



تأليف
الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني
الأول

(٥) كتاب الإيمان والكفر

الأجزاء ١١١ إلى ١٢٥

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 111 to 125

WOFIS

World Organization for Islamic Services
Tehran-Iran



AL-KULAYNĪ AR-RĀZĪ

الكوفي

AL-KĀFĪ

AL-USŪL

Ch. 111 - 125

US

332

الكَفَى

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني

الأصول

(٥) كتاب الإيمان والكفر

الإجزاء ١١١ إلى ١٢٥

المؤسسة العالمية للخدمات الإسلامية

Title: *Uṣūl al-Kāfi*
Volume: Two
Author: ash-Shaykh al-Kulaynī
Translated and Published by: World Organization for Islamic Services
(WOFIS)
First Edition: 1436/2015
Printed copies: 1,000
ISBN: 978-964-6521-45-2

نام کتاب: الأصول من الكافي
مؤلف: الشيخ الكليني
جلد: دوم
ترجمہ: مؤسسہ جهانی خدمات اسلامی
چاپ اول: ۱۳۹۳ شمسی
چاپخانه: (۰۹۱۲ ۲۵ ۶۲۵) وفا
تیراژ: ۱۰۰۰ نسخه
شابک: ۹۷۸-۹۶۴-۶۵۲۱-۴۵-۲

AL-KĀFĪ

BY

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

Volume Two

AL-UṢŪL

5) THE BOOK OF BELIEF AND UNBELIEF

Chapter 111 to 125

WOFIS

World Organization for Islamic Services
Tehran-Iran

English translation with Arabic text
First edition 1436/2015

© WOFIS, Tehran.
All rights reserved.

No part of this publication may be
reproduced by any process
without written permission
of the copyright owner.

E-mail: wofis@wofis.com
http: //www.wofis.com

Translated and published by:
World Organization for Islamic Services,
P. O. Box 11155–1545,
Tehran – 1584853353.
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 صلى الله عليه وآله وَحَدِيثُ رَسُولِ اللَّهِ صلى الله عليه وآله قَوْلُ اللَّهِ عَزَّ وَجَلَّ.
 (الكافي: ج. ١، ص. ٥١.)

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

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

(al-Kāfī, vol.1, p.51.)

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

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

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

* * * * *

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ تَعْبُدُ يَا إِلَهَ الْكَافِرِينَ
أَمْدُ الْعَصَا وَالسِّنْفَةِ صِوَاكَ الَّذِينَ
أَنْفَعَتْ عَلَيْهِمْ غَيْرَ الْعَصُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

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

الصَّلَاةُ عَلَى النَّبِيِّ ﷺ

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

قولوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سنن أبي داود: ج. ١، ص. ٢٢٤.

Benediction upon the Holy Prophet (s)

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

Say:

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

Ibn Dāwūd, as-Sunan, vol.1, p.224.

CONTENTS

	Page
A Chronological List of the Fourteen Infallibles, the Holy Prophet, his Daughter and the Twelve Holy Imāms.....	xii
Transliteration	xiv
Caution.....	xv
List of Technical Terms and Special Signs used in the Traditions.....	xvi
Introduction to the Second Volume of: <i>Uṣūl al-Kāfi</i>	xix
5) THE BOOK OF BELIEF AND UNBELIEF:	
111. Chapter on: Sins	423
112. Chapter on: The Great Sins	435
113. Chapter on: Debasement of A Sin	452
114. Chapter on: The Insistence on Sin	454
115. Chapter on: The Foundations of Disbelief and Its Basic Elements ...	455
116. Chapter on: Showing Off	461
117. Chapter on: Striving for Supremacy	468
118. Chapter on: Misusing Religion To Attain this World	471
119. Chapter on: One Who Praises Justice, But Acts in Some Other Way....	472

120. Chapter on: Quarrelling, Disputing and Enmity with people.....	474
121. Chapter on: Anger	477
122. Chapter on: Jealousy	483
123. Chapter on: Fanaticism	486
124. Chapter on: Arrogance	489
125. Chapter on: Conceit	495

- 1) A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES: THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS
- 2) TRANSLITERATION
- 3) CAUTION
- 4) LIST OF TECHNICAL TEMRMS AND SPECIAL SIGNS USED IN THE TRADITIONS.

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

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

Sl. No.	Designation	Agronym (<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-Muḥṣaṭṭi)	'Abdullāh,	Resūlu 'llāh, Nabīyū 'llāh, an-Nabīyy, Khāṭamū n-Nabīyyīn	17 th Rabi' 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 Abihā	Fāṭimah	Muḥammad	az-Zahrā', as-Šiddiqah, al-Baṭol, Sayyidatu n-Nisā'.	20 th Jumādā II, in the fifth year after the declaration of the Prophethood, (21/6/15 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 Ṭalīb	Amīr al-Mu'minīn, al-Waṣīyy, al-Murtadā, (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, (27/11/661 AD).	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq. (al-Gharyy).
4.	2 nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibḡ (al-Akbar).	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-Ḥuseyn	'Alī	Sayyidu sh-Shuhadā', as-Sibḡ (al-Aṣghar).	3 rd Sha'bān, 4 AH, (8/1/626 AD).	10 th Muḥarram, 61 AH, (10/10/680 AD).	Sword – in the Battle of 'Ashūrā.	Holy Karbalā' (aṭ-Ṭarf), Iraq.
6.	4 th Imām	Abū Muḥammad	'Alī	al-Ḥuseyn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīdīn, as-Sajjād.	5 th Sha'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 Madinah, Saudi Arabia.
8. 6 th Imām	Abu 'Abdillāh, Abu Mūsā	Ja'far	Muhammad	aṣ-Šādiq	17 th Rabī' I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madinah, Saudi Arabia.
9. 7 th Imām	Abu 'l-Ḥasan (<i>al-Awwal</i> = The First), Abu Ibrāhīm.	Mūsā	Ja'far	al-Kāzim, al-'Abdu 'ṣ-Šāliḥ, al-'Alīm.	7 th Šafar, 129 AH, (28/10/746 AD).	25 th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāzimiyah, Iraq.
10. 8 th Imām	Abu 'l-Ḥasan (<i>al-Thānī</i> = The Second).	'Ali	Mūsā	ar-Riḍā	11 th Dhi 'l-ḥijjah, 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>al-Thānī</i> = The Second).	Muhammad	'Ali	al-Taql, al-Jawād.	10 th Rajab, 195 AH, (8/4/811 AD).	30 th Dhi 'l-ḥijjah, 220 AH, (25/11/835 AD).	Poison	Holy Kāzimiyah, Iraq.
12. 10 th Imām	Abu 'l-Ḥasan (<i>al-Thāliṯ</i> = The Third).	'Ali	Muhammad	an-Naql, al-Ḥadi.	2 nd Rajab, 212 AH, (27/9/827 AD).	3 rd Rajab, 254 AH, (28/6/868 AD).	Poison	Holy Sāmarrā' (Surra-man-rā'ā) Iraq.
13. 11 th Imām	Abu Muhammad	al-Ḥasan	'Ali	al-'Askarī	8 th Rabī' II, 232 AH, (3/12/846 AD).	8 th Rabī' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14. 12 th Imām	Abu 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qāim, al-Ḥujjah, al-Ghālib, 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 antepalatals)
ر	r		
ز	z		
س	s		
ش	sh		
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ع	'		
غ	gh		
ف	f		
ق	q		

Long Vowels

آ	ā
و	ū
ي	ī

Short Vowels

ا	a
و	u
ي	i

CAUTION

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

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

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

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

III – Wherever the author (al-Kulaynī) says in the the book of *al-Kāfī*: "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-Kāfī*: "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 - إنبأنا	=	"informed us" or "told us".
روى	=	"narrated to us".
حدَّثنا	=	"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 (-).
مرسلاً - 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 السلام	=	peace be upon him/her (p.b.u.h.).
عليهم/عليهما السلام	=	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 *Hadīthu 'th-Thaqalayn* and most of the indisputable narrations from the Shī'ah and the Sunnī that the Holy Qur'ān and the Household of the Holy Prophet (*Ahlu 'l-Bayt*), peace be upon them, are the Two Inseparable Entities, each perfect in itself, reflecting the others. Thus, it is necessary that we should hold fast to these Two Inseparable Ones so that we remain safe from getting astray.

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

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

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

7/4/1436

28/1/2015

Tehran – Iran.

UṢŪL AL-KĀFĪ



**The Book of
BELIEF AND UNBELIEF
Chapter 111 to 125**

- ١١١ - بَابُ الذُّنُوبِ

١/٢٤١٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ:
مَا مِنْ شَيْءٍ أَفْسَدَ لِلْقَلْبِ مِنْ خَطِيئَةٍ إِلَّا الْقَلْبَ لِيُوَاقِعَ الْخَطِيئَةَ فَمَا تَزَالُ بِهِ حَتَّى تَغْلِبَ عَلَيْهِ فَيُصَيِّرَ أَعْلَاهُ أَسْفَلَهُ.

٢/٢٤١٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ فَقَالَ:
مَا أَصْبَرَهُمْ عَلَى فَعَلٍ مَا يَعْلَمُونَ أَنَّهُ يُصَيِّرُهُمْ إِلَى النَّارِ.

* * * * *

- 111 - Chapter on Sins

2413-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) Ṭalḥah ibn Zayd that Abū 'Abdillāh ('a.s.) said:

"My father ('a.s.) used to say: 'Nothing corrupts a heart like a sin. Surely, when the heart is confronted with a sin, yet it stays with it, until it over takes it upside down.'"

2414-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā (-) 'Abdullāh ibn Muskān (-) the person whom he mentioned that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *how patiently they shall endure the Fire!* [Qur., 2:175]

"How patient they are on a deed they know it will lead them to the Fire."

٣/٢٤١٥. عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَمَّا إِنَّهُ لَيْسَ مِنْ عِرْقِي يَضْرِبُ وَلَا نَكْبَةٌ وَلَا صُدَاعٌ وَلَا مَرَضٌ إِلَّا بِذَنْبٍ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ قَالَ ثُمَّ قَالَ وَمَا يَعْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤَاخِذُ بِهِ.

٤/٢٤١٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

مَا مِنْ نَكْبَةٍ تُصِيبُ الْعَبْدَ إِلَّا بِذَنْبٍ وَمَا يَعْفُو اللَّهُ عَنْهُ أَكْثَرُ.

٥/٢٤١٧. عَلِيُّ بْنُ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ لَا تُبْدِيَنَّ عَنْ وَاضِحَةٍ وَقَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ وَلَا يَأْمَنُ النَّبِيَّاتُ مَنْ عَمِلَ السَّيِّئَاتِ.

* * * * *

2415-3. From him (-) his father (-) an-Naḍr ibn Suwayd (-) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said:

"Verily, no any vain beats or calamity or headache or any sickness occur except it is due to a sin, and that is the Word of Allāh, to Whom belong Might and Majesty, in His Book: *Whatever affliction may visit you is for what your own hands have earned; and He pardons much of your faults* (Qur., 42:30)." Then he ['a.s.] said: "What Allāh forgives is more than what He takes to task."

2416-4. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād (-) Ḥarīz (-) al-Fuḍayl ibn Yasār that Abū Ja'far ('a.s.) said:

"No any calamity befall upon a servant except due to a sin (he has committed), and what Allāh forgives him/her is much more than that."

2417-5. 'Alī (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) used to say: 'You, who have committed disgraceful act, do not rejoice, and he who has committed sins should not feel safe from being afflicted with misfortune.'"

٦٠٢٤١٨. عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ تَعَوَّذُوا بِاللَّهِ مِنْ سَطَوَاتِ اللَّهِ بِاللَّيْلِ وَ النَّهَارِ قَالَ قُلْتُ لَهُ وَمَا سَطَوَاتُ اللَّهِ قَالَ الْأَخْذُ عَلَى الْمَعَاصِي.

٧٠٢٤١٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

الذُّنُوبُ كُلُّهَا شَدِيدَةٌ وَأَشَدُّهَا مَا نَبَتَ عَلَيْهِ اللَّحْمُ وَ الدَّمُ لِأَنَّهُ إِذَا مَرُحُومٌ وَ إِذَا مُعَذَّبٌ وَ الْجَنَّةُ لَا يَدْخُلُهَا إِلَّا طَيِّبٌ.

٨٠٢٤٢٠. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْعَبْدَ لَيَذْنِبُ الذَّنْبَ فَيُزَوَّى عَنْهُ الرَّزْقُ.

* * * * *

2418-6. From him (-) his father (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn 'Abdu 'l-Ḥamīd that Abū Usāmah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Seek refuge to Allāh from his *saṭawāt* day and night.' I asked: 'What are *saṭawāt* of Allāh?' He ['a.s.] said: 'His reprimand about sins.'"

2419-7. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father (-) Sulaymān al-Ja'farī (-) 'Abdullāh ibn Bukayr (-) Zurārah that Abū Ja'far ('a.s.) said:

"All the sins are terrible and the most terrible of them are those on which grow with the flesh and blood. This is because the sinner is either forgiven or chastised; only the cleansed ones¹ shall enter Paradise."

2420-8. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) Abān (-) al-Fuḍayl ibn Yasār that Abū Ja'far ('a.s.) said:

"Surely, sometime the servant [of Allāh] commits a sin, the sustenance will be taken away from him."²

1. It means the blessed one, whose sins have been pardoned through repentance, trial and forgiveness; while the chastised one is the one whose sins were not pardoned through either one of the three aforementioned cases. (ed.)

2. It refers to some of the sins that bring destitution. This happens to those whom Allāh wishes to punish in this world. You see many wrongdoers who have a wealthy life in this world.

٩/٢٤٢١. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَلْعُونٌ مَلْعُونٌ مَنْ عَبْدَ الدِّينَارِ وَ الدَّرْهَمِ مَلْعُونٌ مَلْعُونٌ مَنْ كُتْمُهُ أَعْمَى مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بَهِيمَةً.

١٠/٢٤٢٢. الْحُسَيْنِ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّهَا طَالِبَا يَقُولُ أَحَدُكُمْ أَذْنِبُ وَ أَسْتَغْفِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ نَكُتُبُ مَا قَدَّمُوا وَ آثَرُهُمْ وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ وَ قَالَ عَزَّ وَ جَلَّ إِنَّهَا إِنْ تَكَ مِنْ ثَقَالِ حَيَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ.

* * * * *

2421-9. 'Alī ibn Muḥammad (-) Ṣāliḥ ibn Abī Ḥammād (-) Muḥammad ibn Ibrāhīm an-Nawfalī (-) al-Ḥusayn ibn Mukhtār (-) a man that Abū 'Abdillāh [a.s.] said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Cursed, cursed is he who is the servant of money. Cursed, cursed is he who conceals (the truth) to one who is blind of that (truth).¹ Cursed, cursed is he who commits sexual intercourse with an animal."

2422-10. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) 'Alī ibn Abī Ḥamzah that Abū Baṣīr said:

"I heard Abū Ja'far ('a.s.) saying: 'Beware of the small sins, because they have a reprimand. Someone among you may say: "I commit a sin, and then I ask forgiveness." Verily, Allāh, to Whom belong Might and Majesty, says: ... and write down what they have forwarded and what they have left behind everything We have numbered in a clear register [Qur., 36:12]. He, to Whom belong Might and Majesty, also says: ...if it should be but the weight of one grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, Allāh shall bring it forth, surely Allāh is All subtle, All aware [Qur., 31:16]".

1. It means that to misguide someone who is confused in his faith, and infuse disbelief in his soul until he makes him believe that with certainty.

١١/٢٤٢٣. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ سُلَيْمَانَ بْنِ طَرِيفٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ إِنَّ الذَّنْبَ يَحْرِمُ الْعَبْدَ الرِّزْقَ.

١٢/٢٤٢٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيُذَرُّ عَنْهُ الرِّزْقُ وَ تَلَا هَذِهِ الْآيَةَ إِذْ أَقْسَمُوا لَيَضْرِبُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَنْتُونَ فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَ هُمْ نَائِمُونَ

١٣/٢٤٢٥. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا أَذْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِنْ تَابَ

* * * * *

2423-11. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār (-) Ibn Faḍḍāl (-) Tha'labah (-) Sulaymān ibn Ṭarīf that Muḥammad ibn Muslim said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Surely, sins deprive a believer of sustenance.'"

2424-12. Muḥammad ibn Yaḥyā (-) 'Abdullāh ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) Abān ibn 'Uthmān (-) al-Fuḍayl (-) Abū Ja'far ('a.s.) said:

"Verily, a man commits a sin and sustenance is taken away from him." He ['a.s.] then recited this verse: ...when they swore they would pluck in the morning and they added not the saving words. Then a visitation from thy Lord visited it, while they were sleeping¹ [Qur., 68:17-19].

2425-13. From him (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Ibn Bukayr that Abū Baṣīr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'When a man commits a sin, a black spot appears in his heart. If he repents then the spot will disappear,

1. al-Majlisī quotes from *Jāmi' u 'l-jawāmi'* of aṭ-Ṭabirī that this verse was revealed about a man who possessed a garden in the suburb of San'ā' in Yemen. He used to take out his yearly expenditure from what he earned from that garden, and give away the rest as charity to the poor; and this remainder was quite a considerable amount. When that man died, his sons said: "If we act like our father, we shall have a straitened life because we have families to look after." Therefore, they swore that they shall go, next day, early in the morning to pick up the crops before the arrival of the poor but they did not say: "*Inshā' Allāh*" i.e. "If Allāh will." So, Allāh set a fire to burn the whole garden when they were sleeping.

أَتَمَحَّتْ وَ إِنْ زَادَ زَادَتْ حَتَّى تَغْلِبَ عَلَى قَلْبِهِ فَلَا يُفْلِحَ بَعْدَهَا أَبَدًا.
 ١٤/٢٤٢٦. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ
 عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ الْعَبْدَ يَسْأَلُ اللَّهَ الْحَاجَةَ فَيَكُونُ مِنْ شَأْنِهِ فَضَاؤُهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ إِلَى وَقْتٍ بَطِيءٍ
 فَيَذْنِبُ الْعَبْدُ ذَنْبًا فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمَلَكِ لَا تَقْضِ حَاجَتَهُ وَ احْرِمُهُ إِيَّاهَا فَإِنَّهُ
 تَعَرَّضَ لِسَخَطِي وَ اسْتَوْجَبَ الْحِرْمَانَ مِنِّي.

١٥/٢٤٢٧. ابْنُ مُحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي خَمْرَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 سَمِعْتُهُ يَقُولُ إِنَّهُ مَا مِنْ سَنَةٍ أَقَلَّ مَطَرًا مِنْ سَنَةٍ وَ لَكِنَّ اللَّهَ يَضَعُهُ حَيْثُ يَشَاءُ إِنَّ اللَّهَ عَزَّ وَ
 جَلَّ إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدَرَهُمْ مِنَ الْمَطَرِ فِي تِلْكَ السَّنَةِ إِلَى
 غَيْرِهِمْ وَ إِلَى الْفَيَافِي وَ الْبِحَارِ وَ الْجِبَالِ وَ إِنَّ اللَّهَ لَيَعَذِّبُ الْجَعَلَ فِي جُحْرِهَا بِحَبْسِ الْمَطَرِ
 عَنِ الْأَرْضِ الَّتِي هِيَ بِمَحَلِّهَا بِخَطَايَا مَنْ يَحْضُرُهَا وَ قَدْ جَعَلَ اللَّهُ لَهَا السَّبِيلَ فِي مَسَلِكِ
 سَوَى مَحَلَّةِ أَهْلِ الْمَعَاصِي قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ.

* * * * *

but if he adds to his sins, that black spot will increase in size until it covers all his heart, after that he will cannot be prosperous."

2426-14. From him (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Abū Ayyūb (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"Verily, a servant asks Allāh for a need to be fulfilled sooner or later, as circumstances may allow; then the servant commits a sin for which Allāh, the Blessed, the Sublime, says to the angel: 'Do not fulfill his need and deprive him of that since he is subject of my wrath and deserves my deprivation.'"

2427-15. Ibn Maḥbūb (-) Mālik ibn 'Aṭīyah that Abū Ḥamzah said:

"I heard Abū Ja'far ('a.s.) saying: 'There is no year in which rain is less than the other year, but Allāh sends it to wherever he wills. Verily, when a nation commits a sin, Allāh to Whom belong Might and Majesty, will avert from them what was ordained, of the rain, for them in that year to other place like deserts, seas or mountains. Thus, Allāh makes the dung beetle suffer in its hole, by holding back the rain from the ground, where it lives because of the sins of those (people) who are around it; whereas Allāh has assigned for it a way besides that area of the disobedient people.'"

He [Abū Ḥamzah] said: "Then Abū J'far ('a.s.) said: 'So take lesson, O you who have insight! [Qur.; 59:2]'"

١٦/٢٤٢٨. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الرَّجُلَ يُذْنِبُ الذَّنْبَ فَيُحَرِّمُ صَلَاةَ اللَّيْلِ وَ إِنَّ الْعَمَلَ السَّيِّئَ أَسْرَعُ فِي صَاحِبِهِ مِنَ السَّكِينِ فِي اللَّحْمِ.

١٧/٢٤٢٩. عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَعْمَلُهَا فَإِنَّهُ رُبَّمَا عَمَلَ الْعَبْدَ السَّيِّئَةَ فَيَرَاهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى فَيَقُولُ وَ عَزَّي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَ ذَلِكَ أَبَدًا.

١٨/٢٤٣٠. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِيٍّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

حَقٌّ عَلَى اللَّهِ أَنْ لَا يُعْصَى فِي دَارٍ إِلَّا أَضْحَاهَا لِلشَّمْسِ حَتَّى تُطَهَّرَهَا.

١٩/٢٤٣١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

* * * * *

2428–16. Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdi'l-Jabbār (–) Ibn Faḍḍāl (–) Ibn Bukayr that Abū Abdillāh ('a.s.) said:

"Verily, someone may commit a sin, and as a result of that he is deprived of the Night Prayer. Indeed, the effect of a bad act, for its doer, is faster than the knife in the meat."

2429–17. From him (–) Ibn Faḍḍāl (–) Ibn Bukayr (–) Abū 'Abdillāh ('a.s.) said:

"He who intends to commit a sin, he should not do it, perhaps a servant may commit a sin, then the Lord, the Blessed, the Sublime, sees that and then He [s.w.t.] says: 'By My Honor and Glory! I shall never forgive you after that.'"

2430–18. al-Ḥusayn ibn Muḥammad (–) Muḥammad ibn Aḥmad an-Nahdī (–) 'Amr ibn 'Uthmān (–) a man (–) Abu 'l-Ḥasan ('a.s.) said:

"It is the right of Allāh to ruin a house in which he is disobeyed, so that the sun may shine on it until it purifies it."

2431–19. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn al-Ḥasan ibn Shammūn (–) 'Abdullāh ibn 'Abdu'r-Raḥmān al-Aṣamm (–) Misma' ibn 'Abdu'l-Malik (–) Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الْعَبْدَ لَيُحْبَسُ عَلَى ذَنْبٍ مِنْ ذُنُوبِهِ مِائَةَ عَامٍ وَ إِنَّهُ لَيَنْظَرُ إِلَى أَزْوَاجِهِ فِي الْجَنَّةِ يَتَنَعَّمْنَ.

