shield yourselves with your wealth; and when any event reveals sacrifice yourselves for your religion. Know that the real dead one is he whose religion is dead; and a ravaged person is he whose religion has been looted. Truly, there is no poverty after

لَا غَىٰ بَعْدَ النَّارِ لَا يُفَكُّ أَسِيرُهَا وَلَا يُبْرَأُ ضَرِيرُهَا.

٣/٢٢٤١. عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رُبَيْعٍ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ سَلَامَةُ الدِّينِ وَصِحَّةُ الْبَدَنِ خَيْرٌ مِنَ الْمَالِ وَالْمَالِ زِينَةٌ مِنَ زِينَةِ الدُّنْيَا حَسَنَةٌ.

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادٍ عَنْ رُبَيْعٍ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ مِثْلَهُ.

٤/٢٢٤٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ:

كَانَ رَجُلٌ يَدْخُلُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِنْ أَصْحَابِهِ فَعَبَّرَ زَمَانًا لَا يَخُجُّ فَدَخَلَ عَلَيْهِ بَعْضُ مَعَارِفِهِ فَقَالَ لَهُ فَلَانٌ مَا فَعَلَ قَالَ فَحَلَّ يَضْجَعُ الْكَلَامَ يَظُنُّ أَنَّهُ إِنَّمَا يَغْنِي الْمَيْسَرَةَ وَالْدُّنْيَا فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ دِينُهُ فَقَالَ كَمَا تُحِبُّ فَقَالَ هُوَ وَاللَّهِ الْغِنَى.

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(entering) Paradise; and certainly there is no wealth after (entering) the Fire, and its captives [of the hell] will not be let free and its blind inhabitants will not be cured."

2241-3. 'Alī (-) his father (-) Ḥammād ibn 'Īsā (-) Rib'ī ibn 'Abdillāh (-) Fuḍayl ibn Yasār that Abū Ja'far ('a.s.) said:

"The safety of religion and healthy body are better than wealth, and wealth is one of the good ornaments of the world."

* Muḥammad ibn Ismā'īl (-) al-Faḍl ibn Shadhān (-) Ḥammād (-) Ribī al-Fuḍayl ibn Yasār (-) Abū Ja'far ('a.s.): The same [Tradition].

2242-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Faḍḍāl (-) Yūnus ibn Ya'qūb that some of his co-sectarians said:

"A man used to constantly visit Abū 'Abdillāh ('a.s.), and he was one of his ['a.s.]'s companions. Some time has elapsed and he did not give any visit (to the Imām, 'a.s.). Once, one of his acquaintances came to Abū 'Abdillāh ('a.s.), and he ['a.s.] asked him: 'What so-and-so is doing?'" He [the narrator] said: "He started falling short in his word, thinking that what the Imām ['a.s.] meant was worldly wealth. Then Abū 'Abdillāh ('a.s.) said: 'How is his religion?' He said: 'As you like it [to be].' He ['a.s.] then said: 'He is, by Allāh, affluent.'"

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بَابُ التَّقِيَّةِ

١/٢٢٤٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ - أُولَئِكَ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ: بِمَا صَبَرُوا عَلَى التَّقِيَّةِ - وَ يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِذَاعَةُ.

٢/٢٢٤٤. ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُمَرَ الْأَعْمَجِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَبَا عُمَرَ إِنَّ تِسْعَةَ أَغْشَارِ الدِّينِ فِي التَّقِيَّةِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي الثَّبِيدِ وَ الْمَسْحِ عَلَى الْخُفَّيْنِ.

٣/٢٢٤٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ:

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Chapter on
Dissimulation

2243-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim and others that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty:

These shall be given their wage twice over for that they patiently endured, ...: "(He ['a.s.] said: 'for that they patiently endured, is dissimulation)." and avert evil with good, . . . [Qur., 28:54]. "He ['a.s.] said: 'Good is dissimulation and evil is dissemination."

2244-2. Ibn Abī 'Umayr (-) Hishām ibn Sālim that Abū 'Umara al-A'jamiyy said:

"Abū 'Abdillāh ('a.s.) told me: 'O Abā 'Umara! Indeed, nine-tenth of the religion is in dissimulation, and he, who does not observe dissimulation, has no religion. Dissimulation should be observed in every thing except in drinking Nabīz (wine) and wipping on worn feet (in ritual ablution)."

2245-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā (-) Samā'ah that Abū Baṣīr said:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ التَّقِيَّةُ مِنْ دِينِ اللَّهِ - قُلْتُ مِنْ دِينِ اللَّهِ قَالَ إِي وَ اللَّهِ مِنْ دِينِ اللَّهِ وَ لَقَدْ قَالَ يُوسُفُ - عَلَيْهِ السَّلَامُ آيَتُهَا الْغِيْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَرَقُوا شَيْئاً وَ لَقَدْ قَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِنِّي سَقِيمٌ وَ اللَّهُ مَا كَانَ سَقِيماً.

٤/٢٢٤٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنْ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ حَبِيبِ بْنِ بَشِيرٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ سَمِعْتُ أَبِي يَقُولُ لَا وَ اللَّهِ مَا عَلَى وَجْهِ الْأَرْضِ شَيْءٌ أَحَبُّ إِلَيَّ مِنَ التَّقِيَّةِ يَا حَبِيبُ إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللَّهُ يَا حَبِيبُ مَنْ لَمْ تَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللَّهُ يَا حَبِيبُ إِنَّ النَّاسَ إِنَّمَا هُمْ فِي هَذِهِ فَلَوْ قَدْ كَانَ ذَلِكَ كَانَ هَذَا.

