



تأليف
السَّيِّدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ الْكَلِينِيِّ الرَّازِيِّ

الجزء الثاني
الأول

(٥) كِتَابُ الْأَيْمَانِ وَالْكَفْرِ

الإصدار ١٣٦٦ هـ إلى ١٤٩ هـ

المؤسسة العالمية للخدمات الإسلامية

١٥





BY

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

Volume Two

AL-UṢŪL

5) THE BOOK OF BELIEF AND UNBELIEF

Chapter 126 to 149

WOFIS

World Organization for Islamic Services
Tehran-Iran



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AL-KUL-HYMI' AR-RAB'Ī

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الإكثافي

تأليف

الشيخ أبي جعفر محمد بن عفيف بن أبي طاهر الكليني الرازي

الجزء الثاني

الأصول

(٥) كتاب الإيمان والكفر

الكتاب ١٢٦ إلى ١٤٩

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AL-KĀFĪ

BY

ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
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ISLAMIC REPUBLIC OF IRAN.

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

(الكافي: ج. ١، ص. ٥١.)

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

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

(al-Kāfī, vol.1, p.51.)

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

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

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

* * * * *

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
 مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ تَعْبُدُ وَإِلَيْكَ تَسْتَعِينُ
 أَعِدُّ لَعَذَابَكَ لِلْمُنَافِقِينَ صِرَاطَ الَّذِينَ
 أَنْتَ عَلَىٰهِمْ غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ

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

الصَّلَاةُ عَلَى النَّبِيِّ ﷺ

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

قولوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سنن ابي داود: ج. ١٠، ص. ٢٢٤.

Benediction upon the Holy Prophet (s)

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

Say:

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

Ibn Dāwūd, as-Sunan, vol.1, p.224.

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APPENDIX 'A'
A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES
THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS
NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agnoмен (Kunya)	Name	Father's Name	Title (Laqab)	Date of Birth	Date of Death	Martyred by Means of	Place of Burial
1.	The Last Prophet of Allāh.	Abu 'l-Qāsim	Muḥammad (Aḥmad) (al-Muḥaḍḍ)	'Abdullāh,	Rasūlu 'llāh, Nabīyū 'llāh, an-Nabīyy, Khāṭamū 'n-Nabīyyīn	17 th Rabī' I, in the Year of Elephānt, (25/8/570 AD).	28 th Šafar, 11 AH, (25/5/632 AD).	Natural	Holy Madīnah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abthā	Fāṭmah	Muḥammad	az-Zahrā', as-Šiddīqah, al-Batīl, Sayyidatu 'n-Nisā'	20 th Jumādā II, in the fifth year after the declaration of the Prophethood, (2/1/615 AD).	3 rd Jumādā II, 11 AH, (26/8/632 AD).	Injured	Holy Madīnah, Saudi Arabia.
3.	1 st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāib.	'Alī	Abū Ṭalīb	Amīr al-Mu'mīnīn, 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, (27/1/661 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-Aḥbar).	15 th Ramaḍān, 3 AH, (1/3/625 AD).	7 th Šafar, 50 AH, (6/3/670 AD).	Poison	Holy Madīnah, Saudi Arabia.
5.	3 rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-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' (at-Taff), Iraq.
6.	4 th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjād, as-Sajjād.	5 th Sha'bān, 38 AH, (6/1/659 AD).	25 th Muḥarram, 94/95 AH, (31/10/712 or 20/10/713 AD).	Poison	Holy Madīnah, Saudi Arabia.

7. 5 th Imām	Abū Ja'far	Muhammad	'Alī	al-Bāqir		3 rd Šafar, 57 AH, (16/12/676 AD).	7 th Dhi 'l-Hijjah, 114 AH, (28/1/733 AD).	Poison	Holy Madinah, Saudi Arabia.
8. 6 th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muhammad	as-Šādiq		17 th Rabī' I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madinah, Saudi Arabia.
9. 7 th Imām	Abū 'l-Ḥasan (<i>al-Awwal</i>) = The First, Abū Ibrāhīm.	Mūsā	Ja'far	al-Kāzim, al-'Abdū 's-Šālih, al-'Ālim.		7 th Šafar, 129 AH, (28/10/746 AD).	25 th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāzimīyyah, Iraq.
10. 8 th Imām	Abū 'l-Ḥasan (<i>ath-Thāni</i>) = The Second).	'Alī	Mūsā	ar-Riḍā		11 th Dhi 'l-qi'dah, 148 AH, (29/12/765 AD).	17 th Šafar, 203 AH, (24/8/818 AD).	Poison	Holy Mashhad, (Tūs – Khurāsān), Iran.
11. 9 th Imām	Abū Ja'far (<i>ath-Thāni</i>) = The Second).	Muhammad	'Alī	al-Taḳī, al-Jawād.		10 th Rajab, 195 AH, (8/4/811 AD).	30 th Dhi 'l-qi'dah, 220 AH, (25/11/835 AD).	Poison	Holy Kāzimīyyah, Iraq.
12. 10 th Imām	Abū 'l-Ḥasan (<i>ath-Thāli</i>) = The Third).	'Alī	Muhammad	an-Naḳī, al-Hādī.		2 nd Rajab, 212 AH, (27/9/827 AD).	3 rd Rajab, 254 AH, (28/6/868 AD).	Poison	Holy Sāmarrā' (Surra-man-rā'), Iraq.
13. 11 th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askarī		8 th Rabī' II, 232 AH, (3/12/846 AD).	8 th Rabī' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14. 12 th Imām	Abū 'l-Qāsim	Muhammad	al-Ḥasan	al-Mabḍī, al-Qāim, al-Hujjah, al-Ghāib, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Muntaẓar.		15 th Sha'ban, 255 AH, (29/7/869 AD).	Still alive, but in occultation.	---	---