٢٠/٢٤٣٢. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عِيسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ﷺ قَالَ:

قَالَ مَا مِنْ عَبْدٍ إِلَّا وَ فِي قَلْبِهِ نُكْتَةٌ بَيْضَاءُ فَإِذَا أَذْنَبَ ذَنْبًا خَرَجَ فِي النُّكْتَةِ نُكْتَةٌ سَوْدَاءُ فَإِنْ تَابَ ذَهَبَ ذَلِكَ السَّوَادُ وَ إِنْ تَمَادَى فِي الذُّنُوبِ زَادَ ذَلِكَ السَّوَادَ حَتَّى يُغَطِّيَ الْبَيَاضَ فَإِذَا غَطَّى الْبَيَاضَ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى خَيْرٍ أَبَدًا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ.

٢١/٢٤٣٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ﷺ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ ﷺ لَا تُبْدَيْنَ عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ وَ لَا تَأْمَنِ الْبَيَّاتِ وَ قَدْ عَمِلْتَ السَّيِّئَاتِ.

* * * * *

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Verily, a servant may be held in detention for hundred years (in the Hereafter) for one of his sins, while he sees his wives are enjoying in the Garden.'"

2432-20. Abū 'Alī al-Ash'arī (-) 'Īsā ibn Ayyūb (-) 'Alī ibn Mahziyār (-) al-Qāsim ibn 'Urwah (-) Ibn Bukayr (-) Zurārah that Abū Ja'far ('a.s.) said:

"There is no servant but a white spot is in his heart. When he commits a sin a black spot appears on it. If he repents that black spot will disappear, but if he continues to commit sins, then that black (spot) will increase until it covers the white (spot); when it covers the white (completely), the owner of that heart will never return to good, and that is the Word of Allāh, to Whom belong Might and Majesty: *Nay! Rather, what they used to do has become like rust upon their hearts* [Qur., 83:14]."

2433-21. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Asbāṭ (-) Abu 'l-Ḥasan ar-Riḍā ('a.s.) said:

"The Commander of the Faithful ('a.s.) said: 'Do not giggle at what you have committed of the shameful acts; and do not feel safe from a nocturnal event for the evils you have wrought.'"

٢٤٣٤/٢٢. مُحَمَّدُ بْنُ يَحْيَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَمْرٍو الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ قَضَى قَضَاءً حَتْمًا أَلَّا يُنْعِمَ عَلَى الْعَبْدِ بِنِعْمَةٍ فَيَسْلُبَهَا إِيَّاهُ حَتَّى يُحْدِثَ الْعَبْدُ ذَنْبًا يَسْتَحِقُّ بِذَلِكَ النَّقِمَةَ.

٢٤٣٥/٢٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَ ظَلَمُوا أَنْفُسَهُمْ الْآيَةَ فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَتْ لَهُمْ قُرْمٌ مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ أَنْهَارٌ جَارِيَةٌ وَ أَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا نِعَمَ اللَّهِ عَزَّ وَ جَلَّ وَ غَيَّرُوا مَا بَانَفْسِهِمْ مِنْ عَافِيَةِ اللَّهِ فَغَيَّرَ اللَّهُ مَا بِهِمْ مِنْ نِعْمَةٍ وَ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بَانَفْسِهِمْ فَأَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلَ الْعَرِمِ فَغَرَّقَ قُرَاهُمْ وَ خَرَّبَ دِيَارَهُمْ وَ أَذْهَبَ أَمْوَالَهُمْ وَ أَبْدَلَهُمْ مَكَانَ جَنَاتِهِمْ

* * * * *

2434-22. Muḥammad ibn Yaḥyā and Abū 'Alī al-Ash'arī (-) al-Ḥusayn ibn Ishāq (-) 'Alī ibn Mahziyār (-) Ḥammād ibn 'Isā that Abū 'Amr al-Madāinī said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'My father ('a.s.) used to say: 'Surely, Allāh has decreed a definite command that He will not take back the bounty He has granted to a slave unless that slave commits a sin for which he deserves that punishment.'"

2435-23. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Jamāl ibn Ṣāliḥ that Sadīr said:

"A man asked Abū 'Abdillāh ('a.s.) about the Word of Allāh to Whom belong Might and Majesty: *They said: 'Our Lord, prolong the stages of our travel'; and they wronged themselves...* He ['a.s.] then said: 'They were people who had a connected villeges within the range of vision of each other; and with the running rivers and much wealth. Then they became ungrateful to the bounties of Allāh, to Whom belong Might and Majesty, and changed what was with them of the vitality they were blessed by Allāh. So, Allāh changed the bounties He granted them and: *Surely Allāh does not change the condition of a people until they change their own condition...* [Qur., 13:11]. So, Allāh loosed on them: *the Flood of Arim* which drowned their villeges and destroyed their homes, and took their wealth and changed

جَتَتَيْنِ ذَوَاتِي أَكُلَ خَمِيطٍ وَ أَثْلٍ وَ شَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ثُمَّ قَالَ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَ هَلْ يُجَازِي إِلَّا الْكَفُورَ

٢٤/٢٤٣٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ سَمَاعَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَسَلَبَهَا إِلَّاهُ حَتَّى يُذْنِبَ ذَنْبًا يَسْتَحِقُّ بِذَلِكَ السَّلْبَ.

٢٥/٢٤٣٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ حُبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ الْجَزَرِيِّ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ نَبِيًّا مِنْ أَنْبِيَائِهِ إِلَى قَوْمِهِ وَ أَوْحَى إِلَيْهِ أَنْ قُلْ لِقَوْمِكَ إِنَّهُ لَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَ لَا أَنْاسٍ كَانُوا عَلَى طَاعَتِي فَأَصَابَهُمْ فِيهَا سَرَاءٌ فَتَحَوَّلُوا عَمَّا أَحَبُّ إِلَيَّ مَا أَكْرَهُ إِلَّا تَحَوَّلْتُ لَهُمْ عَمَّا يُحِبُّونَ إِلَيَّ مَا يَكْرَهُونَ وَ لَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَ لَا أَهْلِ بَيْتٍ كَانُوا عَلَى مَعْصِيَتِي فَأَصَابَهُمْ فِيهَا ضَرَاءٌ فَتَحَوَّلُوا عَمَّا أَكْرَهُ

* * * * *

their gardens into: *two gardens bearing bitter fruit, tamarisk, and sparse lote trees*, [Qur., 34:16]. Then He [s.w.t.] said: *We requited them with that for their ingratitude. Do We requite [so] anyone except ingrates?* [Qur., 34:17]."

2436-24. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān that Samā'ah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Allāh has not blessed a servant with a blessing then He [s.w.t.] took it away from him, till he committed a sin for which he deserved that negation."

2437-25. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb that al-Haytham ibn Wāqid al-Jazarī said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Verily, Allāh, to Whom belong Might and Majesty, sent one of his prophets to his people and revealed to him thus: "Say to your people: 'Verily, there is no town or people who were upon My obedience, then they were blessed with happiness but they turned away from what I like to what I dislike, till I transformed Myself for them from what they like to what they dislike. Also, there is no town or family who disobeyed Me then an affliction touched them, then they transformed

إِلَى مَا أَحَبُّ إِلَّا تَوَلَّيْتُ لَهُمْ عَمَّا يَكْرَهُونَ إِلَى مَا يُحِبُّونَ وَقُلْ لَهُمْ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي فَلَا تَقْنَطُوا مِنْ رَحْمَتِي فَإِنَّهُ لَا يَتَعَاظَمُ عِنْدِي ذَنْبٌ أَغْفِرُهُ وَقُلْ لَهُمْ لَا يَتَعَرَّضُوا مُعَانِدِينَ لِسَخَطِي وَلَا يَسْتَحِفُّوا بِأَوْلِيَائِي فَإِنَّ لِي سَطَوَاتٍ عِنْدَ غَضَبِي لَا يَقُومُ لَهَا شَيْءٌ مِنْ خَلْقِي. ٢٦/٢٤٣٨. عَلِيُّ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ عَنْ جَدِّهِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ:

أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ إِذَا أُطِغْتُ رَضِيْتُ وَإِذَا رَضِيتُ بَارَكْتُ وَ لَيْسَ لِبِرْكَتِي نَهَايَةٌ وَإِذَا غَضِبْتُ غَضِبْتُ وَإِذَا غَضِبْتُ لَعْنْتُ وَلَعْنَتِي تَبْلُغُ السَّابِعَ مِنَ الْوَرَى. ٢٧/٢٤٣٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ:

إِنْ أَحَدُكُمْ لِيَكْثُرُ بِهِ الْخَوْفُ مِنَ السُّلْطَانِ وَمَا ذَلِكَ إِلَّا بِالذُّنُوبِ فَتَوَقَّوْهَا مَا اسْتَطَعْتُمْ وَلَا تَمَادَوْا فِيهَا.

* * * * *

themselves from what I dislike to what I like till I transformed Myself for them from what they dislike to what they like.' You also tell them: 'Surely, My grace overtakes My wrath, then do not despair of My grace, since the sin I forgive does not seem to be great in My view.' Also, tell them: 'They should not expose themselves to My anger by obstinacy, or treat My friends with disdain since at the time of My anger I have impetuosity that nothing among My creature can resist.'"

2438–26. 'Alī ibn Ibrāhīm al-Hāshimī (–) his grandfather, Muḥammad ibn al-Ḥasan ibn Muḥammad ibn 'Ubaydillah (–) Sulaymān al-Ja'farī that ar-Riḍā ('a.s.) said:

"Allāh to Whom belong Might and Majesty, revealed to one of His prophets thus: 'When I am obeyed, I am pleased; and when I am pleased I bless, and there is no end for My blessing. But when I am disobeyed I get angry; and when I get angry I curse, and My curse will reach the seventh offspring of mankind.'"

2439–27. Muḥammad ibn Yaḥyā (–) 'Alī ibn al-Ḥasan ibn 'Alī (–) Muḥammad ibn al-Walīd (–) Yūnus ibn Ya'qūb (–) Abū 'Abdillāh ('a.s.) that he said:

"Sometime one of you fears the king very much, and that is due to the sins committed. Avoid committing a sin as much as you can and do not insist on it."

٢٤٤٠/٢٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ رَفَعَهُ قَالَ:
 قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَا وَجَعَ أَوْجَعُ لِلْقُلُوبِ مِنَ الذُّنُوبِ وَلَا خَوْفٌ أَشَدَّ مِنَ الْمَوْتِ
 وَكَفَى بِمَا سَلَفَ تَفَكُّراً وَكَفَى بِالْمَوْتِ وَاعْظُماً.
 ٢٤٤١/٢٩. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ
 الشَّامِيِّ مَوْلَى أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ:
 سَمِعْتُ الرَّضَا عَلَيْهِ السَّلَامُ يَقُولُ كُلَّمَا أَخَذَتِ الْعِبَادُ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْمَلُونَ أَخَذَتْ
 اللَّهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْرِفُونَ.
 ٢٤٤٢/٣٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحْبُوبٍ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ
 اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 يَقُولُ اللَّهُ عَزَّ وَجَلَّ إِذَا عَصَانِي مَنْ عَرَفَنِي سَلَطْتُ عَلَيْهِ مَنْ لَا يَعْرِفُنِي.
 ٢٤٤٣/٣١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَشْبَاطٍ عَنِ ابْنِ عَرْفَةَ عَنْ
 أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

* * * * *

2440-28. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus, *rafa'ahū* said:
 "The Commander of the Faithful ('a.s.) said: 'There is no pain more
 painful for heart than a sin; and there is no fear more severe than death.
 What has passed is sufficient for meditation; and sufficient for death is
 admonition.'"

2441-29. Aḥmad ibn Muḥammad al-Kūfī (-) 'Alī ibn al-Ḥasan al-
 Mīthamī (-) al-'Abbās ibn Hilāl ash-Shāmī *mawlā* (servant) of Abu 'l-Ḥasan
 Mūsā ('a.s.) said:

"I heard ar-Riḍā ('a.s.) saying: 'Whatever is brought about by the
 servants of (new) sins not experienced before, Allāh will bring about for
 them of (new) trials unknown to them.'"

2442-30. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) 'Abbād ibn
 Ṣuhayb that Abū 'Abdillāh ('a.s.) said:

"Allāh, to Whom belong Might and Majesty, says: 'If one who knows
 me, disobeys me, I shall set someone on him who does not know me.'"

2443-31. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn
 Asbāṭ (-) Ibn 'Arafah that Abu 'l-Ḥasan ('a.s.) said:

إِنَّ لِلَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مُنَادِيًا يُنَادِي مَهْلًا مَهْلًا عِبَادَ اللَّهِ عَنْ مَعَاصِي اللَّهِ فَلَوْ لَا بَهَائِمُ رُتِعَ وَ صَبِيَّةٌ رُضِعَ وَ شُيُوخٌ رُغِعَ لَصَبَّ عَلَيْكُمْ الْعَذَابُ صَبًّا تُرَضُّونَ بِهِ رَضًا.

- ١١٢ -

بَابُ الْكَبَائِرِ

١/٢٤٤٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا قَالَ: الْكَبَائِرُ الَّتِي أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا النَّارَ. ٢/٢٤٤٥. عَنْهُ عَنِ ابْنِ مَحْبُوبٍ قَالَ:

* * * * *

"Verily, for Allāh, to Whom belong Might and Majesty, there is a caller calling in every day and night: 'No hurry, no hurry! O servants of Allāh, in disobeying Allāh. Had it not been for grazing animals or suckling infants or bending elders, I would have imposed upon you a severe chastisement by which you would have been crushed.'"

- 112 -

Chapter on The Great Sins

2444-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Abū Jamīlah (-) al-Ḥalabī (-) Abū ‘Abdillāh (‘a.s.), about the Word of Allāh, to Whom belong Might and Majesty: *If you avoid the great sins that you are forbidden, We will absolve you of your misdeeds, and admit you to a noble abode* [Qur., 4:31], said:

"The great sins are those for which Allāh, to Whom belong Might and Majesty, has made the Fire obligatory."

2445-2. From him that Ibn Maḥbūb said:

كَتَبَ مَعِيَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ يَسْأَلُهُ عَنِ الْكِبَائِرِ كَمْ هِيَ وَ مَا هِيَ
فَكَتَبَ الْكِبَائِرُ مَنِ اجْتَنَبَ مَا وَعَدَ اللَّهُ عَلَيْهِ النَّارَ كَفَّرَ عَنْهُ سَيِّئَاتِهِ إِذَا كَانَ مُؤْمِنًا وَ السَّبْعُ
الْمُوجِبَاتُ قَتْلُ النَّفْسِ الْحَرَامِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِّبَا وَ التَّعَرُّبُ بَعْدَ الْهَجْرَةِ وَ قَذْفُ
الْمُحْصَنَاتِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ الْفِرَارُ مِنَ الرَّحْفِ.

٣/٢٤٤٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ
مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ الْكِبَائِرُ سَبْعٌ قَتْلُ الْمُؤْمِنِ مُتَعَمِّدًا وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ وَ
التَّعَرُّبُ بَعْدَ الْهَجْرَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ كُلُّ مَا أَوْجَبَ اللَّهُ
عَلَيْهِ النَّارَ.

٤/٢٤٤٧. يُونُسُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:

* * * * *

"One of our co-sectarians wrote to Abu 'l-Ḥasan ('a.s.) – and sent it with me – asking him ['a.s.] about the great sins: 'What is that and how many are they?' He ('a.s.) then wrote to him: 'The great sins: One who avoids what Allāh has promised for him the Fire [Hell], He [s.w.t.] will acquit him of his evil deeds, if he is a believer; and (other) seven motives: i.) Slaying a forbidden soul [an innocent person], ii.) Filial impiety to parents, iii.) Swallowing usury, iv.) Becoming an Arab of the desert after (flight or) emigration (for the sake of Islam), v.) Accusing chaste believing women (of fornication), vi.) Swallowing the property of an orphan, and vii.) Fleeing from the Holy War.'"

2446–3. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Īsā (–) Yūnus (–) 'Abdullāh ibn Muskān (–) Muḥammad ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"The great sins are seven: i.) Slaying a believer intentionally, ii.) Accusing a chaste believing woman (of fornication), iii.) Fleeing from the Holy War, iv.) Becoming an Arab of the desert after (flight or) emigration (for the sake of Islam), v.) Swallowing the property of an orphan unjustly, vi.) Swallowing usury, after the Clear Sign (came), and vii.) Whatever Allāh made the Fire obligatory for it."

2447–4. Yūnus that 'Abdullāh ibn Sinān said:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ مِنَ الْكَبَائِرِ عُقُوقَ الْوَالِدَيْنِ وَ النِّيَاسَ مِنْ رُوحِ اللَّهِ وَ الْأَمْنَ لِمَكْرِ اللَّهِ وَ قَدْ رُوِيَ أَنَّ أَكْثَرَ الْكَبَائِرِ الشُّرْكَ بِاللَّهِ.

٥/٢٤٤٨. يُونُسُ عَنْ حَمَّادٍ عَنْ نَعْمَانَ الرَّازِيِّ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ زَنَى خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ شَرِبَ الْخَمْرَ خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا خَرَجَ مِنَ الْإِيمَانِ.

٦/٢٤٤٩. عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَا يَزْنِي الرَّأْيِي وَ هُوَ مُؤْمِنٌ قَالَ لَا إِذَا كَانَ عَلَى بَطْنِهَا سَلَبَ الْإِيمَانِ مِنْهُ فَإِذَا قَامَ رَدُّ إِلَيْهِ فَإِذَا عَادَ سَلَبَ قُلْتُ فَإِنَّهُ يُرِيدُ أَنْ يَعُودَ فَقَالَ مَا أَكْثَرَ مَنْ يُرِيدُ أَنْ يَعُودَ فَلَا يَعُودُ إِلَيْهِ أَبَدًا.

٧/٢٤٥٠. يُونُسُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ:

* * * * *

"I heard Abū 'Abdillāh ('a.s.) saying: 'Surely. Among the great sins are: i.) Filial impiety to parents; ii.) Despairing of Allāh's mercy; and iii.) Feeling secure from Allāh's devise. Hence it has been narrated that polytheism is the greatest sin."

2448-5. Yūnus (-) Hammād that Nu'mān ar-Rāzī said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'One who fornicates has come out of the Faith. Also, one who drinks wine has come out of the Faith; and one who breaks his fast in the month of Ramaḍān intentionally, has come out of the Faith."

2449-6. From him that Muḥammad ibn 'Abdih said:

"I said to Abū 'Abdillāh ('a.s.): 'Is a fornicator a believer when he is in the state of fornication?' He ('a.s.) said: 'No, when he is on her stomach, faith is taken away from him, and when he stands up it returns to him. So, if he repeats, it will be taken away.' I said: 'But he wants to repeat that?' Then he ['a.s.] said: 'Though there are many who want to return to that but they never return to it."

2450-7. Yūnus (-) Ishāq Ibn 'Ammār (-) Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *Those who avoid great sins and indecencies, save lesser offences* [Qur., 53:32] that he ['a.s.] said:

الْفَوَاحِشُ الزُّنَى وَ السَّرْقَةُ وَ اللَّمَمُ الرَّجُلُ يُلَمُّ بِالدَّنْبِ فَيَسْتَغْفِرُ اللَّهَ مِنْهُ قُلْتُ بَيْنَ الضَّلَالِ وَ الْكُفْرِ مَنْزِلَةٌ فَقَالَ مَا أَكْثَرَ عُرَى الْإِيمَانِ.

٨/٢٤٥١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكَبَائِرِ فَقَالَ هُنَّ فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ سَبْعُ الْكُفْرِ بِاللَّهِ وَ قَتْلُ النَّفْسِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِّجَا بَعْدَ الْبَيْتَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ الْفِرَارُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهَجْرَةِ قَالَ فَقُلْتُ فَهَذَا أَكْبَرُ الْمَعَاصِي قَالَ نَعَمْ قُلْتُ فَأَكُلُ دِرْهَمٍ مِنْ مَالِ الْيَتِيمِ ظُلْمًا أَمْ تَرُكُ الصَّلَاةَ قَالَ تَرُكُ الصَّلَاةِ قُلْتُ فَمَا عَدَدَتْ تَرُكُ الصَّلَاةِ فِي الْكَبَائِرِ فَقَالَ أَيُّ شَيْءٍ أَوَّلُ مَا قُلْتُ لَكَ قَالَ قُلْتُ الْكُفْرُ قَالَ فَإِنَّ تَارَكَ الصَّلَاةَ كَافِرٌ يَغْنِي مِنَ غَيْرِ عِلَّةٍ.

* * * * *

"Indecencies mean fornication and theft, and lesser offences are when someone intends to commit a sin then he asks Allāh's forgiveness for it." "I said: 'Is there any grade between error and unbelief?' He ('a.s.) said: 'There are many pretext for the faith.'"

2451-8. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdu 'r-Rahmān ibn al-Hajjaj that 'Ubayd ibn Zurārah said:

"I asked Abū 'Abdillāh ('a.s.) about the great sins. He ['a.s.] said: 'There are seven in the book of 'Alī ('a.s.): i.) Disbelief in Allāh, ii.) Slaying (an innocent) soul; iii.) Filial impiety to parents, iv.) Swallowing usury, after the Clear Sign (came), v.) Swallowing the property of an orphan unjustly, vi.) Fleeing from the Holy War, and vii.) Becoming an Arab of the desert after (flight or) emigration (for the sake of Islam)."

He ['Ubayd ibn Zurārh] said: "Then I said: 'Are these the greatest sins?' He ['a.s.] said: 'Yes.' I said: 'Is swallowing a single Dirham of an orphan unjustly, a greater sin or to abandon the prayer?' He ['a.s.] said: 'To abandon the prayer.' I said: 'But you did not count the giving up of prayer among the great sins?' He ('a.s.) said: 'What was the first thing I told you?' I said: 'Disbelief.' He ['a.s.] said: 'Since one who gives up prayer is a disbeliever, that is, without any reason.'"

٩/٢٤٥٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا مِنْ عَبْدٍ إِلَّا وَ عَلَيْهِ أَرْبَعُونَ حُتَّةً حَتَّى يَعْمَلَ أَرْبَعِينَ كَبِيرَةً فَإِذَا عَمِلَ أَرْبَعِينَ كَبِيرَةً انْكَشَفَتْ عَنْهُ الْجَنَّةُ فَيُوحِي اللَّهُ إِلَيْهِمْ أَنْ اسْتُرُوا عَبْدِي بِأَجْنِحَتِكُمْ فَتَسْتُرُهُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا قَالَ فَمَا يَدْعُ شَيْئاً مِنَ الْقَبِيحِ إِلَّا قَارَفَهُ حَتَّى يَمْتَدِّحَ إِلَى النَّاسِ بِفِعْلِهِ الْقَبِيحِ فَيَقُولُ الْمَلَائِكَةُ يَا رَبِّ هَذَا عَبْدُكَ مَا يَدْعُ شَيْئاً إِلَّا رَكِبَهُ وَ إِنَّا لَنَسْتَحْيِي مِمَّا يَصْنَعُ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ أَنْ ارْفَعُوا أَجْنِحَتَكُمْ عَنْهُ فَإِذَا فُعِلَ ذَلِكَ أَخَذَ فِي بُغْضِنَا أَهْلَ الْبَيْتِ فَعِنْدَ ذَلِكَ يَنْهَتُكَ سِتْرُهُ فِي السَّمَاءِ وَ سِتْرُهُ فِي الْأَرْضِ فَيَقُولُ الْمَلَائِكَةُ يَا رَبِّ هَذَا عَبْدُكَ قَدْ بَقِيَ مَهْثُوكَ السِّتْرِ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ لَوْ كَانَتْ لِلَّهِ فِيهِ حَاجَةٌ مَا أَمَرَكُمْ أَنْ تَرْفَعُوا أَجْنِحَتَكُمْ عَنْهُ.