٥/٢٢٤٧. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرِ الْمَكْفُوفِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"Abū 'Abdillāh ('a.s.) said: 'Dissimulation pertains to Allāh's religion.' I said: 'Is it a part of Allāh's religion?' He ['a.s.] said: 'Yes, by Allāh, it is a part of Allāh's religion. Truly, Joseph ('a.s.) said: *O Caravan! You are indeed thieves.* [Qur., 12:70]. By Allāh, They did not steal anything; and when Abraham ('a.s.) said: "Surely I am sick." [Qur., 37:89]. By Allāh! He was not sick."

2246-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Khālid* and al-Ḥusayn ibn Sa'īd, both of them (-) an-Naḍr ibn Suwayd (-) Yaḥyā ibn 'Imrān al-Ḥalabī (-) Ḥusayn ibn Abi 'l-'Alā' that Ḥabīb ibn Bishr said:

"Abū 'Abdillāh ('a.s.) said: 'I heard my father saying: "No, by Allāh, there is nothing on the face of the earth dearer to me than dissimulation." O Ḥabīb, he, who observes dissimulation, Allāh will raise him up. O Ḥabīb, he who does not observe dissimulation, Allāh will humble him. O Ḥabīb, people are, truly, in peace, if that (peace) exist then this (dissimulation) will exist too."

2247-5. Abū 'Alī al-Ash'arī (-) al-Ḥasan ibn 'Alī al-Kūfī (-) al-'Abbās ibn 'Āmir (-) Jābir al-Makfūf (-) 'Abdullāh ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

اتَّقُوا عَلَى دِينِكُمْ فَاحْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعْلَمُ مَا فِي أَجْوَابِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلَتْهُ وَلَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَابِكُمْ أَنْكُمْ تُحِبُّونَا أَهْلَ الْبَيْتِ لَأَكَلُوكُمْ بِالسِّتَةِمْ وَلَنَحْلُوكُمْ فِي السِّرِّ وَالْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَلَا يَتَنَا.

٦/٢٢٤٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ - وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَالسَّيِّئَةُ الْإِدَاعَةُ وَقَوْلُهُ عَزَّ وَجَلَّ - اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ قَالَ: الَّتِي هِيَ أَحْسَنُ التَّقِيَّةِ - فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.

٧/٢٢٤٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَمْرِو الْكِنَانِيِّ قَالَ:

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"Take care of your religion and conceal it by dissimulation, verily there is no faith for he, who does not observe dissimulation. You are among people like a bee among birds. If a bird knew what is within a bee, it would have not left anything from it but it would have eaten them. So, if people knew what is within you, that you love us – the Household (*Ahlu 'l-Bayt*) – they would have consumed you with their tongues, and slander you secretly and openly. May Allāh have Mercy upon a servant among who is upon our *wilāyah*?"

2248–6. 'Alī ibn Ibrāhīm (–) his father (–) Ḥammād (–) Ḥarīz (–) whoever reported it to him (–) Abū 'Abdillāh ('a.s.) about the Word of Allāh to Whom belong Might and Majesty: *And not alike are the good and the evil . . .*, [Qur., 41:34]. said:

"the good is dissimulation and the evil is dissemination." And His word, to Whom belong Might and Majesty: *Repel evil by what is best . . .* [Qur., 23:96]. He ['a.s.] said: "*what is best* is dissimulation; . . . *behold, he between whom and you was enmity, will be as though he were a sympathetic friend*, [Qur., 41:34]."

2249–7. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) al-Ḥasan ibn Maḥbūb (–) Hishām ibn Sālim that Abū 'Amr al-Kinānī said:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَبَا عَمْرٍو أَرَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ أَوْ أَفْتَيْتَكَ بِفُتْيَا ثُمَّ جِئْتَنِي بَعْدَ ذَلِكَ فَسَأَلْتَنِي عَنْهُ فَأَخْبَرْتُكَ بِخِلَافِ مَا كُنْتُ أَخْبَرْتُكَ أَوْ أَفْتَيْتَكَ بِخِلَافِ ذَلِكَ بِأَيِّهِمَا كُنْتُ تَأْخُذُ قُلْتُ بِأَحَدِهِمَا وَادَّعَى الْآخَرَ فَقَالَ قَدْ أَصَبْتَ يَا أَبَا عَمْرٍو أَبِي اللَّهِ إِلَّا أَنْ يُعْبَدَ سِرًّا أَمَا وَاللَّهِ لَئِنْ فَعَلْتُمْ ذَلِكَ إِنَّهُ لَخَيْرٌ لِي وَلَكُمْ وَ أَبِي اللَّهِ عَزَّ وَ جَلَّ لَنَا وَلَكُمْ فِي دِينِهِ إِلَّا التَّقِيَّةَ.

٨/٢٢٥٠. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دُرُسْتِ الْوَاسِطِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيَسْهَدُونَ الْأَعْيَادَ وَيَسْجُدُونَ الرِّثَانِيرَ فَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ.

٩/٢٢٥١. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ حَمَادِ بْنِ وَاqِدِ اللَّحَّامِ قَالَ:

اسْتَفْتَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي طَرِيقٍ فَأَعْرَضْتُ عَنْهُ بِوَجْهِهِ وَمَضَيْتُ فَدَخَلْتُ عَلَيْهِ

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"Abū 'Abdillāh ('a.s.) said: 'O Abā 'Amr! Tell me, if I tell you a tradition or give you a legal opinion (one day), then you come to me after that, and ask me the same thing, but I tell you what is contrary to what I told you before, and give you different legal opinion to the previous one, which one will you accept?' I said: 'I will accept the latest one and leave the other.' He ['a.s.] said: 'You have traced the right way, O Abā 'Amr! Allāh, to Whom belong Might and Majesty does not like to be worshipped but secretly. Truly, by Allāh, if you do that it will be better for me and you as well. Allāh, to Whom belong Might and Majesty does not like us and you to be in his religion but with dissimulation.'"