TRANSLITERATION

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

Long Vowels

آ	ā
و	ū
ي	ī

Short Vowels

َ	a
ُ	u
ِ	i

CAUTION

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

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

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

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

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

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

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

* * * * *

LIST OF Technical terms and special signs used in the Traditions

أخبرنا - أنبأنا	=	"informed us" or "told us".
روى	=	"narrated to us".
حدّثنا	=	"related" or "reported to us".
رفعه - يرفعه	=	(rafa'ahu/yarfa'ahu) a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
عن = (-)	=	('an) "quoted from", signified by the signs (-).
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 *Ḥadīthu 'th-Thaqalayn* and most of the indisputable narrations from the Shī'ah and the Sunnī that the Holy Qur'ān and the Household of the Holy Prophet (*Ahlu 'l-Bayt*), peace be upon them, are the Two Inseparable Entities, each perfect in itself, reflecting the others. Thus, it is necessary that we should hold fast to these Two Inseparable Ones so that we remain safe from getting astray.

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

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

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

7/4/1437

29/12/2015

Tehran – Iran.

UṢŪL AL-KĀFĪ



**The Book of
BELIEF AND UNBELIEF
Chapter 126 to 149**

- ١٢٦ -

بَابُ حُبِّ الدُّنْيَا وَ الْحِرْصِ عَلَيْهَا

١/٢٥٨٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: رَأْسُ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا.

٢/٢٥٨٧ - عَلِيُّ بْنُ أَبِيهِ عَنْ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَا ذُتْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا أَحَدُهُمَا فِي أَوَّلِهَا وَ الْآخَرُ فِي آخِرِهَا بِأَفْسَدٍ فِيهَا مِنْ حُبِّ الْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُسْلِمِ.

٣/٢٥٨٨ - عَنْهُ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

* * * * *

- 126 -

Chapter on

Love of this World and Being Greedy for It

2586-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Durust ibn Abī Manšūr (-) a man (-) Abū 'Abdillāh ('a.s.), and Hishām from Abū 'Abdillāh ('a.s.) said:

"The root of every fault is the love of this world."

2587-2. 'Alī (-) his father (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Ḥammād ibn Bashīr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Two fierce wolves attacking a flock of sheep that has departed from its shepherd; one of them (attacking) from the front [of the flock] and the other one from the rear, (their harm) is not worse than the love for wealth and position in the religion of a Muslim.'"

2588-3. From him (-) his father (-) 'Uthmān ibn 'Isā (-) Abū Ayyūb (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

مَا ذُئِبَانِ ضَارِبَانِ فِي غَنَمٍ لَيْسَ لَهَا رَاعٍ هَذَا فِي أَوَّلِهَا وَ هَذَا فِي آخِرِهَا بِأَسْرَعٍ فِيهَا مِنْ حُبِّ الْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُؤْمِنِ.

٢٥٨٩/٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الشَّيْطَانَ يُدِيرُ ابْنَ آدَمَ فِي كُلِّ شَيْءٍ فَإِذَا أَعْيَاهُ جَنَّمَ لَهُ عِنْدَ الْمَالِ فَأَخَذَ بِرَقَبَتِهِ. ٢٥٩٠/٥ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ أَبِي أُسَامَةَ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَتَعَزَّ بِعِزِّ اللَّهِ تَقَطَّعَتْ نَفْسُهُ حَسَرَاتٍ عَلَى الدُّنْيَا وَ مَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ كَثُرَ هُمُّهُ وَ لَمْ يَشْفِ غَيْظُهُ وَ مَنْ لَمْ يَرِ لِلَّهِ عِزًّا وَ جَلًّا عَلَيْهِ نِعْمَةٌ إِلَّا فِي مَطْعَمٍ أَوْ مَشْرَبٍ أَوْ مَلْبَسٍ فَقَدْ قَصَرَ عَمَلُهُ وَ دَنَا عَذَابُهُ.

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"Two fierce wolves attacking a flock of sheep without a shepherd, this one (attacking) from the front [of the flock] and that one from the rear, do not bring quicker destruction than love for wealth and status in the religion of a believer."

2589-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Yaḥyā al-Khazzāz (-) Ghiyāth ibn Ibrāhīm that Abū 'Abdillāh (a.s.) said:

"Surely, Satan circles around man in everything, and when he gets frustrated, he ambushes him through wealth, and when he approaches it, Satan grasps his neck."