وَ رَوَاهُ ابْنُ فَضَالٍ عَنِ ابْنِ مُسْكَانَ

* * * * *

2452-9. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Muhammad ibn Ḥabīb (-) ‘Abdullāh ibn ‘Abdu ‘r-Raḥmān al Aṣamm (-) ‘Abdullāh ibn Muskān that Abū ‘Abdillāh (‘a.s.) said:

"The Commander of the Faithful, the blessings and mercy of Allāh be upon him, said: 'There is no servant [of Allāh] but for him there are forty shields until he commits forty great sins. When he commits forty great sins the shields are removed from him, so Allāh reveals to the angels: "Cover My servant with your wings." Then they cover him with their wings.'

"He [‘a.s.] said: 'When he does not let any ugly thing but he commits it till he boasts himself before people for his shameful act, then the angels will say: "O Lord! This servant of Yours does not let any (ugly) thing but he commits it and we are ashamed for what he does." Then Allāh, to Whom belong Might and Majesty, reveals to them: "Take away your wings from him." When he reaches that stage, he starts showing enmity towards us, Ahlu ‘l-Bayt (the Family of the Holy Prophet); and at that time his veil (protection) in the heaven and his veil on the earth will be uncovered. So, the angels will say: "O Lord! This servant of Yours has remained without any cover." Allāh, to Whom belong Might and Majesty, will reveals to them: "Had there been any need (or hope) for Allāh in that He would have not commanded you to take away your wings from him.'"

*Also, Ibn Faḍḍāl has narrated (the above ḥadīth) from Ibn Muskan.

٢٤٥٣/١٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ الْكَبَائِرُ الْقَنُوطُ مِنَ رَحْمَةِ اللَّهِ وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ وَالْأَمْنُ مِنَ مَكْرِ اللَّهِ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَغُفُوقُ الْوَالِدَيْنِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ أَكْلُ الرِّثَا بَعْدَ الْبَيِّنَةِ وَ التَّعَرُّبُ بَعْدَ الْحَجَرَةِ وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الرَّحْبِ فَقِيلَ لَهُ أَرَأَيْتَ الْمُتْرَكِبُ لِلْكَبِيرَةِ يَمُوتُ عَلَيْهَا أَوْ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنْ عُذِّبَ بِهَا فَيَكُونُ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَوْ لَهُ انْقِطَاعٌ قَالَ يُخْرِجُ مِنَ الْإِسْلَامِ إِذَا زَعَمَ أَنَّهَا حَلَالٌ وَ لِذَلِكَ يُعَذِّبُ أَشَدَّ الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفًا بِأَنَّهَا كَبِيرَةٌ وَ هِيَ عَلَيْهِ حَرَامٌ وَ أَنَّهُ يُعَذِّبُ عَلَيْهَا وَ أَنَّهَا غَيْرُ حَلَالٍ فَإِنَّهُ مُعَذِّبٌ عَلَيْهَا وَ هُوَ أَهْوَنُ عَذَابًا مِنَ الْأَوَّلِ وَ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ لَا يُخْرِجُهُ مِنَ الْإِسْلَامِ.

٢٤٥٤/١١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ:

* * * * *

2453-10. 'Alī ibn Ibrāhīm (-) Hārūn ibn Muslim that Mas'adah ibn Sadaqah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The great sins (are): i.) Despairing of the mercy of Allāh (in this world), ii.) Despairing of the mercy of Allāh (in the Hereafter), iii.) Feeling safe from Allāh's devise, iv.) Slaying (an innocent) soul which Allāh has forbidden, v.) Filial impiety to parents, vi.) Swallowing the property of an orphan unjustly, vii.) Swallowing usury, after the Clear Sign (came), viii.) Becoming an Arab of the desert after (flight or) emigration (for the sake of Islam), ix.) Accusing a chaste believing woman (of fornication), and x.) Fleeing from the Holy War.' It was said to him ['a.s.]: 'What do you think about one who commits a great sin and dies upon that (without repentance); would it (sin) bring him out from faith? If he is punished for that, would his punishment be like the punishment of the polytheists? Or there is an end for it?' He ['a.s.] said: 'If he believes that they were lawful, then he comes out from Islam and will severely be punished. But if he confesses that they were great sins and they were unlawful for him, and that he will be punished for them, since they were not lawful, then he will be punished with lesser punishment than the first; thus he will be dismissed from the faith but he will not be dismissed from the Islam.'"

2454-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl that Ibn Bukayr said:

قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ رَسُولِ اللَّهِ ﷺ إِذَا رَأَى الرَّجُلُ فَارَقَهُ رُوحَ الْإِيمَانِ قَالَ هُوَ قَوْلُهُ وَ أَيْدَهُمْ بِرُوحٍ مِنْهُ ذَاكَ الَّذِي يُفَارِقُهُ.

١٢/٢٤٥٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِئِيعٍ عَنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

يُسَلَبُ مِنْهُ رُوحُ الْإِيمَانِ مَا دَامَ عَلَى بَطْنِهَا فَإِذَا نَزَلَ عَادَ الْإِيمَانُ قَالَ قُلْتُ لَهُ أَرَأَيْتَ إِنْ هَمَّ قَالَ لَا أَرَأَيْتَ إِنْ هَمَّ أَنْ يَسْرِقَ أَوْ تَقْطَعَ يَدُهُ.

١٣/٢٤٥٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ صَبَّاحِ بْنِ سَيَابَةَ قَالَ:

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزَّائِي وَ هُوَ مُؤْمِنٌ قَالَ لَا إِذَا كَانَ عَلَى بَطْنِهَا سُلِبَ الْإِيمَانُ مِنْهُ فَإِذَا قَامَ رَدَّ عَلَيْهِ قُلْتُ فَإِنَّهُ أَرَادَ أَنْ يَعُودَ قَالَ مَا أَكْثَرَ مَا يَهُمُّ أَنْ يَعُودَ ثُمَّ لَا يَعُودُ.

* * * * *

"I said to Abū Ja'far ('a.s.) about the words of the Messenger of Allāh, (s.a. 'a.w.a.w.s.): 'When a man fornicates, the spirit of faith will depart from him.' He ['a.s.] said: 'It is His [s.w.t.]'s Word: ...and He has confirmed them with a Spirit from Himself... [Qur., 58:22]. This is the one that departs from him."

2455-12. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād (-) Rib'ī (-) al-Fuḍayl that Abū 'Abdillāh ('a.s.) said:

"The spirit of faith is taken away from him so long as he is engaged in fornication. But if he refrains (from that), the faith will return." He [al-Fuḍayl] said: "I said [to him, 'a.s.]: 'What, if he has the intention (of fornication)?' He ['a.s.] said: 'No. Do you think if someone had the intention of stealing, would his fingers be cut?'"

2456-13. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Mu'āwiyah ibn 'Ammār that Ṣabbāḥ ibn Sayābah said:

"I was in peresence of Abū 'Abdillāh ('a.s.) when Muḥammad ibn 'Abdih said to him ['a.s.]: 'Is a fornicator a believer?' He ('a.s.) said: 'No, when he is on her stomach, the faith is taken away from him and when he gets up, the faith is returned to him.' I said: 'what, if he intends to repeat it?' He ['a.s.] said: 'Though most of the time he intends to repeat it, but he doesn't.'"

١٤/٢٤٥٧. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ الْكَبَائِرُ سَبْعَةٌ مِنْهَا قَتْلُ النَّفْسِ مُتَعَمِّدًا وَ الشُّرْكُ بِاللَّهِ الْعَظِيمِ وَ قَذْفُ الْمُحْصَنَةِ وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا قَالَ وَ التَّعَرُّبُ وَ الشُّرْكُ وَاحِدٌ.

١٥/٢٤٥٨. أَبَانَ عَنْ زِيَادِ الْكُنَاسِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ الَّذِي إِذَا دَعَاهُ أَبُوهُ لَعَنَ أَبَاهُ وَ الَّذِي إِذَا أَحَابَهُ ابْنُهُ يَضْرِبُهُ.

١٦/٢٤٥٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ عَنْ مُحَمَّدٍ بْنِ دَاوُدَ الْغَنَوِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ:

جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ نَاسًا زَعَمُوا أَنَّ الْعَبْدَ لَا يَزْنِي

* * * * *

2457-14. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) Abān (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"The great sins are seven: Slaying (an innocent) soul intentionally; associating partners to Allāh, the Great; accusing a chaste believing woman of the Holy War; becoming an Arab of the desert after (flight or) emigration (for the sake of Islam); filial impiety to parents; and swallowing the property of an orphan unjustly." He ['a.s.] then said: "Returning to Arab customs and polytheism are one."

2458-15. Abān that Ziyād al-Kunāsī said:

"Abū 'Abdillāh ('a.s.) said: 'He who curses his father when he calls him, and he who hits his son when he responds to his call.'"

2459-16. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) his father, *rafa'ahū*, (-) Muḥammad ibn Dāwūd al-Ghanawī that al-Aṣḥbagh ibn Nubātah said:

"A man came to the Commander of the Faithful, may the blessings and mercy of Allāh be upon him, and said: 'O Commander of the Faithful! Surely, some people believe that a servant [of Allāh] does not fornicate

1. This narration explains the afore-mentioned *ḥadīth* about the "undutifulness to parents". This sin is possible to take place from either – son or father. As for the son: when his father calls him, he curses his father. As for the father: when his son is obedient to him, he hits him or hurts him without any excuse. (If "*yaḍribuhu*" is read with intensification [*tashdīd*] on "*rā*".

وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرِبُ الْخَمْرَ وَهُوَ مُؤْمِنٌ وَلَا يَأْكُلُ الرِّبَا وَهُوَ مُؤْمِنٌ وَلَا يَسْفِكُ الدَّمَ الْحَرَامَ وَهُوَ مُؤْمِنٌ فَقَدْ ثَقُلَ عَلَيَّ هَذَا وَخَرَجَ مِنْهُ صَدْرِي حِينَ أَرَزَعُمُ أَنَّ هَذَا الْعَبْدَ يُصَلِّي صَلَاتِي وَيَدْعُو دُعَائِي وَيُنَاكِحُنِي وَأُنَاكِحُهُ وَيُؤَارِثُنِي وَأُؤَارِثُهُ وَقَدْ خَرَجَ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ صَدَقْتَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَالْدَّلِيلُ عَلَيْهِ كِتَابُ اللَّهِ خَلَقَ اللَّهُ عَزَّ وَجَلَّ النَّاسَ عَلَى ثَلَاثِ طَبَقَاتٍ وَأَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي الْكِتَابِ أَصْحَابُ الْمِيمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ وَالسَّابِقُونَ فَأَمَّا مَا ذَكَرَ مِنْ أَمْرِ السَّابِقِينَ فَإِنَّهُمْ أَنْبِيَاءُ مُرْسَلُونَ وَغَيْرُ مُرْسَلِينَ جَعَلَ اللَّهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ رُوحَ الْقُدُسِ وَرُوحَ الْإِيمَانِ وَرُوحَ الْقُوَّةِ وَرُوحَ الشَّهَادَةِ وَرُوحَ الْبَدَنِ فَبِرُوحِ الْقُدُسِ بُعِثُوا أَنْبِيَاءُ مُرْسَلِينَ وَغَيْرُ مُرْسَلِينَ وَبِهَا عِلِمُوا الْأَشْيَاءَ وَبِرُوحِ الْإِيمَانِ عَبَدُوا اللَّهَ وَلَمْ يُشْرِكُوا بِهِ شَيْئًا وَبِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ وَعَاجَلُوا مَعَاشَهُمْ وَ

* * * * *

when he is a believer; he does not steal when he is a believer; he does not drink wine when he is a believer; he does not swallow usury when he is a believer; he does not shed unlawful blood when he is a believer. This was hard for me to bear and annoyed me when I assert that such a servant who performs prayer as I do; who supplicates as I do; who marries from me and I marry from him; who inherits from me and I inherit from him, yet he comes out from the faith due to a minor sin that befalls him?' Then the Commander of the Faithful, may the blessings and mercy of Allāh be upon him, said: 'You are right. I heard the Messenger of Allāh (s.a. 'a.w.a.w.s.) saying that, and the proof of it is the Book of Allāh: Allāh, to Whom belong Might and Majesty, created people in three stages and placed them in three positions, and that is the Word of Allāh, to Whom belong Might and Majesty, in the Book: *The People of the Right, the People of the Left, and the Foremost Ones* [Qur., 56:8-10]. As for what has been mentioned about the Foremost Ones, they are the Prophets (sent) with message and without message. Allāh set five spirits in them: the Holy Spirit, the Spirit of Faith, the Spirit of Power, the Spirit of Lusts and the Spirit of Body. So, by the Holy Spirit, the Prophets with message and without message were raised, and by that they learned things. By the Spirit of Faith they worshipped Allāh and did not associate anything with Him. By the Spirit of Power, they fought their enemies and endeavoured in their livelihood. By the Spirit of

بِرُوحِ الشَّهْوَةِ أَصَابُوا لَذِيذَ الطَّعَامِ وَ نَكَحُوا الْحَلَالَ مِنْ شَبَابِ النِّسَاءِ وَ بِرُوحِ الْبَدَنِ دَبُّوا وَ دَرَجُوا فَهَؤُلَاءِ مَغْفُورٌ لَهُمْ مَضْفُوحٌ عَنْ ذُنُوبِهِمْ ثُمَّ قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَتَيْنَاهُ بِرُوحِ الْقُدُسِ ثُمَّ قَالَ فِي جَمَاعَتِهِمْ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ يَقُولُ أَكْرَمَهُمْ بِهَا فَفَضَّلَهُمْ عَلَى مَنْ سِوَاهُمْ فَهَؤُلَاءِ مَغْفُورٌ لَهُمْ مَضْفُوحٌ عَنْ ذُنُوبِهِمْ ثُمَّ ذَكَرَ أَصْحَابَ الْمَيْمَنَةِ وَ هُمْ الْمُؤْمِنُونَ حَقًّا بِأَعْيَانِهِمْ جَعَلَ اللَّهُ فِيهِمْ أَرْبَعَةً أَرْوَاحَ رُوحِ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ فَلَا يَزَالُ الْعَبْدُ يَسْتَكْمِلُ هَذِهِ الْأَرْوَاحَ الْأَرْبَعَةَ حَتَّى تَأْتِي عَلَيْهِ حَالَاتٌ فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْحَالَاتُ فَقَالَ أَمَّا أَوْلَاهُنَّ فَهُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لَكِنِّي لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا فَهَذَا يَنْتَقِصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ وَ لَيْسَ بِالَّذِي يَخْرُجُ مِنْ دِينِ اللَّهِ لِأَنَّ الْفَاعِلَ بِهِ رَدُّهُ إِلَى أَرْذَلِ عُمُرِهِ فَهُوَ لَا يَعْرِفُ

* * * * *

Lusts, they enjoyed eating delicious foods and marrying the lawful ones among the young women. By the Spirit of Body, they moved and walked. These people are forgiven and their sins have been pardoned.' Then he [a.s.] said: 'Allāh, to Whom belong Might and Majesty said: *We have made some of these messengers to excel the others; among them are they to whom Allāh spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to 'Isā son of Maryam, and strengthened him with the Holy Spirit* [Qur., 2:253]. Then He [s.w.t.] said about this group: *...and He has confirmed them with a Spirit from Himself...* [Qur., 58:22]. It means He [s.w.t.] honoured them by that and made them to excel others. So, these people are forgiven and their sins have been pardoned.'

"Then he [a.s.] mentioned the People of the Right that they are the true believers in their eminence. Allāh has placed four Spirits in them: The Spirit of Faith, the Spirit of Power, the Spirit of Lust and the Spirit of Body. So, the servant shall never cease to accomplish these four Spirits until certain circumstances come to him.' The man then said: 'O Commander of the Faithful! What are these circumstances?' He [a.s.] said: 'As for the first of them is that what Allāh, to Whom belong Might and Majesty said: *...and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything...* [Qur., 16:70]. So, he is the one whose all spirits have been lessened from him, but he is not

لِلصَّلَاةِ وَقْتًا وَ لَا يَسْتَطِيعُ التَّهَجُّدَ بِاللَّيْلِ وَ لَا بِالنَّهَارِ وَ لَا الْقِيَامَ فِي الصَّفِّ مَعَ النَّاسِ
 فَهَذَا نَقْصَانٌ مِنْ رُوحِ الْإِيمَانِ وَ لَيْسَ يَضُرُّهُ شَيْئًا وَ مِنْهُمْ مَنْ يَنْتَقِصُ مِنْهُ رُوحُ الْقُوَّةِ فَلَا
 يَسْتَطِيعُ جِهَادَ عَدُوِّهِ وَ لَا يَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ وَ مِنْهُمْ مَنْ يَنْتَقِصُ مِنْهُ رُوحُ الشَّهْوَةِ
 فَلَوْ مَرَّتْ بِهِ أَصْبَحَ بَنَاتِ آدَمَ لَمْ يَحِنَّ إِلَيْهَا وَ لَمْ يَقُمْ وَ تَبَقِيَ رُوحُ الْبَدَنِ فِيهِ فَهُوَ يَدِبُّ وَ
 يَذْرُجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ فَهَذَا الْحَالُ خَيْرٌ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ الْفَاعِلُ بِهِ وَ قَدْ تَأْتِي
 عَلَيْهِ حَالَاتٌ فِي قُوَّتِهِ وَ شَبَابِهِ فَيَهُمُّ بِالْخَطِيئَةِ فَيُشَجِّعُهُ رُوحُ الْقُوَّةِ وَ يُزَيِّنُ لَهُ رُوحُ الشَّهْوَةِ وَ
 يَقُودُهُ رُوحُ الْبَدَنِ حَتَّى تُوقِعَهُ فِي الْخَطِيئَةِ فَإِذَا لَامَسَهَا نَقَصَ مِنَ الْإِيمَانِ وَ تَفَصَّى مِنْهُ فَلَيْسَ
 يَعُودُ فِيهِ حَتَّى يَتُوبَ فَإِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ وَ إِنْ عَادَ أَذْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ فَأَمَّا أَصْحَابُ
 الْمَشَقَّةِ فَهُمْ الْيَهُودُ وَ النَّصَارَى يَقُولُ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ
 كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ يَعْرِفُونَ مُحَمَّدًا وَ الْوَلَايَةَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فِي

* * * * *

the one who comes out from the religion of Allāh because He [s.w.t.] Who nourished him brought [him] back to the worst part of life. So he does not recognize the prescribed time for prayer, nor is he able to stand for prayer at night or day; nor can he stand in the raw (of prayer) with people; and this is the lack of the Spirit of Faith and nothing will harm him. And from some of them the Spirit of Power is reduced that they cannot fight against their enemies, nor are they able to earn their livings. And from some of them the Spirit of lust is lessened that even the most beautiful daughters of Adam passes by them they are not attracted to them or go after them. The only Spirit of Body is left in him by which he moves and walks, until the Angel of Death comes to him. So, this condition is better for him because this is what Allāh, to Whom belong Might and Majesty, has caused in him. During his youth, when he is strong, he is faced with different conditions. He intends to commit a sin and the Spirit of Power encourages him, the Spirit of Lust adorns it for him and the Spirit of Body drags him until he falls in that sin. When he touches that sin, the Faith will leave him and will not return to him until he repents. If he repents, Allāh will pardon him, but if he repeats, Allāh will make him enter the Fire of Hell.

"As for the People of the Left are the Jews and Christians. Allāh, to Whom belong Might and Majesty, says: *Those whom We have given the Book recognize him just as they recognize their sons...* [Qur., 2:146]. They

مَنَازِلِهِمْ وَإِنْ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ الْحَقُّ مِنْ رَبِّكَ أَتَنْكَ الرَّسُولُ إِلَيْهِمْ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ فَلَمَّا جَحَدُوا مَا عَرَفُوا ابْتَلاَهُمُ اللَّهُ بِذَلِكَ فَاسْلَبَهُمْ رُوحَ الْإِيمَانِ وَ أَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَرْوَاحٍ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ ثُمَّ أَصَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ لِأَنَّ الدَّابَّةَ إِنَّمَا تَحْمِلُ بِرُوحِ الْقُوَّةِ وَ تَعْتَلِفُ بِرُوحِ الشَّهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ فَقَالَ لَهُ السَّائِلُ أَحْيَيْتَ قَلْبِي بِإِذْنِ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ.

١٧/٢٤٦٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ دَاوُدَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ إِذَا رَزَى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ قَالَ فَقَالَ هُوَ مِثْلُ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ ثُمَّ قَالَ غَيْرُ هَذَا أَبْيَنُ مِنْهُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ هُوَ الَّذِي فَارَقَهُ.

* * * * *

recognize Muḥammad [s.a. 'a.w.a.w.s.] and *al-wilāyah* in the Torah and the Gospel as they recognize their own sons in their houses; *but a part of them indeed conceal the truth while they know [ibid.]. The truth is from your Lord, [that you are the Messenger to them] therefore you should not be of the doubters [ibid:147].* When they (the Jews and the Christians) denied what they knew, Allāh tried them for that and took away from them the Spirit of Faith, and left three Spirits in their body: The Spirit of Power, the Spirit of Lust and the Spirit of Body. Then he [‘a.s.] ascribed them to the cattle and said: ...*they are just like cattle...* [Qur., 25:44], because animals carry loads by the Spirit of Power, graze by the Spirit of Lust and walk by the Spirit of Body.' Then the man said to him [‘a.s.]: 'O Commander of the Faithful! You have revived my heart by Allāh's leave.'"

2460–17. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Isā (–) Yūnus that Dāwūd said:

"I asked Abū ‘Abdillāh (‘a.s.) about the saying of the Messenger of Allāh (s.a. ‘a.w.a.w.s.): 'When a man fornicates the Spirit of Faith departs from him.' He [‘a.s.] said: 'That is like the Word of Allāh, to Whom belong Might and Majesty: ...*and do not aim at what is bad that you may spend (in alms) of it...* [Qur., 2:267].' Then he [‘a.s.] said: 'Besides this [verse], even clearer than the later, is the Word of Allāh, to Whom belong Might and Majesty: ...*and He has confirmed them with a Spirit from Himself...* [Qur., 58:22]. That is the Spirit which departs from him.'"

1. The true successors of the Holy Prophet of Islam [i.e., the Twelve Holy Imāms].

١٨/٢٤٦١. يُونسُ عَنِ ابْنِ بُكَيْرٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ الْكَبَائِرُ فَمَا سِوَاهَا قَالَ قُلْتُ دَخَلَتِ الْكَبَائِرُ فِي الْإِسْتِثْنَاءِ قَالَ نَعَمْ.