2250-8. From him (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn 'Alī that Durust al-Wāsiṭī said:

"Abū 'Abdillāh ('a.s.) said: 'Dissimulation of none can attain the extent of the dissimulation of the "Men of the Cave" (*Aṣḥābu 'l-Kahf*). They used to observe it in their (polytheists') ceremonies and wear Zunnār; so, Allāh rewarded them twice.'"

2251-9. From him (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn 'Alī ibn Faḍḍāl that Ḥammād ibn Wāqīd al-Laḥḥām said:

"I met Abū 'Abdillāh ('a.s.) in a way, so I turned away my face from

بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي لَأَلْقَاكَ فَأَصْرِفْ وَجْهِي كَرَاهَةً أَنْ أَشُقَّ عَلَيْكَ فَقَالَ لِي رَحِمَكَ اللَّهُ وَ لَكِنَّ رَجُلًا لَقِينِي أَمْسَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَقَالَ عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ مَا أَحْسَنَ وَ لَا أَجْمَلَ.

١٠/٢٢٥٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ النَّاسَ يَزُورُونَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ عَلَى مِنْبَرِ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَيِّئِ فُسْهُونِي ثُمَّ تَدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي فَلَا تَبَرُّوا مِنِّي فَقَالَ مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَيِّئِ فُسْهُونِي ثُمَّ تَدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي وَ إِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ لَا تَبَرُّوا مِنِّي فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبَرَاءَةِ فَقَالَ وَ اللَّهُ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حِينَ أَكْرَهَهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ -

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him and passed by. After that I went to him and said: 'May I be made your ransom! When I see you, I turn away my face because I do not want to put you in trouble.' He [*a.s.*] then told me: 'May Allāh have mercy upon you, yesterday a man saw me in such and such place, and said: "Peace be upon you, O Abā 'Abdillāh!" He has neither done well nor acted decently.'"

2252-10. 'Alī ibn Ibrāhīm (-) Hārūn ibn Muslim that Mas'adah ibn Sadaqah said:

"It was said to Abū 'Abdillāh (*a.s.*) that people believe that 'Alī (*a.s.*) said on the pulpit of Kūfah: 'O people! Soon you will be asked to abuse me, so, abuse me; and you will be asked to quit of me, but do not quit me.' He [*a.s.*] then said: 'How many lies people ascribe to 'Alī (*a.s.*)!' Then he [*a.s.*] said: 'He [*a.s.*], indeed, said: "You will be asked to abuse me, so, abuse me, then you will be asked to quit of me while I am upon the religion of Muḥammad [*s.a. 'a.w.a.w.s.*]." But he [*a.s.*] didn't say: "Do not quit of me." The questioner said to him [*a.s.*]: 'What, if you see one has chosen death instead of quitting (*barā'a*)?' He [*a.s.*] said: 'By Allāh, he has no such an obligation, and it is not upon him, but what 'Ammār ibn Yāsir did when the inhabitants of Mecca compelled him while his heart was at rest in faith; and Allāh, to Whom belong Might and Majesty revealed about

إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَقَالَ لَهُ النَّبِيُّ ﷺ عِنْدَهَا يَا عَمَّارُ إِنَّ عَادُوا فَعُدَّ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عُذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا.

١١/٢٢٥٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ الْكِنْدِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا يُعَيِّرُونَا بِهِ فَإِنْ وَلَدَ السَّوْءُ يُعَيِّرُ وَاللَّهُ بِعَمَلِهِ كُونُوا لِمَنْ أَنْقَطَعْتُمْ إِلَيْهِ زَيْنًا وَ لَا تَكُونُوا عَلَيْهِ شَيْنًا صَلُّوا فِي عَشَائِهِمْ وَ عُودُوا مَرْضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ لَا يَسْبِقُونَكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ وَ اللَّهُ مَا عُبِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخَبَاءِ قُلْتُ وَ مَا الْخَبَاءُ قَالَ التَّقِيَّةُ.

١٢/٢٢٥٤. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ عليه السلام عَنِ الْقِيَامِ لِلْوَلَاةِ فَقَالَ:

قَالَ أَبُو جَعْفَرٍ عليه السلام التَّقِيَّةُ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا إِيْمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ.

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him: . . . *excepting him who has been compelled, and his heart is still at rest in his belief*. . . [Qur., 16:106]. The Holy Prophet (s.a. 'a.w.a.w.s.) said to him: "O Ammār! If they force you again, you do the same thing, verily, Allāh, to Whom belong Might and Majesty, has revealed about your excuse and commanded you to do the same thing, should they repeat."""

2253-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam that Hishām al-Kindī said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Be careful not to commit an act that would render an insult to us. Since a bad son insults his father with his act. Be to one you are closely attached, an honor and do not be to him a dishonor. Pray with them in their tribes, visit their sick, participate in their funerals, and do not let them precede you in performing good deeds, since you are more entitled to that. By Allāh, He [Allāh] was not worshipped by anything that was dearer to Him than *khab*.' I asked: 'What is *khab*?' He ['a.s.] said: 'Dissimulation.'"

2254-12. From him (-) Aḥmad ibn Muḥammad that Mu'ammār ibn Khallād said:

"I asked Abu 'l-Hasan ('a.s.) about uprising against the the (unjust) rulers. He ['a.s.] said: 'Abū Ja'far ('a.s.) said: "Dissimulation pertains to my religion as well as my fathers' religions and there is no faith for he who does not observe dissimulation."""