2590-5. From him (-) Aḥmad ibn Muḥammad (-) 'Alī ibn an-Nu'mān (-) Abū Usāmah Zayd that Abū 'Abdillāh (a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'One who is not consoled with relief from Allāh, his soul will be cut into pieces due to the regrets of this world; and one who keeps his gaze fixated upon what is in the hands of people, his grief will increase and his exasperation will not cease; and one, who does not see the favour of Allāh, to Whom belong Might and Majesty, upon him except in his eating, drinking or dress, his deed will fall short and his chastisement will draw closer.'"

٦/٢٥٩١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ أَبِي وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الدِّينَارَ وَالدِّرْهَمَ أَهْلَكَا مَنْ كَانَ قَبْلَكُمْ وَهُمَا مُهْلِكَاكُمْ.

٧/٢٥٩٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يَحْيَى بْنِ عُقْبَةَ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا مَثَلُ دَوْدَةٍ الْقَرَّ كُلَّمَا زَادَتْ مِنَ الْقَرِّ عَلَى نَفْسِهَا لَفَا كَانَ أَبْعَدَ هَا مِنْ الْخُرُوجِ حَتَّى تَمُوتَ غَمًّا وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَغْنَى الْغِنَى مَنْ لَمْ يَكُنْ لِلْحَرِيصِ أَسِيرًا وَقَالَ لَا تُشْعِرُوا قُلُوبَكُمْ الْإِسْتِغَالَ بِمَا قَدْ فَاتَ فَتَشْغَلُوا أَذْهَانَكُمْ عَنِ الْإِسْتِعْدَادِ لِمَا لَمْ يَأْتِ.

٨/٢٥٩٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ عُبَيْدِ اللَّهِ قَالَ:

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2591-6. A group of our co-sectarians (-) Aḥmad ibn Abī ‘Abdillāh (-) Ya‘qūb ibn Yazīd (-) Ziyād al-Qandī (-) Abū Wakī‘ (-) Abū Ishāq as-Sabī‘ī (-) al-Ḥārith al-A‘war (-) the Commander of the Faithful (‘a.s.) said:

"The Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.) said: 'Surely, the dirham and dīnār have destroyed those who existed before you; and they are your destroyers (too).'"

2592-7. ‘Alī ibn Ibrāhīm (-) Muḥammad ibn ‘Īsā (-) Yaḥyā ibn ‘Uqbah al-Azdī (-) Abū ‘Abdillāh (‘a.s.) said:

Abū Ja‘far (‘a.s.) said: 'The likeness of a person who is greedy for this world is like that of a silkworm. The more silk it wraps around itself, the more difficult is the exit from it, until it dies of grief.' Abū ‘Abdillāh (‘a.s.) then said: 'The most needless one is he who is not a captive of greed.' He [‘a.s.] also said: 'Do not entangle your hearts in what has already passed, and engage your minds to prepare for what is yet to come.'"

2593-8. ‘Alī ibn Ibrāhīm (-) his father* and ‘Alī ibn Muḥammad, both of them (-) al-Qāsim ibn Muḥammad (-) Sulaymān al-Minqarī (-) ‘Abdu ‘r-Razzāq ibn Hammām (-) Ma‘mar ibn Rāshid that az-Zuhri Muhammad ibn Muslim ibn ‘Ubaydillāh said:

سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ عَزَّ وَجَلَّ وَ مَعْرِفَةِ رَسُولِهِ ﷺ أَفْضَلَ مِنْ بُغْضِ الدُّنْيَا فَإِنَّ لِدُنْيَاكَ لَشُعْبًا كَثِيرَةً وَ لِلْمَعَاصِي شُعْبٌ فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبَرُ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبَى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ ثُمَّ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَاءَ عَلَيْهِمَا السَّلَامُ حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمَا فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يُطْلَبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرَّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ الثَّرْوَةِ فَصَرْنَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَاءُانِ دُنْيَا بِلَاغٍ وَ دُنْيَا مَلْعُونَةٍ.

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"Alī ibnī 'l-Husayn ('a.s.) was asked: 'Which act is best before Allāh?' He ['a.s.] said: 'There is no act after the cognizance of Allāh, to Whom belong Might and Majesty, and the cognizance of His Messenger (ṣ.a. 'a.-w.a.w.s.) better than hatred for this world, which itself has many branches, just as acts of disobedience have branches. The first thing by which Allāh was disobeyed was pride, and this was the disobedience of Iblīs [Satan] when he refused, and waxed proud, and so he became one of the unbelievers [Qur. 2:34]. Then came greed and this was the disobedience of Adam and Eve ('a.s.) when Allāh, to Whom belong Might and Majesty, told them: ... eat whencesoever you wish; but do not approach this tree, lest you should be among the wrongdoers [ibid. 7:19]. But they two took what they did not need and that (greed) entered in their offspring till the Day of Resurrection; and that is why most of the things that the children of Adam seek, are not what they really need. Then came envy, and that was the disobedience of the son of Adam when he envied his brother and killed him. So, from that (envy) branches out: love of women, love of this world, love of supremacy, love of leisure, love of speech, love of greatness and wealth; and these are seven traits all come together as part of love of this world. The prophets and scholars, after realizing this, said: "Love of this world is the source of every misdeed; and there are two worlds: a world of deliverance (for delivering your deeds to the hereafter) and an accursed world.""