١٩/٢٤٦٢. يُونسُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْكَبَائِرُ فِيهَا إِسْتِثْنَاءٌ أَنْ يَغْفِرَ لِمَنْ يَشَاءُ قَالَ نَعَمْ.

٢٠/٢٤٦٣. يُونسُ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا قَالَ مَعْرِفَةُ الْإِمَامِ وَاجْتِنَابُ الْكَبَائِرِ الَّتِي أَوْجَبَ اللَّهُ عَلَيْهَا النَّارَ.

٢١/٢٤٦٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ الْكَبَائِرُ تُخْرِجُ مِنَ الْإِيمَانِ فَقَالَ نَعَمْ وَمَا دُونَ الْكَبَائِرِ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ وَهُوَ مُؤْمِنٌ.

* * * * *

2461-18. Yūnus (-) Ibn Bukayr (-) Sulaymān ibn Khālid that Abū 'Abdillāh ('a.s.) said:

"Surely Allāh does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases... [Qur., 4:48]. (It means) the great sins and besides that." He said: "I said: 'Are the great sins in exception?' He ['a.s.] said: 'Yes.'"

2462-19. Yūnus that Ishāq ibn 'Ammār said:

"I said to Abū 'Abdillāh ('a.s.): 'Is there any exception for great sins that Allāh forgives whomsoever He pleases?' He ['a.s.] said: 'Yes.'"

2463-20. Yūnus (-) Ibn Muskān (-) Abū Baṣīr (-) Abū 'Abdillāh ('a.s.). He [Abū Baṣīr] said:

"I heard him saying: '...and he, who is given Wisdom, is certainly given an abundant good... [Qur., 2:269].' He ['a.s.]: 'Recognition of the Imām [i.e., Wisdom] and avoidance of great sins that Allāh has made the Fire obligatory for it.'"

2464-21. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr that Muḥammad ibn Ḥakīm said:

"I said to Abu 'l-Ḥasan ('a.s.): 'Do the great sins drive one away from the Faith?' He ['a.s.] said: 'Yes, even below the great sins. The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.), said: 'A fornicator does not fornicate while he is a believer. A thief does not steal while he is a believer.'"

٢٢/٢٤٦٥. ابْنُ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ الزِّيَّاتِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: دَخَلَ ابْنُ قَيْسٍ الْمَاصِرَ وَ عَمَرُو بْنُ ذَرٍّ وَ أَظُنُّ مَعَهُمَا أَبُو حَنِيفَةَ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَتَكَلَّمَ ابْنُ قَيْسٍ الْمَاصِرِ فَقَالَ إِنَّا لَا نُخْرِجُ أَهْلَ دَعْوَتِنَا وَ أَهْلَ مِلَّتِنَا مِنَ الْإِيمَانِ فِي الْمَعَاصِي وَ الذُّنُوبِ قَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا ابْنَ قَيْسٍ أَمَّا رَسُولُ اللَّهِ ﷺ فَقَدْ قَالَ لَا يَزْنِي الزَّانِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ وَ هُوَ مُؤْمِنٌ فَادْهَبْ أَنْتَ وَ أَصْحَابُكَ حَيْثُ شِئْتُمْ. ٢٣/٢٤٦٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَرْتَكِبُ الْكَبِيرَةَ مِنَ الْكَبَائِرِ فَيَمُوتُ هَلْ يُخْرِجُهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ إِنْ عَذَّبَ كَانَ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَمْ لَهُ مَدَّةٌ وَ انْقِطَاعٌ فَقَالَ مَنْ ارْتَكَبَ كَبِيرَةً مِنَ الْكَبَائِرِ فَرَزَعَمَ أَنَّهَا حَلَالٌ أَخْرَجَهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ عَذَّبَ أَشَدَّ الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفًا أَنَّهُ أَذْنَبَ وَ مَاتَ عَلَيْهِ أَخْرَجَهُ مِنَ الْإِيمَانِ وَ لَمْ يُخْرِجْهُ مِنَ الْإِسْلَامِ وَ كَانَ عَذَابُهُ أَهْوَنَ مِنْ عَذَابِ الْأَوَّلِ.

* * * * *

2465-22. Ibn Abī 'Umayr (-) 'Alī ibn az-Zayyāt that 'Ubayd ibn Zurārah said:

"Ibn Qays al-Māṣir and 'Amr ibn Dharr – and I think Abū Ḥanīfah was with them – entered upon Abū Ja'far ('a.s.). Then Ibn Qays al-Māṣir spoke and said: 'Verily, we do not believe that our people and co-sectarians come out from the Faith by committing sins or disobedience (to Allāh).'" He [Ibn Zurārah] said: "Abū Ja'far ('a.s.) said to him: 'O Ibn Qays! But the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.), has indeed said: "A fornicator does not fornicate while he is a believer, a thief does not steal while he is a believer." So, you and your companions may have any belief you wish.'"

2466-23. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus that 'Abdullāh ibn Sinān said:

"I asked Abū 'Abdillāh ('a.s.) about a man who has committed one of the great sins and dies (not repented), would that drive him out of Islam? And if he is chastised, is his chastisement like the chastisement of the polytheists (eternal)? Or is there a (fixed) period or an end for it? Then he ['a.s.] said: 'He who commits one of the great sins and believes that it is lawful, that would drive him out of Islam, and he will be chastised with the severest chastisement. But if he confesses that he has committed a sin and died, that will drive him out of the Faith and will not drive him out of Islam, and his chastisement is lesser than the first.'"

٢٤٦٧/٢٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ:

حَدَّثَنِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ دَخَلَ عَمْرُو بْنُ عُيَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِنِّمِ وَالْفَوَاحِشِ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا أَسْكَنَكَ قَالَ أَحِبُّ أَنْ أَعْرِفَ الْكِبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكِبَائِرِ الْإِشْرَافُ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِيَّاسُ مِنْ رَوْحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّهُ لَا يَنَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ثُمَّ الْأَمْنُ لِمَكْرِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ وَ مِنْهَا عُقُوقُ الْوَالِدَيْنِ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْعَاقَ جَبَّارًا شَقِيًّا وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَحَزَّاءُ جَهَنَّمَ خَالِدًا فِيهَا إِلَى آخِرِ الْآيَةِ وَ قَذْفُ الْمُحْصَنَةِ لِأَنَّ

* * * * *

2467-24. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Abdu 'l-'Azīm ibn 'Abdillāh al-Hasanī said: Related to me Abū Ja'far, the blessing of Allāh be upon him, saying: I heard my father saying: I heard my father, Mūsā ibn Ja'far ('a.s.), saying:

"Amr ibn 'Ubayd entered the house of Abū 'Abdillāh ('a.s.), and after greeting him ['a.s.] and sitting down, he recited this verse: *And those who avoid the great sins and indecencies* [Qur., 42:37]. Then he kept silence. So, Abū 'Abdillāh ('a.s.) said to him: 'What has silenced you?' He said: 'I would like to know the great sins from the Book of Allāh.' He ('a.s.) said: Yes, O Amr! The greatest sin is to ascribe partners to Allāh. Allāh says: (and) ...*whoever ascribes partners to Allāh, Allāh shall forbid him Paradise...* [Qur., 5:72]. After that is despairing of Allāh's mercy, since Allāh, to Whom belong Might and Majesty says: ...*and despair not of Allāh's mercy. Surely none despairs of Allāh's mercy except the unbelieving people* [Qur., 12:87]. Then, feeling secure from the device of Allāh, since Allāh, to Whom belong Might and Majesty says: ...*None feels secure against Allāh's devising but the people of the lost* [Qur., 7:99]. And there is filial impiety to parents, since Allāh, Glory be to Him, has made the recalcitrant insolent, unblessed [Qur., 19:32]. And (next) is slaying the soul which Allāh has forbidden except by way of justice... [Qur., 6:151], since Allāh,

اللَّهُ عَزَّ وَ جَلَّ يَقُولُ لِعُنُوتَا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ وَ أَكَلُ مَالِ الْيَتِيمِ لِأَنَّ
 اللَّهُ عَزَّ وَ جَلَّ يَقُولُ إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا وَ الْفِرَارُ مِنَ الرَّحْفِ
 لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبرُهُ إِلَّا مُتَحَرِّقًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ
 بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بِنَفْسِ الْمَصِيرِ وَ أَكَلُ الرِّبَا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ
 الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ وَ السَّحَرُ
 لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَ الرِّبَا لِأَنَّ
 اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخْلَدْ
 فِيهِ مُهَانًا وَ النِّمِينُ الْغُمُوسُ الْفَاجِرَةُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ
 أَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ الْغُلُولُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَنْ

* * * * *

to Whom belong Might and Majesty, says: *then his punishment is Hell; he shall abide in it...* [to the end of the verse], [Qur., 4:93]. Then, accusing a chaste woman (of fornication), since Allāh, to Whom belong Might and Majesty, says: ... [they] *are cursed in this world and the hereafter, and they shall have a grievous chastisement* [Qur., 24:23]. Also, swallowing the property of an orphan, since Allāh, to Whom belong Might and Majesty, says: ...*surely they only swallow fire into their bellies, and they shall enter Burning Fire* [Qur., 4:10]. Then, fleeing from the Holy War since Allāh, to Whom belong Might and Majesty, says: *Whoever turns his back (to flee) from them that day unless (he is) diverting to fight or retiring towards another troop shall certainly earn Allāh's wrath, and his refuge shall be hell, an evil destination* [Qur., 8:16]. Also, swallowing usury, since Allāh, to Whom belong Might and Majesty, says: *Those who swallow down usury cannot arise except as one whom Satan has prostrated by (his) touch does rise* [Qur., 2:275]. Then, (next is) sorcery, since Allāh, to Whom belong Might and Majesty, says: ...*they certainly knew that anyone who buys it has no share in the Hereafter...* [Qur., 2:102]. Then, fornication, since Allāh, to Whom belong Might and Majesty, says: ...*whosoever does that shall meet the price of sin. Doubled shall be the chastisement for him on the Day of Resurrection, and he shall dwell therein humbled* [Qur., 25:68-69]. And (next is) the false and calamitous oath, since Allāh, to Whom belong Might and Majesty, says: *Those who sell Allāh's covenant and their oaths for a little price there shall be no share for them in the Hereafter...* [Qur.,

يَغْلُلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ وَ مَنْعُ الزَّكَاةِ الْمَفْرُوضَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ وَ شَهَادَةُ الزُّورِ وَ كِتْمَانُ الشَّهَادَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آثَمُ قَلْبُهُ وَ شُرْبُ الْخَمْرِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ نَهَى عَنْهَا كَمَا نَهَى عَنْ عِبَادَةِ الْأَوْثَانِ وَ تَرْكُ الصَّلَاةِ مُتَعَمِّدًا أَوْ شَيْئًا مِمَّا فَرَضَ اللَّهُ لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا فَقَدْ بَرِئَ مِنْ ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِ اللَّهِ ﷺ وَ نَقَضَ الْعَهْدَ وَ قَطِيعَةَ الرَّحِمِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ قَالَ فَخَرَجَ عَمْرُو لَهُ صَرَخًا مِنْ بُكَائِهِ وَ هُوَ يَقُولُ هَلَكَ مَنْ قَالَ بِرَأْيِهِ وَ نَارَعَكُمْ فِي الْفَضْلِ وَ الْعِلْمِ.

* * * * *

3:77]. And, acting unfaithfully, since Allāh, to Whom belong Might and Majesty, says: ...and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the Day of Resurrection... [Qur., 3:161]. And, withholding obligatory alms (*zakāt*), since Allāh, to Whom belong Might and Majesty, says: ...then their foreheads and their sides and their backs shall be branded with it... [Qur., 9:35]. And then, false testimony and concealment of testimony, since Allāh, to Whom belong Might and Majesty, says: ... and whoever conceals it, his heart is surely sinful... [Qur., 2:283]. And then, drinking wine since Allāh, to Whom belong Might and Majesty, has forbidden it as he has forbidden worshipping the idols. And abandoning prayer intentionally or whatever Allāh has made obligatory, since the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.), said: "He who abandons prayer intentionally has indeed relieved himself from the protection of Allāh and the covenant of the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.)." Then, breaking the promise and cutting off ties with near relatives, since Allāh, to Whom belong Might and Majesty, says: ... (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode [Qur., 13:25]."

He [the narrator] said: "Amr then walked out while he was screaming and saying: 'Perished he who spoke on his own legal opinion and challenged you in superiority and knowledge.'"

- ١١٣ -

بَابُ اسْتِصْغَارِ الذَّنْبِ

١/٢٤٦٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّهَا لَا تُغْفَرُ قُلْتُ وَ مَا الْمُحَقَّرَاتُ قَالَ الرَّجُلُ يُذْنِبُ الذَّنْبَ فَيَقُولُ طَوَى لِي لَوْ لَمْ يَكُنْ لِي غَيْرُ ذَلِكَ.

٢/٢٤٦٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ لَا تَسْتَكْثِرُوا كَثِيرَ الْخَيْرِ وَ لَا تَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتَّى يَكُونَ كَثِيراً وَ خَافُوا اللَّهَ فِي السِّرِّ حَتَّى تُغْطُوا مِنْ أَنْفُسِكُمُ النَّصْفَ.

* * * * *

- 113 -

Chapter on
Debasement of A Sin

2468-1. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā'īl (-) al-Faḍl ibn Shādhān, both of them (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn 'Abdī 'l-Ḥamīd that Abū Usāmah, Zayd ash-Shaḥḥām said:

"Abū 'Abdillāh ('a.s.) said: 'Beware of the small sins because they are not forgiven.' I said: 'What are the small sins?' He ['a.s.] said: 'Someone may commit a sin and say: "How good for me if there is no any other sin for me except that."'"¹

2469-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Uthmān ibn 'Isā that Samā'ah said:

"I heard Abu 'l-Ḥasan ('a.s.) saying: 'Do not outnumber numerous good deeds nor debase little sins. Since little sins accumulate until they become many, and fear Allāh in secrecy so that you may judge to yourselves fairly.'"

1. However the sin may be small, still it is disobedience to the Almighty Allāh; therefore, it should not be counted as small.

٣/٢٤٧٠. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ وَ الْحَجَّالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ زِيَادٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ بِأَرْضٍ قَرْعَاءَ فَقَالَ لِأَصْحَابِهِ انْتُوا بِحَطَبٍ فَقَالُوا يَا رَسُولَ اللَّهِ نَحْنُ بِأَرْضٍ قَرْعَاءَ مَا بِهَا مِنْ حَطَبٍ قَالَ فَلْيَأْتِ كُلُّ إِنْسَانٍ بِمَا قَدَرَ عَلَيْهِ فَجَاءُوا بِهِ حَتَّى رَمَوْا بَيْنَ يَدَيْهِ بَعْضُهُ عَلَى بَعْضٍ فَقَالَ رَسُولُ اللَّهِ ﷺ هَكَذَا تَجْتَمِعُ الذُّنُوبُ ثُمَّ قَالَ إِيَّاكُمْ وَ الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لِكُلِّ شَيْءٍ طَالِباً أَوْ إِنَّ طَالِبَهَا يَكْتُسِبُ مَا قَدَّمُوا وَ آثَرَهُمْ وَ كُلَّ شَيْءٍ أَخَصَّنَاهُ فِي إِمَامٍ مُبِينٍ.

* * * * *

2470-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Ibn Faḍḍāl and al-Ḥajjāl, both of them (-) Tha'labah that Ziyād said:

"Abū 'Abdillāh ('a.s.) said: 'Once, the Messenger of Allāh (ṣ.a. 'a.w.-a.w.s.) came down to a bare land. Then he [ṣ.a. 'a.w.a.w.s.] said to his companions: "Fetch some firewood." They said: "O Messenger of Allāh! We are in a bare land; there is no any firewood in it." He [ṣ.a. 'a.w.a.w.s.] said: "Every man should bring what he can possess." So, they brought firewood little by little until they piled up, one upon another, in front of him [ṣ.a. 'a.w.a.w.s.]. Then the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: "The sins are gathered like this." Then he [ṣ.a. 'a.w.a.w.s.] said: "Beware of the small sins because for everything there is a seeker. Now, surely its seeker writes down: ...*what they have sent before them and (even) their footprints* (which they leave behind them): *And everything have We confined into a Manifest Imām (Guide), [Qur., 36:12].*

- ١١٤ -

بَابُ الْإِضْرَارِ عَلَى الذَّنْبِ

١/٢٤٧١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ النَّهَيْكِيِّ عَنْ عَمَّارِ بْنِ مَرْوَانَ الْقَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا صَغِيرَةً مَعَ الْإِضْرَارِ وَلَا كَبِيرَةً مَعَ الْإِسْتِغْفَارِ.

٢/٢٤٧٢. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ قَالَ: الْإِضْرَارُ هُوَ أَنْ يُذْنِبَ الذَّنْبَ فَلَا يَسْتَغْفِرُ اللَّهَ وَ لَا يُحَدِّثُ نَفْسَهُ بِتَوْبَةٍ فَذَلِكَ الْإِضْرَارُ.

٣/٢٤٧٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ بْنِ يُونسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لَا وَاللَّهِ لَا يَقْبَلُ اللَّهُ شَيْئاً مِنْ طَاعَتِهِ عَلَى الْإِضْرَارِ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ

* * * * *

- 114 -

Chapter on
The Insistence on Sin

2471-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) ‘Abdullāh ibn Muḥammad an-Nahīkī (-) ‘Ammār ibn Marwān al-Qandī (-) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

"No insistence with minor (sin) and no major (sin) with forgiveness.

2472-2. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn Sālim (-) Aḥmad ibn an-Naḍr (-) ‘Amr ibn Shīmr (-) Jābir that Abū Ja‘far (‘a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: ...and who do not persist in what they have committed while they know [Qur., 3:135]:

"The insistence (on a sin) is to commit a sin and then do not ask Allāh's forgiveness (for that), or (even) resolve to repent; and that is insistence (on a sin)."

2473-3. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Manṣūr ibn Yūnus that Abū Baṣīr said:

"I heard Abū ‘Abdillāh (‘a.s.) saying: 'No by Allāh, Allāh does not accept any obedience to Him based on insistence for something of disobedience to Him.'"

- ١١٥ -

بَابُ فِي أُصُولِ الْكُفْرِ وَ أَرْكَانِهِ

١/٢٤٧٤. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أُصُولُ الْكُفْرِ ثَلَاثَةٌ الْخِرْصُ وَالْإِسْتِكْبَارُ وَالْحَسَدُ فَأَمَّا الْخِرْصُ فَإِنَّ آدَمَ عَلَيْهِ السَّلَامُ حِينَ نُهِيَ عَنِ الشَّجَرَةِ حَمَلَهُ الْخِرْصُ عَلَى أَنْ أَكَلَ مِنْهَا وَأَمَّا الْإِسْتِكْبَارُ فَإِبْلِيسُ حَيْثُ أُمِرَ بِالسُّجُودِ لِآدَمَ فَأَبَى وَأَمَّا الْحَسَدُ فَأَبْنَا آدَمَ حَيْثُ قَتَلَ أَحَدَهُمَا صَاحِبَهُ.

٢/٢٤٧٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ النَّبِيُّ ﷺ أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ الرَّغْبَةُ وَالرَّهْبَةُ وَالسَّخَطُ وَالْعُصْبُ.

٣/٢٤٧٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ عَبْدِ

* * * * *

- 115 -

Chapter on

The Foundations of Disbelief and Its Basic Elements

2474-1. al-Ḥusayn ibn Muḥammad (-) Aḥmad ibn Ishāq (-) Bakr ibn Muḥammad that Abū Baṣīr said:

"Abū 'Abdillāh ('a.s.) said: 'The foundations of disbelief are three: Greed, Haughtiness and Envy. As for greed, surely, when Adam ('a.s.) was refrained from the tree, the greed tempted him to eat from that. As for haughtiness, when Iblīs was commanded to prostrate before Adam ['a.s.], he refused. As for envy, when the two sons of Adam ('a.s.), one killed another (out of envy).'"

2475-2. '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: 'The basic elements of disbelief are four: The desire (for this world and its carnal desires); the fear (of losing the world and its belongings); the discontentment (with Allāh's will and decree) and the wrath.'"

2476-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Nūḥ ibn Shu'ayb (-) 'Abdullāh ad-Dihqān (-) 'Abdullāh ibn

اللَّهُ الدَّهْقَانِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوَّلَ مَا عُصِيَ اللَّهُ عَزَّ وَجَلَّ بِهِ سِتُّ حُبِّ الدُّنْيَا وَحُبِّ الرِّجَاسَةِ
 وَحُبِّ الطَّعَامِ وَحُبِّ النَّوْمِ وَحُبِّ الرَّاحَةِ وَحُبِّ النِّسَاءِ.
 ٤/٢٤٧٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ
 أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ رَجُلًا مِنْ خَتَنَمِ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ:
 أَيُّ الْأَعْمَالِ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ الشُّرْكُ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ قَطِيعَةُ الرَّحِمِ
 قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمُنْكَرِ وَالتَّهْيِ عَنْ الْمَعْرُوفِ.
 ٥/٢٤٧٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَسَنِ بْنِ عَطِيَّةَ عَنْ يَزِيدَ
 الصَّائِغِ قَالَ:

* * * * *

Sinān that Abū 'Abdillāh (‘a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Most surely, the first (things) by which Allāh, to Whom belong Might and Majesty, was disobeyed were six: i.) Love for this world, ii.) Love for superiority, iii.) Love for food, iv.) Love for sleep, v.) Love for leisure, and vi.) Love for women.'"¹

2477-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ṭalḥah ibn Zayd that Abū 'Abdillāh (‘a.s.) said:

"A man from Khath'am (tribe) came to the Holy Prophet (ṣ.a. 'a.w.a.w.s.), and said: 'Which act makes Allāh, to Whom belong Might and Majesty, wrathful?' He [ṣ.a. 'a.w.a.w.s.] said: 'To ascribe partners to Allāh.' He said: 'Then what?' He [ṣ.a. 'a.w.a.w.s.] said: 'Cutting off ties with near relatives.' He said: 'Then what?' He [ṣ.a. 'a.w.a.w.s.] said: 'Enjoining what is evil and forbidding what is good.'"

2478-5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥasan ibn 'Aṭiyyah that Yazīd aṣ-Ṣā'igh said:

1. In fact, to love these six things becomes indecent and disliked at the time when they exceed the bounds and misleads one to disobey Allāh. Otherwise, to love them moderately and with the intention of observing *taqwā* (godfearing) and devotion to Allāh, is a laudable attempt. Also, love for superiority with the intention of helping the wronged one, and enjoining what is good and forbidding what is evil, and executing the bounds of Allāh, are the acts of devotion (to Allāh).

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ عَلَى هَذَا الْأَمْرِ إِنْ حَدَّثَ كَذَبَ وَإِنْ وَعَدَ أَخْلَفَ وَإِنْ اتَّيَمَنَ خَانَ مَا مَنَزَلَتْهُ قَالَ: هِيَ أَذَى الْمَنَازِلِ مِنَ الْكُفْرِ وَ لَيْسَ بِكَافِرٍ.

