



تأليف
الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

المجلد الثاني
الأول

(٥) كتاب الأيمان والكفر

الكتاب ٩٩ إلى ١١٠

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 99 to 110

WOFIS

World Organization for Islamic Services
Tehran-Iran



AL-KULAYNĪ AR-RĀZĪ

AL-KĀFI

AL-KĀFI

AL-UṢŪL

Ch. 99-110

50

VOL TWO

الإكثافي

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني

الأصول

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الكتاب ٩٩ إلى ١١٠

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 ﷺ وَحَدِيثُ رَسُولِ اللَّهِ ﷺ قَوْلُ اللَّهِ عَزَّ وَجَلَّ.

(الكافي: ج. ١، ص. ٥١.)

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

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

(al-Kāfī, vol.1, p.51.)

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

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

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

★ ★ ★ ★ ★

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْقَدِيمُ الْقَرِيمُ
مَلِكُ يَوْمِ الدِّينِ إِيَّاكَ عِبَدُكَ أَسْتَعِينُ
أَمِدَّ الْعِزَّاطَ الْمُسْتَقِيمَ وَوَاطَّ الدِّينَ
أَتَمَّتْ عَلَيْهِمْ غَيْرُ الْمَقْصُورِ 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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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	Agnomen (<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	Muḥammad (Aḥmad) (al-Muḥṣiṭ)	'Abdullāh,	Rasūlu 'llāh, Nabīyū 'llāh, an-Nabīyy, Khāṭamū 'n-Nabīyyīn	17 th Rabī' I, in the Year of Elephant, (25/8/570 AD).	28 th Šafar, 11 AH, (25/5/632 AD).	Natural	Holy Madīnah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abīthā	Fāṭmah	Muḥammad	az-Zahrā', az-Šiddīqah, al-Batul, Sayyidatu 'n-Nisā'	20 th Jumādā II, in the fifth year after the declaration of the Prophethood, (2/1/615 AD).	3 rd Jumādā II, 11 AH, (26/8/632 AD).	Injured	Holy Madīnah, Saudi Arabia.
3.	1 st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Ṭālib	Amīr al-Mu'mīnīn, al-Wasīyy, al-Murtaḍā, (Ḥaydar).	13 th Rajab, 10 years before the declaration of the Prophethood, (25/5/600 AD).	Struck on 19 th Ramaḍān (25 th January); died on 21 st Ramaḍān 40 AH, (27/1/661 AD).	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq, (al-Ghariyy)
4.	2 nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibṭ (al-Aḥbar).	15 th Ramaḍān, 3 AH, (1/3/625 AD).	7 th Šafar, 50 AH, (6/3/670 AD).	Poison	Holy Madīnah, Saudi Arabia.
5.	3 rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibṭ (al-Aḥbar).	3 rd Šar'bān, 4 AH, (8/1/626 AD).	10 th Muḥarram, 61 AH, (10/10/680 AD).	Sword – in the Battle of 'Ashūrā.	Holy Karbalā', Iraq.
6.	4 th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīdīn, as-Sajjād.	5 th Šar'bān, 38 AH, (6/1/659 AD).	25 th Muḥarram, 94/95 AH, (31/10/712 or 20/10/713AD).	Poison	Holy Madīnah, Saudi Arabia.

7.	5 th Imām	Abu Ja'far	Muhammad	'Ali	al-Bāqir	3 rd Šafar, 57 AH, (16/12/676 AD).	7 th Dhi 'l-ḥijjah, 114 AH, (28/1/733 AD).	Poison	Holy Mādīnah, Saudi Arabia.
8.	6 th Imām	Abu 'Abdillāh, Abu Mūsā.	Ja'far	Muhammad	as-Šādiq	17 th Rabi' I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Mādīnah, Saudi Arabia.
9.	7 th Imām	Abu 'l-Ḥasan (<i>al-Awwal</i> = The First), Abu 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-Kāzimīyah, Iraq.
10.	8 th Imām	Abu 'l-Ḥasan (<i>ath-Thāni</i> = The Second).	'Ali	Mūsā	ar-Riḍā	11 th Dhi 'l-qi'dah, 148 AH, (29/12/765 AD).	17 th Šafar, 203 AH, (24/8/818 AD).	Poison	Holy Mashhad, (Tūs – Khurāsān), Iran.
11.	9 th Imām	Abu Ja'far (<i>ath-Thāni</i> = The Second).	Muhammad	'Ali	at-Taql, al-Jawād.	10 th Rajab, 195 AH, (8/4/811 AD).	30 th Dhi 'l-qi'dah, 220 AH, (25/11/835 AD).	Poison	Holy Kāzimīyah, Iraq.
12.	10 th Imām	Abu 'l-Ḥasan (<i>ath-Thālith</i> = The Third).	'Ali	Muhammad	an-Naqi, al-Ḥādī.	2 nd Rajab, 212 AH, (27/9/827 AD).	3 rd Rajab, 254 AH, (28/6/868 AD).	Poison	Holy Sāmarrā' (Surra-man-ra'), Iraq.
13.	11 th Imām	Abu Muhammad	al-Ḥasan	'Ali	al-'Askari	8 th Rabi' II, 232 AH, (3/12/846 AD).	8 th Rabi' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14.	12 th Imām	Abu 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qāim, al-Ḥujjah, al-Ghāib, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Muntazar.	15 th Sha'bān, 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 antepalatal)
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 associates", quoting from Aḥmad ibn Muḥammad ibn 'Isā, the Group here means the following five persons: -

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

II – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi*: "A group of our associates", quoting from Aḥmad ibn Muḥammad ibn Khālīd 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 - أنبأ = "informed us" or "told us".
- روى = "narrated to us".
- حدّثنا = "related" or "reported to us".
- رفعه - يرفعه = (rafa'ahu/yarfa'ahu) a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
- عن = (-) = ('an) "quoted from", signified by the signs (-).
- مرسلًا - ارسله = (mursalan/arsalahu) quoting (a Tradition) from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
- * = starting of a new chain of narration.
- صلى الله عليه وآله وسلم = (ṣalla'llāhu 'alayhi wa ālihi wa sallam) peace and blessing of Allāh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
- عليه/عليها السّلام = peace be upon him/her (p.b.u.h.).
- عليهم/عليهما السّلام = 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 'ih-Thaqalayn* and most of the indisputable narrations from the Shī'ah and the Sunnī that the Holy Qur'ān and the Household of the Holy Prophet (*Ahlu 'l-Bayt*), peace be upon them, are the Two Inseparable Entities, each perfect in itself, reflecting the others. Thus, it is necessary that we should hold fast to these Two Inseparable Ones so that we remain safe from getting astray.

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

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

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

17/3/1435

19/1/2014

Tehran – Iran.

UṢŪL AL-KĀFĪ



**The Book of
BELIEF AND UNBELIEF
Chapter 99 to 110**

- ٩٩ -

بَابُ الْمُؤْمِنِ وَعَلَامَاتِهِ وَصِفَاتِهِ

١/٢٢٨٢. مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنْ قُتَيْبِ بْنِ قَتَادَةَ الْحَرَّانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَامَ رَجُلٌ يُقَالُ لَهُ هَمَّامٌ وَكَانَ عَابِدًا نَاسِكًا مُجْتَهِدًا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَهُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَمَا نَأْتِيكَ نَنْظُرُ إِلَيْهِ فَقَالَ: يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَيْسُ الْفَطِنُ بِشْرُهُ فِي وَجْهِهِ وَحُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَدْلُ شَيْءٍ نَفْسًا زَاجِرٌ عَنْ كُلِّ فَاِنٍ حَاضٍ عَلَى كُلِّ حَسَنٍ - لَا حَقُودَ وَلَا حَسُودَ وَلَا

* * * * *

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Chapter on A Believer, His Signs and Attributes

2282-1. Muḥammad ibn Ja'far (-) Muḥammad ibn Ismā'īl (-) 'Abdullāh ibn Dāhir (-) al-Ḥasan ibn Yaḥyā (-) Qutham Abū Qatādah al-Ḥarrānī (-) 'Abdullāh ibn Yūnus that Abū 'Abdillāh ('a.s.) said:

"A man called Hammām - who was a pious man, a worshipper and diligent - stood up before the Commander of the Faithful ('a.s.), when he was delivering a speech, and said: 'O Commander of the Faithful! Describe for us the attributes of a believer in such a way as if we see him.' Then he ['a.s.] said:

"O Hammām! A believer is clever and intelligent; his joy is in his face and his sadness is in his heart; the widest thing is his chest and the most humble thing is his soul He restrains from every mortal and hastens towards every good. He is neither malicious nor jealous, nor hot-headed.

وَتَّابٌ وَلَا سَبَّابٌ وَلَا عَيَّابٌ وَلَا مُغْتَابٌ يَكْرَهُ الرِّقْعَةَ وَيَسْتَأْذِنُ السَّمْعَةَ طَوِيلُ الْغَمِّ بَعِيدُ
الْهَمِّ كَثِيرُ الصَّنَةِ وَقَوْرٌ ذُكُورٌ صَبُورٌ شُكُورٌ مَغْمُومٌ بِفِكْرِهِ مَسْرُورٌ بِفَقْرِهِ سَهْلُ الْخَلِيقَةِ لَيِّنُ
الْعَرِيكَةِ رَصِينُ الْوَفَاءِ قَلِيلُ الْأَذَى لَا مُتَأَفِّكٌ وَلَا مُتَهَتِّكٌ.

إِنْ ضَحِكَ لَمْ يَخْرُقْ وَإِنْ غَضِبَ لَمْ يَنْزُقْ ضِحْكُهُ تَبَسُّمٌ وَاسْتِفْهَامُهُ تَعَلُّمٌ وَ مُرَاجَعَتُهُ
تَفْهَمٌ كَثِيرٌ عِلْمُهُ عَظِيمٌ حِلْمُهُ كَثِيرٌ الرَّحْمَةِ لَا يَبْخُلُ وَلَا يَعْجَلُ وَلَا يَضْحَرُ وَلَا يَنْطَرُ
وَلَا يَحِيفُ فِي حُكْمِهِ وَلَا يَجُورُ فِي عِلْمِهِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَ مُكَادَحَتُهُ أَخْلَى
مِنَ الشَّهْدِ لَا جَشِعَ وَلَا هَلَعَ وَلَا عَنَفَ وَلَا صِلَفَ وَلَا مُتَكَلِّفَ وَلَا مُتَعَمِّقَ جَبِيلُ
الْمُنَازَعَةِ كَرِيمُ الْمُرَاجَعَةِ عَدْلٌ إِنْ غَضِبَ رَفِيقٌ إِنْ طَلَبَ لَا يَتَهَوَّرُ وَلَا يَتَهَتِّكُ وَلَا يَتَجَبَّرُ
خَالِصُ الْوُدِّ وَثِيقُ الْعَهْدِ وَبِيُّ الْعَقْدِ شَفِيقٌ وَصُولُ حَلِيمٍ خَمُولٌ قَلِيلُ الْفُضُولِ رَاضٍ عَنِ اللَّهِ
عَزَّ وَ جَلَّ مُخَالِفٌ لِهَوَاهُ لَا يَغْلُظُ عَلَى مَنْ دُونَهُ وَلَا يَخُوضُ فِيمَا لَا يَغْنِيهِ نَاصِرٌ لِلَّذِينَ مُحَام

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nor abuser, nor a fault-finder or a slanderer. He dislikes (worldly) elevation (of rank) and hates (worldly) reputation, his grief is forbearing; his anxiety is far-fetched; his silence is much venerable; (God) remembering, patient, thanks giver; afflicted with his thought, happy with his poverty, obliging, gentle-hearted, firm in his promise, less annoying; he neither supports a liar nor an insolent.

"When he laughs he does breach, and when gets angry he is not frivolous; his laugh is (in a form of) smile, his questioning is to learn and the repetition of his question is to understand. His knowledge is much, his gentleness is great, his mercy is enormous; he is not greedy, he does not hurry, he does not get angry, he does not behave insolently, he does not wrong in his judgment, he does not deviate in his knowledge, his soul is harder than stone and his occupation is sweeter than honey. He is neither greedy nor impatient; nor is he harsh or arrogant; nor is he ceremonious or curious (in worldly matters). His controversy is friendly, his consultation is generous, he is just when he is angry, gentle when he requests. He is not careless or insolent or haughty; sincere in his friendship, trustworthy in his covenant, reliable in contract, affectionate, forbearing, unknown (to people), of little superfluous, he is pleased with Allāh, to Whom belong Might and Majesty, opposer of his carnal desires, not harsh towards his subordinates and does not interfere in what he is not concerned, helper

عَنِ الْمُؤْمِنِينَ كَهْفَ الْمُسْلِمِينَ لَا يَخْرُقُ الثَّنَاءُ سَمْعَهُ وَ لَا يَنْكِي الطَّمَعُ قَلْبَهُ وَ لَا يَضْرِفُ اللَّعِبُ حُكْمَهُ وَ لَا يُطْلَعُ الْجَاهِلُ عِلْمَهُ.

قَوْلًا عَمَّا لَمْ حَازِمَ لَا بَفَحَاشٍ وَ لَا بَطْيَاشٍ وَصُولٌ فِي غَيْرِ عُنْفٍ بَدُولٌ فِي غَيْرِ سَرَفٍ
لَا بِخِتَالٍ وَ لَا بِغَدَارٍ وَ لَا يَفْتَنِي أَثَرٌ وَ لَا يَحِيفُ بَشَرًا رَفِيقٌ بِالْخَلْقِ سَاعٍ فِي الْأَرْضِ عَوْنٌ
لِلضَّعِيفِ غَوْتٌ لِلْمَلْهُوفِ لَا يَهْتِكُ سِتْرًا وَ لَا يَكْشِفُ سِرًّا كَثِيرُ الْبُلُوَى قَلِيلُ الشُّكُوفِ إِنْ
رَأَى خَيْرًا ذَكَرَهُ وَ إِنْ عَافَى شَرًّا سَتَرَهُ يَسْتُرُ الْغَيْبَ وَ يَحْفَظُ الْغَيْبَ وَ يُقِيلُ الْعَثْرَةَ وَ يَغْفِرُ
الرِّقْلَةَ لَا يَطْلُعُ عَلَى نُصْحٍ فَيَذَرُهُ وَ لَا يَدْعُ جَنَحَ حَيْفٍ فَيُضْلِحُهُ أَمِينٌ رَصِينٌ تَقِي تَقِي رَكِي
رَضِي يَقْبَلُ الْعُذْرَ وَ يُجْمِلُ الذِّكْرَ وَ يُحْسِنُ بِالنَّاسِ الظَّنَّ وَ يَتَّهَمُ عَلَى الْغَيْبِ نَفْسَهُ يُحِبُّ
فِي اللَّهِ بِفَقِهِ وَ عِلْمَ وَ يَقْطَعُ فِي اللَّهِ بِحَزْمٍ وَ عَزَمَ لَا يَخْرُقُ بِهِ فَرْخَ وَ لَا يَطِيشُ بِهِ مَرَحَ مُدَكِّرٍ
لِلْعَالِمِ مُعَلِّمٌ لِلجَاهِلِ لَا يُتَوَقَّعُ لَهُ بَاقِعَةٌ وَ لَا يُخَافُ لَهُ غَائِلَةٌ كُلُّ سَعْيٍ أَخْلَصَ عِنْدَهُ مِنْ

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of the religion, supporter of the believers, [and] a refuge for Muslims, the praise (of people) does not deceive his hearing, and greediness does not harm his heart; and any amusement can turn away his decision, and (finally) an ignorant cannot realize his knowledge.

"He does what he says, knowledgeable and prudent; he is neither abusive nor heedless; he keeps ties with near relatives without sternness; he is generous without being extravagant; he is neither a deceiver nor treach-erous, nor does he trace a track (of anyone), or wrong anyone. He is friendly by nature, endeavoring on earth (for others), an aid for a weak, a help for a depressed (person); he does not tear apart a veil, nor disclose a secret. His tribulation is much yet his complaint is little; if he sees any good he recalls it, but if he witnesses an evil he veils it; covers (one's) fault, protects (someone) in absence, nullify the slips and forgives the lapses. He does become aware of an advice but he keeps it, and he does not leave any deviation unrectified; he is trustworthy, firm, God-fearing, immaculate, chaste and pleasant. He is forgiving, speaks well (about people), and has a good opinion about people; he blames himself of a fault. He shows love (to people) for the sake of Allāh with knowledge and understanding, and cuts off, for the sake of Allāh with determination and decision; neither joy overcomes him nor does cheerfulness make him heedless. He is a reminder for a learned, a teacher for ignorant, no any misfortune is expected, or fear

سَعْيِهِ وَ كُلِّ نَفْسٍ أَصْلَحَ عِنْدَهُ مِنْ نَفْسِهِ عَالِمٌ بِعَيْبِهِ شَاغِلٌ بِعَمِّهِ - لَا يَتَّقِي بَعْثَ رَبِّهِ غَرِيبٌ وَ حَيِّدٌ جَرِيدٌ حَزِينٌ يُحِبُّ فِي اللَّهِ وَ يُجَاهِدُ فِي اللَّهِ لِيَتَّبَعَ رِضَاهُ وَ لَا يَنْتَقِمُ لِنَفْسِهِ بِنَفْسِهِ وَ لَا يُؤَالِي فِي سَخَطِ رَبِّهِ مُجَالِسٌ لِأَهْلِ الْفَقْرِ مُصَادِقٌ لِأَهْلِ الصَّدَقِ مُؤَاوِزٌ لِأَهْلِ الْحَقِّ عَوْنٌ لِلْقَرِيبِ أَبٌ لِلْيَتِيمِ بَعْلٌ لِلْأَرْمَلَةِ حَفِيٌّ بِأَهْلِ الْمَسْكَنَةِ مَرْجُوٌّ لِكُلِّ كَرِيمَةٍ مَأْمُولٌ لِكُلِّ شِدَّةٍ هَشَّاشٌ بَشَّاشٌ لَا بِعَبَّاسٍ وَ لَا بِجَسَّاسٍ صَلِيبٌ كَطَّامٌ بَسَامٌ دَقِيقٌ النَّظَرِ عَظِيمٌ الْحَذَرِ لَا يَجْهَلُ وَ إِن جُهِلَ عَلَيْهِ يَحْمِلُ لَا يَبْخُلُ وَ إِن بُخِلَ عَلَيْهِ صَبَرَ عَقْلٌ فَاسْتَحْيَا - وَ قَنَعَ فَاسْتَغْنَى حَيَاوُهُ يَغْلُو شَهْوَتُهُ وَ وَدُهُ يَغْلُو حَسَدُهُ وَ عَفْوُهُ يَغْلُو حَقْدُهُ لَا يَنْطِقُ بِغَيْرِ صَوَابٍ وَ لَا يَلْبَسُ إِلَّا الْإِقْتِصَادَ مَشْيُهُ التَّوَاضُّعُ خَاضِعٌ لِرَبِّهِ بِطَاعَتِهِ رَاضٍ عَنْهُ فِي كُلِّ حَالَاتِهِ يَتَّبِعُهُ خَالِصَةً أَعْمَالُهُ لَيْسَ فِيهَا غِشٌّ وَ لَا خَدِيعَةٌ نَظَرُهُ عِبْرَةٌ سَكُونُهُ فِكْرَةٌ وَ كَلَامُهُ حِكْمَةٌ مُنَاصِحًا

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of calamity from him. Every endeavour is dear to him than his endeavour, and every soul is better to him than his soul. He is aware of his faults and busy with his grief. He does not trust other than his Lord; he is stranger (to people), alone, and sad; he likes for the sake of Allāh, and fights in the cause of Allāh so that he may have followed His pleasure. He, personally, does not take revenge for himself, nor does he follow the path that displeases his Lord. He socializes with the poor people, honest with the honest people; supporter of the righteous people; a help for near relatives; a father for an orphan; a husband for a widow; affectionate towards those who are humble; hoped for every adversity and hardship; cheerful and smiling. He is neither morose nor rough; he is firm and anger repressor; smiling and clear-sighted; very cautious [he does not act foolishly, but if he is treated foolishly, he treats with clemency]; he is not stingy but if he is treated with stinginess, he forbears; when others become niggardly, he reasons so that he may be ashamed, and he contents so that he may be self sufficient.

"His modesty overcomes his carnal desire; his affection overcomes his jealousy, and his forgiveness overcomes his hatred. He does not speak but the truth and does not dress but economical. His walking is humble, he is humble to his Lord in order to to obey Him, and he is satisfied with his Lord in every condition. His intention is pure; there is no any deceit or treachery in his deeds. His glance is a lesson; his silence is contemplation; his word is wisdom: counselling, generous, and fraternal. He is a counsellor

مُتَبَاذِلًا مُتَوَاحِيًا نَاصِحًا فِي السِّرِّ وَالْعَلَانِيَةِ لَا يَهْجُرُ أَخَاهُ وَلَا يَغْتَابُهُ وَلَا يَمْكُرُ بِهِ وَلَا يَأْسُفُ عَلَى مَا فَاتَهُ وَلَا يَحْزَنُ عَلَى مَا أَصَابَهُ وَلَا يَرْجُو مَا لَا يَجُوزُ لَهُ الرَّجَاءُ وَلَا يَفْشَلُ فِي الشَّدَةِ وَلَا يَنْطَرُ فِي الرَّخَاءِ يَمْزُجُ الْحِلْمَ بِالْعِلْمِ وَالْعَقْلَ بِالصَّبْرِ تَرَاهُ بَعِيدًا كَسَلُهُ دَائِمًا نَشَاطُهُ قَرِيبًا أَمَلُهُ قَلِيلًا زَلَّهُ مُتَوَقِّعًا لِأَجَلِهِ خَاشِعًا قَلْبُهُ ذَاكِرًا رَبَّهُ قَانِعَةً نَفْسُهُ مُنْفِيًا جَهْلُهُ سَهْلًا أَمْرُهُ حَزِينًا لِذَنْبِهِ مَيِّتَةً شَهْوَتُهُ كَظُومًا غَيْظُهُ صَافِيًا خُلُقُهُ أَمِنًا مِنْهُ جَارُهُ ضَعِيفًا كِبَرُهُ قَانِعًا بِالَّذِي قُدِّرَ لَهُ مَتِينًا صَبْرُهُ مُحْكَمًا أَمْرُهُ كَثِيرًا ذِكْرُهُ.