٩/٢٥٩٤ - وَبِهَذَا الْإِسْنَادِ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: فِي مُنَاجَاةِ مُوسَى عَلَيْهِ السَّلَامُ يَا مُوسَى إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ عَاقَبْتُ فِيهَا آدَمَ عِنْدَ خَطِيئَتِهِ وَ جَعَلْتُهَا مَلْعُونَةً مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي يَا مُوسَى إِنَّ عِبَادِي الصَّالِحِينَ زَهَدُوا فِي الدُّنْيَا بِقَدْرِ عِلْمِهِمْ وَ سَائِرَ الْخَلْقِ رَغَبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ وَ مَا مِنْ أَحَدٍ عَظَّمَهَا فَقَرَّرَتْ عَيْنَاهُ فِيهَا وَ لَمْ يُحَقِّقْهَا أَحَدٌ إِلَّا انْتَفَعَ بِهَا.

١٠/٢٥٩٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا ذُنُوبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَتْهَا رِعَاؤُهَا وَاحِدٌ فِي أَوَّلِهَا وَ هَذَا فِي آخِرِهَا بِأَفْسَدَ فِيهَا مِنْ حُبِّ الْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُسْلِمِ.

١١/٢٥٩٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ

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2594-9. And through the same (above quoted) chain of transmissions (-) al-Minqarī (-) Ḥaḥḥ ibn Ghīyāth that Abū 'Abdillāh ('a.s.) said:

"It is mentioned in the supplications of Moses ('a.s.): 'O Moses! Surely this world is the place of retribution. I punished Adam in it for his misdeed and made it [this world] accursed for him. Whatever is in it is cursed except what is in it for Me. O Moses! Surely, My righteous servants have abstained from (the pleasures of) this world to the extent of their knowledge, and the rest of the creation longed for it to the extent of their ignorance. No one has venerated it and found delight in it; and no one has debased it but he benefited from it."

2595-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Abū Jamīlah (-) Muḥammad al-Ḥalabī that Abū 'Abdillāh ('a.s.) said:

"Two fierce wolves that pounce on a flock of sheep whose shepherd has left them; one of them attacking from the front [of the flock] and the other one from the rear, are not more harmful to the religion of a Muslim than love of wealth and honour."

2596-11. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Maṣṣūr ibn al-'Abbās (-) Sa'īd ibn Janāḥ (-) 'Uthmān ibn

عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُهَاجِرِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَرَّ عَيْسَى ابْنُ مَرْثَمَ عَلَيْهِ السَّلَامُ عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَ طَيْرُهَا وَ دَوَابُّهَا فَقَالَ أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطِهِ وَ لَوْ مَاتُوا مُتَفَرِّقِينَ لَتَدَافَنُوا فَقَالَ الْخَوَارِثِيُّونَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ اذْعُ اللَّهُ أَنْ يُخَيِّبَهُمْ لَنَا فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ فَتَجَنَّبَهَا فَدَعَا عَيْسَى عَلَيْهِ السَّلَامُ رَبَّهُ فَنُودِيَ مِنْ الْجَوِّ أَنْ نَادِهِمْ فَقَامَ عَيْسَى عَلَيْهِ السَّلَامُ بِاللَّيْلِ عَلَى شَرَفٍ مِنَ الْأَرْضِ فَقَالَ يَا أَهْلَ هَذِهِ الْقَرْيَةِ فَأَجَابَهُ مِنْهُمْ مُجِيبٌ لَيْبِكُ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ فَقَالَ وَ يَحْكُمُ مَا كَانَتْ أَعْمَالُكُمْ قَالَ عِبَادَةُ الطَّاغُوتِ وَ حُبُّ الدُّنْيَا مَعَ خَوْفٍ قَلِيلٍ وَ أَمَلٍ بَعِيدٍ وَ غَفْلَةٍ فِي لَهْوٍ وَ لَعِبٍ فَقَالَ كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَقْبَلَتْ عَلَيْنَا فَرَحْنَا وَ سُرَرْنَا وَ إِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَ حَزَنًا قَالَ كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ قَالَ الطَّاعَةُ لِأَهْلِ الْمَعَاصِي قَالَ كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ قَالَ بَشْنَا لَيْلَةً فِي عَافِيَةٍ وَ أَصْبَحْنَا فِي الْهََاوِيَةِ فَقَالَ وَ مَا الْهََاوِيَةُ

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Sa'id (—) 'Abdu 'l-Ḥamīd ibn 'Alī al-Kūfī (—) Muhājir al-Asadī that Abū 'Abdillāh ('a.s.) said:

"'Īsā (Jesus) son of Maryam ('a.s.) passed by a town whose inhabitants including birds and other creatures were all dead. He ['a.s.] said: 'Verily, they have not died but by the wrath of Allāh. Had they died gradually they would have buried each other.' The disciples said: 'O Spirit of Allāh and His Word! Call on Allāh to revive them for us so that they may tell us what their evil deeds were, so that we may eschew them. So 'Īsā ('a.s.) prayed to his Lord, whereupon a voice was heard from the sky telling him to call them. So that night, 'Īsā ('a.s.) stood on elevated ground and said: 'O people of this town!' One of them answered him: 'Here I am, O Spirit of Allāh and His Word!' He ['a.s.] said: 'Woe unto you! What were your deeds [that led to this punishment]?' He said: 'Worshipping fiends and love of this world with little fear (of Allāh), long desires and negligence in diversion and play.' Then, 'Īsā ['a.s.] asked: 'How was your love for this world?' He said: 'Like the love of a baby towards his mother. Whenever it approached us we were happy and delighted; and whenever it left us we cried and grieved.' He ['a.s.] asked: 'How did you worship fiends? He said: 'By obeying those who were disobedient.' He ['a.s.] asked: 'How was the end of your affair?'