١٣/٢٢٥٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِيعِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: *التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَصَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ.*

١٤/٢٢٥٦. عَلِيُّ بْنُ أَبِيهِ عَنْ ابْنِ مُحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: *كَانَ أَبِي عَلِيًّا يَقُولُ وَآيُ شَيْءٍ أَقْرُبُ لِعَيْنِي مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ.*

١٥/٢٢٥٧. عَلِيُّ بْنُ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ: *قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا مَنَعَ مِثْمَ رَحِمَهُ اللَّهُ مِنَ التَّقِيَّةِ فَوَلَّى اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عُمَارٍ وَأَصْحَابِهِ - إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.*

١٦/٢٢٥٨. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ شُعَيْبِ بْنِ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: *إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِيُخَفَّنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَيْسَ بِتَقِيَّةٍ.*

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2255-13. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād (-) Rib'ī (-) Zurārah that Abū Ja'far ('a.s.) said:

"Dissimulation is in case of need and the dissimulator knows better when it will occur to him."

2256-14. 'Alī (-) his father (-) Ibn Maḥbūb (-) Jamāl ibn Ṣāliḥ (-) Muḥammad ibn Marwān that Abū 'Abdillāh ('a.s.) said:

"My father ('a.s.) used to say: 'What can gladden me better than dissimulation? Truly, dissimulation is the shield of a believer.'"

2257-15. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) Jamāl that Muḥammad ibn Marwān said:

"Abū 'Abdillāh ('a.s.) told me: 'What prevented Mītham, may Allāh have mercy upon him, to observe dissimulation? By Allāh, he, certainly knew that this verse was revealed about 'Ammār and his companions: . . . accepting him who has been compelled, and his heart is still at rest in his belief. . . [Qur., 16:106].'"

2258-16. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Ṣafwān (-) Shu'ayb al-Ḥaddād (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"Dissimulation has been laid down to spare one's blood by that, so, whenever it reaches to blood shed, then there is no dissimulation."

١٧/٢٢٥٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كُلَّمَا تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ.

١٨/٢٢٦٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَمَعْمَرِ بْنِ يَحْيَى بْنِ سَامٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالُوا: سَمِعْنَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ يُضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ. ١٩/٢٢٦١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ التَّقِيَّةُ تُرْسُ اللَّهِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ.

٢٠/٢٢٦٢. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَحْمَدَ بْنِ حَمْرَةَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ خَالِطُوهُمْ بِالْبِرَائَةِ وَ خَالِفُوهُمْ بِالْجَوَانِبَةِ إِذَا كَانَتِ الْإِمْرَةُ صِبْيَانِيَّةً.

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2259-17. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Muḥammad ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"Whenever this affair becomes closer, dissimulation becomes stronger."

2260-18. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ibn Udhaynah that Ismā'īl al-Ju'fī and Ma'mar ibn Yaḥyā ibn Sām and Muḥammad ibn Muslim and Zurārah said:

"We heard Abū Ja'far ('a.s.) saying: 'Allāh has allowed dissimulation in every affair that mankind is forced to.'"

2261-19. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Ibn Muskān (-) Ḥarīz that Abū 'Abdillāh ('a.s.) said:

"Dissimulation is a shield of Allāh, between Him and his creatures."

2262-20. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) Aḥmad ibn Ḥamzah (-) Ḥusayn ibn al-Mukhtār that Abū Baṣīr said:

"Abū Ja'far ('a.s.) said: 'Mingle with them in outwardly and oppose them in inwardly whenever you see the possession of command is childish.'"

1. i.e., the reappearance of the Twelfth Imām al-Mahdī ('a.s.).

٢٢٦٣/٢١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ:

قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أَحَدَا فَقِيلَ لهُمَا ابرأَا مِنْ أَمِيرِ الْمُؤْمِنِينَ فَتَرَى وَاحِدٌ مِنْهُمَا وَ آتَى الْآخَرَ فَخَلَّى سَبِيلَ الَّذِي بَرِئَ وَ قَتَلَ الْآخَرَ فَقَالَ أَمَّا الَّذِي بَرِئَ فَرَجُلٌ فَقِيهٌ فِي دِينِهِ وَ أَمَّا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ.

٢٢٦٤/٢٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اخَذُوا عَوَاقِبَ الْعَثَرَاتِ.

٢٢٦٥/٢٣. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ التَّقِيَّةُ تُرْسُ الْمُؤْمِنِ وَ التَّقِيَّةُ حِرْزُ الْمُؤْمِنِ وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ

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2263–21. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Zakariyyā al-Mu'min (–) 'Abdullāh ibn Asad that 'Abdullāh ibn 'Aṭā said:

"I said to Abū Ja'far ('a.s.): 'Two men from the inhabitants of Kūfah were caught and it was said to them: "Quit from the Commander of the Faithful." So, one of them quitted but the other refrained. They released the one who quitted and killed the other.' Abū Ja'far ('a.s.) said: 'The one who quitted (from the Commander of the Faithful) was a scholar in his religion. But the other one who did not quit, was a man who rushed to Paradise.'"

2264–22. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr tha Jamāl ibn Ṣāliḥ said:

"Abū 'Abdillāh ('a.s.) said: 'Beware of the consequences of errors.'"

2265–23. Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdī'l-Jabbār (–) Muḥammad ibn Ismā'īl (–) 'Alī ibn an-Nu'mān (–) Ibn Muskān that 'Abdullāh ibn Abī Ya'fūr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Dissimulation is a shield of a believer. Dissimulation is also a refuge for a believer. There is no faith for he who has no dissimulation. Sometime one of our traditions reaches a believer, he believes in that and serves Allāh, to Whom belong Might and Majesty, by that, and what is between him and Allāh. So, that will be an honour for him in this world and

فَيَكُونُ لَهُ عِزًّا فِي الدُّنْيَا وَ نُورًا فِي الْآخِرَةِ وَإِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيُذِيعُهُ
فَيَكُونُ لَهُ ذُلًّا فِي الدُّنْيَا وَ يَنْزِعُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ التُّورَ مِنْهُ.