يُخَالِطُ النَّاسَ لِيَعْلَمَ وَ يَضُمُّتُ لِيَسْلَمَ وَ يَسْأَلُ لِيَفْهَمَ وَ يَتَجَرَّ لِيَنْصَحَ لَا يُنْصِتُ لِلْخَبَرِ لِيَفْجُرَ بِهِ وَ لَا يَتَكَلَّمُ لِيَتَجَبَّرَ بِهِ عَلَى مَنْ سِوَاهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَتَعَبَ نَفْسَهُ لِأَحْرَتِهِ فَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ إِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ الَّذِي يَنْتَصِرُ لَهُ بُعْدُهُ يَمُنُّ تَبَاعَدُ مِنْهُ بُغْضُ وَ تَرَاهُ وَ دُنُوهُ يَمُنُّ دَنَا مِنْهُ لَيْنٌ وَ رَحْمَةٌ لَيْسَ تَبَاعُدُهُ تَكْبَرًا

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in secrecy and openly; he does not leave his brother alone, back bite him, plot against him, or feel sorry for what he has lost, or grieve for what he has been afflicted with, or hope for what is improper for him to have hope. Also, he does not get despair in difficulty, or show recklessness (when he is) in comfort to mix clemency with knowledge, or wisdom with patience. You will find him being far from laziness; his energy is continuous; his expectation is simple; his slip is little; expecting his death; humble hearted; remembering his Lord; his self is content; his ignorance negated; his affair is simple; grieving for his sins; his carnal desire is dead; his anger is suppressed; his behaviour unpolluted; his neighbor feel secured of him: his arrogance is weak; he is satisfied with what has been ordained for him; his patience is sure, his affair is firm; his remembrance [of Allāh] is much.

"He mingles with people to become aware; he keeps quite to remain safe; he makes queries to understand; he does business to make profit; he does not listen to news to be proud of it; he does not speak to magnify himself to others; his soul is in trouble because of him, and people are in rest because of him. He puts himself in hardship, while people are at rest from him. If he is wronged he endures till Allāh takes revenge on his behalf. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or

وَلَا عَظَمَةٌ وَلَا دُنُوُّهُ خَدِيعَةٌ وَلَا خِلَابَةٌ بَلْ يَفْتَدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ فَهُوَ إِمَامٌ لِمَنْ بَعْدَهُ مِنْ أَهْلِ الْبِرِّ.

قَالَ فَصَاحَ هَمَّامٌ صَاحَةً ثُمَّ وَقَعَ مَغْشِيًّا عَلَيْهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ وَقَالَ هَكَذَا تَصْنَعُ الْمَوْعِظَةُ الْبَالِغَةُ بِأَهْلِهَا فَقَالَ لَهُ قَائِلٌ فَمَا بِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِنَّ لِكُلِّ أَحَدٍ لَا يَغْدُوهُ وَ سَبَبًا لَا يُجَاوِزُهُ فَمَهْلًا لَا تُعَدُّ فَإِنَّمَا نَفَثَ عَلَى لِسَانِكَ شَيْطَانٌ. ٢/٢٢٨٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ تَجْرِبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

يَنْتَبِغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانُ حِصَالٍ - وَقُورٌ عِنْدَ الْمَزَاهِرِ صُبُورٌ عِنْدَ الْبَلَاءِ شُكُورٌ عِنْدَ الرِّخَاءِ قَانِعٌ بِمَا رَزَقَهُ اللَّهُ لَا يَظْلِمُ الْأَعْدَاءَ وَلَا يَتَحَامَلُ لِلْأَصْدِقَاءِ بَدَنُهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ إِنَّ الْعِلْمَ حَلِيلُ الْمُؤْمِنِ وَ الْحِلْمَ وَزِيرُهُ وَ الصَّبْرُ أَمِيرُ جُنُودِهِ وَ الرَّفْقُ أَخُوهُ وَ اللَّيْنُ وَالِدُهُ.

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feeling of greatness, nor his nearness is by way of deceit and cheating, rather he follows those who passed away of good people and he is a leader for those after him of the righteous people."

He (the narrator) said: "Then Hammām screamed out and fainted. The Commander of the Faithful ('a.s.) then said: 'Truly, by Allāh, I had this fear of him.' He ['a.s.] also said: 'Effective advices produce such effects on receptive minds.' Someone said to him ['a.s.']: 'O Commander of the Faithful! How is it that you do not receive such an effect?' The Commander of the Faithful ['a.s.] said: 'Woe to you! For death there is a fixed term which cannot be exceeded, and a cause which does not change. Now look, never repeat such a talk which Satan had put on your tongue.'"

2283-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Jamāl ibn Šāliḥ (-) 'Abdullāh ibn Ghālib that Abū 'Abdillāh ('a.s.) said:

"It behooves a believer to have eight qualities: i) Dignified against calamities, ii) patient against trial, iii) thankful when in comfort, iv) satisfied with what Allāh has provided him, v) does not wrong his enemies, nor, vi) does he commit sin because of his friends, vii) his body is in trouble because of him, and, viii) people, because of him, are at rest. Verily, knowledge is the friend of a believer, forbearance is his minister, patience is the commander of his troops, kindness is his brother and gentleness is his father."

٢٢٨٤/٣. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ مَنْصُورِ بْنِ يُونسَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

الْمُؤْمِنُ يَضْمَتُ لِيَسْلَمَ وَ يَنْطِقُ لِيُغْنِمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَلَا يَكْتُمُ شَهَادَتَهُ مِنَ الْبُعْدَاءِ وَلَا يَفْعَلُ شَيْئاً مِنَ الْخَيْرِ رِيَاءً وَلَا يَتْرُكُهُ حَيَاءً - إِنَّ زُكِّيَ خَافَ مِمَّا يَقُولُونَ وَ يَسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ لَا يَغُرُّهُ قَوْلُ مَنْ جَهِلَهُ وَ يَخَافُ إِخْصَاءَ مَا عَمِلَهُ.

٢٢٨٥/٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ مَنْ رَوَاهُ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْمُؤْمِنُ لَهُ قُوَّةٌ فِي دِينٍ وَ حَزْمٌ فِي لَيْنٍ وَ إِيْمَانٌ فِي يَقِينٍ وَ حِرْصٌ فِي فِقْهِ وَ نَشَاطٌ فِي هُدًى وَ بَرٌّ فِي اسْتِقَامَةٍ وَ عِلْمٌ فِي حِلْمٍ وَ كَيْسٌ فِي رَفَقٍ وَ سَخَاءٌ فِي حَقٍّ وَ قَصْدٌ فِي غَيٍّ وَ تَحَمُّلٌ فِي فَاقَةٍ وَ عَفْوٌ فِي قُدْرَةٍ وَ طَاعَةٌ لِلَّهِ فِي نَصِيحَةٍ وَ انْتِهَاءٌ فِي شَهْوَةٍ وَ وَرَعٌ فِي رَغْبَةٍ وَ حِرْصٌ فِي جِهَادٍ وَ صَلَاةٌ فِي شُغْلٍ وَ صَبْرٌ فِي شِدَّةٍ وَ فِي الْمَرَاهِزِ وَ قُوْرٌ وَ فِي الْمَكَارِهِ صَبُورٌ

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2284-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār (-) Ibn Faḍḍāl (-) Maṣṣūr ibn Yūnus (-) Abū Ḥamzah that 'Alī ibni 'l-Ḥusayn, peace be upon them both, said:

"A believer remains silent to be safe, speaks to benefit, he does not reveal his secrets to his friends, or withhold his testimony from strangers; nor does he do something good to show off, or leave it out of modesty. When he is praised, he fears about what they say, so he asks forgiveness from Allāh about what they do not know. The remark of those who do not know him does not deceive him, and he is afraid of the account of what he has done."

2285-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) some who narrated it, *rafa'ahū*, Abū 'Abdillāh ('a.s.) said:

"A believer has power in religion; judicious in gentleness; faith in certainty, greed for knowledge; eagerness for guidance; righteousness in steadfastness; forbearance in knowledge; sagacity in leniency; generosity in truth; economy in wealth; patient during poverty; forgiving when in power; obedience towards Allāh in admonition; self control in carnal desire; abstinence in desire, geedy for Holy War (*jihād*), praying during the work; patient during hardship; dignified against calamities; patient when

و فِي الرَّحَاءِ شُكُورٌ وَ لَا يَغْتَابُ وَ لَا يَتَكَبَّرُ وَ لَا يَقْطَعُ الرَّحِمَ وَ لَيْسَ بِوَاهِنٍ وَ لَا فَظٌّ وَ لَا غَلِيظٌ وَ لَا يَسْبِقُهُ بَصَرُهُ وَ لَا يَفْضَحُهُ بَطْنُهُ وَ لَا يَغْلِبُهُ فَرْجُهُ وَ لَا يَحْسُدُ النَّاسَ يُعِيرُ وَ لَا يُعِيرُ وَ لَا يُسْرِفُ يَنْصُرُ الْمَظْلُومَ وَ يَرْحَمُ الْمُسْكِينَ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ لَا يَرْغَبُ فِي عِزِّ الدُّنْيَا وَ لَا يَجْزَعُ مِنْ ذُلِّهَا لِلنَّاسِ هَمٌّ قَدْ أَقْبَلُوا عَلَيْهِ وَ لَهُ هَمٌّ قَدْ شَغَلَهُ لَا يَرَى فِي حُكْمِهِ نَقْصٌ وَ لَا فِي رَأْيِهِ وَهْنٌ وَ لَا فِي دِينِهِ ضَيَاعٌ يُرْشِدُ مَنْ اسْتَشَارَهُ وَ يُسَاعِدُ مَنْ سَاعَدَهُ وَ يَكْبِتُ عَنِ الْخَنَا وَ الْجَهْلِ.

٥/٢٢٨٦. عَنْهُ عَنِ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ:

مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِمَجْلِسٍ مِنْ قُرَيْشٍ فَإِذَا هُوَ بِقَوْمٍ بِيضَ ثِيَابِهِمْ صَافِيَةِ أَلْوَانِهِمْ كَثِيرٍ ضَحْكُهُمْ يُشِيرُونَ بِأَصَابِعِهِمْ إِلَى مَنْ يَمُرُّ بِهِمْ ثُمَّ مَرَّ بِمَجْلِسٍ لِلْأَنْسِ وَ الْخَزَرَجِ فَإِذَا قَوْمٌ بُلَيْتٌ مِنْهُمْ الْأَبْدَانُ وَ دَقَّتْ مِنْهُمْ الرِّجَابُ وَ اصْفَرَّتْ مِنْهُمْ الْأَلْوَانُ وَ قَدْ تَوَاضَعُوا بِالْكَلامِ

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in adversities; and thankful when in comfort. He neither backbites nor is proud of himself, or cut the ties of near keenship. He is neither dispirited nor harsh and hard (hearted). His sight does not surpass him, his stomach does not disgrace him, and his private part cannot gain mastery over him. He does not feel jealous about people; he is blamed but does not blame others. He is not extravagant; he helps the oppressed, and show mercy to poor. His soul is in trouble because of him, and people are in rest because of him. He is not desirous of the worldly fame and is not concerned about its dishonour. People have their own (worldly) business that they confronted with and he has his own business that has made him busy. No defect is found in his judgment; nor any weakness in his decision; and, nor (getting) lost in his religion. He leads the one who asks for his advice; and he helps the one who asks for his help; and, he turns away from any obscene word or ignorance."

2286-5. From him (-) some of our co-sectarians, *rafa'ahū*, (-) one of them ('a.s.) said:

"The Commander of the Faithful ('a.s.) passed by a sitting of Quraysh who were wearing white clothes, with clear colour, they were laughing much and used to point towards whoever passed by them. Then he ['a.s.] passed by a sitting of Aws and Khazraj and saw that their bodies were weak, their necks were thin and their colour was pale, talking humbly with

فَتَعَجَّبَ عَلَيَّ عَلَيْهِ السَّلَامُ مِنْ ذَلِكَ وَ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا بَابِي أَنْتَ وَ أُمِّي إِنِّي مَرَرْتُ بِمَجْلِسٍ لِأَلٍ فُلَانٍ ثُمَّ وَصَفَهُمْ وَ مَرَرْتُ بِمَجْلِسٍ لِلْأَوْسِ وَ الْخَزْرَجِ فَوَصَفَهُمْ ثُمَّ قَالَ وَ جَمِيعُ مُؤْمِنُونَ فَأَخْبَرَنِي يَا رَسُولَ اللَّهِ بِصِفَةِ الْمُؤْمِنِ فَتَكَسَّ رَسُولُ اللَّهِ ﷺ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ عَشْرُونَ خَصْلَةً فِي الْمُؤْمِنِ فَإِنْ لَمْ تَكُنْ فِيهِ لَمْ يَكْمُلْ إِيْمَانُهُ إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ يَا عَلِيُّ الْحَاضِرُونَ الصَّلَاةَ وَ الْمَسَارِعُونَ إِلَى الزَّكَاةِ وَ الْمُطْعِمُونَ الْمِسْكِينَ الْمَاسِيحُونَ رَأْسَ الْيَتِيمِ الْمُطَهَّرُونَ أَطْمَارَهُمُ الْمُتَزَرُّونَ عَلَى أَوْسَاطِهِمُ الَّذِينَ إِنْ حَدَّثُوا لَمْ يَكْذِبُوا وَ إِذَا وَعَدُوا لَمْ يَخْلِفُوا وَ إِذَا ائْتَمِنُوا لَمْ يَخُونُوا وَ إِذَا تَكَلَّمُوا صَدَقُوا رُهْبَانٌ بِاللَّيْلِ أَسَدٌ بِالنَّهَارِ صَائِمُونَ النَّهَارَ قَائِمُونَ اللَّيْلَ لَا يُؤْذُونَ جَارًا وَ لَا يَتَأَذَى بِهِمْ جَارٌ - الَّذِينَ مَشِيهُمُ عَلَى الْأَرْضِ هَوْنٌ وَ خُطَاهُمُ إِلَى بُيُوتِ الْأَرَامِلِ وَ عَلَى أَثَرِ الْجَنَائِزِ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْمُتَّقِينَ.

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each other. 'Alī ('a.s.) was surprised from that and came to the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) and said: 'May my father and mother be sacrificed for you! I passed by a sitting of so-and-so clan' – he ['a.s.] described what he had seen – 'then I passed by a sitting of Awas and Khazraj' – and he described what he had seen. Then he ['a.s.] said: 'They were all believers. O Messenger of Allāh, inform me of the attributes of a believer. The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) bowed his head, then raised it and said: "There are twenty qualities for a believer, if they do not exist in him, his faith is not complete. Verily, among the characteristics of believers, O 'Alī, are: i) They attend prayer, ii) hastening to pay alms (*zakāt*), iii) feeding poor, iv) showing mercy to orphans, v) keeping their tattered clothes clean (*tāhir*), vi) tying the band of their underwear to their waist, vii) when they relate, they do not lie, viii) if they promise they do not fail, ix) if they are trusted, they are not traitors, x) when they speak, they are true, xi) a devotee (of Allāh) at night, xii) a lion in the day, xiii) fasting during the day, xiv) standing for prayer at night, xv) they do not torment a neighbor, nor xvi) a neighbour is tormented by them, xvii) those who walk humbly on the earth, xviii) their steps are toward the houses of widows (to help them), and xix) attending the funerals, 20) may Allāh place us and you among the godfearing."

٦/٢٢٨٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ سَرَّهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ.

٧/٢٢٨٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زَعْلَانَ

عَنْ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

شِيعَتُنَا هُمْ الشَّاحِبُونَ الدَّابِلُونَ النَّاحِلُونَ الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ اسْتَقْبَلُوهُ بِحُزْنٍ.

٨/٢٢٨٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ الْيَمَانِيِّ عَنْ

رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

شِيعَتُنَا أَهْلُ الْهُدَى وَ أَهْلُ التَّقَى وَ أَهْلُ الْخَيْرِ وَ أَهْلُ الْإِيمَانِ وَ أَهْلُ الْفَتْحِ وَ الظَّفَرِ.

٩/٢٢٩٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ

بُزْجَجٍ عَنْ مُفَضَّلٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِيَّاكَ وَ السَّفَلَةَ فَإِنَّمَا شِيعَةُ عَلِيٍّ مَن عَفَّ بَطْنُهُ وَ فَرَجُهُ وَ اشْتَدَّ

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2287-6. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Qāsim ibn 'Urwah that Abu 'l-'Abbās said:

"Abū 'Abdillāh ('a.s.) said: 'He who is happy with his good deed and sad with his misdeed, then he is a believer.'"

2288-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn al-Ḥasan ibn Za'lān (-) Abū Ishāq al-Khurāsānī (-) 'Amr ibn Jumay' al-'Abdī that Abū 'Abdillāh ('a.s.) said:

"Our followers (Shī'ahs) are pale, wilting and thin. When night over-spread them, they receive it with sadness."

2289-8. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ibrāhīm ibn 'Umar al-Yamānī (-) a man that Abū 'Abdillāh ('a.s.) said:

"Our followers (Shī'ahs) are the people of guidance, piety, good, faith, conquest and victory."

2290-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Ismā'īl (-) Maṣṣūr Buzurj that Mufaḍḍal said:

"Abū 'Abdillāh ('a.s.) said: 'Beware of despicable people, verily, the Follower of 'Alī ('a.s.) is he, who has the modesty of his stomach and

جَهَادُهُ وَ عَمِلَ لِخَالِقِهِ وَ رَجَا ثَوَابَهُ وَ خَافَ عِقَابَهُ، فَإِذَا رَأَيْتَ أَوَّلِيكَ فَأَوَّلِيكَ شِيعَةُ جَعْفَرٍ.
 ١٠/٢٢٩١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مُحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ
 ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ شِيعَةَ عَلِيٍّ كَانُوا مُخَصَّصَ الْبُطُونِ ذُبُلَ الشَّفَاهِ أَهْلَ رَأْفَةٍ وَ عِلْمٍ وَ حِلْمٍ يُعْرِفُونَ بِالرَّهْبَانِيَّةِ
 فَأَعِينُوا عَلَى مَا أَنْتُمْ عَلَيْهِ بِالْوَرَعِ وَ الْإِحْتِهَادِ.

١١/٢٢٩٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ صَفْوَانَ الْجَمَالِ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ وَ إِذَا رَضِيَ
 لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ وَ إِذَا قَدَّرَ لَمْ يَأْخُذْ أَكْثَرَ مِمَّا لَهُ.
 ١٢/٢٢٩٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ التَّعَمَّانِ عَنْ ابْنِ
 مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا سُلَيْمَانُ أَتَدْرِي مَنْ الْمُسْلِمُ؟ قُلْتُ جُعِلْتُ فِدَاكَ أَنْتَ أَعْلَمُ. قَالَ

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private part. His endeavor is hard; he acts for the sake of his Creator, hopes for His recompense, and fears His chastisement. So, if you see such people, then they are the followers of Ja'far ('a.s.)."

2291-10. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) 'Alī ibn Ri'āb (-) Ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"Verily, the followers of 'Alī ('a.s.) were of empty stomach, with dried lips, people of kindness, knowledge and forbearance, known as ascetic. So, aid (yourselves) upon what you are, with piety and diligence."

2292-11. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus that Ṣafwān al-Jammāl said:

"Abū 'Abdillāh ('a.s.) said: 'Truly, a believer is he when he becomes angry, his anger will not make him to overlook the right, and when he is satisfied then his satisfaction will not make him enter into vain, and when he gains power he will not take more than what is his right.'"

2293-12. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn an-Nu'mān (-) Ibn Muskān that Sulaymān ibn Khālid said:

"Abū Ja'far ('a.s.) said: 'O Sulaymān! Do you know who is a Muslim?' I said: 'May I be made your ransom! 'You know better.' He ['a.s.] said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ. ثُمَّ قَالَ وَ تَذَرِي مِنَ الْمُؤْمِنِ؟ قَالَ قُلْتُ أَنْتَ أَعْلَمُ. قَالَ إِنَّ الْمُؤْمِنَ مَنْ اتَّعَمَّتْهُ الْمُسْلِمُونَ عَلَى أَمْوَالِهِمْ وَ أَنْفُسِهِمْ وَ الْمُسْلِمُ حَرَامٌ عَلَى الْمُسْلِمِ أَنْ يَظْلِمَهُ أَوْ يَخْذُلَهُ أَوْ يَدْفَعَهُ دَفْعَةً تُعْتَبُهُ.

١٣/٢٢٩٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي إِثْمٍ وَ لَا بَاطِلٍ وَ إِذَا سَخِطَ لَمْ يُخْرِجْهُ سَخِطُهُ مِنْ قَوْلِ الْحَقِّ وَ الَّذِي إِذَا قَدَرَ لَمْ يُخْرِجْهُ قُدْرَتُهُ إِلَى التَّعَدِّيِّ إِلَى مَا لَيْسَ لَهُ بِحَقٍّ.

١٤/٢٢٩٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ قَالَ:

سَمِعْتُهُ يَقُولُ الْمُؤْمِنُونَ هَيِّنُونَ لَيْثُونَ كَالْجَمَلِ الْأَنْفِ إِذَا قِيدَ انْقَادَ وَ إِنْ أُبَيْخَ عَلَى صَخْرَةٍ اسْتَنَاحَ. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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'Verily, a Muslim is he from whom Muslims are safe from his tongue and hand.' Then he [*a.s.*] said: 'And do you know who is a believer?' He [Sulaymān]: 'I said: 'You know better.' He [*a.s.*] said: '[Verily], a believer is he upon whom Muslims can trust their wealth and lives; and it is forbidden for a Muslim to wrong another Muslim, or forsake him or push him at once in order to harass him.'

2294-13. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb (-) Abū Ayyūb (-) Abū 'Ubaydah that Abū Ja'far (*a.s.*) said:

"Verily, a believer is he when he is satisfied his satisfaction will not make him enter into sin and vain; and when he is annoyed his annoyance will not prevent him from telling the truth; and when he gains power that power will not lead him to exceed what he has no right."

2295-14. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) Abu 'l-Bakhtarī, *rafa'ahū*, said:

"I heard him saying: 'Believers are humble and gentle just like a bridled camel. When it is ordered to move it moves, and when it is ordered to kneel down on a rock, it kneels down.'"

2296-15. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh (*a.s.*) said:

ثَلَاثَةٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ الْعِلْمُ بِاللَّهِ وَمَنْ يُحِبُّ وَمَنْ يَكْرَهُ.