فَقَالَ سَجِينٌ قَالَ وَ مَا سَجِينٌ قَالَ جِبَالٌ مِنْ جَبَرٍ تُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَمَا قُلْتُمْ وَ مَا قِيلَ لَكُمْ قَالَ قُلْنَا رُدُّنَا إِلَى الدُّنْيَا فَتَزْهَدْ فِيهَا قِيلَ لَنَا كَذَبْتُمْ قَالَ وَنَحْكَ كَيْفَ لَمْ يُكَلِّمْنِي غَيْرُكَ مِنْ بَيْنِهِمْ قَالَ يَا رُوحَ اللَّهِ إِنَّهُمْ مُلْحَمُونَ بِلَحَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غِلَظٍ شِدَادٍ وَ إِنِّي كُنْتُ فِيهِمْ وَ لَمْ أَكُنْ مِنْهُمْ فَلَمَّا نَزَلَ الْعَذَابُ عَمِّي مَعَهُمْ فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ لَا أَذْرِي أَكْثَبُ فِيهَا أَمْ أَنْجُو مِنْهَا فَالْتَفَتَ عَيْسَى عَلَيْهِ السَّلَامُ إِلَى الْحَوَارِيِّينَ فَقَالَ يَا أَوْلِيَاءَ اللَّهِ أَكَلِ الْخُبْزِ الْيَابِسِ بِالْمِلْحِ الْجَرِيشِ وَ التَّوَمَ عَلَى الْمَرَائِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَ الْآخِرَةِ.

١٢/٢٥٩٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا فَتَحَ اللَّهُ عَلَى عَبْدِ بَابٍ مِنْ أَمْرِ الدُّنْيَا إِلَّا فَتَحَ اللَّهُ عَلَيْهِ مِنَ الْخَيْرِ مِثْلَهُ.

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He said: 'One night we slept while we were healthy and woke up while in al-Hāwiyah.' He [*a.s.*] asked: 'What is al-Hāwiyah?' He said: 'Sijjīn.' He [*a.s.*] asked: 'What is Sijjīn?' He said: 'Mountains of live coals kindled for us until the Day of Resurrection.' He [*a.s.*] asked: 'What did you say and what you were told?' He said: 'We said: "Return us to the world so that we may lead a pious life in it." We were told: "You lie."' He [*a.s.*] said: 'Woe unto you! Why does no one among them beside you speak to me?' He said: 'O Spirit of Allāh! They are silenced with a bridle of fire by the hands of harsh and stern angels. I was among them but not with them. When the chastisement (of Allāh) came down I was included among them. Now, I am hanging by a single strand of hair on the edge of Hell and I do not know whether I will fall into it face-first or be rescued from it.' Then 'Īsā (*a.s.*) turned to the disciples and said: 'O friends of Allāh! Eating dried bread with rock salt, and sleeping on a dunghill while possessing wellbeing in this world and the Hereafter is much better.'

2597-12. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim that Abū 'Abdillāh (*a.s.*) said:

"Allāh does not open for a servant a gate of [his] worldly affair but that He opens for him [a gate] of greed that is similar to it."

١٣/٢٥٩٨ - عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ تَعْمَلُونَ لِلدُّنْيَا وَ أَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ وَلَا تَعْمَلُونَ لِلْآخِرَةِ وَ أَنْتُمْ لَا تُرْزَقُونَ فِيهَا إِلَّا بِالْعَمَلِ وَيَلْكُمْ عُلَمَاءُ سَوَاءٍ الْأَجْرَ تَأْخُذُونَ وَ الْعَمَلَ تُضَيِّعُونَ يُوشِكُ رَبُّ الْعَمَلِ أَنْ يَقْبَلَ عَمَلَهُ وَ يُوشِكُ أَنْ يُخْرِجُوا مِنْ ضَيْقِ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَ هُوَ مُقْبِلٌ عَلَى دُنْيَاهُ وَ مَا يَضُرُّهُ أَحَبُّ إِلَيْهِ مِمَّا يَنْفَعُهُ.

١٤/٢٥٩٩ - عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو فِيمَا أَعْلَمَ عَنْ أَبِي عَلِيٍّ الْهَدَاءِ عَنْ حَرِيرٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِذَا لَمْ يَهْمُهُ إِلَّا بَطْنُهُ وَ فَرْجُهُ.

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2598-13. 'Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqarī (-) Ḥaṣṣ ibn Ghiyāth that Abū 'Abdillāh ('a.s.) said:

"Isā the son of Maryam, the blessing of Allāh be upon him, said: '[O people!] You are struggling for this world while you are sustained in it without any work. And you are not struggling for the Hereafter while you will not be sustained therein except by [your] work. Woe unto you, O evil scholars! You take recompense yet you neglect the work. The work of the worker is on the verge of acceptance; while they are on the verge of being released from the straits of this world to the blindness of the grave. How can it be that a scholar who is on his way towards the Hereafter, yet he turns towards this world; and that which harms him is more beloved to him than that which benefits him?'"