٦/٢٤٧٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِنْ عَلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحِرْصِ فِي طَلَبِ الدُّنْيَا وَ الْإِضْرَارُ عَلَى الذَّنْبِ.

٧/٢٤٨٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دَاوُدَ بْنِ التَّعْمَانِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ فَقَالَ أَلَا أُخْبِرُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَمْنَعُ رَفْدَهُ وَ يَضْرِبُ عَبْدَهُ وَ يَتَزَوَّدُ وَحْدَهُ فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يَرْجَى خَيْرَهُ وَ لَا يُؤْمِنُ شَرَّهُ فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ

* * * * *

"I said to Abū 'Abdillāh ('a.s.): 'A man, who is our co-sectarian (Shī'ah), when he speaks he lies, when he promises he breaks it and when he is trusted, he betrays. What is his status?' He ['a.s.] said: 'He is nearer to disbelief in status but not a disbeliever.'"

2479-6. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh, peace be upon him, said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Among the signs of misfortune are: Solid eyes (that shed no tears); heardheartedness; intensity of greed; in quest of this world and insistence on a sin.'"

2480-7. 'Alī ibn Ibrāhīm (-) his father (-) 'Alī ibn Asbāṭ (-) Dāwūd ibn an-Nu'mān (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) delivered a sermon to the people and said: 'May I inform you of the evildoer among you?' They said: 'Yes, O Messenger of Allāh!' He [s.a. 'a.w.a.w.s.] said: 'One, who hinders himself from giving charity, hits his slave and selfish in eating.' So, they thought that Allāh has not created a creature worse than this.

"Then he (s.a. 'a.w.a.w.s.) said: 'May I inform you as who is worse than that?' They said: 'Yes, O Messenger of Allāh! He (s.a. 'a.w.a.w.s.) said: 'The one from whom no goodness is expected and (you are) not secured from his evil.' So, they thought that Allāh has not created a creature worse than this.

بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْمُتَفَحِّشُ اللَّعَّانُ الَّذِي إِذَا ذُكِرَ عَنْدهُ الْمُؤْمِنُونَ لَعَنَهُمْ وَإِذَا ذُكِرُوا لَعَنُوهُ.

٨/٢٤٨١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا اتَّخَمَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ وَقَالَ أَنْ لَعَنْتَ اللَّهَ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَفِي قَوْلِهِ عَزَّ وَجَلَّ وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

٩/٢٤٨٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ أَلَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَبْهًا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْفَاحِشُ

* * * * *

"Then he said: 'May I inform you as who is worse than that?' They said: 'Yes, O Messenger of Allāh! He said: 'One who abuses and curses a lot. When believers are mentioned before him he curses them and when they remember him they curse him.'"

2481-8. A group of our co-sectarians (—) Sahl ibn Ziyād (—) some of his co-sectarians (—) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of Allāh (s.a. ‘a.w.a.w.s.) said: 'If the following three attributes exist in someone, then he is a hypocrite, even if he fasts, prays and believes himself to be a Muslim: i.) When he is trusted, he betrays; ii.) When he speaks, he lies; and iii.) When he promises, he breaks it. Allāh, to Whom belong Might and Majesty, said in His Book: *Surely Allāh does not love the treacherous* [Qur., 8:58].’ He [s.w.t.] also said: ...*that the curse of Allāh be on him if he is one of the liars* [Qur., 24:7]. And His Word, to Whom belong Might and Majesty: *And mention Ismā‘īl in the Book, surely he was truthful in (his) promise, and he was a messenger, a prophet* [Qur., 19:54]."

2482-9. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Isā (—) Yūnus (—) some of his co-sectarians that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of Allāh (s.a. ‘a.w.a.w.s.) said: 'May I inform you of the one whose resemblance to me is far away than all of you?' They said: 'Yes, O Messenger of Allāh!' He [s.a. ‘a.w.a.w.s.] said: 'The disgraceful

الْمُتَفَحِّشُ الْبُذْيُ الْمُخْتَالُ الْحَقُودُ الْحَسُودُ الْقَاسِي الْقَلْبُ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ يُرْجَى غَيْرُ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يُتَّقَى.

١٠/٢٤٨٣. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ رَفَعَهُ إِلَى سَلْمَانَ قَالَ:

إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ هَلَكَ عَبْدٌ نَزَعَ مِنْهُ الْحَيَاءُ فَإِذَا نَزَعَ مِنْهُ الْحَيَاءُ لَمْ تَلْقَهُ إِلَّا خَائِنًا مَخُونًا فَإِذَا كَانَ خَائِنًا مَخُونًا نَزَعَتْ مِنْهُ الْأَمَانَةُ فَإِذَا نَزَعَتْ مِنْهُ الْأَمَانَةُ لَمْ تَلْقَهُ إِلَّا فَظًّا غَلِيظًا فَإِذَا كَانَ فَظًّا غَلِيظًا نَزَعَتْ مِنْهُ رِبْقَةُ الْإِيمَانِ فَإِذَا نَزَعَتْ مِنْهُ رِبْقَةُ الْإِيمَانِ لَمْ تَلْقَهُ إِلَّا شَيْطَانًا مَلْعُونًا.

١١/٢٤٨٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَلْعُونَاتٍ مَلْعُونٌ مَنْ فَعَلَهُنَّ الْمُتَعَوِّطُ فِي ظِلِّ النَّزَالِ وَالْمَانِعُ الْمَاءَ الْمُتَنَابَ وَالسَّادُّ الطَّرِيقَ الْمُعَرَّبَةَ.

* * * * *

and impudent one with obscene language; avaricious, arrogant; malicious, jealous; and hard hearted. He is far away from every good that can be expected from him. Not reliable from every evil that one avoids."

2483-10. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Maṣṣūr ibn 'Abbās (-) 'Alī ibn Asbāt, *rafa'ahū*, Salmān said:

"When Allāh, to Whom belong Might and Majesty, desires to destroy a servant, he takes away from him the shamelessness. When shamelessness is taken away from him, you will not find him but a betraying and the betrayed. When he betrays and is betrayed, honesty will be taken away from him, and when honesty is taken away from him, he will be harsh and hard (hearted). When he is harsh and hard (hearted), the control of the faith is taken away from him. When the control of the faith is taken away from him, you will not find him but a cursed Satan."

2484-11. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn Ziyād al-Karkhī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.), said: 'Three (things) are abhorred, cursed is the one who commits them: i.) One who defecates in the shade of stopping place (of caravans); ii.) One who hinders someone's turn from taking water; and iii.) One who blocks the main road (for people).'"

١٢/٢٤٨٥. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ ثَلَاثُ مَلْعُونٍ مَنْ فَعَلَهُنَّ الْمَتَغَوِّطُ فِي ظِلِّ النَّزَالِ وَالْمَانِعُ الْمَاءَ الْمُتَنَابَ وَالسَّادُّ الطَّرِيقَ الْمَسْلُوكَ.

١٣/٢٤٨٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ أَلَا أُخْبِرُكُمْ بِشِرَارِ رِجَالِكُمْ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ فَقَالَ إِنَّ مِنْ شِرَارِ رِجَالِكُمُ الْبَهَّاتِ الْجَرِيءِ الْفَحَّاشِ الْأَكِيلِ وَخَدُّهُ وَالْمَانِعُ رِفْدَهُ وَالضَّارِبُ عَبْدَهُ وَالْمُلْجِئُ عِيَالَهُ إِلَى غَيْرِهِ.

١٤/٢٤٨٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُيَسَّرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ خَمْسَةٌ لَعَنَتْهُمْ وَكُلُّ نَبِيٍّ مُجَابٍ الرَّائِدُ فِي كِتَابِ اللَّهِ وَالتَّارِكُ لِسُنَّتِي وَ

* * * * *

2485-12. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Maḥbūb (–) Ibrāhīm al-Karkhī that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.) said: 'Three (things) are cursed for the one who commits them: i.) One who defecates in the shade of stopping place (of caravans); ii.) One who hinders someone's turn from taking water; and iii.) One who blocks the passable road.'"

2486-13. A group of our co-sectarians (–) Sahl ibn Ziyād* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Maḥbūb (–) Ibn Ri’āb (–) Abū Ḥamzah that Jābir ibn ‘Abdillāh said:

"The Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.) said: 'May I inform you of the worst among your men?' We said: 'Yes, O Messenger of Allāh!' He [ṣ.a. ‘a.w.a.w.s.] said: 'The worst among your men is the one who is abusive; shameless in speech or action; selfish in eating; he who hinders himself from giving charity; hitting his slave; and he who lets his family to take refuge in others (for help) besides him.'"

2487-14. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Maysir (–) his father (–) Abū Ja‘far (‘a.s.) said:

"The Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.) said: 'Five (persons) were

الْمُكَذِّبُ بِقَدْرِ اللَّهِ وَ الْمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ وَ الْمُسْتَأْثِرُ بِالْفَيْءِ وَ الْمُسْتَحِلُّ لَهُ.

- ١١٦ -

بَابُ الرِّيَاءِ

١/٢٤٨٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ:

لِعَبَادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَبَلَكَ يَا عَبَّادُ إِنَّاكَ وَ الرِّيَاءُ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ.

٢/٢٤٨٩. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ

* * * * *

cursed by me and every prophet whose prayers is answered: i.) He who adds to the Book of Allāh; ii.) He who gives up my *sunnah* (custom); iii.) He who denies the Divine Decree; iv.) He who deems it lawful for my progeny what Allāh has forbidden; and v.) He who usurps the war booty and makes it lawful for himself."

- 116 -

Chapter on Showing Off

2488-1. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja'far ibn Muḥammad al-Ash'arī (-) Ibn al-Qaddāh (-) Abū 'Abdillāh ('a.s.) that he said to 'Abbād ibn Kathīr al-Baṣrī in the mosque:

"Woe unto you, O Abbād! Beware of showing off. Indeed, the one who works for other than Allāh, Allāh will charge him to the one whom he worked for."

2489-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah that his father said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Leave this affair (*wilāyah*) of

فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللَّهِ.

٣/٢٤٩٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كُلُّ رِيَاءٍ شِرْكٌ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ.

٤/٢٤٩١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا قَالَ: الرَّجُلُ يَعْمَلُ شَيْئًا مِنَ الثَّوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللَّهِ إِنَّمَا يَطْلُبُ تَرْكِيَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمَعَ بِهِ النَّاسَ فَهَذَا الَّذِي أَشْرَكَ بِعِبَادَةِ رَبِّهِ ثُمَّ قَالَ مَا مِنْ عَبْدٍ أَسْرَّ خَيْرًا فَذَهَبَتِ الْأَيَّامُ أَبَدًا حَتَّى يُظْهَرَ اللَّهُ لَهُ خَيْرًا وَ مَا مِنْ عَبْدٍ يُسِرُّ شَرًّا فَذَهَبَتِ الْأَيَّامُ أَبَدًا حَتَّى يُظْهَرَ اللَّهُ لَهُ شَرًّا.

* * * * *

your's to Allāh and don't leave it to people. Indeed, what is for Allāh, then it is for Allāh; and what is for people, then it does'nt ascend to Allāh."

2490-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abu 'l-Maghrā' that Yazīd ibn Khalīfah said:

"Abū 'Abdillāh ('a.s.) said: 'Every showing off is polytheism. Indeed, one who works for people, his reward is upon people, and one who works for Allāh, his reward is upon Allāh.'"

2491-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥusayn ibn Sa'īd (-) an-Naḍr ibn Suwayd (-) al-Qāsim ibn Sulaymān (-) Jarrāḥ al-Madā'inī that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *So let him, who hopes for the encounter with his Lord work righteousness, and not associate with his Lord's service anyone* [Qur., 18:110]:

"A man does something good but he does not intend it for Allāh, rather he, indeed, intends to gain the incredibility of people; desiring people to listen to him. So, he is the one who ascribes partners to Allāh in his worship." Then he ['a.s.] said: "There is no servant that who does [something] good in privacy, but by the passage of time Allāh will make that good manifest to him; and there is no servant that who does evil, but by the passage of time, Allāh will make that evil manifest to him."

٥/٢٤٩٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ:
قَالَ لِي الرِّضَا عَلَيْهِ السَّلَامُ وَنَحَكَ يَا ابْنَ عَرْفَةَ اَعْمَلُوا لِغَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ
اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَا عَمِلَ وَنَحَكَ مَا عَمِلَ أَحَدٌ عَمَلًا إِلَّا رَدَّاهُ اللَّهُ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ
شَرًّا فَشَرٌّ.

٦/٢٤٩٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ
إِنِّي لَأَتَعَشَّى مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَ
لَوْ أَلْقَى مَعَاذِيرَهُ يَا أَبَا حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَقَرَّبَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِخِلَافِ مَا
يَعْلَمُ اللَّهُ تَعَالَى إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ مَنْ أَسَرَّ سِرِّيَّةَ رَدَّاهُ اللَّهُ رِدَاءَهَا إِنْ خَيْرًا
فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ

٧/٢٤٩٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ:

* * * * *

2492-5. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd that Muḥammad ibn 'Arafah said:

"ar-Riḍā ('a.s.) said to me: 'Woe unto you Ibn 'Arafah! Work without showing off or for reputation. Since, one who works for other than Allāh, Allāh will leave him to what he has worked. Woe unto you! None did a work but was clad in by Allāh with that [work]. If it is good, then with better one, and if it is evil then with evil one.'"

2493-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam that 'Umar ibn Yazīd said:

"I was dining with Abū 'Abdullāh ('a.s.) when he recited this verse: *Nay! Man is evidence against himself, though he puts forth his excuses* [Qur., 75:14-15], and said: 'O Abā Ḥafṣ! What a man does to seek nearness to Allāh, to Whom belong Might and Majesty, is contrary to what Allāh, the Sublime, knows. Truly, the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) used to say: "One who conceals a secret, Allāh will dress him with a suitable garment for that, if it is good, then with better one, and if it is evil then with evil one.'"

2494-7. '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: 'An angel goes up with the deed of a servant while he is happy with that, but when that good (deed) is

قَالَ النَّبِيُّ ﷺ إِنَّ الْمَلِكَ لَيَضَعُكَ بِعَمَلِ الْعَبْدِ مُبْتَهَجًا بِهِ فَإِذَا صَعِدَ بِحَسَنَاتِهِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ اجْعَلُوهَا فِي سَجِّينَ إِنَّهُ لَيْسَ إِلَيَّي أَرَادَ بِهَا.

٨/٢٤٩٥. وَ يَأْسِنَادِهِ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ثَلَاثُ عِلَامَاتٍ لِلْمُرَائِي يَنْشَطُ إِذَا رَأَى النَّاسَ وَ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ.

٩/٢٤٩٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَالِمٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا خَيْرُ شَرِيكَ مَنْ أَشْرَكَ مَعِيَ غَيْرِي فِي عَمَلٍ عَمِلَهُ لَمْ أَقْبَلْهُ إِلَّا مَا كَانَ لِي خَالِصًا.

١٠/٢٤٩٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَجْبُوبٍ عَنْ دَاوُدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَظْهَرَ لِلنَّاسِ مَا يُحِبُّ اللَّهُ وَ بَارَزَ اللَّهُ بِمَا كَرِهَهُ لَقِيَ اللَّهَ وَ هُوَ مَاقَتْ لَهُ.

١١/٢٤٩٨. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ فَضْلِ أَبِي

* * * * *

taken up, Allāh, to Whom belong Might and Majesty, will say: "Record it in Sijjīn¹, because he has not done it for Me."

2495-8. And through his (same) chain of transmission, he said:

"The Commander of the Faithful ('a.s.) said: 'There are three signs for the one who shows off: i.) He is animated when he sees people; ii.) He feels boring when he is alone; and iii.) He likes to be praised in all his affairs.'"

2496-9. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā that 'Alī ibn Sālim said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Allāh, to Whom belong Might and Majesty, says: "I am the best partner, he who ascribes another partner with Me in what he does, I will not accept it (from him) unless it is purely for Me.'"

2497-10. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Dāwūd that Abū 'Abdillāh ('a.s.) said:

"He who demonstrates to people what Allāh likes and combat with Allāh in what He [s.w.t.] dislikes, he will meet Allāh while he is hateful to Him."

2498-11. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Ṣafwān (-) Faḍl ibn Abi'l-'Abbās that Abū 'Abdillāh ('a.s.) said:

1. See Qur'ān 83:7-8.

الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظْهِرَ حَسَنًا وَيُسِرَّ سَيِّئًا أَلَيْسَ يَرْجِعُ إِلَى نَفْسِهِ فَيَعْلَمُ أَنَّ ذَلِكَ لَيْسَ كَذَلِكَ وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ إِنَّ السَّرِيرَةَ إِذَا صَحَّتْ قَوِيَتْ الْعَلَانِيَةُ. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ فَصَّالَةَ عَنْ مُعَاوِيَةَ عَنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَهُ.

١٢/٢٤٩٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي خَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا مِنْ عَبْدٍ يُسِرُّ خَيْرًا إِلَّا لَمْ تَذْهَبِ الْآيَامُ حَتَّى يُظْهِرَ اللَّهُ لَهُ خَيْرًا وَمَا مِنْ عَبْدٍ يُسِرُّ شَرًّا إِلَّا لَمْ تَذْهَبِ الْآيَامُ حَتَّى يُظْهِرَ اللَّهُ لَهُ شَرًّا.

١٣/٢٥٠٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَحْيَى بْنِ بَشِيرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِالْقَلِيلِ مِنْ عَمَلِهِ أَنْظَرَهُ اللَّهُ لَهُ أَكْثَرَ مِمَّا أَرَادَ وَمَنْ أَرَادَ النَّاسُ بِالْكَثِيرِ

* * * * *

"What one among you does to show it to be good and hides what is bad; does he not refer to himself to see that it is not so as he deems it? Allāh, to Whom belong Might and Majesty, says: *Nay! Man is evidence against himself* [Qur., 75:14]. Truly, when the inward [thought] is healthy, the outward will strengthen, too."

2499-12. 'Alī ibn Ibrāhīm (-) Ṣāliḥ ibn as-Sindī (-) Ja'far ibn Bashīr (-) 'Alī ibn Abī Ḥamzah that Abū Baṣīr said:

"Abū 'Abdillāh ('a.s.) said: 'There is no servant who does good in privacy, except that after some time Allāh will make good manifest to him; and there is no servant who does evil in privacy, except that after some time Allāh will make evil manifest to him.'"

2500-13. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Asbāt (-) Yaḥyā ibn Bashīr (-) his father that Abū 'Abdillāh ('a.s.) said:

"He who intends Allāh, to Whom belong Might and Majesty, with little of his deeds, Allāh will grant him more than what he intended; and he who intends people with most of his deeds, in tiring his body and keeping awake, Allāh, to Whom belong Might and Majesty, shall devalue his deeds in view of those who hear it."

مِنْ عَمَلِهِ فِي تَعَبٍ مِنْ بَدَنِهِ وَ سَهَرٍ مِنْ لَيْلِهِ أَبِي اللَّهِ عَزَّ وَ جَلَّ إِلَّا أَنْ يُقَلِّلَهُ فِي عَيْنٍ مِنْ سَمْعِهِ.
 ١٤/٢٥٠١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ سَيَأْتِي عَلَى النَّاسِ زَمَانٌ تُخْبَثُ فِيهِ سَرَائِرُهُمْ وَ تَحْسُنُ فِيهِ عُلَانِيَتُهُمْ
 طَمَعًا فِي الدُّنْيَا لَا يُرِيدُونَ بِهِ مَا عِنْدَ رَبِّهِمْ يَكُونُ دِينُهُمْ رِيَاءً لَا يُخَالِطُهُمْ خَوْفُ يَعْمَهُمُ
 اللَّهُ بِعِقَابٍ فَيَدْعُوهُ دُعَاءَ الْغَرِيقِ فَلَا يَسْتَجِيبُ لَهُمْ.

١٥/٢٥٠٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ:
 إِنِّي لَأَتَعَشَّى مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقَى
 مَعَاذِيرَهُ يَا أَبَا حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَعْتَذِرَ إِلَى النَّاسِ بِخِلَافِ مَا يَعْلَمُ اللَّهُ مِنْهُ إِنَّ رَسُولَ
 اللَّهِ ﷺ كَانَ يَقُولُ مَنْ أَسَرَ سَرِيرَةَ أَلْبَسَهُ اللَّهُ رِدَاءَهَا إِنْ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ.
 ١٦/٢٥٠٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ
 عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ:

* * * * *

2501-14. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'The time will come for people that due to their greediness for this world their inwards will be bad and their outwards will be good. They do not desire [to have] what is with their Lord. Their religion is a show-off only and fear [of Allāh] does not mingle with them; Allāh will chastise them all together. They will invoke Him [s.w.t.] like the one who is drowning, but He [s.w.t.] will not respond to them.'"

2502-15. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam that 'Umar ibn Yazīd said:

"I was dining with Abū 'Abdillāh ('a.s.) when he recited this verse: *Nay! Man is evidence against himself, though he puts forth his excuses* [Qur., 75:14-15], and said: 'O Abā Ḥafṣ! Why a man does something to excuse himself to people though Allāh is aware of his inward? Truly, the Messenger of Allāh (s.a. 'a.w.a.w.s.) used to say: "One who conceals a secret, Allāh will dress him with a suitable garment for that; if it is good, then with better one, and if it is evil then with evil one.'"

2503-16. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Asbāṭ (-) some of his co-sectarians (-) Abū Ja'far ('a.s.) that he said:

الْإِبْقَاءَ عَلَى الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ قَالَ وَ مَا الْإِبْقَاءُ عَلَى الْعَمَلِ قَالَ يَصِلُ الرَّجُلُ بِصِلَةٍ
و يُنْفِقُ نَفَقَةً لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فَكُتِبَ لَهُ سِرًّا ثُمَّ يَذْكُرُهَا وَ تَمْحَى فَتُكْتَبُ لَهُ عَلَانِيَةً
ثُمَّ يَذْكُرُهَا فَتَمْحَى وَ تُكْتَبُ لَهُ رِيَاءً.

١٧/٢٥٠٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ
الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ اخْشَوْا اللَّهَ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ وَ اَعْمَلُوا لِلَّهِ فِي غَيْرِ رِيَاءٍ وَ لَا
سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى عَمَلِهِ.

١٨/٢٥٠٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ
عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

سَأَلْتُهُ عَنِ الرَّجُلِ يَعْمَلُ الشَّيْءَ مِنَ الْخَيْرِ فَيَرَاهُ إِنْسَانٌ فَيَسْرُهُ ذَلِكَ فَقَالَ لَا بَأْسَ مَا مِنْ أَحَدٍ
إِلَّا وَ هُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْخَيْرُ إِذَا لَمْ يَكُنْ صَنَعَ ذَلِكَ لِذَلِكَ.

* * * * *

"To keep up an act is harder than that act." It was asked: "What is that: to keep up an act?" He [*a.s.*] said: "A man donates as charity and spends something for the sake of Allāh, Alone, Who has no partner. So, that act is recorded for him as secret act. Then he relates it [to other], so, that [secret] will be blotted out and it will be recorded for him as an open act. Then he relates it again, so, it will be blotted out completely and recorded for him as a show-off."