١٦/٢٢٩٧. وَبِهَذَا الْإِسْنَادِ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ الْمُؤْمِنُ كَمِثْلِ شَجَرَةٍ لَا يَتَحَاثُّ وَرَقُهَا فِي شِتَاءٍ وَلَا صَيْفٍ قَالُوا يَا رَسُولَ اللَّهِ وَمَا هِيَ؟ قَالَ النَّخْلَةُ.

١٧/٢٢٩٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ أَبِي إِبْرَاهِيمَ الْأَعْمَشِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْمُؤْمِنُ حَلِيمٌ لَا يَجْهَلُ وَإِنْ جُهِلَ عَلَيْهِ يَتَعَلَّمُ وَلَا يَظْلِمُ وَإِنْ ظُلِمَ غَفَرَ وَلَا يَبْخُلُ وَلَا يَنْحَلُ وَلَا يَخْلُ عَلَيْهِ صَبْرٌ.

١٨/٢٢٩٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُنْذِرِ بْنِ جَنْفَرٍ عَنْ آدَمَ بْنِ أَبِي الْحُسَيْنِ اللَّوْلُؤِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْمُؤْمِنُ مَنْ طَابَ مَكْسَبُهُ وَحَسُنَتْ خَلِيقَتُهُ وَصَحَّتْ سِرِيرَتُهُ وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَامْتَسَكَ الْفَضْلَ مِنْ كَلَامِهِ وَكَفَى النَّاسَ شَرَّهُ وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ.

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"Three things are the signs of a believer: Having the knowledge of Allāh, and he who likes and he who dislikes (for the sake of Allāh)."

2297-16. And by this (above) chain of transmission, said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'A believer is like a tree whose leaves do not fall in summer or in winter.' They said: 'O Messenger of Allāh! What is that (tree)?' He said: 'It is a date palm.'"

2298-17. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn Ūramah (-) Abū Ibrāhīm al-A'jamī (-) some of our co-sectarians that Abū 'Abdillāh ('a.s.) said:

"A believer is forbearing, he is not ignorant; and if ignorance feigned to him, he forbears. He does not wrong anyone, and if he is wronged, he forgives. He is not stingy and if someone is stingy to him he is patient."

2299-18. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'īl ibn Mihrān (-) Mundhir ibn Jayfar (-) Ādam Abi 'l-Ḥusayn al-Lu'lu'ī that Abū 'Abdillāh ('a.s.) said:

"A believer is he whose earning is lawful; his moral is good, and his inward [feeling] is sound. He donates the excess from his wealth; and withholds the excess from his word. People are safe from his evil deeds, and shows fairness to people."

١٩/٢٣٠٠. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي كَهْمَسٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ أَلَا أُنبِئُكُمْ بِالْمُؤْمِنِ مَنِ اتَّعَمَنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ أَلَا أُنبِئُكُمْ بِالْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَ الْمُهَاجِرُ مَنْ هَجَرَ السَّيِّئَاتِ وَ تَرَكَ مَا حَرَّمَ اللَّهُ وَ الْمُؤْمِنُ حَرَامٌ عَلَى الْمُؤْمِنِ أَنْ يَظْلِمَهُ أَوْ يَخْذُلَهُ أَوْ يَغْتَابَهُ أَوْ يَدْفَعَهُ دَفْعَةً.

٢٠/٢٣٠١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي أَيُّوبَ الْعَطَّارِ عَنْ جَابِرٍ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّمَا شِيعَةُ عَلِيٍّ الْخُلَمَاءُ الْعُلَمَاءُ الذُّبُلُ الشَّفَاهُ تُعْرِفُ الرَّهْبَانِيَّةَ عَلَى وَجْهِهِمْ.

٢١/٢٣٠٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ

عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفٍ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

صَلَّى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالنَّاسِ الصُّبْحَ بِالْعِرَاقِ فَلَمَّا انْصَرَفَ وَعَظَهُمْ فَبَكَى وَ أَبْكَاهُمْ

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2300-19. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) al-Ḥasan ibn 'Alī (-) Abū Kahmas (-) Sulaymān ibn Khālid that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'May I inform you about a believer? One on whom believers entrust their lives and wealth. May I inform you about a Muslim? One who embraces Muslims with his tongue and hand; and an emigrant is one who keeps away evil deeds and gives up what Allāh has forbidden. It is forbidden for a believer to wrong another believer, or to forsake him, or to slander him or to push him away at once.'"

2301-20. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān (-) Mufaḍḍal ibn 'Umar (-) Abū Ayyūb al-'Aṭṭār that Jābir said:

"Abū Ja'far ('a.s.) said: 'Verily, the followers of 'Alī ('a.s.) are: Fore-bearing, scholars, with dried lips; asceticism is recognized from their faces.'"

2302-21. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) al-Ḥasan ibn Maḥbūb (-) 'Abdullāh ibn Sinān (-) Ma'rūf ibn Kharrabūdh that Abū Ja'far ('a.s.) said:

"The Commander of the Faithful ('a.s.) prayed the morning (dawn) prayer with the people in Iraq. After that, he ['a.s.] preached to them, and then he cried out in fear of Allāh and made them cry too. Then he

مِنْ خَوْفِ اللَّهِ ثُمَّ قَالَ أَمَّا وَاللَّهِ لَقَدْ عَهِدْتُ أَقْوَامًا عَلَى عَهْدِ خَلِيلِي رَسُولِ اللَّهِ ﷺ وَ إِنَّهُمْ لَيُصْبِحُونَ وَ يُمْشُونَ شُعْثًا غُبْرًا مُخْصًا بَيْنَ أَعْيُنِهِمْ كَرَكِبِ الْمِعْزَى - يَبْتَثُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا - يُرَاحُونَ بَيْنَ أَفْدَامِهِمْ وَ جِبَاهِهِمْ يُنَاجُونَ رَبَّهُمْ وَ يَسْأَلُونَهُ فَكَأَنَّكَ رِقَائِهِمْ مِنَ النَّارِ وَاللَّهُ لَقَدْ رَأَيْتُهُمْ مَعَ هَذَا وَ هُمْ خَائِفُونَ مُشْفِقُونَ.

٢٣٠٣/٢٢. عَنْهُ عَنِ السَّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

صَلَّى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْفَجَرَ ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتَّى صَارَتْ الشَّمْسُ عَلَى قَيْدِ رُمْحٍ وَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ وَاللَّهِ لَقَدْ أَذْرَكْتُ أَقْوَامًا يَبْتَثُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا يُخَالِفُونَ بَيْنَ جِبَاهِهِمْ وَ رُكْبَتِهِمْ كَانَ زَفِيرُ النَّارِ فِي آذَانِهِمْ إِذَا ذَكَرَ اللَّهُ عِنْدَهُمْ مَا دَوَّاهُمْ كَمَا يَمِيدُ الشَّجَرُ كَأَنَّمَا الْقَوْمُ بَاتُوا غَافِلِينَ. قَالَ ثُمَّ قَامَ فَمَا رَأَيْ صَاحِبًا حَتَّى قُبِضَ عَلَيْهِ السَّلَامُ.

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['a.s.] said: 'By Allāh! Indeed, during the time of my intimate friend, the Messenger of Allāh (s.a. 'a.w.a.w.s.), I saw people who, in their morning and evening, were dishevelled, dusty, hungry (and) between their eyes (foreheads) is like the knee of a goat, *spending the night for their Lord, prostrating and standing* [Qur., 25:64]. They sometimes used to stand up and sometimes put their foreheads (on the ground), invoking their Lord and asking Him to free them from the Fire. By Allāh, I truly saw them with this condition while they were fearful and apprehensive.'

2303-22. From him (-) as-Sindī ibn Muḥammad (-) Muḥammad ibnu 'ṣ-Ṣālt (-) Abū Ḥamzah that 'Alī ibn 'l-Ḥusayn ('a.s.) said:

"The Commander of the Faithful ('a.s.) prayed the dawn prayer, then he ['a.s.] stayed in his place until the sun rose to the height of a spear. He ['a.s.] then turned towards people and said: 'By Allāh, I met people spending the night for their Lord, prostrating and standing, They used, sometime, to put their foreheads and their knees on the ground, as if the roaring of the Fire was in their ears. When Allāh is mentioned before them, they trembled like a tree. It is, as if these people (i.e. of his ['a.s.]'s time) have become heedless.'" He [Abū Ḥamzah] said: "Then, he ['a.s.] got up, and after that he was not seen laughing until he, the blessing of Allāh be upon him, died."

٢٣/٢٣٠٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا أَرَدْتَ أَنْ تَعْرِفَ أَصْحَابِي فَانْظُرْ إِلَى مَنْ اشْتَدَّ وَرَعُهُ وَخَافَ خَالِقَهُ وَرَجَا ثَوَابَهُ وَإِذَا رَأَيْتَ هَؤُلَاءِ فَهَؤُلَاءِ أَصْحَابِي.

٢٤/٢٣٠٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْأَشْعَثِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ شِيعَتُنَا الْمُتَبَاذِلُونَ فِي وَلَايَتِنَا الْمُتَحَابُّونَ فِي مَوَدَّتِنَا الْمُتَزَاوِرُونَ فِي إِحْيَاءِ أَمْرِنَا الَّذِينَ إِنْ غَضِبُوا لَمْ يَظْلِمُوا وَإِنْ رَضُوا لَمْ يُشْرِفُوا بَرَكَهَ عَلَى مَنْ جَاوَرُوا سَلِمَ لِمَنْ خَالَطُوا.

٢٥/٢٣٠٦. عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عِيسَى التَّهْرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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2304-23. 'Alī ibn Ibrāhīm (-) Ṣāliḥ ibn as-Sindī (-) Ja'far ibn Bashīr that al-Mufaḍḍal ibn 'Umar said:

"Abū 'Abdillāh ('a.s.) said: 'If you want to know my companions, look at one who enhanced his piety, feared his Creator and hoped for His reward; and if you see them, then they are my companions.'"

2305-24. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn al-Ḥasan ibn Shammūn (-) 'Abdullāh ibn 'Amr ibn al-Ash'ath (-) 'Abdullāh ibn Ḥammād al-Anṣārī (-) 'Amr ibn Abi 'l-Miqdām (-) his father that Abū Ja'far ('a.s.) said:

"The Commander of the Faithful ('a.s.) said: 'Our followers (Shī'ahs) are generous to each other for the sake of our wilāyah; they love each other for the sake of their love towards us; and they visit each other to revive our Affair (amr). When they become angry, they do not wrong, and when they are pleased they are not extravagant. They are blessing for their neighbors and peace for those who mingle with them.'"

2306-25. From him (-) Muḥammad ibn 'Alī (-) Muḥammad ibn Sinān (-) 'Isā an-Nahrīrī that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ عَرَفَ اللَّهَ وَ عَظَّمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ وَ بَطَنَهُ مِنَ الطَّعَامِ وَ عَفَا نَفْسَهُ بِالصَّيَامِ وَ الْقِيَامِ قَالُوا يَا بَابَانَا وَ أُمَّهَاتِنَا يَا رَسُولَ اللَّهِ هَؤُلَاءِ أَوْلِيَاءُ اللَّهِ قَالَ إِنَّ أَوْلِيَاءَ اللَّهِ سَكَنُوا فَكَانَ سُكُونُهُمْ ذِكْرًا وَ نَظَرُوا فَكَانَ نَظَرُهُمْ عِبْرَةً وَ نَطَقُوا فَكَانَ نُطْقُهُمْ حِكْمَةً وَ مَشَوْا فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَةً لَوْ لَا الْآجَالُ الَّتِي قَدْ كُتِبَتْ عَلَيْهِمْ لَمْ تَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ خَوْفًا مِنَ الْعَذَابِ وَ شَوْقًا إِلَى الثَّوَابِ.

٢٦/٢٣٠٧. عَنْهُ عَنِ بَعْضِ أَصْحَابِهِ مِنَ الْعِرَاقِيِّينَ رَفَعَهُ قَالَ:

خَطَبَ النَّاسَ الْحَسَنُ بْنُ عَلِيٍّ ﷺ فَقَالَ أَيُّهَا النَّاسُ أَنَا أَخْبِرُكُمْ عَنْ أَخٍ لِي كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي وَ كَانَ رَأْسَ مَا عَظَّمُ بِهِ فِي عَيْنِي صِغَرَ الدُّنْيَا فِي عَيْنِهِ كَانَ خَارِجًا مِنْ سُلْطَانِ بَطْنِهِ فَلَا يَسْتَهْيِي مَا لَا يَجِدُ وَ لَا يُكْثِرُ إِذَا وَجَدَ كَانَ خَارِجًا مِنْ سُلْطَانِ فَرْجِهِ - فَلَا يَسْتَحِفُّ لَهُ عَقْلَهُ وَ لَا رَأْيَهُ - كَانَ خَارِجًا مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يَمُدُّ يَدَهُ إِلَّا عَلَى

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'One, who has recognized Allāh and exalted Him, should control his tongue from (idle) talk and his stomach from (overeating) food. He should devout himself to fasting and standing for prayer (at night).' They (companions) said: 'May our parents be made your ransom, O Messenger of Allāh! 'Are they the friends of Allāh?' He [s.a. 'a.w.a.w.s.] said: 'Verily, the friends of Allāh were silent and their silence is a Reminder. They gazed, and their gaze was a lesson; they spoke, and their speaking was wisdom; they walked, and their walking among people was a blessing. Had it not been death prescribed for them, their spirits would have not remained in their bodies due to their fear of the chastisement (of the Hereafter) and their desire for the reward.'"

2307-26. From him (-) some of his co-sectarians from Iraq, *rafā'ahū*, said:

"al-Ḥasan ibn 'Alī, the blessing of Allāh be upon them, addressed the people and said: 'O people! I inform you of a brother of mine who was the most outstanding among the people in my view, and on the top of what I was proud of, in my view, was the insignificant of this world in his eyes. He was apart from the authority of his stomach. So, he did not long for what he didn't have nor did he exceed the limits, when he obtained. He was out of the authority of his private part, so his wisdom and opinion did not hold him in light. He was out of the authority of ignorance, so he did not extend

ثِقَةٍ لِمَنْفَعَةٍ كَانَ لَا يَتَشَهَّى وَلَا يَتَسَخَّطُ وَلَا يَتَبَرَّمُ كَانَ أَكْثَرَ ذَهَرِهِ صَمَاتًا فَإِذَا قَالَ بَدَأَ الْقَائِلِينَ كَانَ لَا يَدْخُلُ فِي مِرَاءٍ وَلَا يُشَارِكُ فِي دَعْوَى وَلَا يُذِلُّ بِحُجَّةٍ حَتَّى يَرَى قَاضِيًا وَكَانَ لَا يَغْفُلُ عَنْ إِخْوَانِهِ وَلَا يُخْصُ نَفْسَهُ بِشَيْءٍ دُونَهُمْ كَانَ ضَعِيفًا مُسْتَضَعَفًا - فَإِذَا جَاءَ الْجِدُّ كَانَ لَيْنًا عَادِيًا كَانَ لَا يَلُومُ أَحَدًا فِيمَا يَقَعُ الْعُدْرُ فِي مِثْلِهِ حَتَّى يَرَى اعْتِدَارًا كَانَ يَفْعَلُ مَا يَقُولُ وَ يَفْعَلُ مَا لَا يَقُولُ كَانَ إِذَا ابْتَزَّهُ أَمْرَانِ لَا يَذِرِي أَثَرَهُمَا أَفْضَلَ نَظَرَ إِلَى أَقْرَبِهِمَا إِلَى الْهَوَى فَخَالَفَهُ كَانَ لَا يَشْكُو وَجَعًا إِلَّا عِنْدَ مَنْ يَرْجُو عِنْدَهُ الْبَرَّةَ وَلَا يَسْتَشِيرُ إِلَّا مَنْ يَرْجُو عِنْدَهُ النَّصِيحَةَ كَانَ لَا يَتَبَرَّمُ وَلَا يَتَسَخَّطُ وَلَا يَتَشَكَّى وَلَا يَتَشَهَّى وَلَا يَنْتَقِمُ وَلَا يَغْفُلُ عَنِ الْعَدُوِّ فَعَلَيْكُمْ بِمِثْلِ هَذِهِ الْأَخْلَاقِ الْكَرِيمَةِ إِنْ أَطَقْتُمُوهَا فَإِنْ لَمْ تُطِيقُوهَا كُلَّهَا فَاتَّخِذُوا الْقَلِيلَ خَيْرَ مِنْ تَرْكِ الْكَثِيرِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

٢٣٠٨/٢٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ مِهْرَمٍ وَبَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْكَاهِلِيِّ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ

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his hand to anybody except to a trustee for benefit. He was not covetous, nor discontent or annoyed. Most of his time was silent, and when he started speaking, he beat other speakers. He never used to enter into dispute or take part in allegation, or plea for a proof until he met a judge. He was not heedless of his brothers and did not single out himself to anything without them. He was weak and deemed powerless, but when the matter of seriousness came in between he was like an attacking lion. He used not to blame someone for what can be excused until he received an apology. He used to do what he used to say, and to do what he did not say. When he was confronted with two alternatives, and did not know which one was better, he looked at which one was closer to carnal desires, so he neglected it. He did not use to complain about his pain (to any one) except to one whom he hoped to cure him. He did not consult anyone except one whom he hoped to have advice. He did not use to get annoyed or angry, or make a complaint, or be covetous or take revenge or be heedless of an enemy. It is upon you to have such noble moralities if you can bear them, but if you cannot bear all of them, then taking a little is better than abandoning a lot. And there is no power and no strength save in Allāh."

2308-27. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Mihzam and some of our co-sectarians (-) Muḥammad ibn 'Alī (-)

عَلِيَّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ مِهْزَمِ الْأَسَدِيِّ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا مِهْزَمُ شِيعَتُنَا مَنْ لَا يَغْدُو صَوْتُهُ سَمْعَهُ وَلَا شَحْنَاؤُهُ بَدَنَهُ وَلَا يَمْتَدِّحُ بَنَّا مُعَلِّناً وَلَا يُجَالِسُ لَنَا عَائِباً وَلَا يُخَاصِمُ لَنَا قَالِباً إِنْ لَقِيَ مُؤْمِناً أَكْرَمَهُ وَإِنْ لَقِيَ جَاهِلاً هَجَرَهُ قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ أَصْنَعُ بِهَؤُلَاءِ الْمُتَشَبِّهِةِ قَالَ فِيهِمْ التَّمْيِيزُ وَ فِيهِمُ التَّبْدِيلُ وَ فِيهِمُ التَّمْحِيزُ تَأْتِي عَلَيْهِمْ سِنُونَ تُفْنِيهِمْ وَ طَاعُونَ يَقْتُلُهُمْ وَ اخْتِلَافٌ يُبَدِّدُهُمْ - شِيعَتُنَا مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعُ الْغُرَابِ وَ لَا يَسْأَلُ عَدُوَّنَا وَ إِنْ مَاتَ جُوعاً - قُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ قَالَ فِي أَطْرَافِ الْأَرْضِ أَوْلِيكَ الْخَفِيزُ عَيْشُهُمُ الْمُتَنَقِّلَةُ دِيَارُهُمْ إِنْ شَهِدُوا لَمْ يُعْرِفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقَدُوا وَ مِنَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي الْقُبُورِ يَتَزَاوَرُونَ وَ إِنْ لَجَأَ إِلَيْهِمْ ذُو حَاجَةٍ مِنْهُمْ رَحِمُوهُ لَنْ تَخْتَلِفَ قُلُوبُهُمْ وَ إِنْ اخْتَلَفَ بَيْمُ الدَّارِ. ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنَا الْمَدِينَةُ وَ عَلِيٌّ الْبَابُ وَ كَذَبَ مَنْ

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Muhammad ibn Ishāq al-Kāhili* and Abū 'Alī al-Ash'arī (-) al-Ḥasan ibn 'Alī al-Kūfī (-) al-'Abbās ibn 'Āmir (-) Rabī' ibn Muḥammad, both, that Mihzam al-Asadī said:

"Abū 'Abdillāh ('a.s.) said: 'O Mihzam, our Shī'ah is he, whose voice does not go beyond his hearing, nor his hatred surpass his body. He does not praise us openly nor sit with those who wrong us, or fight with them. When he meets a believer he honors him, and when he meets an ignorant he keeps away from him.' I said: 'May I be made your ransom! What should I do with these Shī'ah pretenders?' He ['a.s.] said: 'By way of segregation, alteration and examination. They will face years of famine that will destroy them, and cholera that will kill them, and dispute that will scatter them. Our Shī'ah does not growl like the growling of a dog, or covet like the covetousness of a crow, and he prefers to die from hunger then to beg from our enemy.' I said: 'May I be made your ransom! Where can I find such people?' He ['a.s.] said: 'Around the world. They have a carefree life, wandering about. When they are present, no one recognizes them, and when they are absent, no one looks for them. They are not anxious about death, and they meet each other in graveyards. If someone in need take refuge in them, they show kindness to him. Their hearts are not at variance, although their homes are a part from each other.'"

"Then he ['a.s.] said: 'The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'I am the City and 'Alī is the Gate; and lied he who claimed that he enters the

زَعَمَ أَنَّهُ يَدْخُلُ الْمَدِينَةَ لَا مِنْ قِبَلِ الْبَابِ وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحْيِي وَيُنْعِضُ عَلِيًّا عَلَيْهِ السَّلَامُ.
 ٢٨/٢٣٠٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ
 سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْنَهُمْ وَ حَدَّثَهُمْ فَلَمْ يَكْذِبْنَهُمْ وَ وَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ كَانَ مِنْ
 حُرِّمَتِ غَيْبَتِهِ وَ كَمَلَتْ مُرُوءَتُهُ وَ ظَهَرَ عَدْلُهُ وَ وَجَبَتْ أُخُوَّتُهُ.
 ٢٩/٢٣١٠. عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ عَبْدِ اللَّهِ
 بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ ثَلَاثٌ خِصَالٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ إِذَا رَضِيَ لَمْ يَدْخُلْهُ
 رِضَاهُ فِي بَاطِلٍ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ وَ إِذَا قَدَّرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.
 ٣٠/٢٣١١. عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنَّ لِأَهْلِ الدِّينِ عَلَامَاتٍ يُعْرِفُونَ بِهَا صِدْقَ الْحَدِيثِ وَ أَدَاءَ

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city but not through the gate; and lied he, who claimed that he loves me but he hates 'Alī, may the blessing of Allāh be upon him.'"