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بَابُ الْكُتْمَانِ

١/٢٢٦٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ
أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:
وَدِدْتُ وَاللَّهِ أَنِّي افْتَدَيْتُ خَصْلَتَيْنِ فِي الشَّيْعَةِ لَنَا يَبْغِضُ لَحْمَ سَاعِدِي النَّزَقِ وَقِلَّةَ الْكُتْمَانِ.
٢/٢٢٦٧. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي
أُسَامَةَ زَيْدِ الشَّحَامِ قَالَ:
قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمَرَ النَّاسَ بِخَصْلَتَيْنِ فَضَيَّعُوهُمَا فَصَارُوا مِنْهُمَا عَلَى غَيْرِ شَيْءٍ
الصَّبْرِ وَالْكَتْمَانِ.

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a light in the Hereafter. Another believer receives a tradition of ours and he discloses it, that would cause him disgrace in this world and Allāh, to Whom belong Might and Majesty, will remove that light from him [in the Hereafter]."

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Chapter on Secrecy

2266-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Mālik ibn 'Aṭīyah (-) Abū Ḥamzah that 'Alī ibnī 'l-Ḥusayn ('a.s.) said:

"By Allāh, I am ready to sacrifice a part of the flesh of my arm for two dispositions in my Shī'ahs; a bit of patience and a bit of secret keeping."

2267-2. From him (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) 'Ammār ibn Marwān that Abū Usāmah, Zayd ash-Shaḥḥām said:

"Abū 'Abdillāh ('a.s.) said: 'People are commanded to have two dispositions, but they have spoiled them, so, they are left with nothing: (and those two are) patience and secrecy.'"

٢٢٦٨/٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا سُلَيْمَانُ إِنَّكُمْ عَلَى دِينٍ مَنِ كَتَمَهُ أَعَزَّهُ اللَّهُ وَ مَنْ أَدَاعَهُ أَذَلَّهُ اللَّهُ. ٢٢٦٩/٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

دَخَلْنَا عَلَيْهِ جَمَاعَةٌ - فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ إِنَّا نُرِيدُ الْعِرَاقَ فَأَوْصِنَا فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لِيَقْوُ شَدِيدُكُمْ ضَعِيفُكُمْ وَ لِيَعُدَّ غَنِيُكُمْ عَلَى فَقِيرِكُمْ وَ لَا تَبْثُثُوا سِرَّنَا وَ لَا تُذِيعُوا أَمْرَنَا وَ إِذَا جَاءَكُمْ عَنَّا حَدِيثٌ فَوَجِّدْتُمْ عَلَيْهِ شَاهِدًا أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللَّهِ فَخُذُوا بِهِ وَ إِلَّا فَقِفُوا عِنْدَهُ ثُمَّ رُدُّوهُ إِلَيْنَا حَتَّى يَسْتَبِينَ لَكُمْ وَ اعْلَمُوا أَنَّ الْمُتَنَظِّرَ لِهَذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ وَ مَنْ أَذْرَكَ قَائِمًا فَخَرَجَ مَعَهُ فَقَتَلَ عَدُوَّنَا كَانَ لَهُ مِثْلُ أَجْرِ عَشْرِينَ شَهِيدًا وَ مَنْ قَتَلَ مَعَ قَائِمٍ كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةِ وَ عَشْرِينَ شَهِيدًا.

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2268-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Yūnus Ibn 'Ammār that Sulaymān ibn Khālid said:

"Abū 'Abdillāh ('a.s.) said: 'O Sulaymān, you are upon a religion that whoever dissimulates it, Allāh will honor him, and he who reveals it, Allāh will humble him.'"

2269-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) 'Abdullāh ibn Bukayr that a man said:

"I entered upon Abū Ja'far ('a.s.) with a group, and said: 'O son of the Messenger of Allāh! We intend to leave for Iraq, so, please advice us.' He ['a.s.] said: 'The vigorous ones among you should strengthen the weak; and the wealthy should help the poor. Also, do not reveal our secret and do not disclose our affair (*wilāyah*). Whenever you receive a Tradition (*ḥadīth*) from us, for which you find a witness or two from the Book of Allāh, accept it, otherwise you seize it and refer it to us until it is clarified for you. Know that he, who waits for this affair, has the same reward as he who prays at night and keep fast. And, he who will meet our Upriser and give him company, in the Holy Wars, and kills our enemies, he will be granted the reward of twenty martyrs; and he who will be martyred, in the company of our Upriser, will be granted the reward of twenty five martyrs.'"

٥/٢٢٧٠. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْأَعْلَى قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّهُ لَيْسَ مِنْ أَحْتِمَالِ أَمْرِنَا التَّصَدِيقُ لَهُ وَالْقَبُولُ فَقَطْ مِنْ أَحْتِمَالِ أَمْرِنَا سِتْرُهُ وَصِيَانَتُهُ مِنْ غَيْرِ أَهْلِهِ فَأَقْرَبُهُمُ السَّلَامَ وَقُلْ لَهُمْ رَجِمَ اللَّهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ حَدَّثُوهُمْ بِمَا يَعْرِفُونَ وَاسْتَشْرُوا عَنْهُمْ مَا يُنْكِرُونَ ثُمَّ قَالَ وَاللَّهِ مَا النَّاصِبُ لَنَا حَرْبًا بِأَشَدَّ عَلَيْنَا مَثْوًى مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُ فَإِذَا عَرَفْتُمْ مِنْ عَبْدِ اللَّهِ إِذَا عَدَا فَاثْمُوا إِلَيْهِ وَرُدُّوهُ عَنْهَا فَإِنْ قَبِلَ مِنْكُمْ وَإِلَّا فَتَحَمَّلُوا عَلَيْهِ بِمَنْ يَثْقُلُ عَلَيْهِ وَيَسْمَعُ مِنْهُ فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ فَيَلْطَفُ فِيهَا حَتَّى تُقْضَى لَهُ فَالْطُفُوا فِي حَاجَتِي كَمَا تَلْطَفُونَ فِي حَوَائِجِكُمْ فَإِنْ هُوَ قَبِلَ مِنْكُمْ وَإِلَّا فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ وَلَا تَقُولُوا إِنَّهُ يَقُولُ وَ يَقُولُ فَإِنَّ ذَلِكَ يُحْمَلُ عَلَيَّ وَ عَلَيْكُمْ أَمَا وَاللَّهِ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ لَأَقْرَزْتُ أَنْكُمْ أَصْحَابِي هَذَا أَبُو حَنِيفَةَ لَهُ أَصْحَابٌ وَ هَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ وَ