2504—17. A group of our co-sectarians (—) Sahl ibn Ziyād (—) Ja'far ibn Muḥammad al-Ash'arī (—) Ibnu 'l-Qaddāḥ that Abū 'Abdillāh (*a.s.*) said:

"The Commander of the Faithful, may the blessing of Allāh be upon him, said: 'Fear Allāh with such a fear that you do not need to ask for an excuse; and work without showing off or for the sake of reputation, for indeed, one who works for other than Allāh, Allāh will leave him to his work.'"

2505—18. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr (—) Jamāl ibn Darrāj that Zurārah said:

"I asked Abū Ja'far (*a.s.*) about a man who does something good, then someone sees him, and it makes him (the man) happy. He [*a.s.*] said: 'No problem, there is no one but he would like his good deeds to become manifest to people provided he does not do that with that intention (of show-off).'"

- ١١٧ -

بَابُ طَلَبِ الرَّئَاسَةِ

١/٢٥٠٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ أَنَّهُ ذَكَرَ رَجُلًا فَقَالَ:

إِنَّهُ يُحِبُّ الرَّئَاسَةَ فَقَالَ مَا ذُنُوبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهُمَا بِأَضَرِّ فِي دِينِ الْمُسْلِمِ مِنَ الرَّئَاسَةِ.

٢/٢٥٠٧. عَنْهُ عَنْ أَحْمَدَ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَحِبِّهِ أَبِي عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ طَلَبَ الرَّئَاسَةَ هَلَكَ.

٣/٢٥٠٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ:

* * * * *

- 117 -

Chapter on Striving for Supremacy

2506-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Mu'ammār ibn Khallād mentioned the name of a man before Abu 'l-Ḥasan ('a.s.) and said:

"He likes supremacy." Then he ['a.s.] said: 'The presence of two fiece wolves amid a flock of sheep in the absence of a shepherd is more harmful to the religion of a Muslim than supremacy.'"

2507-2. From him (-) Aḥmad (-) Sa'īd ibn Janāḥ (-) his brother Abū 'Āmir (-) a man that Abū 'Abdillāh ('a.s.) said:

"One who strove for supremacy, perished."

2508-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) 'Abdullāh ibn Mughīrah that 'Abdullāh ibn Muskān said:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّا كُنْمْ وَهَؤُلَاءِ الرُّؤَسَاءُ الَّذِينَ يَتَرَأْسُونَ فَوَ اللَّهُ مَا خَفَقَتْ التَّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَ أَهْلَكَ.

٤/٢٥٠٩. عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ وَ غَيْرِهِ رَفَعُوهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَلْعُونٌ مَنْ تَرَأَسَ مَلْعُونٌ مَنْ هَمَّ بِهَا مَلْعُونٌ مَنْ حَدَّثَ بِهَا نَفْسَهُ.

٥/٢٥١٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ أَبِي يُونُسَ عَنْ أَبِي عَقِيلَةَ الصَّيْرِيِّ قَالَ:

حَدَّثَنَا كَرَّامٌ عَنْ أَبِي خَمْرَةَ الثُّمَالِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ الرَّئِيسَةُ وَ إِنَّا كُ أَنْ تَطَأَ أَغْقَابَ الرَّجَالِ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ أَمَا الرَّئِيسَةُ فَقَدْ عَرَفْتُهَا وَ أَمَا أَنْ أَطَأَ أَغْقَابَ الرَّجَالِ فَمَا نُثْنَا مَا فِي يَدَيَّ إِلَّا مِمَّا وَطِئْتُ أَغْقَابَ الرَّجَالِ فَقَالَ لِي لَيْسَ حَيْثُ تَذْهَبُ إِنَّا كُ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ فَتُصَدِّقَهُ فِي كُلِّ مَا قَالَ.

٦/٢٥١١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ

* * * * *

"I heard Abū 'Abdillāh ('a.s.) saying: 'Beware of those leaders who assign supremacy to themselves. By Allāh! Not a sandal made a sound behind a man but he perished and made another to perish.'"

2509-4. From him (-) Muḥammad ibn Ismā'īl Ibn Bāzī' and others, *rafa'ahū*, said:

"Abū 'Abdillāh ('a.s.) said: 'Cursed is he who assigns supremacy to himself; cursed is he who strives for it, [and] cursed is he who resolves on that.'"

2510-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Ayyūb (-) Abū 'Aqīlah aṣ-Ṣayrafī said that Karrām related to us that Abū Ḥamzah ath-Thumālī said:

"Abū 'Abdillāh ('a.s.) told me: 'Beware of (seeking) supremacy and beware of going after people.' I said: 'May I be made your ransom! As for supremacy I understood, but as for going after people, two third of what I have (of your traditions and sayings) have been obtained from people.' He ['a.s.] said to me: 'What you understood is not what I meant. I mean: Beware to appoint a man (as your) leader without any proof, and to confirm him in whatever he says.'"

2511-6. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus that Abu

أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي وَنَحْكَ يَا أَبَا الرَّبِيعِ لَا تَطْلُبَنَّ الرَّئَاسَةَ وَلَا تَكُنْ ذَنْبًا وَلَا تَأْكُلْ بِنَا النَّاسِ فَيُفْقِرَكَ اللَّهُ وَلَا تَقُلْ فِينَا مَا لَا نَقُولُ فِي أَنْفُسِنَا فَإِنَّكَ مَوْقُوفٌ وَمَسْئُولٌ لَا مَحَالَةَ فَإِنْ كُنْتَ صَادِقًا صَدَقْنَاكَ وَإِنْ كُنْتَ كَاذِبًا كَذَّبْنَاكَ.

٧/٢٥١٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ ابْنِ مِيَّاحٍ عَنْ أَبِيهِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ أَرَادَ الرَّئَاسَةَ هَلَكَ.

٨/٢٥١٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمِيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ أَرَى لَا أَعْرِفُ خِيَارَكُمْ مِنْ شِرَارِكُمْ بَلَى وَاللَّهِ وَ إِنْ شِرَارِكُمْ مَنْ أَحَبَّ أَنْ يُوطَأَ عَقْبُهُ إِنَّهُ لَا بُدَّ مِنْ كَذَابٍ أَوْ عَاجِزٍ الرَّأْيِ

* * * * *

'r-Rabī' ash-Shāmī said:

"Abū Ja'far ('a.s.) said to me: 'Woe unto you, O Aba 'r-Rabī'! 'Do not long for supremacy. Do not be (like) a wolf eating people in our name, so that Allāh makes you poor. Also, do not say about us what we have not said (exaggerating), because you will definitely be stopped and questioned (in the Hereafter). If you are truthful, we shall confirm you and if you tell lie, we shall deny you.'"

2512-7. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Manṣūr ibn al-'Abbās (–) Ibn Mayyāh that his father said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'One who longed for supremacy had perished.'"

2513-8. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Isā (–) Yūnus (–) al-'Alā' that Muḥammad ibn Muslim said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Do you think that I do not recognize the best and evildoer among you? Yes, I do, by Allāh. The evildoer among you is the one who likes to be followed, and certainly he is either a liar or weak in decision.'"

- ١١٨ -

بَابُ اخْتِتَالِ الدُّنْيَا بِالْدِّينِ

١/٢٥١٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَيْلٌ لِلَّذِينَ يَخْتَلُونَ الدُّنْيَا بِالْدِّينِ وَ وَيْلٌ لِلَّذِينَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ وَ وَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ أَيْ يَغْتَرُونَ أَمْ عَلَيَّ يَجْتَرُونَ فِيَّ حَلَفْتُ لَا تَبْحَنَ لَهُمْ فِتْنَةٌ تَفْرُكُ الْحَلِيمَ مِنْهُمْ خَيْرَانِ.

* * * * *

- 118 -

Chapter on Misusing Religion To Attain this World

2514-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ismā'īl ibn Jābir (-) Yūnus ibn Ḍabyān said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: "Truly, Allāh, to Whom belong Might and Majesty, said: 'Woe upon those who misuse religion to attain this world! Woe upon those who slay those among men who enjoin justice [Qur., 3:21]! Woe upon those among whom a believer lives in dissimulation with fear. Do they try deceive me or to be rude to me? So, I swore to Myself that I will afflict them with an affliction and calamity that would leave the sensible one among them bewildered.'""

- ١١٩ -

بَابُ مَنْ وَصَفَ عَدْلًا وَ عَمِلَ بِغَيْرِهِ

١/٢٥١٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُوسُفَ الْبَرْكَازِ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ:

إِنَّ مِنْ أَشَدِّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ عَمِلَ بِغَيْرِهِ.

٢/٢٥١٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ قُتَيْبَةَ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ:

إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا وَ عَمِلَ بِغَيْرِهِ.

٣/٢٥١٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ ابْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ مِنْ أَعْظَمِ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

* * * * *

- 119 -

Chapter on

One Who Praises Justice, But Acts in Some Other Way

2515-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Yūsuf al-Bazzāz (-) Mu'allā ibn Khunays that Abū 'Abdillāh ('a.s.) that he said:

"Surely, one of the most regretful people on the Day of Resurrection is the one who praises justice but acts in some other way."

2516-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) Qutaybah al-A'shā (-) Abū 'Abdillāh ('a.s.) that he said:

"Surely, (one of the) people more terrible in chastisement on the Day of Resurrection is the one who praises justice but acts in some other way."

2517-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim (-) Ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"Surely, one of the most regretful people on the Day of Resurrection is the one who praises justice, and then he acts in positive way."

٤/٢٥١٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَكُتِبُوا فِيهَا هُمْ وَ الْغَاوُونَ قَالَ يَا أَبَا بَصِيرٍ هُمْ قَوْمٌ وَصَفُوا عَدْلًا
 بِالْأَسْتِثْنَاءِ ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ.
 ٥/٢٥١٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ
 عَطِيَّةٍ عَنْ خَيْثَمَةَ قَالَ:
 قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَبْلَغَ شَيْعَتَنَا أَنَّهُ لَنْ يُنَالَ مَا عِنْدَ اللَّهِ إِلَّا بِعَمَلٍ وَ أَبْلَغَ شَيْعَتَنَا أَنَّ
 أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ يُخَالِفُهُ إِلَى غَيْرِهِ.

* * * * *

2518-4. Muḥammad ibn Yaḥyā (-) al-Ḥusayn ibn Ishāq (-) 'Alī ibn Mahziyār (-) 'Abdullāh ibn Yaḥyā (-) Ibn Muskān (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said about the Word of Allāh: *So they shall be thrown down into it, they and the erring ones* [Qur., 26:94]:

"O Abā Baṣīr! They are those who praised justice with their tongues, and then acted in a positive way."

2519-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Abī 'Umayr (-) 'Alī ibn 'Aṭīyyah that Khaythamah said:

"Abū Ja'far ('a.s.) said to me: 'Convey to our Shī'ahs that what is with Allāh (of the reward) shall not reach them except by their (good) work; and tell them that the most regretful person on the Day of Resurrection is one who praises justice and then he acts in a positive way.'"

- ١٢٠ -

بَابُ الْمِرَاءِ وَ الْخُصُومَةِ وَ مُعَادَاةِ الرِّجَالِ

١/٢٥٢٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِيَّاكُمْ وَ الْمِرَاءَ وَ الْخُصُومَةَ فَإِنَّهُمَا يَمْرِضَانِ الْقُلُوبَ عَلَى الْإِخْوَانِ وَ يَنْبُتُ عَلَيْهِمَا التَّفَاقُ.

٢/٢٥٢١. وَ بِإِسْنَادِهِ قَالَ:

قَالَ النَّبِيُّ ﷺ ثَلَاثٌ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِهِنَّ دَخَلَ الْجَنَّةَ مِنْ أَيِّ بَابٍ شَاءَ مَنْ حَسَنَ خُلُقَهُ وَ خَشِيَ اللَّهَ فِي الْمَغِيبِ وَ الْمَخْضَرِ وَ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقًّا.

٣/٢٥٢٢. وَ بِإِسْنَادِهِ قَالَ:

مَنْ نَصَبَ اللَّهَ غَرَضًا لِلْخُصُومَاتِ أَوْشَكَ أَنْ يُكْثَرَ الْإِنْتِقَالُ.

* * * * *

- 120 -

Chapter on

Quarrelling, Disputing and Enmity with People

2520-1. 'Alī ibn Ibrāhīm (→) Hārūn ibn Muslim (→) Mas'adah ibn Ṣadaqaḥ that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) said: 'Avoid quarrelling and disputing because they create sickness in the hearts of brothers and cause hypocrisy to ensue in them.'"

2521-2. And through his (same) chain of transmission, he said:

"The Holy Prophet (ṣ.a. 'a.w.a.w.s.) said: 'When one meets Allāh, to Whom belong Might and Majesty, with three attributes, shall enter the Paradise through any gate he wishes: He whose moral is good; fears Allāh in private and open; and avoids quarrelling, though he is right.'"

2522-3. And through his (same) chain of transmission, he said:

"One who disputes in respect to what is due to Allāh, he almost increases his transition (from belief to unbelief)."

٢٥٢٣/٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَا تُمَارِئَنَّ حَلِيمًا وَلَا سَفِيهًا فَإِنَّ الْحَلِيمَ يَقْلِبُكَ وَالسَّفِيهَ يُؤْذِيكَ. ٢٥٢٤/٥. عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا كَادَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ يَأْتِينِي إِلَّا قَالَ يَا مُحَمَّدُ اتَّقِ شَحْنَاءَ الرِّجَالِ وَعدَاوتَهُمْ

٢٥٢٥/٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْكِنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ لِلنَّبِيِّ ﷺ إِيَّاكَ وَ مَلَأَ حَاةَ الرِّجَالِ.

٢٥٢٦/٧. عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِيَّاكُمْ وَالْمَشَارَةَ فَإِنَّهَا تُورِثُ الْمَعْرَةَ وَ تُظْهِرُ الْمُغَوْرَةَ.

* * * * *

2523-4. 'Alī ibn Ibrāhīm (–) Ṣāliḥ ibn as-Sindī (–) Ja'far ibn Bashīr that 'Ammār ibn Marwān said:

"Abū 'Abdillāh ('a.s.) said: 'Do not dispute with a patient one or with a fool, because the patient one will detest you and the fool will molest you.'"

2524-5. 'Alī (–) his father (–) Ibn Abī 'Umayr (–) al-Ḥasan ibn 'Aṭīyyah (–) 'Umar ibn Yazīd that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.), said: 'Whenever Jibrā'īl ('a.s.) came to me, he almost said: "O Muḥammad! Fear the grudge of the people and their enmity.'"

2525-6. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) 'Alī ibn al-Ḥakam (–) al-Ḥasan ibn al-Ḥusayn al-Kindī that Abū 'Abdillāh ('a.s.) said:

"Jibrā'īl ('a.s.) said to the Holy Prophet (ṣ.a. 'a.w.a.w.s.): 'Beware of the dispute with people.'"

2526-7. From him (–) 'Uthmān ibn 'Īsā (–) 'Abdu'r-Raḥmān ibn Sayābah that Abū 'Abdillāh ('a.s.) said:

"Beware of hostility since it leads to shame and will make the hidden fault manifest."

٨/٢٥٢٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ قَالَ:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِيَّاكُمْ وَالْخُصُومَةَ فَإِنَّهَا تَشْغَلُ الْقَلْبَ وَتُورِثُ التَّفَاقَ وَتَكْسِبُ الضَّغَائِنَ.

٩/٢٥٢٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَا كَادَ جِبْرِيلُ ع يَأْتِينِي إِلَّا قَالَ يَا مُحَمَّدُ اتَّقِ شَحْنَاءَ الرِّجَالِ وَ

عَدَاوَتَهُمْ.

١٠/٢٥٢٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَا أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا وَعَظَنِي فَأَحِرُّ قَوْلَهُ لِي إِيَّاكَ وَمُشَارَةً

النَّاسِ فَإِنَّهَا تَكْشِفُ الْعُورَةَ وَتَذْهَبُ بِالْعِزِّ.

١١/٢٥٣٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً

* * * * *

2527-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb (-) 'Anbasah al-'Ābid that Abū 'Abdillāh ('a.s.) said:

"Beware of dispute, since it makes the heart busy, causes hypocrisy and rancour."

2528-9. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Ḥasan ibn 'Aṭīyyah (-) 'Umar ibn Yazīd that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Whenever Jibrā'il ('a.s.) came to me he almost said: "O Muḥammad! Fear the grudge of the people and their enmity."

2529-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Mihrān (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.), said: 'Whenever Jibrā'il ('a.s.) came to me, but he admonished me, and his last word was: "Beware of the hostility of people, since it will reveal the faultiness and remove the honor."'"

2530-11. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān, both of them (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn

عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ:
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ مَا عَهْدٌ إِلَيَّ جَبْرَيْلُ عَلَيْهِ السَّلَامُ فِي شَيْءٍ
 مَا عَهْدٌ إِلَيَّ فِي مُعَادَاةِ الرِّجَالِ.
 ١٢/٢٥٣١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ زَرَعَ الْعَدَاوَةَ حَصَدَ مَا بَذَرَ.

- ١٢١ -

بَابُ الْغَضَبِ

١/٢٥٣٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ الْغَضَبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.
 ٢/٢٥٣٣. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقَبَةَ

* * * * *

'Abdi 'l-Hamīd that al-Walīd ibn Ṣabīḥ said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The Messenger of Allāh (ṣ.a. 'a.-w.a.w.s.), said: "Jibrā'īl ('a.s.) did not make himself responsible to me in anything as he made himself responsible to me about the hostility of people."

2531-12. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh that some of his co-sectarians, *rafa'ahū*, said:

"Abū 'Abdillāh ('a.s.) said: 'One who plants (the seed of) enmity will harvest what he has sown.'"

- 121 -

Chapter on Anger

2532-1. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.), said: 'Anger spoils the faith as vinegar spoils honey.'"

2533-2. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār (-) Ibn

عَنْ أَبِيهِ عَنْ مُيسِرٍ قَالَ:

ذَكَرَ الْغَضَبُ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَقَالَ إِنَّ الرَّجُلَ لَيَغْضَبُ فَمَا يَرْضَى أَبَدًا حَتَّى يَدْخُلَ النَّارَ فَإِنَّمَا رَجُلٌ غَضِبَ عَلَى قَوْمٍ وَهُوَ قَائِمٌ فَلْيَجْلِسْ مِنْ قَوَرِهِ ذَلِكَ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رَجُزُ الشَّيْطَانِ وَإِنَّمَا رَجُلٌ غَضِبَ عَلَى ذِي رَحِمٍ فَلْيَدْنُ مِنْهُ فَلْيَمْسَسْهُ فَإِنَّ الرَّحِمَ إِذَا مُسَّتْ سَكَنَتْ.

٣/٢٥٣٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ قَرْقَدٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ.

٤/٢٥٣٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ

عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ أَتَى رَسُولُ اللَّهِ ﷺ رَجُلٌ بَدَوِيٌّ فَقَالَ إِنِّي أَسْكُنُ الْبَادِيَةَ فَعَلَّمَنِي جَوَامِعَ الْكَلَامِ فَقَالَ أَمْرُكَ أَنْ لَا تَغْضَبَ فَأَعَادَ عَلَيْهِ الْأَعْرَابِيُّ الْمَسْأَلَةَ ثَلَاثَ مَرَّاتٍ حَتَّى رَجَعَ الرَّجُلُ إِلَى نَفْسِهِ فَقَالَ لَا أَسْأَلُ عَنْ شَيْءٍ بَعْدَ هَذَا مَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ إِلَّا بِالْخَيْرِ قَالَ وَكَانَ أَبِي يَقُولُ

* * * * *

Faḍḍāl (–) ‘Alī ibn ‘Uqbah (–) his father that Maysir said:

"It was mentioned about the anger in the presence of Abū Ja‘far (‘a.s.) and he said: 'A man gets angry and is never pleased until he enters the Fire [of Hell]. Therefore, if someone becomes angry with people while he is standing, he should sit down immediately, since that (action) will drive away the defilement of Satan. Also, if someone gets angry with his near relative he should draw close to him and touch him, because when the near relative is touched will calm down.'"

2534–3. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Īsā (–) Yūnus that Dāwūd ibn Farqad said:

"Abū ‘Abdillāh (‘a.s.) said: 'Anger is a key for every evil.'"

2535–4. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) an-Naḍr ibn Suwayd (–) al-Qāsim ibn Sulaymān that Abū ‘Abdillāh (‘a.s.) said:

"I heard my father saying: 'A Bedouin came to the Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.), and said: "I live in the desert (since I cannot visit you frequently) so, teach me comprehensive words." He [ṣ.a. ‘a.w.a.w.s.] said: "I advise you not to be angry." The Arab of the desert repeated his question three times (and he received the same answer) until the man came to his senses, and then said: "I will not ask anything after that because the Messenger of Allāh

أَيُّ شَيْءٍ أَشَدُّ مِنَ الْغَضَبِ إِنَّ الرَّجُلَ لَيَغْضَبُ فَيَقْتُلُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ يَقْذِفُ الْمُحْصَنَةَ.
 ٥/٢٥٣٦. عَنْهُ عَنِ ابْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ الْأَعْلَى قَالَ:
 قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَّمَنِي عِظَةً أَتَعِظُ بِهَا فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ رَجُلٌ فَقَالَ
 لَهُ يَا رَسُولَ اللَّهِ عَلَّمَنِي عِظَةً أَتَعِظُ بِهَا فَقَالَ لَهُ انْطَلِقْ وَلَا تَغْضَبْ ثُمَّ أَعَادَ إِلَيْهِ فَقَالَ لَهُ
 انْطَلِقْ وَلَا تَغْضَبْ ثَلَاثَ مَرَّاتٍ.

٦/٢٥٣٧. عَنْهُ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ

٧/٢٥٣٨. عَنْهُ عَنِ ابْنِ تَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

مَكْتُوبٌ فِي التَّوْرَةِ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى عَلَيْهِ السَّلَامُ يَا مُوسَى أَمْسِكْ غَضَبَكَ
 عَمَّنْ مَلَكَتْكَ عَلَيْهِ أَكْفٌ عَنْكَ غَضَبِي.

* * * * *

(*s.a. 'a.w.a.w.s.*) does not bid me to anything but to good."

"He [*'a.s.*] then said: 'My father used to say: "What is worse than anger? When a man becomes angry he may slay (an innocent) soul which Allāh has forbidden, or accuse a chaste believing women (of fornication)'"

2536-5. From him (-) Ibn Faḍḍāl (-) Ibrāhīm ibn Muḥammad al-Ash'arī that 'Abdu 'l-A'lā said:

"I said to Abū 'Abdillāh (*'a.s.*): 'Teach me a lesson by which I may be admonished.' He [*'a.s.*] said: 'A man came to the Messenger of Allāh (*s.a. 'a.w.a.w.s.*) and said: "O Messenger of Allāh! Teach me a lesson by which I may be admonished.' He [*s.a. 'a.w.a.w.s.*] said to him: "Go and do not be angry." Then the man repeated his question, and he [*s.a. 'a.w.a.w.s.*] said to him: "Go and do not be angry", three times."

2537-6. From him (-) Ismā'īl ibn Mihrān (-) Sayf ibn 'Amīrah from whom who heard Abū 'Abdillāh (*'a.s.*) saying:

"One who restrains his anger, Allāh will hide his faults."