2309-28. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā (-) Samā'ah ibn Mihrān that Abū 'Abdillāh ('a.s.) said:

"He who dealt with people but did not wrong them; spoke to them but did not lie to them; promised them but did not deceive them, it is he, whose backbiting was forbidden; whose generosity was complete; whose justice has become manifest and whose brotherhood has become incumbent."

2310-29. From him (-) Ibn Faḍḍāl (-) 'Āṣim ibn Ḥumayd (-) Abū Ḥamzah ath-Thumālī (-) 'Abdullāh ibn al-Ḥasan that his mother Fāṭimah bint (d/o) al-Ḥusayn ibn 'Alī ('a.s.) said:

"The Messenger of Islam (s.a. 'a.w.a.w.s.) said: 'If three qualities exist in someone, then he has attained the qualities of faith: When he is satisfied, his satisfaction will not make him enter into vain, and he when he becomes angry, his anger will not make him to overlook the right, and when he gains power, he will not take what is not for him.'"

2311-30. From him (-) his father (-) 'Abdillāh ibn al-Qāsim (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) said: 'There are signs for religious

الْأَمَانَةِ وَوَفَاءَ بِالْعَهْدِ وَصِلَةَ الْأَرْحَامِ وَرَحْمَةَ الضَّعَفَاءِ وَقِلَّةَ الْمُرَاقَبَةِ لِلنِّسَاءِ أَوْ قَالَ قِلَّةَ الْمَوَاتَاةِ لِلنِّسَاءِ وَبَذَلَ الْمَعْرُوفِ وَحُسْنَ الْخُلُقِ وَسَعَةَ الْخُلُقِ وَاتِّبَاعَ الْعِلْمِ وَمَا يُقَرَّبُ إِلَى اللَّهِ عَزَّ وَجَلَّ زُلْفَى طُوبَى لَهُمْ وَحُسْنُ مَأْبٍ وَطُوبَى شَجَرَةٍ فِي الْجَنَّةِ أَضْلَاهَا فِي دَارِ النَّبِيِّ مُحَمَّدٍ ﷺ وَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي دَارِهِ غُصْنٌ مِنْهَا لَا يَخْطُرُ عَلَى قَلْبِهِ شَهْوَةٌ شَيْءٌ إِلَّا أَنَّهُ بِهِ ذَلِكَ وَ لَوْ أَنَّ رَاكِبًا مُجِدًّا سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهُ وَ لَوْ طَارَ مِنْ أَسْفَلِهَا غُرَابٌ مَا بَلَغَ أَغْلَاهَا حَتَّى يَسْقُطَ هَرِمًا أَلَا فَبِئْسَ هَذَا فَارْغَبُوا إِنَّ الْمُؤْمِنَ مِنْ نَفْسِهِ فِي شُغْلٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ إِذَا جَنَّ عَلَيْهِ اللَّيْلُ افْتَرَشَ وَجْهَهُ وَ سَجَدَ لِلَّهِ عَزَّ وَ جَلَّ بِمَكَارِمِ بَدَنِهِ يُتَابِعِي الَّذِي خَلَقَهُ فِي فَكَاكٍ رَقَبَتِهِ أَلَا فَهَكَذَا كُونُوا.

٣١/٢٣١٢. عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرِو النَّخَعِيِّ قَالَ وَ حَدَّثَنِي الْحُسَيْنُ بْنُ سَيْفٍ عَنْ أَحِيهِ عَلِيِّ عَنْ سُلَيْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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people by which they are known: Truthfulness in speech, returning the trust, fulfilling the promise, keeping ties with near relatives, mercy towards the weaks, little observation for women, 'or he [*a.s.*] said' less (sexual) relation with women, exercising beneficence, good character, good patience, in pursuit of knowledge and whatever makes one closer to Allāh, to Whom belong Might and Majesty, nigh; happy (*tūbā*) are they and good is their [ultimate] destination. And *Tūbā* is a tree in Paradise the root of which is in the house of our Prophet Muḥammad (*s.a. 'a.w.a.w.s.*), and there is no a believer but in his house there is a branch of that tree. Whatever his heart desires, that tree will bring it for him; and if a rider endeavours to ride for hundred years under its shadow, it cannot come out of it. Also, if a crow flies from the lower part of it towards the upper part, it cannot reach the top of that tree, but it will fall down on the verge of old (age). Verily, awaken your desire for it, since a believer is engaged in his own affair while people are at rest because of him. When night covers him, he puts his face on earth and prostrates for Allāh, to Whom belong Might and Majesty, with the whole organs of his noble body whispering to the One, Who created him, to release His slave [from the Fire]. Oh yes, so be like this."

2312-31. From him (-) Ismā'īl ibn Mihrān (-) Sayf ibn 'Amīrah that Sulaymān ibn 'Amr an-Nakha'ī said: "And al-Ḥusayn ibn Sayf related to me (-) his brother 'Alī (-) Sulaymān (-) whom he mentioned that Abū Ja'far (*'a.s.*) said:

سُئِلَ النَّبِيُّ ﷺ عَنْ خِيَارِ الْعِبَادِ فَقَالَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا أَسَاءُوا اسْتَغْفَرُوا
وَإِذَا أُعْطُوا شَكَرُوا وَإِذَا ابْتُلُوا صَبَرُوا وَإِذَا غَضِبُوا عَفَرُوا.

٣٢/٢٣١٣. وَبِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ النَّبِيُّ ﷺ إِنَّ خِيَارَكُمْ أُولُو التَّهَيُّ. قِيلَ يَا رَسُولَ اللَّهِ وَمَنْ أُولُو التَّهَيُّ. قَالَ هُمْ
أُولُو الْأَخْلَاقِ الْحَسَنَةِ وَالْأَخْلَامِ الرَّزِينَةِ وَصِلَةِ الْأَرْحَامِ وَالتَّهَيُّ بِالْأُمَّهَاتِ وَالْأَبَاءِ وَ
الْمُتَعَاهِدِينَ لِلْفُقَرَاءِ وَالْجِيرَانِ وَالْيَتَامَى وَطُعْمُونَ الطَّعَامِ وَيُفْشُونَ السَّلَامَ فِي الْعَالَمِ وَ
يُصَلُّونَ وَالنَّاسُ نِيَامَ غَافِلُونَ.

٣٣/٢٣١٤. عَنْهُ عَنِ الْهَيْثَمِ التَّهْدِيدِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ يَحْيَى
بْنِ عِمْرَانَ الْخَلْبِيِّ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ ﷺ أَيُّ الْخِصَالِ بِالْمَرْءِ أَجْمَلُ. فَقَالَ وَقَارٌ بِلَا مَهَابَةٍ وَسَمَاحٌ بِلَا
طَلَبٍ مُكَافَأَةٌ وَتَشَاغُلٌ بِغَيْرِ مَتَاعِ الدُّنْيَا.

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"The Holy Prophet (s.a. 'a.w.a.w.s.) was asked about the chosen servants (of Allāh), he [s.a. 'a.w.a.w.s.] said: "Those who when they do good deeds, they are happy; when they do evil; they ask forgiveness; when they are gifted, they thank; when they are tried, they are patient; and when they are angry, they forgive." "

2313-32. And through his chain of transmission that Abū Ja'far ('a.s.) said:

"The Holy Prophet (s.a. 'a.w.a.w.s.), said: 'The chosen ones among you are those endowed with understanding.' It was said: 'O Messenger of Allāh! Who are those endowed with understanding?' He [s.a. 'a.w.a.w.s.] said: 'Those who possess good morality, firm patience, keeping ties with near relatives, kind to parents, taking care of poors, neighbors and orphans. Feeding people, spreading salutation (salām) throughout the world and (standing for) prayer (at night) while people are asleep, heedless.' "

2314-33. From him (-) al-Haytham an-Nahdī (-) 'Abdu'l-'Azīz ibn 'Umar (-) some of his co-sectarians that Yahyā ibn 'Imrān al-Ḥalabī said:

"I said to Abū 'Abdillāh ('a.s.): 'Which qualities are more beautiful for a man?' He ['a.s.] said: 'Dignity without being dreadful (to people), pardoning without asking for a reward, and being busy excepting the provision of this world.' "

٣٤/٢٣١٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي
وَلَّادٍ الْحَنَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْمَعْرِفَةَ بِكَمَالِ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا
يَعْنِيهِ وَقِلَّةُ مِرَائِهِ وَحِلْمُهُ وَصَبْرُهُ وَحُسْنُ خُلُقِهِ.

٣٥/٢٣١٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدٍ بْنِ عَرْقَةَ عَنْ أَبِي
عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ النَّبِيُّ ﷺ أَلَا أُخْبِرُكُمْ بِأَشْبَهِكُمْ بِي؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ أَحْسَنُكُمْ خُلُقًا
وَأَلْيَنُكُمْ كَنَفًا وَأَبْرَحُكُمْ بِقَرَابَتِهِ وَأَشَدُّكُمْ حُبًّا لِإِخْوَانِهِ فِي دِينِهِ وَأَصْبَرُكُمْ عَلَى الْحَقِّ وَ
أَكْظَمُكُمْ لِلْغَيْظِ وَأَحْسَنُكُمْ عَفْوًا وَأَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافًا فِي الرِّضَا وَالْغَضَبِ.

٣٦/٢٣١٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ
أَبِي خَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

مِنْ أَخْلَاقِ الْمُؤْمِنِ الْإِنْفَاقُ عَلَى قَدْرِ الْإِقْتَارِ وَالتَّوَسُّعُ عَلَى قَدْرِ التَّوَسُّعِ وَإِنْصَافُ النَّاسِ

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2315-34. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb (-) Abū Wallād al-Ḥannāṭ that Abū 'Abdillāh ('a.s.) said:

"Alī ibn al-Ḥusayn ('a.s.) used to say: 'Verily, the cognition of religious perfection of a Muslim is his desist from a talk in what is not of his concern, his little disputation, his forbearance, patience and his good morality.'"

2316-35. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Muḥammad ibn 'Arafah that Abū 'Abdillāh ('a.s.) said:

"The Holy Prophet (ṣ.a.'a.w.a.w.s.) said: 'May I inform you who resembles me most?' They said: 'Yes, O Messenger of Allāh!' He [ṣ.a.'a.w.a.w.s.] said: 'One who possesses the best morality among you; gentle-hearted; most kind to his near relatives; he who loves most his brothers in religion; most patient in justice, he who resist most in his anger, and most just (to others) than to himself in satisfaction and anger among you.'"

2317-36. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Mālīk ibn 'Aṭīyyah (-) Abū Ḥamzah that 'Alī ibn al-Ḥusayn ('a.s.) said:

"One of the (good) characters of a believer is: Spending to the extent

وَابْتِدَاؤُهُ إِيَّاهُمْ بِالسَّلَامِ عَلَيْهِمْ.
 ٣٧/٢٣١٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ
 عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 الْمُؤْمِنُ أَصْلَبُ مِنَ الْجَبَلِ الْجَبَلُ يُسْتَقَلُّ مِنْهُ وَالْمُؤْمِنُ لَا يُسْتَقَلُّ مِنْ دِينِهِ شَيْءٌ.
 ٣٨/٢٣١٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِسْحَاقَ
 بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 الْمُؤْمِنُ حَسَنُ الْمَعُونَةِ خَفِيفُ الْمُتُونَةِ جَيِّدُ التَّدْبِيرِ لِمَعِيشَتِهِ لَا يُلْسَعُ مِنْ جُحْرِ مَرَيْنٍ.
 ٣٩/٢٣٢٠. عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ سَهْلِ بْنِ الْحَارِثِ عَنْ
 الدُّهَلَاثِ مَوْلَى الرِّضَا عَلَيْهِ السَّلَامُ قَالَ:
 سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثٌ حِصَالٍ سُنَّةٌ مِنْ
 رَبِّهِ وَ سُنَّةٌ مِنْ نَبِيِّهِ وَ وَلِيَّةٌ مِنْ رَبِّهِ فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَتْمَانُ سِرِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ:
 عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ. وَ أَمَّا السُّنَّةُ مِنْ نَبِيِّهِ

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of poverty; generosity to the extent of one's capability; just treatment of people and taking lead in saluting people."

2318–37. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Ibn Faḍḍāl (–) Ibn Bukayr (–) Zurārah that Abū Ja'far ('a.s.) said:

"A believer is firmer than a mountain, because something can be picked from a mountain, but nothing can be picked from the religion of a believer."

2319–38. (–) 'Alī ibn Ibrāhīm (–) Ṣāliḥ ibn as-Sindī (–) Ja'far ibn Bashīr (–) Ishāq Ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"A believer is a good helper, light of provision, good manager in his livelihood, and not bitten twice from one hole."

2320–39. 'Alī ibn Muḥammad ibn Bundār (–) Ibrāhīm ibn Ishāq (–) Sahl ibn al-Ḥārith that ad-Dilhāth, *mawlā* (the slave of) ar-Riḍā ('a.s.) said:

"I heard ar-Riḍā ('a.s.) saying: 'A believer cannot be a (true) believer till he has three qualities: A Course pertaining to his Lord, a Course pertaining to his Prophet and a Course pertaining to his *Waliyy* (Guardian). Then as for the Course pertaining to his Lord, is to conceal his secrets. Allāh, to Whom belong Might and Majesty, said: *Knower of the Unseen, He does*

فَمَدَارَةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ ﷺ بِمَدَارَةِ النَّاسِ فَقَالَ: خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ. وَ أَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبُاسَاءِ وَ الضَّرَاءِ.

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بَابُ فِي قَلَّةِ عَدَدِ الْمُؤْمِنِينَ

١/٢٣٢١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ الْمُؤْمِنَةُ أَعَزُّ مِنَ الْمُؤْمِنِ وَ الْمُؤْمِنُ أَعَزُّ مِنَ الْكَبِيرَةِ الْأَحْمَرِ فَمَنْ رَأَى مِنْكُمْ الْكَبِيرَةَ الْأَحْمَرَ.

٢/٢٣٢٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُثْنَى الْحَنَاطِ عَنْ كَامِلِ التَّمَارِ قَالَ:

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not disclose His Unseen to anyone, save to a Messenger He approves of (Qur., 72:26-27). And as to the Course pertaining to his Prophet is to be affable with people, since Allāh, to Whom belong Might and Majesty, has orders His Prophet (s.a. 'a.w.a.w.s.), to be affable with people and said: *Take to forgiveness and enjoin righteousness . . .* (Qur., 7:199). But as for the Course pertaining to his Waliyy is patience in distress and affliction."

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Chapter on A Little Number of Believers

2321-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān that Qutaybah al-A'shā said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'A believing woman is dearer than a believing man; and a believing man is rarer than red sulphur. Then, who among you saw red sulphur?'"

2322-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Abī Najrān (-) Muthannā al-Ḥannāṭ that Kāmil at-Tammār said:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ النَّاسُ كُلُّهُمْ بَهَائِمٌ - ثَلَاثًا إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنُ غَرِيبٌ ثَلَاثَ مَرَّاتٍ.

٣/٢٣٢٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحْبُوبٍ عَنْ ابْنِ رِثَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لِأَبِي بَصِيرٍ:

أَمَّا وَاللَّهِ لَوْ أَنِّي أَجِدُ مِنْكُمْ ثَلَاثَةَ مُؤْمِنِينَ يَكْتُمُونَ حَدِيثِي مَا اسْتَخَلَلْتُ أَنْ أَكْتُمَهُمْ حَدِيثًا.

٤/٢٣٢٤. مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ وَاللَّهِ مَا يَسْعُكَ الْقُعُودُ فَقَالَ وَ لَمْ يَأْ سَدِيرُ قُلْتُ لِكثْرَةِ مَوَالِكَ وَ شِيعَتِكَ وَ أَنْصَارِكَ وَاللَّهِ لَوْ كَانَ لِإِمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا لَكَ مِنَ الشَّيْعَةِ وَ الْأَنْصَارِ وَ الْمَوَالِي مَا طَمَعَ فِيهِ تَيْمٌ وَ لَا عِدِيٌّ فَقَالَ يَا سَدِيرُ وَ كَمْ عَسَى أَنْ يَكُونُوا قُلْتُ مِائَةَ أَلْفٍ قَالَ مِائَةَ أَلْفٍ قُلْتُ نَعَمْ وَ مِائَتِي أَلْفٍ قَالَ مِائَتِي أَلْفٍ قُلْتُ

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"I heard Abū Ja'far ('a.s.) saying: 'People are all beasts' – (repeated) three times – except a few of the believers; 'and the believer is an alien' – (repeated) three times."

2323–3. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Maḥbūb that Ibn Ri'āb said:

"I heard Abū 'Abdillāh ('a.s.) saying to Abū Baṣīr: 'Indeed, by Allāh, if I could find among you three believers to conceal my traditions, I would have not deemed it to conceal a single tradition from them.'"

2324–4. Muḥammad ibn al-Ḥasan and 'Alī ibn Muḥammad ibn Bundār (–) Ibrāhīm ibn Ishāq (–) 'Abdullāh ibn Ḥammād al-Anṣārī that Sadīr aṣ-Ṣayrafī said:

"I called on Abū 'Abdillāh ('a.s.) and said to him: 'By Allāh, it is not appropriate for you to sit back.' He ['a.s.] said: 'Why, O Sadīr?' I said: 'Due to the abundance of your followers (Shī'ahs), friends and helpers. By Allāh, if the Commander of the Faithful ('a.s.) had what you have of (such abundance of) followers, friends and helpers, the Taym and Adyy (the tribes of Abū Bakr and 'Umar) would have not been desirous of him (to usurp his right).' Then he ['a.s.] said: 'O Sadīr! Do you think how many they are?' I said: 'One-hundred thousand.' He ['a.s.] said: 'One-hundred

نَعَمْ وَ نِصْفَ الدُّنْيَا قَالَ فَسَكَتَ عَنِّي ثُمَّ قَالَ يَخِيفُ عَلَيْكَ أَنْ تَبْلُغَ مَعَنَا إِلَى يَتْبَعَ قُلْتُ
نَعَمْ فَأَمَرَ بِحِمَارٍ وَ بَغْلٍ أَنْ يُسْرِجَا فَبَادَرْتُ فَرَكِبْتُ الْحِمَارَ فَقَالَ يَا سَدِيرُ أَتَرَى أَنْ تُؤْتِرَنِي
بِالْحِمَارِ قُلْتُ الْبَغْلُ أَزِينُ وَ أَتَبُلُّ قَالَ الْحِمَارُ أَرْفُقُ بِي فَتَزَلْتُ فَرَكِبْتُ الْحِمَارَ وَ رَكِبْتُ الْبَغْلَ
فَمَضَيْنَا فَحَانَتِ الصَّلَاةُ فَقَالَ يَا سَدِيرُ انْزِلْ بِنَا نُصَلِّ ثُمَّ قَالَ هَذِهِ أَرْضٌ سَبِيحَةٌ لَا تَجُوزُ
الصَّلَاةُ فِيهَا فَسِرْنَا حَتَّى صِرْنَا إِلَى أَرْضٍ خُمْرَاءَ وَ نَظَرُ إِلَى غُلَامٍ يَرْعَى جِدَاءً فَقَالَ وَ اللَّهُ
يَا سَدِيرُ لَوْ كَانَ لِي شِيعَةٌ بَعْدَ هَذِهِ الْجِدَاءِ مَا وَسِعَنِي الْقُعُودُ وَ نَزَلْنَا وَ صَلَّيْنَا فَلَمَّا فَرَعْنَا
مِنَ الصَّلَاةِ عَظَفْتُ عَلَى الْجِدَاءِ فَعَدَدْتُهَا فَإِذَا هِيَ سَبْعَةٌ عَشَرَ.

٥/٢٣٢٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَارِ

بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ:

قَالَ لِي عَبْدُ صَالِحٍ رَضِيَ اللَّهُ عَنْهُ يَا سَمَاعَةُ أَمِنُوا عَلَى فُرُشِهِمْ وَ أَحَافِئِهِ أَمَا وَ اللَّهُ لَقَدْ كَانَتْ

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thousand?' I said: 'Yes, may be two-hundred thousand!' He [*a.s.*] said: 'Two-hundred thousand?' I said: 'Yes, may be half of the population of the world!' He [*a.s.*] then fell silent (for a while, and) then said: 'Can you accompany me to Yanbu?' I said: 'Yes.' Then he [*a.s.*] asked for a mule and a donkey to be saddled up for us. I hurried up and rode the donkey. He [*a.s.*] said: 'O Sadīr, would you let me have that donkey?' I said: 'The mule is more beautiful and nobler.' He [*a.s.*] said: 'The donkey is more convenient for me.' So, I got down, and he [*a.s.*] rode the donkey and I rode the mule, and we departed. When the time of prayer came he [*a.s.*] said: 'O Sadīr, let us get down for prayer.' Then he [*a.s.*] said: 'This land is salt marsh, prayer is not allowed on it.' So, we continued our journey till we reached a land with reddish soil. He [*a.s.*] looked at a young man who was pasturing his goats and said: 'By Allāh, O Sadīr! If the number of my Shī'ahs were equal to these goats, my sitting back was not allowed.' Then we got down and performed the prayer. When we finished the prayer, I turned towards the goats and counted them, they were seventeen."

2325-5. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Isā (–) Muḥammad ibn Sinān (–) 'Ammār ibn Marwān that Samā'ah ibn Mihrān said:

"Abdu 's-Šāliḥ (al-Kāẓim), may the blessing of Allāh be upon him, said to me: 'O Samā'ah! They (Shī'ah pretenders) have rested on their beds and put fear in me (because they did not dissimulate their faith and spoke about

الدُّنْيَا وَمَا فِيهَا إِلَّا وَاحِدٌ يَعْبُدُ اللَّهَ وَلَوْ كَانَ مَعَهُ غَيْرُهُ لَأَضَافَهُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ حَيْثُ يَقُولُ: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ. فَغَبَرَ بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ إِنَّ اللَّهَ آنَسَهُ بِإِسْمَاعِيلَ وَإِسْحَاقَ فَصَارُوا ثَلَاثَةً أَمَا وَاللَّهِ إِنَّ الْمُؤْمِنَ لَقَلِيلٌ وَإِنَّ أَهْلَ الْكُفْرِ لَكَثِيرٌ أَتَدْرِي لَمْ ذَاكَ فَقُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ فَقَالَ صَبِرُوا أَنْسَأَ لِلْمُؤْمِنِينَ يَبْنُونَ إِلَيْهِمْ مَا فِي صُدُورِهِمْ فَيَسْتَرْجِعُونَ إِلَى ذَلِكَ وَ يَسْكُنُونَ إِلَيْهِ.