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2270-5. From him (—) Ahmad ibn Muhammad (—) Muhammad ibn Sinān that 'Abdu 'l-A' lā said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Bearing our affair, is not to confirm it or to accept it only. One of the bearing of our affair is to keep it secret and to protect it from the unworthy people. Convey my greetings to our Shī'ahs and tell them: "May Allāh have mercy upon he who attracts the love of people to himself, informing them what they can understand and overlook what they deny." He ['a.s.] then said: By Allāh, the intense of one who declares war on us is not so harmful for us than the one who relates something on our behalf, what we hate. If you came to know that someone discloses (our affair and traditions) approach him and stop him. If he accepts, then well, otherwise, appoint someone whom he accepts and listens to his word. When someone among you has a request, he seeks appropriate methods to achieve that, seek the appropriate methods with regard to my request, the same way you do for yourself. Therefore, if he accepts, then well and good, and if he does not, bury his words under your feet, and do not spread it, because spreading that will put me and you in trouble. By Allāh, if you say what I say, I shall confirm that you are my companions. This is Abū Ḥanīfah having some followers, and this is al-Ḥasan al-Baṣrī having some followers too,

أَنَا امْرُؤٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ﷺ وَ عَلِمْتُ كِتَابَ اللَّهِ وَ فِيهِ تَبَيَانُ كُلِّ شَيْءٍ
بَدَأَ الْخَلْقَ وَ أَمْرَ السَّمَاءِ وَ أَمْرَ الْأَرْضِ وَ أَمْرَ الْأَوَّلِينَ وَ أَمْرَ الْآخِرِينَ وَ أَمْرَ مَا كَانَ وَ أَمْرُ
مَا يَكُونُ كَأَنِّي أَنْظُرُ إِلَى ذَلِكَ نُصَبَ عَيْنِي.

٦/٢٢٧١. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلَبِيِّ عَنْ
عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي مَا زَالَ سِرًّا مَكْنُومًا حَتَّى صَارَ فِي يَدَيَّ وَلَدَ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قُرَى السَّوَادِ.
٧/٢٢٧٢. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ:
سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ وَ اللَّهُ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَ أَفْقَهُهُمْ وَ أَكْتَمَهُمْ
لِحَدِيثِنَا وَ إِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَ أَمَقَّتَهُمْ لِلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرْوَى
عَنَّا فَلَمْ يَقْبَلْهُ اسْتِمَارًا مِنْهُ وَ جَحَدَهُ وَ كَفَرَ مَنْ دَانَ بِهِ وَ هُوَ لَا يَذَرِي لَعْلَ الْحَدِيثِ مِنْ
عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسْنَدَ فَيَكُونُ بِذَلِكَ خَارِجًا عَنْ وَلَائِنَا.

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and I am a man from Quraysh, from the offspring of the Messenger of Allāh (s.a. 'a.w.a.w.s.). I have learnt the Book of Allāh in which every thing is clear, from the beginning of the creation, and the affairs of the heaven and the affair of the earth, as well as the affairs of the first and the last ones; and the affair of the past and the affair of what would be as if see that before my eyes."

2271-6. From him (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) ar-Rabī' ibn Muḥammad al-Musallī (-) 'Abdullāh ibn Sulaymān that Abū 'Abdillāh ('a.s.) said:

"Our secret was hidden until it fell in the hands of the sons of Kaysān. They disclosed it all over the roads and villages of Iraq."

2272-7. From him (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Jamāl ibn Ṣāliḥ (-) Abū 'Ubaydah al-Ḥadhdhā' said:

"I heard Abū Ja'far ('a.s.) saying: 'By Allāh, the dearest companion of mine is the most pious one, the most knowledgeable, and the most secret keeper of our tradition. Also, the worst and the most disliked among them to me, is the one who when he hears a tradition related or narrated from us, he does not accept it, rather he dislikes it, denies it, rejects it and accuse him, of disbelief, he who believed in it, hence he does not know, perhaps the tradition has come out from us and is related to us. Thus, in that manner, he is out of our wilāyah.'"