2538-7. From him (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Ḥabīb as-Sajistānī that Abū Ja'far (*'a.s.*) said:

"It is written in the Torah where Allāh, to Whom belong Might and Majesty, whispered to Moses (*'a.s.*): 'O Moses! Restrain your anger from the one upon whom I have dominated you so that I may restrain My anger from you.'"

٨/٢٥٣٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى بَعْضِ أَنْبِيَائِهِ يَا ابْنَ آدَمَ اذْكُرْنِي فِي غَضَبِكَ أَذْكُرَكَ فِي غَضَبِي لَا أَهْلِكَ فِيمَنْ أَهْلَقْتُ وَ اَرْضَ بِي مُتَنَصِراً فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنْ انْتِصَارِكَ لِنَفْسِكَ.

٩/٢٥٤٠. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَصَّالٍ عَنْ عَلِيِّ بْنِ عُقَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَهُ وَ زَادَ فِيهِ وَ إِذَا ظَلِمْتَ بِمَظْلَمَةٍ فَارْضَ بِانْتِصَارِي لَكَ فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنْ انْتِصَارِكَ لِنَفْسِكَ

١٠/٢٥٤١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ فِي التَّوْرَةِ مَكْتُوباً يَا ابْنَ آدَمَ اذْكُرْنِي حِينَ تَغْضَبُ

* * * * *

2539-8. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn 'Abdi 'l-Ḥamīd (-) Yaḥyā ibn 'Amr that 'Abdullāh ibn Sinān said:

"Abū 'Abdillāh (a.s.) said: 'Allāh, to Whom belong Might and Majesty, revealed to one of his prophets: "O Son of Adam! Remember Me in your anger and I will remember you in My anger; I will not annihilate you together with those I annihilate. So, be content with the revenge I take for you, since My revenge is better than the revenge you take for yourself.'"

2540-9. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) 'Abdullāh ibn Sinān (-) Abū 'Abdillāh (a.s.), the same tradition; but added to it [the followings]:

"When you are wronged with injustice, be content with the revenge I take for you, since, My revenge is better than the revenge you take for yourself."

2541-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb that Ishāq ibn 'Ammār said:

"I heard Abū 'Abdillāh (a.s.) saying: 'Verily, it is written in the Torah: "O Son of Adam! Remember Me when you get angry, [and] I will remember you when I get angry; and I will not annihilate you together with

أَذْكُرَكَ عِنْدَ غَضَبِي فَلَا أَحْقُفَكَ فِيمَنْ أَمْحَقُ وَإِذَا ظَلِمْتَ بِمَظْلَمَةٍ فَارْضَ بِانْتِصَارِي لَكَ فَإِنَّ
انْتِصَارِي لَكَ خَيْرٌ مِنْ انْتِصَارِكَ لِنَفْسِكَ.

١١/٢٥٤٢. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي
حَمَادٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي
عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَا رَسُولَ اللَّهِ عَلَّمَنِي قَالَ اذْهَبْ وَ لَا تَغْضَبْ فَقَالَ الرَّجُلُ قَدْ
اِكْتَفَيْتُ بِذَلِكَ فَمَضَى إِلَى أَهْلِهِ فَإِذَا بَيْنَ قَوْمِهِ حَرْبٌ قَدْ قَامُوا صُفُوفًا وَ لَبَسُوا السَّلَاحَ
فَلَمَّا رَأَى ذَلِكَ لَبَسَ سِلَاحَهُ ثُمَّ قَامَ مَعَهُمْ ثُمَّ ذَكَرَ قَوْلَ رَسُولِ اللَّهِ ﷺ لَا تَغْضَبْ فَرَمَى
السَّلَاحَ ثُمَّ جَاءَ يَمْشِي إِلَى الْقَوْمِ الَّذِينَ هُمْ عَدُوُّ قَوْمِهِ فَقَالَ يَا هَؤُلَاءِ مَا كَانَتْ لَكُمْ مِنْ
جِرَاحَةٍ أَوْ قَتْلٍ أَوْ ضَرْبٍ لَيْسَ فِيهِ أَنْتَرُ فَعَلَيْ فِي مَالِي أَنَا أَوْفِيكُمْوهُ فَقَالَ الْقَوْمُ فَمَا كَانَ
فَهُوَ لَكُمْ نَحْنُ أَوَّلُ بِذَلِكَ مِنْكُمْ قَالَ فَاضْطَلَحَ الْقَوْمُ وَ ذَهَبَ الْغَضَبُ.

* * * * *

those I annihilate. When you are wronged with injustice, be content with the revenge I take for you, since, My revenge is better than the revenge you take for yourself."'''

2542-11. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad* and ‘Alī ibn Muḥammad (–) Ṣāliḥ ibn Abī Ḥammād, both of them (–) al-Washshā’ (–) Aḥmad ibn ‘Ā’idh (–) Abū Khadija (–) Mu‘allā ibn Khunays that Abū ‘Abdillāh (‘a.s.) said:

"A man said to the Holy Prophet (ṣ.a. ‘a.w.a.w.s.): ‘O Messenger of Allāh! Teach me (something).’ He [ṣ.a. ‘a.w.a.w.s.] said: ‘Go and don’t be angry.’ The man said: ‘This is sufficient for me.’ When he went back to his people, fighting broke out and people put on armour standing in rows against each other. When he saw that, he put on his armour and stood with them. Then he recalled the words of the Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.): ‘Don’t be angry.’ He threw aside his weapon and came walking towards the people who were the enemies of his people and said: ‘O people! Whatever demand you have from us of injury, murder or beating without any mark left out, I will pay you for that.’ Those people said: ‘Then, whatever is, it is for your own good, but we are more entitled to that than you.’ So, they made peace (between themselves) and the anger went away."

١٢/٢٥٤٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي خَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ هَذَا الْغَضَبَ جَمْرَةٌ مِنَ الشَّيْطَانِ تُوقَدُ فِي قَلْبِ ابْنِ آدَمَ وَإِنْ أَحَدُكُمْ إِذَا غَضِبَ احْمَرَّتْ عَيْنَاهُ وَانْتَفَخَتْ أَوْدَاجُهُ وَدَخَلَ الشَّيْطَانُ فِيهِ فَإِذَا خَافَ أَحَدُكُمْ ذَلِكَ مِنْ نَفْسِهِ فَلْيَلْزِمِ الْأَرْضَ فَإِنَّ رِجْزَ الشَّيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذَلِكَ.

١٣/٢٥٤٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْغَضَبُ تَمَحُّقَةٌ لِقَلْبِ الْحَكِيمِ وَقَالَ مَنْ لَمْ يَمْلِكْ غَضَبَهُ لَمْ يَمْلِكْ عَقْلَهُ. ١٤/٢٥٤٥. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي خَمْرَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَمَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ.

* * * * *

2543-12. A group of our co-sectarians (-) Sahl ibn Ziyād* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb (-) Ibn Ri'āb (-) Abū Ḥamzah ath-Thumālī that Abū Ja'far ('a.s.) said:

"Surely, this anger is a burning fire from Satan flaming in the heart of the son of Adam. When one of you becomes angry, his eyes turn red, his jugular veins swell and Satan enters in him. So, if one of you feared that (state) in himself, he should stick to the ground (sit down), since the defilement of Satan then will go away from him."

2544-13. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) some of his co-sectarians, *rafa'ahū*, said:

"Abū 'Abdillāh ('a.s.) said: 'The anger is a destroyer for the wise heart.' He ['a.s.] also said: 'One who cannot control his anger, cannot control his intellect.'"

2545-14. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī (-) 'Āṣim ibn Ḥumayd (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'He who desists himself from disgracing people, Allāh will overlook his faults on the Day of Resurrection, and he who restrains his anger from people, Allāh, the Blessed, the Sublime will keep away from him the punishment of the Day of Resurrection.'"

١٥/٢٥٤٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ.

- ١٢٢ -

بَابُ الْحَسَدِ

١/٢٥٤٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ:
قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ الرَّجُلَ لَيَأْتِي بَأْيٌ بَادِرَةٌ فَيَكْفُرُ وَإِنَّ الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْخَطْبَ.
٢/٢٥٤٨. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ

* * * * *

2546-15. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"He who restrains his anger from people Allāh will restrain him from the punishment of the Day of Resurrection."

- 122 -

Chapter on
Jealousy

2547-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) al-'Alā' ibn Razīn that Muḥammad ibn Muslim said:

"Abū Ja'far ('a.s.) said: 'Verily, a man commits every blunder then he disbelieves. Indeed, jealousy eats faith just like fire consumes firewood.'"

2548-2. From him (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Khālid* and al-Ḥusayn ibn Sa'īd (-) an-Naḍr ibn Suwayd (-) al-Qāsim ibn

سُوَيْدٌ عَنْ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

٣/٢٥٤٩. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ
الرَّمْثِيِّ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ اتَّقُوا اللَّهَ وَ لَا يَحْسُدْ بَعْضُكُمْ بَعْضًا إِنَّ عِيسَى ابْنَ مَرْيَمَ
كَانَ مِنْ شُرَائِعِهِ السَّيِّئِ فِي الْبِلَادِ فَخَرَجَ فِي بَعْضِ سَيِّحِهِ وَ مَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٌ
وَ كَانَ كَثِيرَ اللُّزُومِ لِعِيسَى عَلَيْهِ السَّلَامُ فَلَمَّا انْتَهَى عِيسَى إِلَى الْبَحْرِ قَالَ بِسْمِ اللَّهِ بِصِحَّةِ يَقِينٍ
مِنْهُ فَمَشَى عَلَى ظَهْرِ الْمَاءِ فَقَالَ الرَّجُلُ الْقَصِيرُ حِينَ نَظَرَ إِلَى عِيسَى عَلَيْهِ السَّلَامُ جَارَهُ بِسْمِ
اللَّهِ بِصِحَّةِ يَقِينٍ مِنْهُ فَمَشَى عَلَى الْمَاءِ وَ لَحِقَ بِعِيسَى عَلَيْهِ السَّلَامُ فَدَخَلَهُ الْعَجَبُ بِنَفْسِهِ فَقَالَ
هَذَا عِيسَى رُوحَ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَمَا فَضْلُهُ عَلَيَّ قَالَ فَرُمَسَ
فِي الْمَاءِ فَاسْتَعَاثَ بِعِيسَى فَتَنَاوَلَهُ مِنَ الْمَاءِ فَأَخْرَجَهُ ثُمَّ قَالَ لَهُ مَا قُلْتَ يَا قَصِيرٌ قَالَ قُلْتُ
هَذَا رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَدَخَلَنِي مِنْ ذَلِكَ عَجَبٌ فَقَالَ لَهُ

* * * * *

Sulaymān (–) Jarrāh al-Madā'inī that Abū 'Abdillāh ('a.s.) said:

"Indeed, jealousy eats faith just like fire consumes firewood."

2549–3. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ibn Maḥbūb that Dāwūd ar-Raqqī said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Fear Allāh and do not be jealous of each other. Verily, one of the religious laws of 'Īsā ibn Maryam ('a.s.) was to roam over the city. In one of his roaming, he came out; there was a short man among his companions, who was always with 'Īsā ('a.s.). When 'Īsā ('a.s.) reached the sea, said: *In the name of Allāh*," with true certainty, and started walking on the surface of water. When the short man saw 'Īsā ('a.s.) crossing (the sea) he also said: *In the name of Allāh*," with true certainty and walked on water till he reached 'Īsā ('a.s.). Then he was conceited and said (to himself): "This is 'Īsā, the Spirit of Allāh walking on water and I am walking on water (too), then what is his distinction over me?" He ['a.s.] said: 'So, he immersed in water and asked 'Īsā ['a.s.] to rescue him. 'Īsā ('a.s.) grasped his hand and brought him out of water and then said to him: "O short fellow! What did you say?" He said: "I said: This is the Spirit of Allāh walking on water and I am walking on water (too); so, I was

عِيسَى لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ فِيهِ فَمَقَّتَكَ اللَّهُ عَلَى مَا قُلْتَ فَتُبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمَا قُلْتَ قَالَ فَتَابَ الرَّجُلُ وَعَادَ إِلَى مَرْتَبَتِهِ الَّتِي وَضَعَهُ اللَّهُ فِيهَا فَاتَّقُوا اللَّهَ وَ لَا يَحْسُدَنَّ بَعْضُكُمْ بَعْضًا.

٤/٢٥٥٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا وَكَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدْرَ.

٥/٢٥٥١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ آفَةُ الدِّينِ الْحَسَدُ وَالْعُجْبُ وَالْفَخْرُ.

٦/٢٥٥٢. يُونُسَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ لِمُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا ابْنَ عِمْرَانَ لَا تَحْسُدَنَّ النَّاسَ عَلَى مَا آتَيْتُهُمْ مِنْ فَضْلِي وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى ذَلِكَ وَلَا تُتْبِعْهُ نَفْسَكَ فَإِنَّ الْحَاسِدَ سَاحِطٌ لِنَعْمِي صَادٌّ لِقِسْمِي الَّذِي قَسَمْتُ بَيْنَ عِبَادِي وَ مَنْ يَكُ كَذَلِكَ

* * * * *

conceited by that." Then 'Īsā ('a.s.) said: "You put yourself in a position other than the one which Allāh has put you. Therefore, Allāh hated you for what you said; so repent to Allāh, to Whom belong Might and Majesty, for what you said." He ['a.s.] said: "The man repented and returned to the position where Allāh had put him before. Therefore, fear Allāh and do not envy each other."

2550-4. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Poverty is almost near to disbelief, and jealousy is almost near to overcome decree.'"

2551-5. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus that Mu'āwiyah ibn Wahb said:

"Abū 'Abdillāh ('a.s.) said: 'The calamities of religion are: jealousy, arrogance and pride.'"

2552-6. Yūnus (-) Dāwūd ar-Raqqī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Allāh, to Whom belong Might and Majesty, said to Mūsā ibn 'Imrān ('a.s.): "O Ibn 'Imrān! Do not envy people for what I have granted them out of My grace, and do not stretch your eyes after that and do not let your heart follow it. Indeed, a jealous person is displeased with My grace, reluctant to what I have

فَلَسْتُ مِنْهُ وَ لَيْسَ مِنِّي.

٧/٢٥٥٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ الْفَضِيلِ بْنِ عِيَّاضٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ الْمُؤْمِنَ يَغِطُ وَلَا يَحْسُدُ وَالْمُنَافِقُ يَحْسُدُ وَلَا يَغِطُ.

- ١٢٣ -

بَابُ الْعَصِيَّةِ

١/٢٥٥٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ التُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
مَنْ تَعَصَّبَ أَوْ تَعَصَّبَ لَهُ فَقَدْ خَلَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ.
٢/٢٥٥٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ دُرُسْتِ بْنِ

* * * * *

distributed among my servants, and whoever does that I am not of him and he is not of Me."'''

2553-7. 'Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqarī (-) Fuḍayl ibn 'Iyāḍ that Abū 'Abdillāh ('a.s.) said:

"A believer emulates (without envy) and does not envy, but hypocrite envies and does not emulate (without envy)."

- 123 -

Chapter on
Fanaticism

2554-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn al-Ḥakam (-) Dāwūd ibn an-Nu'mān (-) Maṣṣūr ibn Ḥāzīm that Abū 'Abdillāh ('a.s.) said:

"He who is fanatic or fanatical to him (provided he is pleased with that) has surely taken away the necklace of faith from his neck."

2555-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām

أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَعَصَّبَ أَوْ تَعَصَّبَ لَهُ فَقَدْ خَلَعَ رِبْقَ الْإِيمَانِ مِنْ عُنُقِهِ.
 ٣/٢٥٥٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ مَنْ كَانَ فِي قَلْبِهِ حَبَّةٌ مِنْ خَرْدَلٍ مِنْ عَصَبِيَّةٍ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ
 مَعَ أَغْرَابِ الْجَاهِلِيَّةِ.
 ٤/٢٥٥٧. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ خَصْرِ
 عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 مَنْ تَعَصَّبَ عَصَبَهُ اللَّهُ بِعَصَابَةٍ مِنْ نَارٍ.
 ٥/٢٥٥٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي
 نَصْرِ عَنْ صَفْوَانَ بْنِ مِهْرَانَ عَنْ عَامِرِ بْنِ السَّمُطِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَلِيِّ بْنِ
 الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

* * * * *

ibn Sālim* and Durust ibn Abī Manṣūr that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'He who is fanatic or fanatical to him (provided he is pleased with that) has surely taken away the necklace of faith from his neck.'"

2556-3. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'He, in whose heart, there is even one grain of mustard seed of fanaticism, Allāh will raise him, on the Day of Resurrection, with the Arabs of the pre-Islamic times.'"

2557-4. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī l-Jabbār (-) Ṣafwān ibn Yaḥyā (-) Khidr (-) Muḥammad ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"He who practices fanaticism, Allāh shall put a headband of fire on his head."

2558-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Ṣafwān ibn Mihrān (-) 'Āmir ibnī 's-Samṭ (-) Ḥabīb ibn Abī Thābit (-) 'Alī ibn al-Ḥusayn, peace be upon them (both), said:

لَمْ يُدْخِلِ الْجَنَّةَ حَمِيَّةَ غَيْرِ حَمِيَّةِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ وَ ذَلِكَ حِينَ أَسْلَمَ غَضَبًا لِلنَّبِيِّ ﷺ
فِي حَدِيثِ السَّلَى الَّذِي أُلْقِيَ عَلَى النَّبِيِّ ﷺ.

٦/٢٥٥٩. عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ الْمَلَائِكَةَ كَانُوا يَخْسَبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ وَ كَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَيْسَ مِنْهُمْ فَاسْتَخْرَجَ
مَا فِي نَفْسِهِ بِالْحَمِيَّةِ وَ الْغَضَبِ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ
٧/٢٥٦٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ الْقَاسِمِيُّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ
الْمِنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ:
سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ عَنِ الْعَصِيَّةِ فَقَالَ الْعَصِيَّةُ الَّتِي يَأْتُمُ عَلَيْهَا صَاحِبُهَا أَنْ يَرَى
الرَّجُلُ شِرَارَ قَوْمِهِ خَيْرًا مِنْ خِيَارِ قَوْمٍ آخَرِينَ وَ لَيْسَ مِنَ الْعَصِيَّةِ أَنْ يُحِبُّ الرَّجُلُ قَوْمَهُ وَ
لَكِنْ مِنَ الْعَصِيَّةِ أَنْ يُعِينَ قَوْمَهُ عَلَى الظُّلْمِ.

* * * * *

"A fanatic will not enter Paradise except the fanaticism of Ḥamzah ibn 'Abdi 'l-Muṭṭalib – and that was at the time he submitted himself (became Muslim) – when he had been vehement in defending the Holy Prophet (s.a. 'a.w.a.w.s.); as (quoted) in the *ḥadīth* about the birth sack of a sheep that was thrown at the Holy Prophet (s.a. 'a.w.a.w.s.) [by the Quraysh]."

2559–6. From him (–) his father (–) Faḍālah (–) Dāwūd ibn Farqad that Abū 'Abdillāh ('a.s.) said:

"The angels were thinking that Iblīs was one of them, but in the knowledge of Allāh he was not one of them, until he revealed what was in his inward of fanaticism and wrath, then he said: 'You created me from fire and You created him from clay [Qur., 38:76]."

2560–7. 'Alī ibn Ibrāhīm (–) his father (–) 'Alī ibn Muḥammad al-Qāṣanī (–) al-Qāsim ibn Muḥammad (–) al-Minqarī (–) 'Abdu 'r-Razzāq (–) Ma'mar that az-Zuhrī said:

"'Alī ibn 'l-Husayn ('a.s.) was asked about fanaticism, he ['a.s.] said: 'The fanaticism for which one commits a sin is to consider the evildoers of his people better than the good doers of another people. It is not fanaticism if one loves his people, but it is that fanaticism which helps his people to oppression.'"

- ١٢٤ -

بَابُ الْكِبْرِ

١/٢٥٦١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبَانَ عَنْ حُكَيْمٍ قَالَ:
سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَذْنَى الْإِلْحَادِ فَقَالَ إِنَّ الْكِبْرَ أَذْنَاهُ.
٢/٢٥٦٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ
بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
سَمِعْتُهُ يَقُولُ الْكِبْرُ قَدْ يَكُونُ فِي شِرَارِ النَّاسِ مِنْ كُلِّ جِنْسٍ وَ الْكِبْرُ رِذَاءُ اللَّهِ فَمَنْ نَارَعَ اللَّهَ
عَزَّ وَ جَلَّ رِذَاءَهُ لَمْ يَزِدْهُ اللَّهُ إِلَّا سَفَالًا إِنَّ رَسُولَ اللَّهِ ﷺ مَرَّ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَ
سَوْدَاءُ تَلْقَطُ السَّرَقِينَ فَقِيلَ لَهَا تَنَحَّيْ عَنْ طَرِيقِ رَسُولِ اللَّهِ فَقَالَتْ إِنَّ الطَّرِيقَ لَمُعْرَضٌ فَهَمَّ
بِهَا بَعْضُ الْقَوْمِ أَنْ يَتَنَاوَلَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ دَعُوهَا فَإِنَّهَا جَبَّارَةٌ.

* * * * *

- 124 -

Chapter on
Arrogance

2561-1. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Abān that Ḥakīm said:

"I asked Abū 'Abdillāh ('a.s.) about the lowest degree of apostasy, he said: 'Certainly, arrogance is the lowest one.'"

2562-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam that al-Ḥusayn ibn Abi 'l-'Alā' said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Indeed, arrogance exists among the worst people of any sex. In fact, arrogance (supremacy) is the garment of Allāh; he who disputes over the garment of Allāh, to Whom belong Might and Majesty, Allāh will add nothing to him but lowliness. (Once) the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) was passing by one of the alley-ways of Medina where a black woman was collecting manure. It was said to her: "Keep aside from the way of the Messenger of Allāh, (ṣ.a. 'a.w.a.w.s.)." She said: "The alley is wide enough." Some people wanted to grasp her, but the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: "Leave her, since she is insolent.'"

- ٣/٢٥٦٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
- قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ الْعِزُّ رِذَاءُ اللَّهِ وَ الْكِبَرُ إِزَارُهُ فَمَنْ تَنَاوَلَ شَيْئًا مِنْهُ أَكَبَّهُ اللَّهُ فِي جَهَنَّمَ.
- ٤/٢٥٦٤. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ عُمَرَ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
- الْكِبَرُ رِذَاءُ اللَّهِ وَ الْمُتَكَبَّرُ يُنَازِعُ اللَّهَ رِذَاءَهُ.
- ٥/٢٥٦٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
- الْكِبَرُ رِذَاءُ اللَّهِ فَمَنْ نَازَعَ اللَّهَ شَيْئًا مِنْ ذَلِكَ أَكَبَّهُ اللَّهُ فِي النَّارِ.
- ٦/٢٥٦٦. عَنْهُ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا:
- لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ.

* * * * *

2563-3. A group of our co-sectarians (-) Ahmad ibn Abī 'Abdillāh (-) 'Uthmān ibn 'Isā (-) al-'Alā' ibn al-Fuḍayl that Abū 'Abdillāh ('a.s.) said:

"The Glory is the garment of Allāh and the Magnanimity is the loin-cloth of Allāh. So, he who intends to draw something from it, Allāh will throw him into Hell."