٦/٢٣٢٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ النَّضْرِ عَنْ يَحْيَى بْنِ أَبِي خَالِدٍ الْقَطَايُ عَنْ حُمْرَانَ بْنِ أَغَيْنَ قَالَ:

قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ مَا أَقَلُّنَا لَوْ اجْتَمَعْنَا عَلَى شَاةٍ مَا أَفْنَيْنَاهَا فَقَالَ أَلَا أُحَدِّثُكَ بِأَعْجَبَ مِنْ ذَلِكَ - الْمُهَاجِرُونَ وَالْأَنْصَارُ ذَهَبُوا إِلَّا وَ أَشَارَ بِيَدِهِ ثَلَاثَةً قَالَ حُمْرَانُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا حَالُ عَمَّارٍ قَالَ رَحِمَ اللَّهُ عَمَّارًا أَبَا الْيَقْظَانِ بَايَعَ وَ قُتِلَ

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our virtues to every one). By Allāh, there was a time – in this world and what was in it – only one person worshipping Allāh, and had there been anyone else, Allāh, to Whom belong Might and Majesty, would have added to him, as He says: *Surely Abraham was an exemplar, obedient to Allāh, upright, and he was not of the polytheists* (Qur., 16:120). Time elapsed in this manner, as Allāh wished, then Allāh delighted him with Ismā'īl and Ishāq, so they become three (worshippers). Certainly, by Allāh, the believers are very few and the people of disbelief are numerous. Do you know why? I said: 'No, may I be made your ransom!' He ['a.s.] said: 'They (Shī'ah pretenders) get on intimate terms with the believers so that they may tell them what is in their hearts with which they find rest and peace.'

2326–6. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn Ūramah (–) an-Naḍr (–) Yahyā ibn Abī Khālid al-Qammāt that Ḥumrān ibn A'yan said:

"I said to Abū Ja'far ('a.s.): 'May I be made your ransom! How little we (Shī'ahs) are! If we gather together to eat a lamb, we cannot finish it.' He ['a.s.] said: 'I will tell you something stranger than that. The Muhajirūn and the Anṣār gave up (the true faith of Islam after the demise of the Holy Prophet) except' – showing with his hand – 'three (persons, i.e. Salmān, Abū Dharr and Miqdād).' Ḥumrān said: 'I said: 'May I be made your ransom! What about Ammār?' He ['a.s.] said: 'May Allāh have mercy upon

شَهِيداً فَقُلْتُ فِي نَفْسِي مَا شَيْءٌ أَفْضَلَ مِنَ الشَّهَادَةِ فَنَظَرْتُ إِلَيَّ فَقَالَ لَعَلَّكَ تَرَى أَنَّهُ مِثْلُ الثَّلَاثَةِ أَيَّهَاتُ أَيَّهَاتُ.

٧/٢٣٢٧. 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 لَيْسَ كُلُّ مَنْ قَالَ بِلَايَتِنَا مُؤْمِناً وَلَكِنْ جُعِلُوا أَنْسَاءً لِلْمُؤْمِنِينَ.

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بَابُ الرِّضَا بِمَوْهَبَةِ الْإِيمَانِ وَالصَّبْرِ عَلَى كُلِّ شَيْءٍ بَعْدَهُ

١/٢٣٢٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ الْأَنْصَارِيِّ قَالَ:

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Ammār, Abu 'l-Yaqzān, he pledged allegiance and was killed as a martyr.' I said to myself: 'There is nothing better than martyrdom.' He [*a.s.*] looked at me and said: 'Perhaps you think he was like those three. Far, far is that which you think.'

2327-7. 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: 'It is not so, that whoever says that he is faithful to our *wilāyah* (Authority) are believers, but rather they are placed with the mates of the believers.'"

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Chapter on

The Satisfaction by the Talent of Faith and Patient for Everything Beyond That

2328-1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) Ibn Bukayr (–) Fuḍayl ibn Yasār that 'Abdu 'l-Wāḥid ibn al-Mukhtār al-Anṣārī said:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا عَبْدَ الْوَاحِدِ مَا يَضُرُّ رَجُلًا إِذَا كَانَ عَلَى ذَا الرَّأْيِ مَا قَالَ النَّاسُ لَهُ وَ لَوْ قَالُوا يَجْتَنُونَ وَ مَا يَضُرُّهُ وَ لَوْ كَانَ عَلَى رَأْسِ جَبَلٍ يَعْْبُدُ اللَّهَ حَتَّى يَجِيئَهُ الْمَوْتُ.

٢/٢٣٢٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلَّا مُؤْمِنٌ وَاحِدٌ لَأَسْتَعْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَ لَجَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَحْتَاجُ إِلَى أَحَدٍ.

٣/٢٣٣٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

مَا يُبَالِي مَنْ عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ أَنْ يَكُونَ عَلَى قُلَّةِ جَبَلٍ يَأْكُلُ مِنْ نَبَاتِ الْأَرْضِ حَتَّى يَأْتِيَهُ الْمَوْتُ.

٤/٢٣٣١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ كَلَيْبِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"Abū Ja'far (*'a.s.*) said: 'O 'Abdu 'l-Wāhid! No harm will face a man – if he is upon this (Shī'ite) opinion – for what people say about him, even if they say he is insane, and even if he has been on the top of a mountain worshipping Allāh till death approached him.'"

2329–2. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Īsā (–) Yūnus (–) Ibn Muskān (–) Mu'allā ibn Khunays that Abū 'Abdillāh (*'a.s.*) said:

"The Messenger of Allāh (*ḡ.a. 'a.w.a.w.s.*) said: 'Allāh, the Blessed, the Sublime, said: "Had there been no one on the earth except one believer, I would have been content with him from all My creatures, and I would have created from his faith a mate for him so that he may not be in need of anyone.'"

2330–3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Aḥmad ibn Muḥammad ibn Abī Naṣr (–) al-Ḥusayn ibn Mūsā (–) Fuḍayl ibn Yasār that Abū Ja'far (*'a.s.*) said:

"One who has been acquainted with this Affair (of *wilāyah*) by Allāh, does not care to be on the top of a mountain eating from the plants of earth till death approaches him."

2331–4. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Īsā (–) Yūnus that Kulayb ibn Mu'āwiyah said:

سَمِعْتُهُ يَقُولُ مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَوْحِشَ إِلَى أَخِيهِ فَمَنْ دُونَهُ الْمُؤْمِنُ عَزِيزٌ فِي دِينِهِ.
٥/٢٣٣٢. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ

أَبَانَ وَ سَيْفِ بْنِ عَمِيرَةَ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي مَرَضَةٍ مَرَضَهَا لَمْ يَبْقَ مِنْهُ إِلَّا رَأْسُهُ فَقَالَ يَا فَضِيلُ إِنِّي كَثِيرًا مَا أَقُولُ مَا عَلَى رَجُلٍ عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ لَوْ كَانَ فِي رَأْسِ جَبَلٍ حَتَّى يَأْتِيَهُ الْمَوْتُ يَا فَضِيلُ بْنُ يَسَارٍ إِنَّ النَّاسَ أَخَذُوا يَمِينًا وَ شِمَالًا وَ إِنَّا وَ شِيعَتُنَا هُدَيْنَا الصِّرَاطَ الْمُسْتَقِيمَ يَا فَضِيلُ بْنُ يَسَارٍ إِنَّ الْمُؤْمِنَ لَوْ أَصْبَحَ لَهُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ كَانَ ذَلِكَ خَيْرًا لَهُ وَ لَوْ أَصْبَحَ مُقْطَعًا أَعْضَاؤُهُ كَانَ ذَلِكَ خَيْرًا لَهُ يَا فَضِيلُ بْنُ يَسَارٍ إِنَّ اللَّهَ لَا يَفْعَلُ بِالْمُؤْمِنِ إِلَّا مَا هُوَ خَيْرٌ لَهُ يَا فَضِيلُ بْنُ يَسَارٍ لَوْ عَدَلَتِ الدُّنْيَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ جَنَاحَ بُعُوضَةٍ مَا سَقَى عَدُوَّهُ مِنْهَا شَرْبَةً مَاءٍ يَا فَضِيلُ بْنُ يَسَارٍ إِنَّهُ مَنْ كَانَ هُمًّا هَمًّا وَاحِدًا كَفَاهُ اللَّهُ هُمًّا وَ مَنْ كَانَ هُمًّا فِي كُلِّ وَادٍ لَمْ يُبَالِ اللَّهُ بِأَيِّ وَادٍ هَلَكَ.

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"I heard Abū 'Abdillāh ('a.s.) saying: 'It does not behove a believer to desolate his brother or any other person. A believer is honorable in his religion.'"

2332-5. From him (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Khālid (-) Faḍālah ibn Ayyūb (-) 'Umar ibn Abān and Sayf ibn 'Amīrah that Fuḍayl ibn Yasār said:

"I called upon Abū 'Abdillāh ('a.s.) when he was sick, and his sickness was so severe that only his head was visible. Then he ['a.s.] said: 'O Fuḍayl! I repeatedly said that there is no harm for a man who has been acquainted with this Affair by Allāh, though he may be on the top of a mountain till death approaches him. O Fuḍayl ibn Yasār! Verily, people took the right and the left path, but we and our Shī'ahs were guided to the straight path. O Fuḍayl ibn Yasār! Certainly, whatever a believer possesses from east to west, that is for his good even if he begins the day with the cut off his organs that is for his good too. O Fuḍayl ibn Yasār! Indeed, Allāh does not do with a believer except what is good for him. O Fuḍayl ibn Yasār! If the world had been equally worth to the wing of a gnat before Allāh, to Whom belong Might and Majesty, He would have not let His enemy to take even a gulp of water from it. O Fuḍayl ibn Yasār! He whose intention is only one (the truth), Allāh will suffice his intention, but he whose intention is every valley, then Allāh does not care in which valley he dies.'"

٦/٢٣٣٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ مَنْصُورِ الصَّنِيقِلِ وَ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ:
 قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي مَوْتِ عَبْدِي الْمُؤْمِنِ إِنِّي لَأُحِبُّ لِقَاءَهُ وَ يَكْرَهُ الْمَوْتَ فَأَصْرَفُهُ عَنْهُ وَ إِنَّهُ لَيَدْعُونِي فَأُجِيبُهُ وَ إِنَّهُ لَيَسْأَلُنِي فَأُعْطِيهِ وَ لَوْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا وَاحِدٌ مِنْ عِبِيدِي مُؤْمِنٌ لَأَسْتَغْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَ لَجَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسَاءً لَا يَسْتَوْحِشُ إِلَى أَحَدٍ.

- ١٠٢ -

بَابُ فِي سُكُونِ الْمُؤْمِنِ إِلَى الْمُؤْمِنِ

١/٢٣٣٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي

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2333-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ibn Muskān that Maṣṣūr aṣ-Ṣayqal and al-Mu'allā ibn Khunays said:
 "We heard Abū 'Abdillāh ('a.s.) saying: 'The Messenger of Islam (s.a. 'a.-w.a.w.s.) said that Allāh, to Whom belong Might and Majesty, said: "I do not hesitate in anything that I do as I hesitate in the death of My believing servant. I like to meet him but he dislikes the death, so I avert it from him. He invokes me and I repond to him; he asks me and I grant him; and had there not been but only one true believing servant, I would have been content with him from all My creatures; and I would have created from his faith a mate for him that he may not be in need of anyone or due to fear he may seek his refuge."'"

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Chapter on Tranquility of A Believer With Another Believer

2334-1. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā ibn 'Ubayd (-) Yūnus

عَبْدُ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنَ لَيَسْكُنُ إِلَى الْمُؤْمِنِ كَمَا يَسْكُنُ الظَّمَانُ إِلَى الْمَاءِ الْبَارِدِ.

- ١٠٣ -

بَابُ فِيمَا يَدْفَعُ اللَّهُ بِالْمُؤْمِنِ

١/٢٣٣٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ لَيَدْفَعُ بِالْمُؤْمِنِ الْوَاحِدِ عَنِ الْقَرْيَةِ الْفَنَاءَ.

٢/٢٣٣٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَا يُصِيبُ قَرْيَةً عَذَابٌ وَفِيهَا سَبْعَةٌ مِنَ الْمُؤْمِنِينَ.

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whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"A believer finds tranquillity with another believer as a thirsty person quenches his thirst with cold water."

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Chapter on

What Allāh Drives Away from A Believer

2335-1. Muḥammad ibn Yaḥyā (-) 'Alī ibn al-Ḥasan al-Taymī (-) Muḥammad ibn 'Abdillāh ibn Zurārah (-) Muḥammad ibn al-Fuḍayl (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"Certainly, Allāh drives away the perishing of a city for the sake of one believer."

2336-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) 'Abdullāh ibn Sinān (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"No any chastisement befalls upon a city where there are seven believers in it."

٢٣٣٧/عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قِيلَ لَهُ فِي الْعَذَابِ إِذَا نَزَلَ بِقَوْمٍ يُصِيبُ الْمُؤْمِنِينَ قَالَ نَعَمْ وَلَكِنْ يَخْلُصُونَ بَعْدَهُ.

- ١٠٤ -

بَابُ فِي أَنَّ الْمُؤْمِنَ صِنْفَانِ

١/٢٣٣٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَنَسِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَصِيرِ أَبِي الْحَكَمِ الْخَنَعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْمُؤْمِنُ مُؤْمِنَانِ قَوْمٌ صَدَقَ بِعَهْدِ اللَّهِ وَوَفَّى بِشَرْطِهِ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ. فَذَلِكَ الَّذِي لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ مِمَّنْ يَشْفَعُ وَ لَا يُشْفَعُ لَهُ وَ مُؤْمِنٌ كَخَامَةِ الزَّرْعِ تَعْوُجُ أَحْيَانًا وَ تَقُومُ أَحْيَانًا فَذَلِكَ

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2337-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) besides one person that Abū 'Abdillāh ('a.s.) said when He ['a.s.] was asked:

"If any punishment befalls upon a people, would it afflict the believers?" He ['a.s.] said: "Yes, but they will be saved afterwards."

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Chapter on

Believers Are of Two Categories

2338-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Naṣīr Abi 'l-Ḥakam al-Khath'amī that Abū 'Abdillāh ('a.s.) said:

"There are two kinds of believers: a) A believer who is true to the covenant of Allāh and fulfilled His condition, and that is, the Word of Allāh, to Whom belong Might and Majesty: . . . *are men who are true to the covenant which they made with Allāh* . . . [Qur., 33:23]. That is the one who is not afflicted with the terror of this world and the terror of the Hereafter; and he is the one who intercedes but none intercedes for him. b) And a believer who is, like a thin stem of a plant, that sometimes bends and sometimes stands straight. So, that is the one that who is afflicted with

مَنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ يَمْنُ يُشْفَعُ لَهُ وَ لَا يَشْفَعُ.
 ٢/٢٣٣٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ خَالِدِ الْعَمِّيِّ
 عَنْ خَضِرِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 سَمِعْتُهُ يَقُولُ: الْمُؤْمِنُ مُؤْمِنَانِ مُؤْمِنٌ وَفَى لِلَّهِ بِشُرُوطِهِ الَّتِي شَرَطَهَا عَلَيْهِ فَذَلِكَ مَعَ النَّبِيِّينَ وَ
 الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا وَ ذَلِكَ مَنْ يَشْفَعُ وَ لَا يُشْفَعُ لَهُ وَ
 ذَلِكَ يَمْنُ لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ وَ مُؤْمِنٌ زَلَّتْ بِهِ قَدَمٌ فَذَلِكَ كَخَامَةِ الزَّرِيعِ
 كَيْفَمَا كَفَأَتْهُ الرِّيحُ انْكَفَأَ وَ ذَلِكَ يَمْنُ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ الْآخِرَةِ وَ يُشْفَعُ لَهُ وَ هُوَ عَلَى خَيْرٍ.
 ٣/٢٣٤٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ
 يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 قَامَ رَجُلٌ بِالْبَصْرَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنْ الْإِخْوَانِ
 فَقَالَ الْإِخْوَانُ صِنْفَانِ إِخْوَانُ الثَّقَةِ وَ إِخْوَانُ الْمُكَاشَرَةِ فَأَمَّا إِخْوَانُ الثَّقَةِ فَهُمْ الْكُفُّ وَ

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the terror of this world and the terror of the Hereafter; and he is the one for whom it is interceded but he does not intercede."

2339-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn 'Abdillāh (-) Khālid al-'Ammī that Khiḍr ibn 'Amr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'There are two kinds of believers: a) A believer who fulfils the obligations of Allāh that He has imposed upon him; so, he is the one with *the prophets and the truthful, the martyrs and the righteous, and excellent companions are they!* [Qur., 4:69]; and he is the one who intercedes but none intercedes for him. Also, he is the one who is not afflicted with the terror of this world and the terror of the Hereafter. b) And a believer whose step has slipped (i.e., committed sin), he is like a thin stem of a plant that bends on either side where the wind blows, that is the one who is afflicted with the terror of this world and the terror of the Hereafter. He is the one for whom it is interceded, and he has a good end.'"

2340-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'īl ibn Mihrān (-) Yūnus ibn Ya'qūb (-) Abū Maryam al-Anṣārī that Abū Ja'far ('a.s.) said:

"A man in Basrah stood before the Commander of the Faithful ('a.s.) and said: 'Inform us about the brothers.' He ['a.s.] said: 'Brothers are of two kinds: a) Trustworthy brothers and grinning brothers. As for trustworthy

الْجَنَاحَ وَالْأَهْلَ وَالْمَالَ فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلَى حَدِّ الثَّقَةِ فَايْذُلْ لَهُ مَالَكَ وَبَدَنَكَ وَصَافٍ مِنْ صَافَاهُ وَعَادٍ مِنْ عَادَاهُ وَ أَكْثَمَ سِرِّهِ وَ عَيْتِهِ وَ أَظْهَرَ مِنْهُ الْحَسَنَ وَ اعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ الْكَثِيرِيتِ الْأَخْمَرِ وَ أَمَّا إِخْوَانُ الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ لَدَّتَكَ مِنْهُمْ فَلَا تَقْطَعَنَّ ذَلِكَ مِنْهُمْ وَ لَا تَطْلُبَنَّ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَ ابْذُلْ لَهُمْ مَا بَدَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَ حَلَاوَةِ اللِّسَانِ.

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بَابُ مَا أَخَذَهُ اللَّهُ عَلَى الْمُؤْمِنِ مِنَ
الصَّبْرِ عَلَى مَا يَلْحَقُهُ فِيمَا ابْتَلَى بِهِ

١/٢٣٤١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ دَاوُدَ بْنِ قَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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brothers are those who are the hand, wing, family and wealth. So, when your brother is trustworthy to such extent, then grant him your wealth and your body; and be cordial with one who is cordial with him, and enemy with one who is his enemy, conceal his secrets and fault; and reveal his goodness; and know, O the questioner, that they are rarer than red sulphur. b) As for the grinning brothers, you will be smitten with delight from them, so do not cut it off from them; and do not expect from them what is beyond their minds; and grant them what they granted you of cheerfulness of the face and sweetness of tongue."

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Chapter on What Allāh Took (Compact) with A Believer To Have Patience Against What He is Tried With

2341-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn an-Nu'mān (-) Dāwūd ibn Farqad that Abū 'Abdillāh ('a.s.) said:

أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَنْ لَا تُصَدَّقَ مَقَالَتُهُ وَلَا يَنْتَصِفَ مِنْ عَدُوِّهِ وَمَا مِنْ مُؤْمِنٍ يَشْفِي نَفْسَهُ إِلَّا بِفَضِيحَتِهَا لِأَنَّ كُلَّ مُؤْمِنٍ مُلَحَمٌ.

٢/٢٣٤٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي خَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلَايَا أَرْبَعٍ أَيْسَرُهَا عَلَيْهِ مُؤْمِنٌ يَقُولُ بِقَوْلِهِ يَحْسُدُهُ أَوْ مَنَافِقُ يَقْفُو أَثَرَهُ أَوْ شَيْطَانٌ يُغْوِيهِ أَوْ كَافِرٌ يَرَى جِهَادَهُ فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا.

٣/٢٣٤٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا أَفَلَتَ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ وَلَرَبَّمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ إِمَّا بُغْضُ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ أَوْ جَارٌ يُؤْذِيهِ أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ وَ لَوْ

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"Allāh took compact with the believer that his speech not to be certified, and that he should not take revenge from his enemy. And no believer who satisfies himself (by taking revenge), but he meets with disgrace since every believer has a rein on his mouth."

2342-2. A group of our co-sectarians (-) Sahl ibn Ziyād* and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad, both of them (-) Ibn Maḥbūb (-) Abū Ḥamzah ath-Thumālī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.), said: 'Surely, Allāh took compact with a believer for four trials, the easiest one is that: i) A believer who is of the same faith envies him, ii) a hypocrite who pursues him, iii) a Satan who leads him astray, and iv) an unbeliever who wishes to fight him. So, how long a believer lives after all these?'"

2343-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) 'Uthmān ibn 'Isā (-) Ibn Muskān that Abū 'Abdillāh ('a.s.) said:

"A believer cannot escape from one of the three (things), and sometimes all three fall against him. i) Either the hatred of someone who is with him in the house who locks the door to annoy him, or ii) a neighbour who hurts

1. As a horse has a rein on its mouth, so the piety of a believer is just like a rein on his mouth that does not allow him to utter bad words, to lie or to slander.

أَنْ مُؤْمِنًا عَلَى قَلَّةٍ جَبَلٍ لَبَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ شَيْطَانًا يُؤْذِيهِ وَ يَجْعَلُ اللَّهُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَسْتَوْحِشُ مَعَهُ إِلَى أَحَدٍ.

٤/٢٣٤٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ أَرَبَعٌ لَا يَخْلُو مِنْهُنَّ الْمُؤْمِنُ أَوْ وَاحِدَةً مِنْهُنَّ مُؤْمِنٌ يَحْسُدُهُ وَ هُوَ أَشَدُّهُنَّ عَلَيْهِ وَ مُنَافِقٌ يَقْفُو أثرَهُ أَوْ عَدُوٌّ يُجَاهِدُهُ أَوْ شَيْطَانٌ يُغْوِيهِ.

٥/٢٣٤٥. مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ وَلِيَّهُ فِي الدُّنْيَا غَرَضًا لِعَدُوِّهِ.