2599-14. From him (-) his father (-) Muḥammad ibn 'Amr, as I know (-) Abū 'Alī al-Ḥadhdhā' (-) Ḥarīz (-) Zurārah and Muḥammad ibn Muslim (-) Abū 'Abdillāh ('a.s.) said:

"The furthest a servant gets from Allāh, to Whom belong Might and Majesty, is when nothing is more important to him than his stomach and his private parts."

٢٦٠٠/١٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَعَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَصْبَحَ وَآمَسَى وَالدُّنْيَا أَكْبَرُ هَمِّهِ جَعَلَ اللَّهُ تَعَالَى الْفَقْرَ بَيْنَ عَيْنَيْهِ وَشَتَّتْ أَمْرَهُ وَ لَمْ يَنْلُ مِنَ الدُّنْيَا إِلَّا مَا قَسَمَ اللَّهُ لَهُ وَ مَنْ أَصْبَحَ وَآمَسَى وَ الْآخِرَةُ أَكْبَرُ هَمِّهِ جَعَلَ اللَّهُ الْغِنَى فِي قَلْبِهِ وَ جَمَعَ لَهُ أَمْرَهُ.

٢٦٠١/١٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ سِنَانٍ عَنْ حَفْصِ بْنِ قُرْطُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ كَثُرَ اشْتِبَاكُهُ بِالدُّنْيَا كَانَ أَشَدَّ لِحَسْرَتِهِ عِنْدَ فِرَاقِهَا.

٢٦٠٢/١٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثٍ حِصَالٍ هُمْ لَا يَفْنَى وَ أَمَلٌ لَا يُدْرِكُ وَ رَجَاءٌ لَا يُنَالُ.

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2600-15. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) 'Abdullāh ibn Sinān* and 'Abdu'l-'Azīz al-'Abdī (-) 'Abdullāh ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"He, who begins his morning and ends his evening while this world is his greatest concern, Allāh, the Exalted, shall put poverty before his eyes, and scatter his affairs; and he shall not achieve anything more than what Allāh has decreed for him. But he who begins his morning and ends his evening while the Hereafter is his greatest concern, Allāh shall put needlessness in his heart and take care of his affairs."

2601-16. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Ibn Sinān (-) Ḥaṣṣ ibn Qurṭ that Abū 'Abdillāh ('a.s.) said:

"He who is more involved with this world, his regret at the time of departure from it will be greater."

2602-17. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) 'Abdu'l-'Azīz al-'Abdī that Ibn Abī Ya'fūr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'He who attaches his heart to this world causes it to adhere to three characteristics: grief that never ends, expectation that is not attained, and hope that is not reached.'"

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بَابُ الطَّمَعِ

١/٢٦٠٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَغْبَةٌ تَذِلُّهُ.

٢/٢٦٠٤ - عَنْهُ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ بَلَغَ بِهِ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

بِئْسَ الْعَبْدُ عَبْدٌ لَهُ طَمَعٌ يَقُودُهُ وَبِئْسَ الْعَبْدُ عَبْدٌ لَهُ رَغْبَةٌ تَذِلُّهُ.

٣/٢٦٠٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ:

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ رَأَيْتُ الْخَيْرَ كُلَّهُ قَدْ اجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ.

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Chapter on
Covetousness

2603-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Alī ibn Ḥassān (-) whom he narrated to him (-) Abū 'Abdillāh ('a.s.) said:

"How ugly it is for a believer to have a desire that would humiliate him."

2604-2. From him (-) his father (-) whom he mentioned that reached Abū Ja'far ('a.s.) said:

"What an evil servant is he who has a covetousness that controls him? And what an evil servant is he who has desire that humiliates him?"

2605-3. 'Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqarī (-) 'Abdu 'r-Razzāq (-) Ma'mar that az-Zuhrī said:

"'Alī ibn 'l-Ḥusayn, peace be upon both of them, said: 'I have seen all goodness come together in the severing of covetousness for what the people possess.'"

٤/٢٦٠٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ سُلَيْمَانَ
 بْنِ رُشَيْدٍ عَنْ مُوسَى بْنِ سَلَامٍ عَنْ سَعْدَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قُلْتُ لَهُ مَا الَّذِي يُثَبِّتُ الْإِيمَانَ فِي الْعَبْدِ قَالَ الْوَرَعُ وَالَّذِي يُخْرِجُهُ مِنْهُ قَالَ الطَّمَعُ.

- ١٢٨ -

بَابُ الْخُرْقِ

١/٢٦٠٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ
 بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 مَنْ قُسِمَ لَهُ الْخُرْقُ حُجِبَ عَنْهُ الْإِيمَانُ.
 ٢/٢٦٠٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِمْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرٍو
 بْنِ شَمِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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2606-4. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Aḥmad (-) some of our co-sectarians (-) 'Alī ibn Sulaymān ibn Rashīd (-) Mūsā ibn Salām that Sa'dān said:

"I asked Abū 'Abdillāh ('a.s.): 'What makes a servant's faith firm?' He ['a.s.] said: 'Piety.' I asked: 'What drives it [faith] out from him?' He ['a.s.] said: 'Covetousness.'"