2564-4. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Ibn Faḍḍāl (-) Tha'labah (-) Ma'mar ibn 'Umar ibn 'Aṭā' that Abū Ja'far ('a.s.) said:

"The Magnanimity is the garment of Allāh and the arrogant one dispute over the garment of Allāh."

2565-5. A group of our co-sectarians (-) Ahmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn 'Alī (-) Abā Jamīlah (-) Laythī 'l-Murādī that Abū 'Abdillāh ('a.s.) said:

"The Magnanimity is the garment of Allāh, so, whoever disputes with Allāh over anything of that kind, Allāh will throw him into Hell."

2566-6. From him (-) his father (-) al-Qāsim ibn 'Urwah (-) 'Abdullāh ibn Bukayr (-) Zurārah that Abū Ja'far and Abū 'Abdillāh ('a.s.) said:

"Whoever in whose heart there is arrogance, (even) to the weight of an atom, will not enter Paradise."

٧/٢٥٦٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنَ الْكِبْرِ قَالَ فَاسْتَرْجَعْتُ فَقَالَ مَا لَكَ تَسْتَرْجِعُ قُلْتُ لِمَا سَمِعْتُ مِنْكَ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا أَغْنِي الْجُحُودَ إِنَّمَا هُوَ الْجُحُودُ. ٨/٢٥٦٨. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْكِبْرُ أَنْ تَغْمِصَ النَّاسَ وَتَسْفَهُ الْحَقَّ.

٩/٢٥٦٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَعْظَمَ الْكِبْرِ غَمْصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ قَالَ قُلْتُ وَ مَا غَمْصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ قَالَ يَجْهَلُ الْحَقُّ وَ يَطْعُنُ عَلَى أَهْلِهِ فَمَنْ فَعَلَ

* * * * *

2567-7. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Abū Ayyūb (-) Muḥammad ibn Muslim that one of them ('a.s.)*¹ said:

"Whoever in whose heart there is arrogance, (even) to the weight of a grain of mustard seed, will not enter Paradise." He [the narrator] said: "I recited this verse: *Surely we belong to Allāh and to Him we shall surely return.* He ['a.s.] said: 'Why did you recite that?' I said: 'Because of what I heard from you.' He ['a.s.] said: 'It is not what you thought. What I meant was denial, and it is nothing but denial.'"

2568-8. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdu 'l-Jabbār (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) Ayyūb ibn al-Hurr (-) 'Abdu 'l-A'lā that Abū 'Abdillāh ('a.s.)* said:

"Arrogance is to belittle people and to make the truth to be foolishness."

2569-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Hakam (-) Sayf ibn 'Amīrah that 'Abdu 'l-A'lā ibn A'yan said:

"Abū 'Abdillāh ('a.s.)* said: 'The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Surely, the greatest arrogance is to belittle the creation and to make the truth to be foolishness.'"" He ['Abdu 'l-A'lā] said: "I said: 'What is to belittle

1. i.e., one of the two above-mentioned Imāms (Abū Ja'far or Abū 'Abdillāh, 'a.s.).

ذَلِكَ فَقَدْ نَارَعَ اللَّهَ عَزَّ وَجَلَّ رِدَاءَهُ.

١٠/٢٥٧٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ فِي جَهَنَّمَ لَوَادِيًا لِلْمُتَكَبِّرِينَ يُقَالُ لَهُ سَقَرٌ شَكَا إِلَى اللَّهِ عَزَّ وَجَلَّ شِدَّةَ حَرِّهِ وَ سَأَلَهُ أَنْ يَأْذَنَ لَهُ أَنْ يَتَنَفَّسَ فَتَنَفَّسَ فَأُخْرِقَ جَهَنَّمُ.

١١/٢٥٧١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ قَرْقَدٍ عَنْ أَخِيهِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْمُتَكَبِّرِينَ يُجْعَلُونَ فِي صُورِ الذَّرِّ يَتَوَطَّأُهُمُ النَّاسُ حَتَّى يَفْرُغَ اللَّهُ مِنَ الْحِسَابِ.

١٢/٢٥٧٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ مَا الْكِبَرُ فَقَالَ أَعْظَمُ الْكِبَرِ أَنْ تَسْفَهَ الْحَقَّ وَ تَغْمِصَ النَّاسَ قُلْتُ وَ مَا سَفَهَ الْحَقَّ

* * * * *

the creation and to make the truth to be foolishness?' He [*a.s.*]: 'Ignoring the truth and defaming its followers. So, he who does that has indeed disputed with the garment of Allāh, to Whom belong Might and Majesty.'"

2570-10. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ibn Bukayr that Abū 'Abdillāh (*a.s.*) said:

"Surely, in the Hell, there is a valley for the arrogant people called Saqar. Saqar complained to Allāh, to Whom belong Might and Majesty, about its intense heat and asked Him [*s.w.t.*] to let it breathe. So, it breathed, and then the Hell began burning strongly."

2571-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān (-) Dāwūd ibn Farqad that his brother said:

"I heard Abū 'Abdillāh (*a.s.*) saying: 'Indeed, the arrogant people will appear (in the Hereafter) in the shape of tiny particles, and people will tread them underfoot until Allāh finishes the reckoning.'"

2572-12. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) besides one person (-) 'Alī ibn Asbāṭ (-) his uncle Ya'qūb ibn Sālim (-) 'Abdu 'l-A'lā (-) Abū 'Abdillāh (*a.s.*). He [*a.s.*] said:

"I said to him [*a.s.*]: 'What is arrogance?' He [*a.s.*] said: 'The greatest

قَالَ يَجْهَلُ الْحَقَّ وَ يَطْعُنُ عَلَى أَهْلِهِ.

١٣/٢٥٧٣. عَنْهُ عَنْ يَغْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أَكُلُ الطَّعَامَ الطَّيِّبَ وَ أَشُمُّ الرِّيحَ الطَّيِّبَةَ وَ أَرْكُبُ الدَّابَّةَ
الْفَارِهَةَ وَ يَتَّبِعُنِي الْعُلَامُ فَتَرَى فِي هَذَا شَيْئًا مِنَ التَّحَبُّرِ فَلَا أَفْعَلُهُ فَأَطْرَقَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
ثُمَّ قَالَ إِنَّمَا الْجَبَّارُ الْمَلْعُونُ مَنْ غَمَصَ النَّاسَ وَ جَهِلَ الْحَقَّ قَالَ عُمَرُ فَقُلْتُ أَمَّا الْحَقُّ فَلَا
أَجْهَلُهُ وَ الْغَمَصُ لَا أَذْرِي مَا هُوَ قَالَ مَنْ حَقَّرَ النَّاسَ وَ تَجَبَّرَ عَلَيْهِمْ فَذَلِكَ الْجَبَّارُ.
١٤/٢٥٧٤. مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ مُحْمَدٍ عَنْ أَبِي خَمْرَةَ
عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرَكِّبُهُمْ وَ
لَهُمْ عَذَابٌ أَلِيمٌ شَيْخٌ زَانٍ وَ مَلِكٌ جَبَّارٌ وَ مُقِلٌّ مُخْتَالٌ.

* * * * *

arrogance is to make the truth to be foolishness and to belittle people.' I said: 'What is making the truth to be foolishness?' He [*'a.s.*] said: 'Ignoring the truth and defaming its followers.'"

2573-13. From him (-) Ya'qūb ibn Yazīd (-) Muḥammad ibn 'Umar ibn Yazīd that his father said:

"I said to Abū 'Abdillāh (*'a.s.*): 'I eat delicious food, perfume my self with sweet-fragrant, ride swift animal and a servant follows me. In this, do you see any kind of haughtiness that I should not do it?' He [*'a.s.*] bowed his head (down), and then said: 'Indeed, the haughty one is cursed, he who belittles people and ignores the truth.'" 'Umar said: "I said: 'As for the truth, I do not ignore it, but (as for) belittling, I do not know what is that?' He [*'a.s.*] said: 'He who humiliates people and behaves with them proudly, that one is a tyrant.'"

2574-14. Muḥammad ibn Ja'far (-) Muḥammad ibn 'Abdī 'l-Ḥamīd (-) 'Āṣim ibn Ḥumayd (-) Abū Ḥamzah that Abū Ja'far (*'a.s.*) said:

"The Messenger of Allāh (*s.a. 'a.w.a.w.s.*) said: 'Three groups (of people) to whom Allāh will not speak to them, nor will He look upon them on the Day of Resurrection nor will He purify them, and they shall have a painful chastisement [Qur. 3:77]: The aged fornicator, a tyrant king and a proud destitute person.'"

١٥/٢٥٧٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ يُوسُفَ عَلَيْهِ السَّلَامُ لَمَّا قَدِمَ عَلَيْهِ الشَّيْخُ يَعْقُوبُ عَلَيْهِ السَّلَامُ دَخَلَهُ عِزُّ الْمُلِكِ فَلَمْ يَنْزِلْ إِلَيْهِ فَهَبَطَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ يَا يُوسُفُ ابْسُطْ رَا حَتَكَ فَخَرَجَ مِنْهَا نُورٌ سَاطِعٌ فَصَارَ فِي جَوْ السَّمَاءِ فَقَالَ يُوسُفُ يَا جَبْرَائِيلُ مَا هَذَا النُّورُ الَّذِي خَرَجَ مِنْ رَا حَتِي فَقَالَ نَزَعَتِ النَّبُوءَةُ مِنْ عَقَبِكَ عُقُوبَةً لَمَّا لَمْ تَنْزِلْ إِلَى الشَّيْخِ يَعْقُوبَ فَلَا يَكُونُ مِنْ عَقَبِكَ نَبِيٌّ.

١٦/٢٥٧٦. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا مِنْ عَبْدٍ إِلَّا وَفِي رَأْسِهِ حِكْمَةٌ وَ مَلَكٌ يُمَسِكُهَا فَإِذَا تَكَبَّرَ قَالَ لَهُ اتَّضِعْ وَصَعَكَ اللَّهُ فَلَا يَزَالُ أَعْظَمَ النَّاسِ فِي نَفْسِهِ وَأَصْغَرَ النَّاسِ فِي أَعْيُنِ النَّاسِ وَإِذَا تَوَاضَعَ رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ

* * * * *

2575-15. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Marwak ibn 'Ubayd, from the one who narrated to him that Abū 'Abdillāh ('a.s.) said:

"Verily, when the aged Jacob ('a.s.) preceded Joseph ('a.s.), the honor of kingship overtook him and he did not disembark (from his horse to esteem his father). So, Gabriel descended and said: 'O Joseph! Open the palm of your hand.' Then the light radiated out (from his palm) and entered into the air of the sky. Joseph ['a.s.] said: 'O Gabriel! What is this light that came out from the palm of my hand?' He said: 'The prophethood has been taken away from your descendant as the result of not disembarking (from your horse to esteem) the aged Jacob, so there will be no prophet from your descendant.'"

2576-16. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"There is no servant but in his head there is a bridle and an angel taking hold of it. Whenever he behaves haughtily, the angel tells him: 'Be humble, may Allāh make you humble!' Then he will not cease to be one of the greatest people in himself and the humblest one in the eyes of people; and if he humbles himself, Allāh, to Whom belong Might and Majesty, will

ثُمَّ قَالَ لَهُ أَنْتَ عِشْ نَعَشَكَ اللَّهُ فَلَا يَزَالُ أَصْغَرَ النَّاسِ فِي نَفْسِهِ وَارْفَعَ النَّاسِ فِي أَعْيُنِ النَّاسِ.
 ١٧/٢٥٧٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ النَّهْدِيِّ عَنْ يَزِيدَ
 بْنِ إِسْحَاقَ شَعْرِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُنْذِرِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ
 عَلَيْهِ السَّلَامُ مَا مِنْ أَحَدٍ يَتَبَهُ إِلَّا مِنْ ذِلَّةٍ يَجِدُهَا فِي نَفْسِهِ وَ فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ
 عَلَيْهِ السَّلَامُ قَالَ مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلَّا لِدِلَّةٍ وَجَدَهَا فِي نَفْسِهِ

- ١٢٥ -

بَابُ الْعُجْبِ

١/٢٥٧٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ رَجُلٍ مِنْ
 أَصْحَابِنَا مِنْ أَهْلِ خُرَّاسَانَ مِنْ وَلَدِ إِبْرَاهِيمَ بْنِ سَيَّارٍ يَرْفَعُهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

* * * * *

raise him up. Then the angel will say to him: 'Rise thou: may Allāh raise thee!' Then he will not cease to be one of the humblest people in himself and the highest in the eyes of people."

2577-17. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Aḥmad (-) some of his co-sectarians (-) an-Nahdī (-) Yazīd ibn Ishāq Sha'ir (-) 'Abdullāh ibn Mundhir that 'Abdullāh ibn Bukayr said: Abū 'Abdillāh ('a.s.) said:

"No one behaves conceitedly but due to the abasement that is found in his soul." In other tradition: "No man acts haughtily or arrogantly but due to the abasement that is found in his soul."

- 125 -

Chapter on Conceit

2578-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn Asbāṭ (-) a man from our co-sectarians from Khurāsān, from the descendant of Ibrāhīm ibn Sayyār, *rafa'ahu*, that Abū 'Abdillāh ('a.s.) said:

إِنَّ اللَّهَ عَلِمَ أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ وَلَوْ لَا ذَلِكَ مَا ابْتُلِيَ مُؤْمِنٌ بِذَنْبٍ أَبَدًا.
٢/٢٥٧٩. عَنْهُ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَخِيهِ أَبِي عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
قَالَ مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ

٣/٢٥٨٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ عَنْ
عَلِيِّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

سَأَلْتُهُ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ فَقَالَ الْعُجْبُ دَرَجَاتٌ مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ
عَمَلِهِ فَيَرَاهُ حَسَنًا فَيُعْجِبَهُ وَيَحْسَبُ أَنَّهُ يُحْسِنُ صُنْعًا وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيُؤْمِنَ
عَلَى اللَّهِ عَزَّ وَجَلَّ وَلِلَّهِ عَلَيْهِ فِيهِ الْمَنُّ.

٤/٢٥٨١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ
أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الرَّجُلَ لِيُذْنِبَ الذَّنْبَ فَيَنْدَمَ عَلَيْهِ وَيَعْمَلَ الْعَمَلَ فَيَسْرُهُ ذَلِكَ فَيَتَرَاخَى عَنْ حَالِهِ تِلْكَ
فَلَأَنْ يَكُونَ عَلَى حَالِهِ تِلْكَ خَيْرٌ لَهُ مِمَّا دَخَلَ فِيهِ.

* * * * *

"Surely, Allāh knew that a sin is better for a believer than conceit, otherwise, a believer would have not ever tried with a sin."

2579-2. From him (-) Sa'īd ibn Janāḥ (-) his brother Abū 'Āmir (-) a man, that Abū 'Abdillāh ('a.s.) said:

"He, who is overtaken by conceit, has perished."

2580-3. 'Alī ibn Ibrāhīm (-) his father (-) 'Alī ibn Asbāṭ (-) Aḥmad ibn 'Umar al-Ḥallāl (-) 'Alī ibn Suwayd that Abu 'l-Ḥasan ('a.s.) said, (when):

"I asked him about the conceit that spoils the (good) deed. He ['a.s.] said: 'Conceit has different grades, one of them is: To adorn for a slave [of Allāh] his evil conduct as to be seem good to him, so it impresses him and thinks that he is doing good. Another one is that: the slave believes in his Lord, so he makes Allāh, to Whom belong Might and Majesty, indebted to him (for his belief), instead it is the favour of Allāh upon him."

2581-4. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdu 'r-Raḥmān ibn al-Hajjāj that Abū 'Abdillāh ('a.s.) said:

"Truly a man commits a sin, then he repents for that and he does a good deed that delights him and then he becomes remiss in his state of repentance. Otherwise, had he remained in that state of repentance it would have been better for him than that state of delight that entered into him."

٥/٢٥٨٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَضْرِ بْنِ قِرْوَاشٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَتَى عَالَمٌ عَابِدًا فَقَالَ لَهُ كَيْفَ صَلَاتُكَ فَقَالَ مِثْلِي يُسْأَلُ عَنْ صَلَاتِهِ وَ أَنَا أَعْبُدُ اللَّهَ مُنْذُ كَذَا وَكَذَا قَالَ فَكَيْفَ بُكَاءُكَ قَالَ أَبْكِي حَتَّى تَجْرِيَ دُمُوعِي فَقَالَ لَهُ الْعَالَمُ فَإِنَّ ضَحِكَكَ وَ أَنْتَ خَائِفٌ أَفْضَلُ مِنْ بُكَائِكَ وَ أَنْتَ مُدِلٌّ إِنَّ الْمُدِلَّ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ.

٦/٢٥٨٣. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ:

دَخَلَ رَجُلَانِ الْمَسْجِدَ أَحَدُهُمَا عَابِدٌ وَ الْآخَرُ فَاسِقٌ فَخَرَجَا مِنَ الْمَسْجِدِ وَ الْفَاسِقُ صِدِّيقٌ وَ الْعَابِدُ فَاسِقٌ وَ ذَلِكَ أَنَّهُ يَدْخُلُ الْعَابِدُ الْمَسْجِدَ مُدِلًّا بِعِبَادَتِهِ يُدِلُّ بِهَا فَتَكُونُ فِكْرَتُهُ فِي ذَلِكَ وَ تَكُونُ فِكْرَةُ الْفَاسِقِ فِي التَّنَدُّمِ عَلَى فِسْقِهِ وَ يَسْتَغْفِرُ اللَّهَ عَزَّ وَ جَلَّ بِمَا صَنَعَ مِنَ الذُّنُوبِ.

* * * * *

2582-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Naḍr ibn Qirwāsh (-) Ishāq ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"A scholar approached a worshipper and said to him: 'How is your prayer?' The worshipper said: 'Is a person like me is questioned about his prayer, whereas I have been worshipping Allāh from so-and-so time?' The scholar said: 'Then, how is your weeping?' He said: 'I weep so that my tears roll down.' The scholar said: 'Indeed, when you laugh while you fear (Allāh), it is better than your weeping while you are arrogant, since the arrogance does not ascend anything of his deed.'"

2583-6. From him (-) Aḥmad ibn Muḥammad (-) Aḥmad ibn Abī Dāwūd (-) some of our co-sectarians (-) one of them ('a.s.) said:

"Two men entered a mosque; one of them was a worshipper and the other a sinful. When they came out from the mosque, the sinful turned into righteous, and the worshipper into sinful; and that is because the worshipper entered the mosque while he was conceited for his worship and his thought was in that, but (on the contrary) the thought of the sinful was in repentance for his sinfulness and asking forgiveness from Allāh, to Whom belong Might and Majesty, for what he has committed of the sins."

٧/٢٥٨٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ يَعْمَلُ الْعَمَلَ وَهُوَ خَائِفٌ مُشْفِقٌ ثُمَّ يَعْمَلُ شَيْئًا مِنَ الْبِرِّ فَيَدْخُلُهُ شِبْهُ الْعُجْبِ بِهِ فَقَالَ هُوَ فِي حَالِهِ الْأَوَّلَى وَهُوَ خَائِفٌ أَحْسَنُ حَالًا مِنْهُ فِي حَالِ عُجْبِهِ.

٨/٢٥٨٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ بَيْنَمَا مُوسَى عَلَيْهِ السَّلَامُ جَالِسًا إِذْ أَقْبَلَ إِبْلِيسُ وَ عَلَيْهِ بُرْتُسٌ ذُو أَلْوَانٍ فَلَمَّا دَنَا مِنْ مُوسَى عَلَيْهِ السَّلَامُ خَلَعَ الْبُرْتُسَ وَ قَامَ إِلَى مُوسَى فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ مُوسَى مَنْ أَنْتَ فَقَالَ أَنَا إِبْلِيسُ قَالَ أَنْتَ فَلَا قَرَبَ اللَّهُ دَارَكَ قَالَ إِنِّي جِئْتُكَ لِأُسَلِّمَ عَلَيْكَ لِمَكَانِكَ مِنَ اللَّهِ قَالَ فَقَالَ لَهُ مُوسَى عَلَيْهِ السَّلَامُ فَمَا هَذَا الْبُرْتُسُ قَالَ بِهِ أَخْتِطِفُ قُلُوبَ بَنِي

* * * * *

2584-7. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus that 'Abdu'r-Raḥmān ibn 'l-Hajjāj said:

"I said to Abū 'Abdillāh ('a.s.): 'A man does something (bad) while he is frightened and fearful (of Allāh). Then, he does something good, so semi-conceit enters in him. He ['a.s.] said: 'The first state, when he was fearful, was better for him than being in the state of conceit.'"

2585-8. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) Yūnus (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: '[Once] while Moses ('a.s.) was sitting, Iblīs (devil) approached him while he was wearing a variegated burnous. When he drew near to Moses ('a.s.), he took off his burnous and stood before him, then greeted him ['a.s.]. Then, Moses ('a.s.) said to him: "Who are you?" He said: "I am Iblīs." Moses ('a.s.) said: "But nay! May Allāh make your abode to be near?" He [Iblīs] said: "In fact, I have come to greet you for your status before Allāh.'" He (ṣ.a. 'a.w.a.w.s.) said: 'Then Moses ('a.s.) said to him: "What is this burnous?" He said: "With this I attract the heart of the children of Adam." Moses ('a.s.) said: "Tell me about the sin that the son of Adam commits it, do you gain mastery

آدَمَ فَقَالَ مُوسَى فَأَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبُهُ ابْنُ آدَمَ اسْتَحْوَذَتْ عَلَيْهِ قَالَ إِذَا أَعْجَبْتُهُ
نَفْسُهُ وَاسْتَكْبَرَ عَمَلَهُ وَصَغُرَ فِي عَيْنِهِ ذَنْبُهُ وَقَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ لِدَاوُدَ عَلَيْهِ السَّلَامُ يَا دَاوُدُ
بَشِّرِ الْمُذْنِبِينَ وَانْذِرِ الصَّادِقِينَ قَالَ كَيْفَ أَبَشِّرُ الْمُذْنِبِينَ وَانْذِرِ الصَّادِقِينَ قَالَ يَا دَاوُدُ
بَشِّرِ الْمُذْنِبِينَ أَنِّي أَقْبَلُ التَّوْبَةَ وَأَغْفُو عَنِ الذَّنْبِ وَانْذِرِ الصَّادِقِينَ أَلَّا يُعْجَبُوا بِأَعْمَالِهِمْ
فَإِنَّهُ لَيْسَ عَبْدٌ أَنْصِبُهُ لِلْحِسَابِ إِلَّا هَلَكَ.

* * * * *

over it?" He said: "When he is conceited (by that sin) and increases his work and regard his sin as insignificant in his view."

"Also, he (*s.a. 'a.w.a.w.s.*) said: 'Allāh, to Whom belong Might and Majesty, said to Dawūd (*'a.s.*): "O Dawūd! Give glad tidings to the sinners and warn the truthfals." He (*'a.s.*) said: "How should I give glad tidings to the sinners and warn the truthfals?" He [*s.w.t.*] said: "O Dawūd! Give glad tidings to the sinners that I accept repentance and forgive sins; and warn the truthfals that they should not be conceited with their (good) works; since there is no servant that I raise for reckoning but he perished.""