٦/٢٣٤٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ:

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَشَكَا إِلَيْهِ رَجُلٌ الْحَاجَةَ فَقَالَ لَهُ اضْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ

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him, or iii) he who annoys him while he is on his way to fulfil his need. If a believer is on the top of a mountain, Allāh, to Whom belong Might and Majesty, will send a Satan to annoy him, and Allāh will create for him a mate from his faith so that he may not seek refuge from anyone out of fear."

2344-4. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Aḥmad ibn Muḥammad ibn Abī Naṣr that Dāwūd ibn Sirḥān said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'A believer is not free from four (things) or at least one of them: i) A believer who envies him, and that is the hardest thing, ii) a hypocrite who pursues him, iii) an enemy who fights him, and iv) a Satan who leads him astray."

2345-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Sinān (-) 'Ammār ibn Marwān (-) Samā'ah ibn Mihrān that Abū 'Abdillāh ('a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, made his friend, in this world, as an object for his enemy."

2346-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā that Muḥammad ibn 'Ajlān said:

"I was with Abū 'Abdillāh ('a.s.) when a man complained to him about

لَكَ فَرَجًا. قَالَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ أَخْبِرْنِي عَنْ سِجْنِ الْكُوفَةِ كَيْفَ هُوَ فَقَالَ أَضْلَحَكَ اللَّهُ ضَيْقُ مُنَنٍّ وَ أَهْلُهُ بِأَسْوَأَ حَالٍ قَالَ فَإِنَّمَا أَنْتَ فِي السِّجْنِ فَتَرِيدُ أَنْ تَكُونَ فِيهِ فِي سَعَةٍ أَمَا عَلِمْتَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ.

٧/٢٣٤٧. عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ الدُّنْيَا سِجْنُ الْمُؤْمِنِ فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ.

٨/٢٣٤٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْمُؤْمِنُ مُكْفَرٌ.

و فِي رِوَايَةٍ أُخْرَى وَ ذَلِكَ أَنَّ مَعْرُوفَهُ يَضَعُدُ إِلَى اللَّهِ فَلَا يُنْشَرُ فِي النَّاسِ وَ الْكَافِرُ مَشْكُورٌ. ٩/٢٣٤٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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his need. Then he [*'a.s.*] said to him: 'Be patient, surely Allāh will bring about for you an ease.'" He [Ibn 'Ajlān] said: "Then he [*'a.s.*] remained silent for an hour, and then he [*'a.s.*] turned towards the man and said: 'Inform me about the the prison of al-Kūfah, how was it?' He said: 'May Allāh make you prosper! It was narrow, stinking and its inhabitants are in a worst condition.' He [*'a.s.*] said: 'So, you are in prison now, yet do you want to be in ease? Do you not know that the world is a prison for a believer?'"

2347-7. From him (-) Muḥammad ibn 'Alī (-) Ibrāhīm al-Ḥadhdhā' (-) Muḥammad ibn Ṣaghīr that his grandfather Shu'ayb said:

"I heard Abū 'Abdillāh (*'a.s.*) saying: 'The world is a prison for a believer, so, from which prison has ever come any good?'"

2348-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥajjāl (-) Dāwūd ibn Abī Yazīd that Abū 'Abdillāh (*'a.s.*) said:

"A believer is treated with ingratitude."

And in another tradition: "That is because his good deed ascends to Allāh and it does not spread out among people, while an unbeliever is meritorious."

2349-9. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh (*'a.s.*) said:

مَا مِنْ مُؤْمِنٍ إِلَّا وَقَدْ وَكَّلَ اللَّهُ بِهِ أَرْبَعَةَ شَيْطَانًا يُغْوِيهِ يُرِيدُ أَنْ يُضِلَّهُ وَكَافِرًا يَغْتَالُهُ وَ مُؤْمِنًا يُخَسِّدُهُ وَ هُوَ أَشَدُّهُمْ عَلَيْهِ وَ مُنَافِقًا يَتَّبِعُ عَثَرَاتِهِ.

١٠/٢٣٥٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ خَلَّى عَلَى حِجْرَانِهِ مِنَ الشَّيَاطِينِ عَدَدَ رَبِيعَةٍ وَ مُضَرَ كَانُوا مُسْتَعْلِينَ بِهِ.

١١/٢٣٥١. سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا كَانَ وَ لَا يَكُونُ وَ لَيْسَ بِكَائِنٍ مُؤْمِنٍ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ لَا تَبْتَغَتْ اللَّهُ لَهُ مَنْ يُؤْذِيهِ.

١٢/٢٣٥٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"There is no believer but Allāh has certainly charged for him four (things): i) A Satan who misleads his desires to induce him, ii) an unbeliever who does evil to him, iii) a believer who envies him and that is the hardest thing for him, and, iv) a hypocrite who pursues his faults."

2350–10. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ibn Maḥbūb (–) ‘Amr ibn Shimir that Jābir said:

"I heard Abū Ja‘far (‘a.s.) saying: 'When a believer dies, Satans who were equivalent to (tribes of) Rabī‘ah and Muḍar in number, find their ways to his neighbour. These (Satans) were trying to lead him astray (when he was alive).'"

2351–11. Sahl ibn Ziyād (–) Yaḥyā ibn al-Mubārak (–) ‘Abdullāh ibn Jabalah (–) Ishāq ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

"There did not exist and there will not exist, and there is no an existing believer that he has a neighbor who annoys him, even if that believer lived in one of the islands of the sea, Allāh would have send to him someone to annoy him."

2352–12. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibn al-Ḥakam (–) Abū Ayyūb (–) Ishāq Ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

مَا كَانَ فِيهَا مَضَى وَلَا فِيهَا بَقِيَ وَلَا فِيهَا أَنْتُمْ فِيهِ مُؤْمِنٌ إِلَّا وَلَهُ جَارٌ يُؤْذِيهِ.
 ١٣/٢٣٥٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي
 عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 سَمِعْتُهُ يَقُولُ مَا كَانَ وَلَا يَكُونُ إِلَّا أَنْ تَقُومَ السَّاعَةُ مُؤْمِنٌ إِلَّا وَلَهُ جَارٌ يُؤْذِيهِ.

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بَابُ شِدَّةِ ابْتِلَاءِ الْمُؤْمِنِ

١/٢٣٥٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ
 اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الْأَمْثَلُ فَلَا مَثْلَ.

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"There has never been in the past, or in future, or at present a believer but he has a neighbour who annoys him."

2353-13. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr that Mu'āwiyah ibn 'Ammār said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'There has never been, nor there will ever be, till the Day of Judgement a believer who had no neighbour to annoy him.'"

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Chapter on Severity of Trial for A Believer

2354-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said:

"Verily, the severest trial among people is of the prophets, then of those who follow them, and then of their similarity."

٢/٢٣٥٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ:

ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْبَلَاءُ وَ مَا يُخْصُ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْمُؤْمِنَ فَقَالَ سُئِلَ رَسُولُ اللَّهِ ﷺ مَنْ أَشَدُّ النَّاسِ بَلَاءً فِي الدُّنْيَا فَقَالَ النَّبِيُّونَ ثُمَّ الْأَمْثَلُ فَلَا أَمْثَلُ وَ يُبْتَلَى الْمُؤْمِنُ بَعْدَ عَلَى قَدْرِ إِيْمَانِهِ وَ حُسْنِ أَعْمَالِهِ فَمَنْ صَحَّ إِيْمَانُهُ وَ حَسُنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ وَ مَنْ سَخِفَ إِيْمَانُهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ.

٣/٢٣٥٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمِ الْبَلَاءِ وَ مَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ.

٤/٢٣٥٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ حَمَادِ بْنِ عِيسَى عَنْ رِنْعِيِّ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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2355-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb that 'Abdu'r-Raḥmān ibn al-Ḥajjāj said:

"It was mentioned before Abū 'Abdillāh ('a.s.) about the trial and what Allāh, to Whom belong Might and Majesty, has specifically assigned for a believer. He ['a.s.] said: 'The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) was asked: "Whose trial is the most severe in this world?" He [ṣ.a. 'a.w.a.w.s.] said: "The prophets, then their similarity; and after that of a believer, who is tried to the extent of his faith and his good deeds. So, he whose faith is firm and his deed are good, his trial becomes severe; and he whose faith is feeble and his deed are weak, (then) his trial is less.'"

2356-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān (-) 'Ammār ibn Marwān (-) Zayd ash-Shaḥḥām that Abū 'Abdillāh ('a.s.) said:

"Verily, the greatest reward is for the greatest trial; and Allāh had not loved a people but He tried them (first)."

2357-4. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā'īl (-) al-Faḍl ibn Shādhān, both of them (-) Ḥammād ibn 'Isā (-) Rib'ī ibn 'Abdillāh (-) Fuḍayl ibn Yasār that Abū Ja'far ('a.s.) said:

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَوْصِيَاءُ ثُمَّ الْأَمَائِلُ فَلَا مَائِلَ.
 ٥/٢٣٥٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي
 بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ لِلَّهِ عَزَّ وَجَلَّ عِبَادًا فِي الْأَرْضِ مِنْ خَالِصِ عِبَادِهِ مَا يُنْزِلُ مِنَ السَّمَاءِ نُحْفَةً إِلَى الْأَرْضِ
 إِلَّا صَرَفَهَا عَنْهُمْ إِلَى غَيْرِهِمْ وَلَا بَلِيَّةَ إِلَّا صَرَفَهَا إِلَيْهِمْ.
 ٦/٢٣٥٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ عُبَيْدٍ عَنِ الْحُسَيْنِ
 بْنِ عَلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ وَعِنْدَهُ سَدِيرٌ:
 إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَ إِنَّا وَ إِيَّاكُمْ يَا سَدِيرُ لَنُصْبِحَ بِهِ وَ نَمْسِي.
 ٧/٢٣٦٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْوَلِيدِ
 بْنِ عَلَاءٍ عَنْ حَمَّادٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَ نَحَّهَ بِالْبَلَاءِ نَحًّا فَإِذَا دَعَاهُ قَالَ

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"The severest trial among people is of the prophets, then of the successors (*al-awṣiyā'* of the prophets) and then of their similarity."

2358-5. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) Ibn Ri'āb (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, has some servants on earth who are the most sincere servants. No gift descends from the heaven to the earth but He turns it away from them to others besides them; and no trial is left but He diverts it to them."

2359-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Aḥmad ibn 'Ubayd (-) al-Ḥusayn ibn 'Ulwān that he, Abū 'Abdillāh ('a.s.) said - and with him was Saḍīr -:

"Indeed, when Allāh loves a servant, he plunges him into trial. O Saḍīr, we and you are engaged in this (trial) from morning to night."

2360-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān (-) al-Walīd ibn 'Alā' (-) Ḥammād (-) his father that Abū Ja'far ('a.s.) said:

"Truly, when Allāh, the Sublime, the Blessed, loves a servant, he plunges him into trial and flow upon him copiously with that trial, so, whenever he

بَيْنَكَ عَبْدِي لَيْتَ عَجَلْتُ لَكَ مَا سَأَلْتَ إِنِّي عَلَى ذَلِكَ لَقَادِرٌ وَ لَيْتَ ادَّخَرْتُ لَكَ فَمَا ادَّخَرْتُ لَكَ فَهُوَ خَيْرٌ لَكَ.

٨/٢٣٦١. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَجْبُوبٍ عَنْ زَيْدِ الزَّرَّادِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ عَظِيمَ الْبَلَاءِ يُكَافَأُ بِهِ عَظِيمُ الْجَزَاءِ فَإِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ بِعَظِيمِ الْبَلَاءِ فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللَّهِ الرِّضَا وَ مَنْ سَخِطَ الْبَلَاءُ فَلَهُ عِنْدَ اللَّهِ السَّخَطُ.

٩/٢٣٦٢. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زَكْرِيَّا بْنِ الْحُرِّ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّمَا يُبْتَلَى الْمُؤْمِنُ فِي الدُّنْيَا عَلَى قَدَرِ دِينِهِ أَوْ قَالَ عَلَى حَسَبِ دِينِهِ.

١٠/٢٣٦٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْخَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ بُهْلُولٍ بْنِ مُسْلِمِ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّمَا الْمُؤْمِنُ بِمَنْزِلَةِ كِفَّةِ الْمِيزَانِ كُلَّمَا زِيدَ فِي إِيْمَانِهِ زِيدَ فِي بَلَاءِهِ.

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calls upon Him [Allāh], He (s.w.t.) says: 'Here I am, O My servant! If I hasten to fulfil what you asked for, I am able to do that, but if I save it for you, it is better for you.'

2361-8. From him (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Zayd az-Zarrād that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Certainly, for great trial, great reward is recompensed. When Allāh loves a servant, He tries him with great trial. So, he who is pleased (with that), he will have the pleasure of Allāh; and he who is displeased with that trial; then he will have the displeasure of Allāh.'

2362-9. From him (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) Zakariyyā ibn 'l-Ḥurr (-) Jābir ibn Yazīd that Abū Ja'far ('a.s.) said:

"Surely, a believer is tried in this world to the extent of his religion," or he ['a.s.] said: "according to his religion."

2363-10. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) some of his co-sectarians (-) Muḥammad ibn al-Muthannā al-Ḥaḍramī (-) Muḥammad ibn Buhlūl ibn Muslim al-'Abdī that Abū 'Abdillāh ('a.s.) said:

"Verily, a believer is to the status of two scales of a balance, whenever he increases in his faith, his trial is increased (too)."

١١/٢٣٦٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ الْمُؤْمِنُ لَا يَمُضِي عَلَيْهِ أَرْبَعُونَ لَيْلَةً إِلَّا عَرَضَ لَهُ أَمْرٌ يَحْزَنُهُ يُذَكِّرُ بِهِ.

١٢/٢٣٦٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ الْمُغِيرَةَ يَقُولُ إِنَّ الْمُؤْمِنَ لَا يُبْتَلَى بِالْجَذَامِ وَلَا بِالْبَرَصِ وَلَا بِكَدَا وَلَا بِكَذَا فَقَالَ إِنَّ كَانَ لَغَافِلًا عَنْ صَاحِبِ يَاسِينَ إِنَّهُ كَانَ مُكْتَنَعًا - ثُمَّ رَدَّ أَصَابِعَهُ - فَقَالَ كَأَنِّي أَنْظُرُ إِلَى تَكْنِيعِهِ أَتَاهُمْ فَأَنْذَرَهُمْ ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْغَدِ فَقَتَلُوهُ ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلَاءٍ وَبِمَوْتٍ بِكُلِّ مَيِّتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ.

١٣/٢٣٦٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْمُؤْمِنَ مِنَ اللَّهِ عَزَّ وَجَلَّ لِبِأَفْضَلِ مَكَانٍ - ثَلَاثًا إِنَّهُ

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2364-11. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū Ayyūb that Muḥammad ibn Muslim said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'No forty nights pass for a believer but something happens to him, which makes him sad, by that he is reminded (as a warning).'"

2365-12. Muḥammad ibn Yaḥyā (-) Muḥammad ibni 'l-Ḥusayn (-) Ṣafwān (-) Mu'āwiyah ibn 'Ammār that Nājiyah said:

"I said to Abū Ja'far ('a.s.) that al-Mughīrah says: 'Does a believer affected with leprosy or alphasia and alike?' He ['a.s.] said: 'As if he is unaware of (the person known as) Ṣāḥib Yā Sīn whose hand was crippled.' - Then he ['a.s.], displayed with his fingers in the same way as the crippled hands are, - and said: 'It is as if I see that he has come to them with his crippled hand admonishing them. Then, next day he came to them, and they killed him.' He ['a.s.] then said: 'A believer may be afflicted with any affliction and may die with any kind of death, but he does not commit suicide.'"

2366-13. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father (-) Ibrāhīm ibn Muḥammad al-Ash'arī that 'Ubayd ibn Zurārah said:

"I heard Abū 'Abdillāh ('a.s.) saying - three times: 'A believer has the

لَيْتَ لِيهِ بِالْبَلَاءِ ثُمَّ يَنْزِعُ نَفْسَهُ عُضْوًا عُضْوًا مِنْ جَسَدِهِ وَهُوَ يَحْمَدُ اللَّهَ عَلَى ذَلِكَ.
 ١٤/٢٣٦٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضِيلِ
 بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ فِي الْجَنَّةِ مَنْزِلَةً لَا يَبْلُغُهَا عَبْدٌ إِلَّا بِالْإِتْلَاءِ فِي جَسَدِهِ.
 ١٥/٢٣٦٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ
 مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبِي يَحْيَى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ قَالَ:
 شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا أَلْقَى مِنَ الْأَوْجَاعِ وَكَانَ مِسْقَامًا فَقَالَ لِي يَا عَبْدَ اللَّهِ
 لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ مِنَ الْأَجْرِ فِي الْمَصَائِبِ لَتَمَتَّى أَنَّهُ قَرَضَ بِالْمَقَارِضِ.
 ١٦/٢٣٦٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ رِبَاطٍ قَالَ:
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ أَهْلَ الْحَقِّ لَمْ يَزَالُوا مُنْذُ كَانُوا فِي شِدَّةٍ أَمَا إِنَّ ذَلِكَ إِلَى
 مُدَّةٍ قَلِيلَةٍ وَعَافِيَةٍ طَوِيلَةٍ.

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best status before Allāh, to Whom belong Might and Majesty, He tries him with a trial. Then he takes away from him some organs from his body while he praises Allāh for that."

2367–14. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Isā (–) 'Alī ibn al-Ḥakam (–) Fuḍayl ibn 'Uthmān that Abū 'Abdillāh ('a.s.) said:

"Truly, there is a rank in the Heaven that no any servant (of Allāh) can attain to that except with an affliction of trial to his body (in this world)."

2368–15. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) Ibrāhīm ibn Muḥammad al-Ash'arī (–) Abū Yaḥyā al-Ḥannāṭ that 'Abdullāh ibn Abī Ya'fūr said:

"I complained to Abū 'Abdullāh ('a.s.) about the pains I suffer from – and they are constantly ailing. He ['a.s.] said to me: 'O Abdullāh, had a believer known what reward he would receive for the sufferings, he would have wished to be cut into pieces by scissors.'"

2369–16. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Sinān that Yūnus ibn Ribāṭ said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Truly, the people of truth were always in trouble. Surely, that will last for a short time with a long well being.'"

١٧/٢٣٧٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي أُسَامَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِأَهْدِيَّةٍ مِنَ الْغَنِيِّ وَنَجْمِيهِ الدُّنْيَا كَمَا يَنْجِيهِ الطَّبِيبُ الْمَرِيضَ.

١٨/٢٣٧١. عَلِيُّ بْنُ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَنَعَمِيِّ عَنْ مُحَمَّدِ بْنِ بُهْلُولٍ الْعَبْدِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ لَمْ يُؤْمِنِ اللَّهُ الْمُؤْمِنَ مِنْ هَزَاهِرِ الدُّنْيَا وَ لَكِنَّهُ أَمَنَهُ مِنَ الْعَمَى فِيهَا وَ الشَّقَاءِ فِي الْآخِرَةِ.

١٩/٢٣٧٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نَعِيمٍ الصَّحَّافِ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام يَقُولُ إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يُعَاقَى فِي الدُّنْيَا فَلَا يُصِيبَهُ شَيْءٌ مِنَ الْمَصَائِبِ.

٢٠/٢٣٧٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ نُوْحٍ بْنِ شُعَيْبٍ عَنْ أَبِي

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2370-17. 'Alī ibn Ibrāhīm (-) his father (-) some of his co-sectarians (-) al-Ḥusayn ibn al-Mukhtār (-) Abū Usāmah (-) Ḥumrān that Abū Ja'far ('a.s.) said: "Verily, Allāh, to Whom belong Might and Majesty, is affable to a believer with a trial, as a traveler is affable to his family with a present when he returns from the journey; and He (s.w.t.) denys him this world as a doctor denys his patient (from harmful food).

2371-18. 'Alī (-) his father (-) 'Abdullāh ibn al-Mughīrah (-) Muḥammad ibn Yaḥyā al-Khath'amī that Muḥammad ibn Buhlūl al-'Abdī said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Allāh does not secure a believer against the agitation of this world but he secures him from the blindness (of heart) in it, and from the misfortune in the Hereafter.'"

2372-19. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥusayn ibn Nu'aym aṣ-Ṣaḥḥāf (-) Dharrīh al-Muḥārībī that Abū 'Abdillāh ('a.s.) said:

"Alī ibni 'l-Ḥusayn ('a.s.) used to say: 'I dislike for a man (to have good) health in this world and not afflicted with any calamity.'"

2373-20. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-)

دَاوُدَ الْمُشْتَرِقُ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ دُعِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى طَعَامٍ فَلَمَّا دَخَلَ مَنْزِلَ الرَّجُلِ نَظَرَ إِلَى دَجَاجَةٍ فَوْقَ حَائِطٍ قَدْ بَاضَتْ فَتَقَعُ الْبَيْضَةَ عَلَى وَتِدٍ فِي حَائِطٍ فَتَبَثَّ عَلَيْهِ وَ لَمْ تَسْقُطْ وَ لَمْ تَنْكَسِرْ فَتَعَجَّبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا فَقَالَ لَهُ الرَّجُلُ أَعْجَبْتَ مِنْ هَذِهِ الْبَيْضَةِ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا رَزَنْتُ شَيْئًا قَطُّ قَالَ فَتَنَهَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ لَمْ يَأْكُلْ مِنْ طَعَامِهِ شَيْئًا وَ قَالَ مَنْ لَمْ يُزَرْأَ فَمَا لِلَّهِ فِيهِ مِنْ حَاجَةٍ.

٢١/٢٣٧٤. عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ وَ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَاجَةَ لِلَّهِ فِيمَنْ لَيْسَ لَهُ فِي مَالِهِ وَ بَدَنِهِ نَصِيبٌ.

٢٢/٢٣٧٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُثْمَانَ التَّوَّائِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Nūh ibn Shu'ayb (–) Abū Dāwūd al-Mustariq, *rafa'ahū*, said:

"Abū 'Abdillāh (a.s.) said: 'The Holy Prophet (s.a. a.w.a.w.s.) was invited for a meal. When he entered the house of the host, he saw a hen laying egg on a wall. The egg then fell on a peg in the wall and stuck on it – it neither fell down nor broken. The Holy Prophet (s.a. a.w.a.w.s.) was surprised by that. The man said: 'Are you surprised about this egg? By Him Who sent you with the Truth! I have never been afflicted by anything.' So, the Messenger of Allāh (s.a. a.w.a.w.s.) got up and did not eat anything from his food, and said: 'He, who has not been afflicted by any calamity, Allāh has nothing to do with him.'"