٢٢٧٣/٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ حَرِيزٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا مُعَلَّى اكْتُمْنَا أَمْرَنَا وَ لَا تُدْعُهُ فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَ لَمْ يُدْعُهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ جَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يَقُودُهُ إِلَى الْجَنَّةِ يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَ لَمْ يَكْتُمْهُ أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ نَزَعَ النُّورَ مِنْ بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ وَ جَعَلَهُ ظُلْمَةً تَقُودُهُ إِلَى النَّارِ يَا مُعَلَّى إِنَّ التَّقِيَّةَ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ يَا مُعَلَّى إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ يَا مُعَلَّى إِنَّ الْمُدْبِعَ لِأَمْرِنَا كَالْجَاوِدِ لَهُ.
 ٢٢٧٤/٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارٍ قَالَ:
 قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَخْبَرْتَنِي بِمَا أَخْبَرْتَنِي بِهِ أَحَدًا قُلْتُ لَا إِلَّا سُلَيْمَانَ بْنَ خَالِدٍ قَالَ أَحْسَنْتَ أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ -

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2273-8. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) ‘Abdullāh ibn Yaḥyā (-) Ḥarīz that Mu‘allā ibn Khunays said:
 "Abū ‘Abdillāh (‘a.s.) said: 'O Mu‘allā, conceal our affair and do not disclose it, since, he who conceals our affair and does not disclose it, Allāh will honor him in this world and will make it a light between his eyes in the Hereafter leading him to Paradise. O Mu‘allā, he who discloses our affair and does not conceal it, Allāh will humble him in this world and will take away the light between his eyes in the Hereafter and make it a darkness leading him to Fire. O Mu‘allā, dissimulation is a part of my religion and my fathers' religion, and there is no religion for he who does not observe dissimulation. O Mu‘allā, Allāh likes to be worshipped secretly as he likes to be worshipped openly. O Mu‘allā, he who discloses our affair, is like the one who denies it.'"

2274-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn ‘Alī (-) Marwān ibn Muslim that ‘Ammār said:

"Abū ‘Abdillāh (‘a.s.) told me: 'Did you inform any one what I informed you?' I said: 'I did not tell anyone except Sulaymān ibn Khālid.' He [‘a.s.] said: 'You have done well. Didn't you hear the word of a poet?

فَلَا يَغْدُونُ سِرِّي وَ سِرُّكَ ثَالِثًا أَلَا كُلُّ سِرٍّ جَاوَزَ اثْنَيْنِ شَائِعٌ.

١٠/٢٢٧٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنْ مَسْأَلَةٍ فَأَبَى وَ أَمْسَكَ ثُمَّ قَالَ لَوْ أَعْطَيْنَاكُمْ كُلَّمَا تَرِيدُونَ كَانَ شَرًّا لَكُمْ وَ أَحَدَ بَرَقَةٍ صَاحِبِ هَذَا الْأَمْرِ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ وَلَا يَهُدِي اللَّهُ أَسْرَهَا إِلَى جَبْرِئِيلَ عَلَيْهِ السَّلَامُ وَ أَسْرَهَا جَبْرِئِيلُ إِلَى مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَ أَسْرَهَا مُحَمَّدٌ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَ أَسْرَهَا عَلِيٌّ إِلَى مَنْ شَاءَ اللَّهُ ثُمَّ أَنْتُمْ تُذَيِّعُونَ ذَلِكَ مَنْ الَّذِي أَمْسَكَ حَرْفًا سَمِعَهُ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا لِنَفْسِهِ مُقْبِلًا عَلَى شَأْنِهِ - عَارِفًا بِأَهْلِ زَمَانِهِ فَاتَّقُوا اللَّهَ وَ لَا تُذَيِّعُوا حَدِيثَنَا فَلَوْ لَا أَنَّ اللَّهَ يُدَافِعُ عَنْ أَوْلِيَائِهِ وَ يَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ أَمَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِآلِ بَرْمَكٍ وَ مَا انْتَقَمَ اللَّهُ لِأَبِي الْحَسَنِ - عَلَيْهِ السَّلَامُ وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى خَطَرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بَوْلَايَتَهُمْ - لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ وَ أَنْتُمْ

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My secret and yours should not reach the third (person);

Truly every secret that exceeds the two will become widespread."

2275-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad that Aḥmad ibn Muḥammad ibn Abī Naṣr said:

"I asked Abu 'l-Ḥasan ar-Riḍā ('a.s.) about something but he ['a.s.] refrained from answering. Then he ['a.s.] said: 'If we grant you whatever you want, it will be evil for you and the Owner of this affair will be caught by the neck. Abū Ja'far ('a.s.) said: "The Guardianship of Allāh was whispered to Jibrā'īl ('a.s.), and Jibrā'īl whispered it to Muḥammad (ṣ.a. 'a.w.a.w.s.), and Muḥammad [ṣ.a. 'a.w.a.w.s.] whispered it to 'Alī ('a.s.), and 'Alī ('a.s.) whispered it to whom Allāh willed. Then you announce it publicly! Who can keep the word he has heard?" Abū Ja'far ('a.s.) said: "It is written in the Ḥikmah of Āl Dāwūd: It behooves a Muslim to control himself, to mind his own business and to know the people of his era. Then fear Allāh and do not disclose our traditions, had it not been Allāh to defend his friends and take revenge from his enemies (you would have destroyed the religion by disclosing our traditions)."

"Have you not seen what Allāh did to the progeny of Barmak and how he took revenge for Abu 'l-Ḥasan ('a.s.)? The progeny of al-Ash'ath were in danger and Allāh saved them because of their friendship with Abu 'l

بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفَرَاغَةِ وَ مَا أَمَهَلَ اللَّهُ لَهُمْ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَ لَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا* وَ لَا تَغْتُرُوا بِمَنْ قَدْ أَمَهَلَ لَهُ فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ.

١١/٢٢٧٦. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ طُوبَى لِعَبْدٍ نُومَةٍ عَرَفَهُ اللَّهُ وَ لَمْ يَعْرِفْهُ النَّاسُ أُولَئِكَ مَصَابِيحُ الْهُدَى - وَ يَنَابِيعُ الْعِلْمِ يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ لَيْسُوا بِالْمَذَابِيعِ الْبُذُرِ وَ لَا بِالْجُفَاةِ الْمُرَّيْنِ.