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Chapter on Ineptitude

2607-1. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father (-) someone who narrated to him (-) Muḥammad ibn 'Abdi'r-Raḥmān ibn Abī Laylā that Abū Ja'far ('a.s.) said:

• "He who has been allotted with ineptitude, faith is separated from him."

2608-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn an-Nu'mān (-) 'Amr ibn Shimr (-) Jābir that Abū Ja'far ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ لَوْ كَانَ الْخُرْقُ خَلْقًا يُرَى مَا كَانَ شَيْءٌ مِمَّا خَلَقَ اللَّهُ أَقْبَحَ مِنْهُ.

- ١٢٩ -

بَابُ سُوءِ الْخُلُقِ

١/٢٦٠٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

٢/٢٦١٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ النَّبِيُّ ﷺ أَبِي اللَّهِ عَزَّ وَجَلَّ لِصَاحِبِ الْخُلُقِ السَّيِّئِ بِالتَّوْبَةِ قِيلَ وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّهُ إِذَا تَابَ مِنْ ذَنْبٍ وَقَعَ فِي ذَنْبٍ أَكْثَرَ مِنْهُ.

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"The Messenger of Allāh said: 'If ineptitude was a creature, visible, there would have been nothing uglier than it in all of Allāh's creation.'"

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Chapter on Bad Character

2609-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdullāh ibn Sinān (-) Abū 'Abdillāh ('a.s.) said:

"Bad character corrupts deeds just as vinegar ruins the honey."

2610-2. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Holy Prophet (s.a. 'a.w.a.w.s.) said: 'Allāh, to Whom belong Might and Majesty, rejects the repentance of one with bad character.' It was asked: 'How is it, O Messenger of Allāh?' He [s.a. 'a.w.a.w.s.] said: 'Because when he repents from a sin he falls into another, bigger sin.'"

- ٢٦١١/٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.
- ٢٦١٢/٤- عَنْهُ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ مِهْرَانَ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ.
- ٢٦١٣/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى بَعْضِ أَنْبِيَائِهِ الْخُلُقُ السَّيِّئُ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

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2611-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'īl ibn Mihrān (-) Sayf ibn 'Amīrah (-) whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"Indeed, bad character corrupts the faith as vinegar ruins honey."

2612-4. From him (-) Muḥammad ibn Ismā'īl ibn Bazī' (-) 'Abdullāh ibn 'Uthmān (-) al-Ḥusayn ibn Mihrān (-) Ishāq ibn Ghālib that Abū 'Abdillāh ('a.s.) said:

"He whose character is bad, tortures himself."

2613-5. 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 that bad character corrupts the (good) deed just as vinegar ruins honey."

- ١٣٠ -

بَابُ السَّفَهَةِ

١/٢٦١٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنْ
الْفَضْلِ بْنِ أَبِي غُرَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ السَّفَهَةَ خُلُقٌ لَيْمٌ يَسْتَطِيلُ عَلَى مَنْ هُوَ دُونَهُ وَ يَخْضَعُ لِمَنْ [هُوَ] فَوْقَهُ.

٢/٢٦١٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي
الْمَغْرَاءِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَا تَسْفَهُوا فَإِنَّ أَمَمَتَكُمْ لَيْسُوا بِسَفَهَاءَ. وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ كَافَا السَّفَهَةَ بِالسَّفَهَةِ
فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ حَيْثُ اخْتَذَى مِثَالَهُ.

٣/٢٦١٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ
أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ فِي رَجُلَيْنِ يَتَسَابَّانِ فَقَالَ:

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Chapter on
Foolishness

2614-1. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Sharīf ibn Sābiq (-) al-Faḍl ibn Abī Qurrah that Abū 'Abdillāh ('a.s.) said:

"Surely, foolishness is a vile trait that leads one to be arrogant to one who is inferior to him; and humble to one who is superior to him."

2615-2. Muḥammad ibn Yaḥyā (-) Ahmad ibn Muḥammad ibn 'Isā (-) some of his co-sectarians (-) Abu 'l-Maghra' (-) al-Ḥalabī that Abū 'Abdillāh ('a.s.) said:

"Do not behave as fools because your leaders (Imāms, 'a.s.) are not fools."

Also, Abū 'Abdillāh ('a.s.) said: "One who retaliates against a fool with foolishness has indeed accepted what he faced and thus behaved in a like manner."

2616-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb that 'Abdu 'r-Raḥmān ibn 'l-Hajjāj asked Abu 'l-Ḥasan Mūsā ('a.s.) about two men who were abusing each other, he ['a.s.] said:

الْبَادِي مِنْهُمَا أَظْلَمُ وَوَزْرُهُ وَوَزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَتَعَدَّ الْمَظْلُومُ.
 ٤/٢٦١٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ
 أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ أَبْغَضَ خَلْقِ اللَّهِ عَبْدٌ اتَّقَى النَّاسَ لِسَانَهُ.