2374–21. From him (–) 'Alī ibn al-Ḥakam (–) Abān ibn 'Uthmān (–) 'Abdu'r-Raḥmān ibn Abī 'Abdillāh* and Abū Baṣīr said:

"Abū 'Abdillāh (a.s.) said: 'The Messenger of Allāh (s.a. a.w.a.w.s.) said: 'Allāh has nothing to do with the one whose body and wealth has no any share.'"

2375–22. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Sinān (–) 'Uthmān an-Nawwā', from whom he mentioned that, Abū 'Abdillāh (a.s.) said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمِيتُهُ بِكُلِّ مِيتَةٍ وَ لَا يَنْتَلِيهِ بِذَهَابِ عَقْلِهِ أَمَّا تَرَى أَيُّوبَ كَيْفَ سُلِّطَ إِبْلِيسُ عَلَى مَالِهِ وَ عَلَى وَلَدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْ عَلَى عَقْلِهِ تَرْكُ لَهُ لِوَحْدِ اللَّهِ بِهِ.

٢٣/٢٣٧٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّهُ لَيَكُونُ لِلْعَبْدِ مَنْزِلَةٌ عِنْدَ اللَّهِ فَمَا يَنَالُهَا إِلَّا بِإِخْدَى خَصْلَتَيْنِ إِمَّا بِذَهَابِ مَالِهِ أَوْ بِبَلِيَّةٍ فِي جَسَدِهِ.

٢٤/٢٣٧٧. عَنْهُ عَنْ ابْنِ فَضَالٍ عَنْ مُثَنَّى الْحَنَاطِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ لَوْ لَا أَنْ يَجِدَ عَبْدِي الْمُؤْمِنُ فِي قَلْبِهِ لَعَصْبَتْ رَأْسَ الْكَافِرِ بِعَصَابَةِ حَدِيدٍ لَا يُصَدِّعُ رَأْسُهُ أَبَدًا.

٢٥/٢٣٧٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"Truly, Allāh, to Whom belong Might and Majesty, may try a believer with any trial and make him die with every death, but He does not try him by loosing his intellect. Don't you see Ayyūb ('a.s.) how Satan gained mastery over his wealth, children, wife and whatever he had, but He did not give him mastery over his intellect, so that he may profess the Unity of Allāh by that."

2376-23. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) Sulaymān ibn Khālid that Abū 'Abdillāh ('a.s.) said:

"Truly, there is a rank with Allāh for a servant that it cannot be attained except by two options: either by losing his wealth or by a trial in his body."

2377-24. From him (-) Ibn Faḍḍāl (-) Muthannā al-Ḥannāf (-) Abū Usāmah that Abū 'Abdillāh ('a.s.) said:

"Allāh, to Whom belong Might and Majesty, said: 'If it were not for My believing servant to be annoyed heartedly, I would have wrapped the head of an unbeliever with an iron headband so that his head may not split at all.'"

2378-25. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥusayn ibn 'Uthmān (-) 'Abdullāh ibn Muskān (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ تُكْفِفُهَا الرِّيحُ كَذَا وَكَذَا وَكَذَلِكَ الْمُؤْمِنُ تُكْفِفُهُ الْأَوْجَاعُ وَالْأَمْرَاضُ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ الْإِرْزَبَةِ الْمُسْتَقِيمَةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ حَتَّى يَأْتِيَهُ الْمَوْتُ فَيَقْصِفُهُ قَصْفًا.

٢٦/٢٣٧٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا لِأَصْحَابِهِ مَلْعُونٌ كُلُّ مَالٍ لَا يُزَكَّى مَلْعُونٌ كُلُّ جَسَدٍ لَا يُزَكَّى وَ لَوْ فِي كُلِّ أَرْبَعِينَ يَوْمًا مَرَّةً فَقِيلَ يَا رَسُولَ اللَّهِ أَمَّا زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا فَمَا زَكَاةُ الْأَجْسَادِ؟ فَقَالَ لَهُمْ أَنْ تُصَابَ بِآفَةٍ قَالَ فَتَغَيَّرَتْ وَجُوهُ الَّذِينَ سَمِعُوا ذَلِكَ مِنْهُ فَلَمَّا رَأَوْهُمْ قَدْ تَغَيَّرَتْ أَلْوَانُهُمْ قَالَ لَهُمْ أَتَدْرُونَ مَا عَنَيْتُ بِقَوْلِي قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ بَلَى الرَّجُلُ يُخْدَشُ الْخُدْشَةَ وَ يُنْكَبُ النَّكْبَةُ وَ يَغْتَرُّ الْعَثْرَةَ وَ يَمْرُضُ الْمَرَضَةَ وَ يُشَاكُ الشُّوْكَةَ وَ مَا أَشْبَهَ هَذَا حَتَّى ذَكَرَ فِي حَدِيثِهِ اخْتِلَاجَ الْعَيْنِ.

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'The similarity of a believer is like a stem of a plant that wind bends it hither and thither. Thus, a believer is bent by pains and illnesses. Also, the similarity of a hypocrite is like a straight iron stick that nothing can afflict it till death approaches him and breaks him down completely.'"

2379-26. 'Alī ibn Ibrāhīm (–) Hārūn ibn Muslim (–) Mas'adah ibn Sadaqah that Abū 'Abdillāh (a.s.) said:

"Once The Messenger of Allāh (s.a. 'a.w.a.w.s.), said to his companions: 'Every wealth is accursed for which the tax (*zakāt*) is not paid; (and) every body is accursed for which the tax is not paid, at least, once in every forty days.' It was said: 'O Messenger of Allāh! As for the tax of wealth, we know it, and then what is the tax of bodies?' Then he [s.a. 'a.w.a.w.s.] said to them: 'That [body to be afflicted with a calamity].' He [a.s.] said: 'Then (the color of) the faces of those who heard this from him [s.a. 'a.w.a.w.s.] changed. So, when he [s.a. 'a.w.a.w.s.] saw their color have changed, he said to them: 'Did you understand what I meant by my word?' They said: 'No, O Messenger of Allāh!' He [s.a. 'a.w.a.w.s.] said: 'Sometimes a scratch may appear in one's body, or he gets hurt his foot by a stone, or he stumbles over a rock, or falls sick or injured with a thorn and alike.' He [s.a. 'a.w.a.w.s.], had even mentioned the twitch of eye in his *ḥadīth*."

٢٧/٢٣٨٠. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَيْتَلَى الْمُؤْمِنُ بِالْجَذَامِ وَالتَّبَرُّصِ وَ أَشْبَاهِ هَذَا قَالَ فَقَالَ وَ هَلْ كُتِبَ الْبَلَاءُ إِلَّا عَلَى الْمُؤْمِنِ.

٢٨/٢٣٨١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ رَوَاهُ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنَ لَيَكْرُمَ عَلَى اللَّهِ حَتَّى لَوْ سَأَلَهُ الْجَنَّةُ بِمَا فِيهَا أَعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئًا وَ إِنَّ الْكَافِرَ لَيَهُونُ عَلَى اللَّهِ حَتَّى لَوْ سَأَلَهُ الدُّنْيَا بِمَا فِيهَا أَعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئًا وَ إِنَّ اللَّهَ لَيَتَعَاهَدُ عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الْغَائِبُ أَهْلَهُ بِالطَّرَفِ وَ إِنَّهُ لَيَحْمِيهِ الدُّنْيَا كَمَا يَحْمِيهِ الطَّبِيبُ الْمَرِيضَ.

٢٩/٢٣٨٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ أَنَّ أَشَدَّ النَّاسِ بَلَاءً النَّبِيُّونَ ثُمَّ الْوَصِيُّونَ ثُمَّ الْأَمْثَلُ فَلَا أَمْثَلُ وَ إِنَّمَا

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2380-27. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Ibn Faḍḍāl that Ibn Bukayr said:

"I asked Abū 'Abdillāh ('a.s.): 'Is a believer tried with liprosy or alphasos and alike?' He ['a.s.] said: 'Is a trial prescribed for other than a believer?'"

2381-28. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr, from whom he narrated (-) al-Ḥalabī that Abū 'Abdillāh ('a.s.) said:

"Truly, a believer is honorable in the view of Allāh to the extent that if he asks Him to grant him the Heaven and whatever is in it, He will grant him without anything lessening from his Kingdom. Also, an unbeliever is a disgrace in the view of Allāh to the extent that if he asks Him to grant him the world and whatever is in it, He will grant him without anything lessening from his Kingdom. Verily, Allāh is affable to a believing servant with a trial, as a traveler is affable to his family with a present when he returns from the journey; and He denies him this world as a doctor denies his patient (from harmful food)."

2382-29. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Samā'ah that Abū 'Abdillāh ('a.s.) said:

"It is (written) in the book of 'Alī ('a.s.) that the severest trial among people is of the prophets, then (their) successors and then their similarity.

يُبْتَلَى الْمُؤْمِنُ عَلَى قَدْرِ أَعْمَالِهِ الْحَسَنَةِ فَمَنْ صَحَّ دِينُهُ وَحَسُنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلِ الدُّنْيَا ثَوَابًا لِلْمُؤْمِنِ وَ لَا عِقَابًا لِلْكَافِرِ وَ مَنْ سَخِفَ دِينُهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ وَ أَنَّ الْبَلَاءَ أَسْرَعُ إِلَى الْمُؤْمِنِ التَّقِيِّ مِنَ الْمَطَرِ إِلَى قَرَارِ الْأَرْضِ. ٣٠/٢٣٨٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ هَذَا الَّذِي ظَهَرَ بِوَجْهِهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ لَمْ يَنْبَلْ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ قَالَ فَقَالَ لِي لَقَدْ كَانَ مُؤْمِنٌ آلِ فِرْعَوْنَ مُكْتَنِعَ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَبْذُرُ يَدَيْهِ وَ يَقُولُ: يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ. ثُمَّ قَالَ لِي إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيَهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ فَقُلْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اضْرِفْ عَنِّي

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Surely, He tries a believer according to his good deeds. So, he, who affirms his religion and makes good his deed, his trial becomes severe, and that is because Allāh, to Whom belong Might and Majesty, has neither made this world as the reward for a believer nor the punishment for an unbeliever. He whose religion is unsteady and whose deed is weak, his trial is less; and certainly, the trial is faster to a pious believer than a rain (fall) on the surface of the earth."

2383–30. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 'Alī ibn al-Ḥakam (–) Mālik ibn 'Aṭīyah that Yūnus ibn 'Ammār said:

"I said to Abū 'Abdillāh ('a.s.): 'What has appeared on my face, people think that Allāh does not try a servant, on whom He attends, with this.'" He said: "Then he ['a.s.] said to me: 'Verily, the believer from the clan of Pharaoh had a crippled fingers and he used to stretch his two hands and say: *O My people! Follow the messengers.* '[Qur, 36:20]. Then he ('a.s.) said to me: 'When the last one-third of the night reaches, perform ablution, then stand for your prayer that you perform (every night), and while you are in the second prostration of the first two *rak'at*, say: "O the Most High, O the Great, O the Compationate, O the Merciful, O the Hearer of invocations, O Giver of the goods, send your greetings to Muḥammad and his progeny, and give me from all the goods of this world and the Hereafter, what is worthy of

مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ أَذْهَبَ عَنِّي هَذَا الْوَجَعُ وَ تُسَمِّيهِ فَإِنَّهُ قَدْ غَاطَنِي وَ أَحْزَنَنِي وَ أَلَحَّ فِي الدُّعَاءِ قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ.

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بَابُ فَضْلِ فَقَرَاءِ الْمُسْلِمِينَ

١/٢٣٨٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ فَقَرَاءَ الْمُسْلِمِينَ يَتَقَلَّبُونَ فِي رِيَاضِ الْجَنَّةِ قَبْلَ أَنْ يَأْتِيَهُمْ بِأَرْبَعِينَ خَرِيفًا ثُمَّ قَالَ سَأَضْرِبُ لَكَ مَثَلٌ ذَلِكَ إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ سَفِينَتَيْنِ مَرَّ بِهِمَا عَلَى عَاشِرٍ فَنَظَرَ فِي إِحْدَاهُمَا فَلَمْ يَرَ فِيهَا شَيْئًا فَقَالَ أَسْرِبُوهَا وَ نَظَرَ فِي الْأُخْرَى فَإِذَا هِيَ مَوْقُورَةٌ فَقَالَ احْبِسُوهَا.

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Thee; and keep away the evils of this world and the Hereafter from me what is worthy of Thee; and put away from me this pain – and brand it – because it has, indeed, made me angry and sad;" and insist on my prayer. " He [Yūnus] said: "Allāh removed all that (disease) from me before I reached al-Kūfah."

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Chapter on The Merits of Needy Muslims

2384-1. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Muḥammad ibn Sinān (-) al-'Alā' (-) Ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"The needy Muslims shall ramble in the gardens of Paradise before the welthy, by forty years. Then he ['a.s.] said: 'I shall give you an example of that. The example of that is the example of two ships reaching together at customs dock. A custom officer looks at one of them and finds nothing in it, so he says: "Release it." And he looks at the other one he finds it overloaded, so he says: "Hold it back."'"

٢/٢٣٨٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمَصَائِبُ مَنَحَ مِنَ اللَّهِ وَالْفَقْرُ مَخْزُونٌ عِنْدَ اللَّهِ.
 ٣/٢٣٨٦. وَ عَنْهُ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ إِنَّ اللَّهَ جَعَلَ الْفَقْرَ أَمَانَةً عِنْدَ خَلْقِهِ فَمَنْ سَتَرَهُ أَعْطَاهُ اللَّهُ
 مِثْلَ أَجْرِ الصَّائِمِ الْقَائِمِ وَمَنْ أَنْشَأَهُ إِلَى مَنْ يَقْدِرُ عَلَى قَضَاءِ حَاجَتِهِ فَلَمْ يَفْعَلْ فَقَدْ قَتَلَهُ
 أَمَّا إِنَّهُ مَا قَتَلَهُ بِسَيْفٍ وَلَا رُمِحٍ وَلَكِنَّهُ قَتَلَهُ بِمَا نَكَى مِنْ قَلْبِهِ.
 ٤/٢٣٨٧. عَنْهُ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ دَاوُدَ الْحَدَّاءِ عَنْ مُحَمَّدٍ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ
 عَنْ مُفَضَّلٍ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كُلَّمَا زَادَ الْعَبْدُ إِيمَانًا زَادَ ضَيْقًا فِي مَعِيشَتِهِ.
 ٥/٢٣٨٨. وَ بِإِسْنَادِهِ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَوْلَا الْإِحَاحُ الْمُؤْمِنِينَ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَنَقَلَهُمْ مِنَ الْحَالِ

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2385-2. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) his father that Sa'dān said:

"Abū 'Abdillāh ('a.s.) said: 'Misfortunes are the gifts from Allāh and poverty is stored up with Allāh.'"

2386-3. And from him, *rafa'ahū* that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'O 'Alī! Verily, Allāh has made poverty as a trust with his creatures. So, he who conceals it, Allāh will grant him the same reward of the one who fasts and stands for prayer; and he who discloses it to someone who can fulfil his need but he doesn't, he has certainly killed him. In fact, he has not killed him with a sword or spear, but he has killed him with what he has hurt his heart.'"

2387-4. From him (-) Muḥammad ibn 'Alī (-) Dāwūd al-Ḥadhdhā' (-) Muḥammad ibn Ṣaghīr (-) his grandfather, Shu'ayb that Mufaḍḍal said:

"Abū 'Abdillāh ('a.s.) said: 'As the faith of a servant increases, the tightness in his sustenance increases, too.'"

2388-5. And through his chain of transmission, he said: Abū 'Abdillāh ('a.s.) said:

"Had it not been for the insistence of believers on Allāh in demanding sustenance, He [s.w.t.] would have transformed them from the condition

الَّتِي هُمْ فِيهَا إِلَى حَالٍ أَضَيَّقَ مِنْهَا.

٦/٢٣٨٩. عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا أُعْطِيَ عَبْدٌ مِنَ الدُّنْيَا إِلَّا اِغْتِبَارًا وَمَا زُوِيَ عَنْهُ إِلَّا اِخْتِبَارًا.

٧/٢٣٩٠. عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبٍ وَ أَبِي إِسْحَاقَ الْخَفَّافِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَيْسَ لِمُصَاصٍ شَيْعَتَنَا فِي دَوْلَةِ الْبَاطِلِ إِلَّا الْقَوْتُ شَرُّهُمْ أَوْ غَرَبُوا لَنْ تُرْزَقُوا إِلَّا الْقَوْتُ.

٨/٢٣٩١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ عَنْ بَعْضِ

مَشَائِخِهِ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ النَّبِيُّ ﷺ يَا عَلِيُّ الْحَاجَةُ أَمَانَةُ اللَّهِ عِنْدَ خَلْقِهِ فَمَنْ كَتَمَهَا عَلَى نَفْسِهِ أَعْطَاهُ اللَّهُ

ثَوَابَ مَنْ صَلَّى وَمَنْ كَشَفَهَا إِلَى مَنْ يَقْدِرُ أَنْ يُفَرِّجَ عَنْهُ وَلَمْ يَفْعَلْ فَقَدْ قَتَلَهُ أَمَا إِنَّهُ لَمْ

يَقْتُلْهُ بِسَيْفٍ وَلَا سِنَانٍ وَلَا سَهْمٍ وَلَكِنْ قَتَلَهُ بِمَا نَكَى مِنْ قَلْبِهِ.

٩/٢٣٩٢. وَ عَنْهُ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ سَعْدَانَ قَالَ:

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they are to a tighter condition than that."

2389-6. From him (-) some of his co-sectarians, *rafa'ahū*, said:

"Abū 'Abdillāh ('a.s.) said: 'Nothing has been given to a servant of this world except for taking lesson and nothing has been kept away from him except for a trial.'"

2390-7. From him (-) Nūḥ ibn Shu'ayb and Abū Ishāq al-Khaffāf (-) a man that Abū 'Abdillāh ('a.s.) said:

"There is no any share for our true Shī'ahs in the false government, except scanty food. If you wish, go to east or west you will not be provided (more than that) except scanty food."

2391-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn al-Ḥasan al-Ash'arī (-) some of his elders (-) Idrīs ibn 'Abdillāh that Abū 'Abdillāh ('a.s.) said:

"The Holy Prophet (ṣ.a. 'a.w.a.w.s.) said: 'O 'Alī! Need is the trust of Allāh with his creatures. So, he who conceales it for himself, Allāh will grant him the reward of the one who prays; and he who discloses it to someone who can fulfil his need but he doesn't, he has certainly killed him. In fact, he has not killed him with a sword, spearhead or with arrow, but he has killed him with what he has hurt his heart.'"

2392-9. And from him (-) Aḥmad (-) 'Alī ibn al-Ḥakam that Sa'dān said:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَلْتَفِتُ يَوْمَ الْقِيَامَةِ إِلَى فُقَرَاءِ الْمُؤْمِنِينَ شَبِيهَا بِالْمُعْتَدِرِ إِلَيْهِمْ فَيَقُولُ وَعِزِّي وَجَلَالِي مَا أَفْقَرْتُكُمْ فِي الدُّنْيَا مِنْ هَوَانٍ بِكُمْ عَلَيَّ وَلَتَرَوُنَّ مَا أَصْنَعُ بِكُمْ يَوْمَ الْيَوْمِ فَمَنْ زَوَّدَ أَحَدًا مِنْكُمْ فِي دَارِ الدُّنْيَا مَغْرُوفًا فَخُذُوا بِيَدِهِ فَأَدْخِلُوهُ الْجَنَّةَ قَالَ فَيَقُولُ رَجُلٌ مِنْهُمْ يَا رَبِّ إِنَّ أَهْلَ الدُّنْيَا تَنَافَسُوا فِي دُنْيَاهُمْ فَتَكَحَّوُا النِّسَاءَ وَلَبَسُوا الثِّيَابَ اللِّينَةَ وَ أَكَلُوا الطَّعَامَ وَ سَكَنُوا الدُّورَ وَ رَكِبُوا الْمَشْهُورَ مِنَ الدَّوَابِّ فَأَعْطَيْتَنِي مِثْلَ مَا أَعْطَيْتَهُمْ فَيَقُولُ تَبَارَكَ وَتَعَالَى لَكَ وَ لِكُلِّ عَبْدٍ مِنْكُمْ مِثْلُ مَا أَعْطَيْتُ أَهْلَ الدُّنْيَا مُنْذُ كَانَتِ الدُّنْيَا إِلَى أَنْ انْقَضَتِ الدُّنْيَا سَبْعُونَ ضِعْفًا.

١٠/٢٣٩٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ وَ إِسْمَاعِيلَ بْنِ عَبَّادٍ جَمِيعًا يَرْفَعَانِهِ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَا كَانَ مِنْ وَلَدِ آدَمَ مُؤْمِنٍ إِلَّا فَقِيرًا وَ لَا كَافِرٍ إِلَّا غَنِيًّا حَتَّى جَاءَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَقَالَ: رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا. فَصَيَّرَ اللَّهُ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً وَ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً.

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"Abū 'Abdillāh ('a.s.) said: 'Verily, Allāh, to Whom belong Might and Majesty, will turn toward the needy believers on the Day of Judgment as if he is asking their pardon and says: "By My Dignity and Glory, I did not make you poor in the world to despise you in My view. You will see how I deal with you today. So, you can take the hand of one who helped you in the world and make him enter the Heaven." Someone among them will say: "O my Lord! The people of the world competed with each other for their world; they married women, wore soft clothes, ate (delicious) foods, resided in palaces, and rode on expensive and famous mounts. So, give me like what you gave them." Then, Allāh, the Blessed, the Sublime, will say: "For you, and every servant among you, there will be the like of what I gave to the people of the world – from the beginning of the world to the last – multiplied by seventy."'"

2393–10. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ibrāhīm ibn 'Uqbah (–) Ismā'īl ibn Sahl and Ismā'īl ibn 'Abbād, both of them, *rafa'ahū*, that Abū 'Abdillāh ('a.s.) said:

"There was not from the descendant of Ādam a believer but he was needy, and not an unbeliever but he was rich, till Ibrāhīm ('a.s.) came, and said: 'Our Lord! Do not make us a trial for those who disbelieve,' [Qur., 60:5]. So, Allāh made some of these wealthy and needy, and some of those wealthy and needy."