١٢/٢٢٧٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ طُوبَى لِكُلِّ عَبْدٍ نُومَةٍ لَا يُؤْبَهُ لَهُ يَعْرِفُ النَّاسُ وَ لَا يَعْرِفُهُ النَّاسُ يَعْرِفُهُ اللَّهُ مِنْهُ بَرُضَوَانٍ أُولَئِكَ مَصَابِيحُ الْهُدَى يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ وَ يُفْتَحُ لَهُمْ

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Hasan ('a.s). Thus, you are in Iraq witnessing the deeds of these Pharaohs and how Allāh gave them respite! I advise you to fear Allāh and *let not* [the life of] *this world deceive you* [Qur., 35:5], and you must not be deceived by those who were granted respite. It is as if the affair has reached you."

2276-11. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) 'Umar ibn Abān (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Blessedness is for an obscure servant (of Allāh). Allāh recognized him but people did not. They are the lights of guidance and the sources of knowledge from whom every dark insurrection is removed. They are not the revealers of the secrets, nor are they harsh hypocrites."

2277-12. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Abū 'l-Ḥasan al-Iṣbahānī that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) said: 'Blessedness is for every obscure servant (of Allāh) to whom people are heedless. He recognizes people but they do not recognize him. Allāh recognizes him with pleasure. These are the lights of guidance that every dark insurrection disappears from them, and the door of every mercy is opened for them. They are not

بَابُ كُلِّ رَحْمَةٍ لَيْسُوا بِالْبُذُرِ الْمَذَابِيعِ وَلَا الْجَفَاءِ الْمُرَائِينَ وَ قَالَ قُولُوا الْخَيْرَ تُعْرِفُوا بِهِ وَ اَعْمَلُوا الْخَيْرَ تَكُونُوا مِنْ أَهْلِهِ وَ لَا تَكُونُوا عُجُلًا مَذَابِيعَ فَإِنَّ خِيَارَكُمْ الَّذِينَ إِذَا نُظِرَ إِلَيْهِمْ ذُكِرَ اللَّهُ وَ شَرَارُكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحَبَّةِ الْمُتَبَغِّعُونَ لِلْبِرَاءِ الْمَعَايِبَ.

١٣/٢٢٧٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ أَخْبَرَهُ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كُفُّوا أَلْسِنَتَكُمْ وَ الزُّمُّوا بُيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تَخْشَوْنَ بِهِ أَبَدًا وَ لَا تَزَالُ الزَّيْدِيَّةُ لَكُمْ وَقَاءً أَبَدًا فَتَذَاكُرُوا الْإِذَاعَةَ فَقَالَ احْفَظْ لِسَانَكَ تَعَزَّ وَ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتَذَلَّ.

١٤/٢٢٧٩. عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فَاَفْعَلْ قَالَ وَ كَانَ عِنْدَهُ إِنْسَانٌ فَتَذَاكُرُوا الْإِذَاعَةَ فَقَالَ احْفَظْ لِسَانَكَ تَعَزَّ وَ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتَذَلَّ.

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the revealers of the secrets, nor are they harsh hypocrites."

"He ['a.s.] said: 'Speak good by which you will be known; and do good you will be its adherents. Don't be quick to disclose the secrets; since the best of you are those if people look at them, they remember Allāh. Also, the wicked ones among you are going about with slander, causing separation between friends and seeking faults for the chaste ones.'"

2278-13. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Uthmān ibn 'Īsā that whoever informed him said:

"Abū 'Abdillāh ('a.s.) said: 'Hold your tongues and stay in your houses, then you will never be afflicted with any punishment for the affair you are specifically related to; and the Zaydiyyah will never cease to be your protection.'"

2279-14. From him (-) 'Uthmān ibn 'Īsā that Abu 'l-Ḥasan, may the blessing of Allāh be upon him, said:

"If you have in your hand something, and you can hide it (from the other hand), then do so." He [the narrator] said: "There was a man with him (Abu 'l-Ḥasan, 'a.s.) and they were talking about secret keeping. He ['a.s.] then said: 'Keep your tongue, you will be respected, and do not let people have control over you, that will lead you to disrespect.'"

١٥/٢٢٨٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَالِدِ بْنِ بَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ أَمْرَنَا مَسْتُورٌ مُقْتَعٌ بِالْمِيثَاقِ فَمَنْ هَتَكَ عَلَيْنَا أَذْلَهُ اللَّهُ. ١٦/٢٢٨١. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ بْنِ غَزْوَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ نَفْسُ الْمَهْمُومِ لَنَا الْمُغْتَمُّ لِظُلْمِنَا تَسْبِيحٌ وَ هُمٌّ لِأَمْرِنَا عِبَادَةٌ وَ كِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ أَكْتُبْ هَذَا بِالذَّهَبِ فَمَا كُتِبَتْ شَيْئاً أَحْسَنَ مِنْهُ.

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2280-15. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) Khālīd ibn Najīḥ that Abū 'Abdillāh ('a.s.) said: "Verily our affair (*wilāyah*) is hidden, veiled with a covenant, so, he who tears apart against us, Allāh will disgrace him."

2281-16. al-Ḥusayn ibn Muḥammad* and Muḥammad ibn Yaḥyā, both of them (-) 'Alī ibn Muḥammad ibn Sa'd (-) Muḥammad ibn Muslim (-) Muḥammad ibn Sa'īd ibn Ghazwān (-) 'Alī ibn al-Ḥakam (-) 'Umar ibn Abān that 'Īsā ibn Abī Mansūr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The breath of someone who is anxious about us and sad for the wrong done to us is a glorification (of Allāh). His anxiety for our affair (*wilāyah*) is worship, and his concealment of our secret is a struggle in the cause of Allāh.'"

"Muḥammad ibn Sa'īd told me: 'Write this tradition with gold (instead of ink), because I have never written anything better than that.'"