١١/٢٣٩٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ذَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

جَاءَ رَجُلٌ مُوسِرٌ إِلَى رَسُولِ اللَّهِ ﷺ نَقِيَ الثَّوْبَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَجَاءَ رَجُلٌ مُعْسِرٌ دَرَنُ الثَّوْبِ فَجَلَسَ إِلَى جَنْبِ الْمُسِيرِ فَقَبَضَ الْمُسِيرُ ثِيَابَهُ مِنْ تَحْتِ فَخَذَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ أَحِخْتُ أَنْ يَمَسَّكَ مِنْ فَقْرِهِ شَيْءٌ؟ قَالَ لَا قَالَ فَخِفْتُ أَنْ يُصِيبَهُ مِنْ غِنَاكَ شَيْءٌ؟ قَالَ لَا قَالَ فَخِفْتُ أَنْ يُوسِّخَ ثِيَابُكَ؟ قَالَ لَا قَالَ فَمَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرِينًا يُزَيِّنُ لِي كُلَّ قَبِيحٍ وَيُقَبِّحُ لِي كُلَّ حَسَنٍ وَقَدْ جَعَلْتُ لَهُ نِصْفَ مَالِي فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْمُعْسِرِ اتَّقِمْ؟ قَالَ لَا فَقَالَ لَهُ الرَّجُلُ وَلَمْ؟ قَالَ أَخَافُ أَنْ يَدْخُلَنِي مَا دَخَلَكَ.

١٢/٢٣٩٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَمِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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2394-11. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn Khālid (—) ‘Uthmān ibn ‘Isā (—) whom he mentioned that Abū ‘Abdillāh (‘a.s.) said:

"A rich man with clean clothes came to the Messenger of Allāh (ṣ.a. ‘a.w.-a.w.s.) and sat with the Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.). Then came a poor man with dirty clothes and sat near the rich man. The rich man pulled out his clothes from under his (poor's) thigh. The Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.) then said: 'Were you afraid that something from his poverty may affect you?' He said: 'No.' He [ṣ.a. ‘a.w.a.w.s.] said: 'Were you afraid that something from your wealth may reach him?' He said: 'No.' He [ṣ.a. ‘a.w.-a.w.s.] said: 'Were you afraid that he may dirty your clothes?' He said: 'No.' He [ṣ.a. ‘a.w.a.w.s.] said: 'So, what has led you to do that?' Then he said: 'O Messenger of Allāh! I have a mate (Satan) who beautifies for me every ugly and makes ugly for me every good. I shall, certainly, give him half of my wealth.' Then the Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.) said to the poor man: 'Do you accept it?' He said: 'No.' Then, the rich man said to him: 'Why?' He said: 'I am afraid that the same thing may enter into me what has entered into you.'"

2395-12. ‘Alī ibn Ibrāhīm (—) ‘Alī ibn Muḥammad al-Qāsānī (—) al-Qāsim ibn Muḥammad (—) Sulaymān ibn Dāwūd al-Minqarī (—) Ḥafṣ ibn Ghiyāth that Abū ‘Abdillāh (‘a.s.) said:

فِي مُنَاجَاةِ مُوسَى عَلَيْهِ السَّلَامُ يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَبًا بِشِعَارِ الصَّالِحِينَ وَ إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ ذَنْبٌ عُجِّلَتْ عُقُوبَتُهُ.

١٣/٢٣٩٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ النَّبِيُّ ﷺ طُوبَى لِلْمَسَاكِينِ بِالصَّبْرِ وَ هُمْ الَّذِينَ يَرَوْنَ مَلَكَوَتَ السَّمَاوَاتِ وَ الْأَرْضِ. ١٤/٢٣٩٧. وَ بِإِسْنَادِهِ قَالَ:

قَالَ النَّبِيُّ ﷺ يَا مَعْشَرَ الْمَسَاكِينِ طَيِّبُوا أَنْفُسًا وَ أَعْطُوا اللَّهَ الرِّضَا مِنْ قُلُوبِكُمْ يُثَبِّتْكُمْ اللَّهُ عَزَّ وَ جَلَّ عَلَى فِرْكِكُمْ فَإِنْ لَمْ تَفْعَلُوا فَلَا ثَوَابَ لَكُمْ.

١٥/٢٣٩٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عِيسَى الْفَرَّاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مُنَادِيًا يُنَادِي بَيْنَ يَدَيْهِ أَيْنَ الْفُقَرَاءُ فَيَقُومُ عَنْقُ مِنَ النَّاسِ كَثِيرٌ فَيَقُولُ عِبَادِي فَيَقُولُونَ لَبَّيْكَ رَبَّنَا فَيَقُولُ إِنِّي لَمْ أَفَرِّكُمْ لِهَوَانٍ بِكُمْ عَلَيَّ

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"It is in one of the secret conversations of Mūsā ('a.s.) that Allāh said: 'Whenever you see poverty is approaching, say: "Welcome to the slogan of the righteous people;" and whenever you see wealth is approaching, say: "It is a sin that its punishment has hastened."' "

2396-13. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Holy Prophet (ṣ.a. 'a.w.a.w.s.), said: 'Blessed are the needy because of their patience; and they are the ones who see the kingdom of the heavens and the earth.' "

2397-14. And through his chain of transmission, he said:

"The Holy Prophet (ṣ.a. 'a.w.a.w.s.), said: 'O assembly of the needy, delight yourselves and submit to Allāh the pleasure of your hearts so that Allāh, to Whom belong Might and Majesty, may reward you for your poverty. If you don't do that, then there is no reward for you.' "

2398-15. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) 'Īsā al-Farrā' (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"When the Day of Resurrection comes, Allāh, the Blesed, the Sublime, will order a caller to call in His presence: 'Where are the poor?' Many will rise in a company of men. Then Allāh will say: 'O My servants!' They will say: 'Here we are, O our Lord!' He [ṣ.w.t.] then will say: 'I did not make

وَلِكَيْ يَأْتِيَ اخْتَرْتُكُمْ لِمِثْلِ هَذَا الْيَوْمِ تَصَفَّحُوا وُجُوهَ النَّاسِ فَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا لَمْ يَصْنَعْهُ إِلَّا فِي فَكَافُوهُ عَنِّي بِالْجَنَّةِ.

١٦/٢٣٩٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ عَنْ مُفَضَّلٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَوْ لَا إِيَّاكُمْ هَذِهِ الشَّيْءَةُ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى مَا هُوَ أَضْيَقُ مِنْهَا.

١٧/٢٤٠٠. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ كَثِيرٍ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي أَمَا تَدْخُلُ السُّوقَ أَمَا تَرَى الْفَاكِهَةَ تُبَاعُ وَالشَّيْءُ مِمَّا تَشْتَهِيهِ فَقُلْتُ بَلَى فَقَالَ أَمَا إِنَّ لَكَ بِكُلِّ مَا تَرَاهُ فَلَا تَقْدِرُ عَلَى شِرَائِهِ حَسَنَةً.

١٨/٢٤٠١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَلِيٍّ

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you poor to despise you in My view; rather I have, indeed, chosen you for a day like this. [Now] look carefully at the faces of people, whoever did any favour to you, and he did not do it but for My sake, then you can reward him with Heaven on my behalf."

2399-16. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibrāhīm al-Ḥadhdhā' (-) Muḥammad ibn Ṣaghīr (-) his grandfather, Shu'ayb that Mufaḍḍal said:

"Abū 'Abdillāh ('a.s.) said: 'Had it not been for the insistence of these Shī'ahs on Allāh in demanding sustenance, He [s.w.t.] would have transformed them from the condition they are to a tighter condition than that.'"

2400-17. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī l-Jabbār (-) Ibn Faḍḍāl (-) Muḥammad ibn 'l-Ḥusayn ibn Kathīr al-Khazzāz that Abū 'Abdillāh ('a.s.) said to me:

"Don't you go to market? Don't you see fruits and other things, that you desire to buy, are sold there?" I said: 'Yes.' Then he ['a.s.] said: 'Surely, for you there is a recompense of good for what you see there but you cannot afford to buy.'"

2401-18. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā

بْنِ عَفَّانَ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ لَيَعْتَذِرُ إِلَى عَبْدِهِ الْمُؤْمِنِ الْمُخَوَّجِ فِي الدُّنْيَا كَمَا يَعْتَذِرُ الْأَخُ إِلَى أَخِيهِ
 فَيَقُولُ وَعِزِّي وَجَلَالِي مَا أَخَوَجْتُكَ فِي الدُّنْيَا مِنْ هَوَانٍ كَانَ بِكَ عَلَيَّ فَارْفَعْ هَذَا السَّحْفَ
 فَانْظُرْ إِلَى مَا عَوَّضْتُكَ مِنَ الدُّنْيَا قَالَ فَيَرْفَعُ فَيَقُولُ مَا ضَرَّبَنِي مَا مَنَعَنِي مَعَ مَا عَوَّضْتَنِي.
 ١٩/٢٤٠٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي
 عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ قَامَ عُنُقٌ مِنَ النَّاسِ حَتَّى يَأْتُوا بَابَ الْجَنَّةِ فَيَضْرِبُوا بَابَ الْجَنَّةِ فَيَقَالَ
 لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ الْفُقَرَاءُ فَيَقَالَ لَهُمْ أَقْبِلْ الْحِسَابَ فَيَقُولُونَ مَا أُعْطِيتُمُونَا شَيْئًا
 تُحَاسِبُونَا عَلَيْهِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ صَدَقُوا ادْخُلُوا الْجَنَّةَ.
 ٢٠/٢٤٠٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ
 مُبَارَكٍ غَلَامٍ شُعَيْبٍ قَالَ:

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(-) Muḥammad ibn Sinān (-) 'Alī ibn 'Affān (-) Mufaḍḍal ibn 'Umar that
 Abū 'Abdillāh ('a.s.) said:

"Truly, Allāh, Exalted be His Eulogy, will apologise to His believing
 servant (who was) needy in this world, as a brother apologises to his
 brother, and says: 'By My Might and Glory, I did not make you needy in
 the world to despise you in My view. So, lift this curtain and look at what
 I have given you in place of the world.'" He ['a.s.] said: "He will lift it and
 say: 'You have not caused me any harm for what You have forbidden me
 with what you have exchanged.'"

2402-19. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām
 ibn al-Ḥakam that Abū 'Abdillāh ('a.s.) said:

"When the Day of Resurrection comes, a company of men will rise till
 they reach at the door of Paradise and knock on the door. It will be said
 to them: 'Who are you?' They will say: 'We are the poor.' It will be said to
 them: 'Before reckoning?' They will say: 'Nothing has been given to us
 to reckon it!' Then, Allāh, to Whom belong Might and Majesty, will say:
 'They are right. Enter Paradise.'"

2403-20. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn
 Khālid (-) 'Uthmān ibn 'Isā that Mubārak, the servant of Shu'ayb said:

سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنِّي لَمْ أَغْنِ الْغَنَى لِكَرَامَةِ بِهِ عَلَيَّ وَ لَمْ أَفْقِرِ الْفَقِيرَ لِهَوَانِ بِهِ عَلَيَّ وَ هُوَ مِمَّا ابْتَلَيْتُ بِهِ الْأَغْنِيَاءَ بِالْفُقَرَاءِ وَ لَوْلَا الْفُقَرَاءُ لَمْ يَسْتَوْجِبِ الْأَغْنِيَاءُ الْجَنَّةَ.

٢١/٢٤٠٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عِيْسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ الْمُفَضَّلِ بْنِ عُمَرَ قَالَا:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَيَّاسِيرُ شَيْعَتِنَا أَمْنَانَا عَلَى مَحَاوِجِهِمْ فَاحْفَظُونَا فِيهِمْ يَحْفَظْكُمْ اللَّهُ. ٢٢/٢٤٠٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَلِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْفَقْرُ أَرْزَنُ لِلْمُؤْمِنِ مِنَ الْعِذَارِ عَلَى خَدِّ الْفَرَسِ. ٢٣/٢٤٠٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ:

سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: وَ لَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً

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"I heard Abu 'l-Ḥasan Mūsā ('a.s.) saying: 'Truly, Allāh to Whom belong Might and Majesty, says: 'I do not make the wealthy rich because of his honor to Me, nor do I make the needy poor because of his lowliness in My view; rather I tried the wealthy with the poor, and had there not been for poor, the rich would have not deserved Paradise.'"

2404-21. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Ishāq ibn 'Isā that Ishāq ibn 'Ammār* and al-Mufaḍḍal ibn 'Umar said:

"Abū 'Abdillāh ('a.s.) said: 'The well-to-do Shī'ahs are our trustees on needy (Shī'ahs). Thus, preserve our rights with regard to them, so that Allāh may preserve you.'"

2405-22. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said:

"Amīru 'l-Mu'minīn ('a.s.) said: 'Verily poverty is more ornamental to a believer than a cheek-strap on the cheek of a horse.'"

2406-23. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) 'Abdullāh ibn Ghālib (-) his father that Sa'īd ibn al-Musayyab said:

"I asked 'Alī ibn 'l-Ḥusayn ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *And were it not that all people had been a*

قَالَ عَنِّي بِذَلِكَ أُمَّةٌ مُحَمَّدٌ ﷺ أَنْ يَكُونُوا عَلَى دِينٍ وَاحِدٍ كُفَّارًا كُلُّهُمْ لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُيَوِّهَهُمْ سُقْفًا مِنْ فِضَّةٍ وَلَوْ فَعَلَ اللَّهُ ذَلِكَ بِأُمَّةٍ مُحَمَّدٌ ﷺ لَحَزَنَ الْمُؤْمِنُونَ وَغَمَّهُمْ ذَلِكَ وَلَمْ يُنَاجِحُوهُمْ وَلَمْ يُوَارِثُوهُمْ.

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بَابُ

١/٢٤٠٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانَ بْنِ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنِي بَكْرُ الْأَرْقُطُ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ دَخَلَ عَلَيْهِ وَاحِدٌ فَقَالَ أَصْلَحَكَ اللَّهُ إِنِّي رَجُلٌ مُنْقَطِعٌ إِلَيْكُمْ بِمَوَدَّتِي وَقَدْ أَصَابَنِي حَاجَةٌ شَدِيدَةٌ وَقَدْ تَقَرَّبْتُ بِذَلِكَ إِلَى أَهْلِ بَيْتِي وَقَوْمِي فَلَمْ يَزِدْنِي بِذَلِكَ مِنْهُمْ إِلَّا بُغْدًا قَالَ فَمَا آتَاكَ اللَّهُ خَيْرٌ

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single nation, [Qur., 43:33]. He ['a.s.] said: 'This is about the nation of Muḥammad (ṣ.a. 'a.w.a.w.s.), that all of them would have been converted to disbelief: *We would certainly have assigned to those who disbelieve in the All-merciful Allāh to make of silver the roofs of their houses . . .* [ibid.33]. Had Allāh done that with the nation of Muḥammad (ṣ.a. 'a.w.a.w.s.), it would have made the believers sad and grieved them, then they would have refrained from intermarriage with them or inherit from each other.'"

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A Chapter

2407-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān that Abān ibn 'Abdu 'l-Malik said:

"Related to me Bakr al-Arqaṭ from Abū 'Abdillāh ('a.s.) or Shu'ayb from Abū 'Abdillāh ('a.s.) that someone entered his presence and said: 'May Allāh make you prosper! I am a man dedicated my love solely to you and now I am in desperate need for which I approached my kith and kin for help but nothing has increased in me by that from them save remoteness.' He ('a.s.) said: 'What Allāh has granted you is better than what He has taken away from you.' He said:

بِمَا أَخَذَ مِنْكَ قَالَ جُعِلْتُ فِدَاكَ اذْعُ اللَّهُ لِي أَنْ يُغْنِيَنِي عَنْ خَلْقِهِ قَالَ إِنَّ اللَّهَ قَسَمَ رِزْقَ مَنْ شَاءَ عَلَى يَدَيَّ مَنْ شَاءَ وَلَكِنْ سَلِ اللَّهَ أَنْ يُغْنِيَكَ عَنِ الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلَى لِئَامِ خَلْقِهِ. ٢/٢٤٠٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَشْبَاطٍ عَنْ ذَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْفَقْرُ الْمَوْتُ الْأَحْمَرُ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْفَقْرُ مِنَ الدِّينَارِ وَالدِّرْهَمِ فَقَالَ لَا وَ لَكِنْ مِنَ الدِّينِ.

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بَابُ أَنَّ لِلْقَلْبِ أَذُنَيْنِ يَنْفُثُ فِيهِمَا الْمَلَكُ وَ الشَّيْطَانُ

١/٢٤٠٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أَذُنَانِ عَلَى إِحْدَاهُمَا مَلَكٌ مُرْسِدٌ وَ عَلَى الْأُخْرَى شَيْطَانٌ مُفْتِنٌ هَذَا

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'May I be made your ransom! You pray to Allāh for me to make me needless of his creatures.' He [*a.s.*] said: 'Verily, Allāh has distributed sustenance to whom he willed (and) in the hands of whom he willed. But you ask Allāh to suffice from the need that would oblige you to beg His wicked creatures.'

2408-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Asbāṭ, whom he mentioned that Abū 'Abdillāh (*a.s.*) said:

"Poverty is a red death." I said to Abū 'Abdillāh (*a.s.*): "By poverty, do you mean of dīnār and dirham?" He [*a.s.*] said: "No, but of religion."

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Chapter on

That for A Heart There are Two Ears, in One an Angel Infuses into It and the Other A Satan

2409-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥammād that Abū 'Abdillāh (*a.s.*) said:

"There is no heart but it has two ears. On one of them there is a guiding angel and on the other an alluring Satan. This one bids him and that one

يَأْمُرُهُ وَ هَذَا يَزْجُرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَ الْمَلَكُ يَزْجُرُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: عَنْ الْبَيْمِينَ وَ عَنِ الشَّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ.
٢/٢٤١٠. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ لِلْقَلْبِ أَذُنَيْنِ فَإِذَا هَمَّ الْعَبْدُ بِذَنْبٍ قَالَ لَهُ رُوحُ الْإِيمَانِ لَا تَفْعَلْ وَ قَالَ لَهُ الشَّيْطَانُ أَفْعَلْ وَ إِذَا كَانَ عَلَى بَطْنِهَا نُزِعَ مِنْهُ رُوحُ الْإِيمَانِ.

٣/٢٤١١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنِيْفِ بْنِ عَمِيرَةَ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ أَذُنَانِ فِي جَوْفِهِ أَذُنٌ يَنْفُتُ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ وَ أَذُنٌ يَنْفُتُ فِيهَا الْمَلَكُ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ فَذَلِكَ قَوْلُهُ: وَ أَيْدُهُمْ بِرُوحٍ مِنْهُ.

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holds him back. Satan bids him to disobediences and the angel holds him back. And this is the the Word of Allāh, to Whom belong Might and Majesty: . . . *sitting on the right and on the left; he utters not a word but there is by him a watcher at hand*, [Qur., 50:17-18]."

2410-2. al-Ḥusayn ibn Muḥammad (-) Aḥmad ibn Ishāq (-) Sa'dān (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Verily, for a heart there are two ears, when a servant intends to commit a sin, the Spirit of Faith says to him: 'Don't do it', and Satan says to him: 'Do it'. When he is committing adultery, the Spirit of Faith will pull away from him."

2411-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) Sayf ibn 'Amīrah (-) Abān ibn Taghlib that Abū 'Abdillāh ('a.s.) said:

"There is no believer but in his heart are two ears within his breast. In one ear the slinking whisperer (Satan) infuses in it and in the other one an angel infuses. Allāh strengthens the believer by the angel and that is the Word of Allāh: . . . *and strengthened them with a spirit from Him*, [Qur., 58:22]."

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بَابُ الرُّوحِ الَّذِي أُيِّدَ بِهِ الْمُؤْمِنُ

١/٢٤١٢. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ بْنِ غَزْوَانَ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَدِيجَةَ قَالَ:

دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فَقَالَ لِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أُيِّدَ الْمُؤْمِنَ بِرُوحٍ مِنْهُ تَحْضُرُهُ فِي كُلِّ وَقْتٍ يُحْسِنُ فِيهِ وَ يَتَّقِي وَ تَغِيْبُ عَنْهُ فِي كُلِّ وَقْتٍ يُذْنِبُ فِيهِ وَ يَغْتَدِي، فَهِيَ مَعَهُ تَهْتَرُ سُوراً عِنْدَ إِحْسَانِهِ وَ تَسِيخُ فِي الثَّرَى عِنْدَ إِسَاءَتِهِ فَتَعَاهِدُوا.

عِبَادَ اللَّهِ نَعْمَهُ بِإِصْلَاحِكُمْ أَنْفُسَكُمْ تَزْدَادُوا يَقِيناً وَ تَرْجَحُوا نَفِيساً ثَمِيناً رَحِمَ اللَّهُ أَمْرًا هُمْ بِخَيْرٍ فَعَمَلُهُ أَوْ هُمْ بِشَرٍّ فَارْتَدَّ عَنْهُ ثُمَّ قَالَ نَحْنُ نُؤَيِّدُ الرُّوحَ بِالطَّاعَةِ لِلَّهِ وَ الْعَمَلِ لَهُ.

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Chapter on The Spirit by Which the Believers are Strengthened

2412-1. al-Ḥusayn ibn Muḥammad and Muḥammad ibn Yaḥyā, both of them (-) 'Alī ibn Muḥammad ibn Sa'd (-) Muḥammad ibn Muslim (-) Abū Salamah (-) Muḥammad ibn Sa'īd ibn Ghazwān (-) Ibn Abī Najrān (-) Muḥammad ibn Sinān that Abū Khadījah said:

"I called on Abu 'l-Ḥasan ('a.s.), and he ['a.s.] said to me: 'Verily, Allāh the Blessed, the Sublime, has strengthened a believer with a Spirit from Himself. The Spirit is present with him whenever he performs good deeds or practice piety; and whenever he commits sin or aggression the Spirit leaves him. Thus, the Spirit is with him, trembling with joy when he performs good deeds and sinks into the ground when he commits misdeeds.

"O servants of Allāh! Consider His bounties by reforming yourselves so that you may increase in certainty and gain a precious and valuable result. May Allāh have mercy upon a man who intends to do good and he does it, or intends to commit a sin but refrains from it.' Then he ['a.s.] said: 'We (Ahlu 'l-Bayt) confirm the Spirit by the obedience of Allāh and act for His sake.'"