- ١٣١ -

بَابُ الْبَدَاءِ

١/٢٦١٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ فَضَالٍ عَنْ أَبِي الْمَغْرَاءِ
 عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ مِنْ عِلَامَاتِ شَرِّكَ الشَّيْطَانِ الَّذِي لَا يُشْكُ فِيهِ أَنْ يَكُونَ فَحَاشَا لَا يُبَالِي مَا قَالَ وَ
 لَا مَا قِيلَ فِيهِ.

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"The one who started the abuse is more unjust than the other; [both] his sin and the sin of his companion falls upon him provided the wronged one does not exceed the limit."

2617-4. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Şafwān (-) 'Īs ibni 'l-Qāsim that Abū 'Abdillāh ('a.s.) said:

"Surely, the most hated creature before Allāh is a servant from whom people keep away because of his tongue."

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Chapter on Obscenity

2618-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Faḍḍāl (-) Abu 'l-Magharrā (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Indeed, one of the signs that a person is association with Satan, in which there is no doubt, is that he becomes abusive and does not care what he says or what others say about him."

٢/٢٦١٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَيْتُمُ الرَّجُلَ لَا يُبَالِي مَا قَالُوا وَلَا مَا قِيلَ لَهُ فَإِنَّهُ لِعَيَّةٍ أَوْ شَرِكٍ شَيْطَانٍ. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَذِيءٍ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالُوا وَلَا مَا قِيلَ لَهُ فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لِعَيَّةٍ أَوْ شَرِكٍ شَيْطَانٍ فَقِيلَ يَا رَسُولَ اللَّهِ وَفِي النَّاسِ شَرِكٌ شَيْطَانٍ فَقَالَ رَسُولُ اللَّهِ ﷺ أَمَا تَقْرَأُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ قَالَ وَ سَأَلَ رَجُلٌ فَقِيهًا هَلْ فِي النَّاسِ مَنْ لَا يُبَالِي مَا قِيلَ لَهُ قَالَ مَنْ تَعَرَّضَ لِلنَّاسِ يَشْتِمُهُمْ وَ هُوَ يَعْلَمُ أَنَّهُمْ لَا يَتْرَكُونَهُ فَذَلِكَ الَّذِي لَا يُبَالِي مَا قَالُوا وَلَا مَا قِيلَ فِيهِ.

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2619-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'If you see a man who does not care about what he says or what is said to him, then he is either an illegitimate child or an associate of Satan.'"

2620-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā (-) 'Umar ibn Udhaynah (-) Abān ibn Abī 'Ayyāsh (-) Sulaym ibn Qays that the Commander of the Faithful ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Surely, Allāh has forbidden Paradise to every corrupt, abusive and shameless person who does not care about what he says and what is said to him. If you investigate, you will find that he is either illegitimate or an associate of Satan.' It was asked: 'O Messenger of Allāh! Does Satan become a partner of people?' He [s.a. 'a.w.a.w.s.] said: 'Have you not recited the Word of Allāh, to Whom belong Might and Majesty: ...and share with them in their wealth and their children... (Qur., 17:64).'"

He [Sulaym] said: "A man asked a jurisprudent¹: 'Is there anyone among the people who does not care what is said to him?' He said: 'He who disturbs people and abuses them despite knowing that they will not leave him (without retaliation) is one who does not care what he says and what is said about him.'"

1. Here 'jurisprudent' is meant one of the infallible Imāms ('a.s.)

٤/٢٦٢١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ يَرْفَعُهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْمُتَفَحِّشَ.

٥/٢٦٢٢ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ نَضْرٍ عَنْ عَمْرِو بْنِ نُعْمَانَ الْجَنْغِي قَالَ: كَانَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ صَدِيقٌ لَا يَكَادُ يُفَارِقُهُ إِذَا ذَهَبَ مَكَانًا فَبَيْنَمَا هُوَ يَمْشِي مَعَهُ فِي الْحِذَائِينَ وَمَعَهُ غُلَامٌ لَهُ سِنْدِيٌّ يَمْشِي خَلْفَهُمَا إِذَا التَفَتَ الرَّجُلُ يُرِيدُ غُلَامَهُ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرَهُ فَلَمَّا نَظَرَ فِي الرَّابِعَةِ قَالَ يَا ابْنَ الْفَاعِلَةِ أَتَيْنَ كُنْتَ قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَدَهُ فَصَلَّى بِمَا جَبَهَةَ نَفْسِهِ ثُمَّ قَالَ سُبْحَانَ اللَّهِ تَفَذُّفُ أُمِّهِ قَدْ كُنْتُ أَرَى أَنَّ لَكَ وَرَعًا فَإِذَا لَيْسَ لَكَ وَرَعٌ فَقَالَ جُعِلَتْ فِدَاكَ إِنَّ أُمِّهِ سِنْدِيَّةٌ مُشْرِكَةٌ فَقَالَ أَمَا عَلِمْتَ أَنَّ لِكُلِّ أُمَّةٍ نِكَاحًا تَنَحَّى عَنْهُ قَالَ فَمَا رَأَيْتُهُ يَمْشِي مَعَهُ حَتَّى فَرَّقَ الْمَوْتُ بَيْنَهُمَا. وَ فِي رِوَايَةٍ أُخْرَى إِنَّ لِكُلِّ أُمَّةٍ نِكَاحًا يَحْتَجِزُونَ بِهِ مِنَ الزِّنَا.

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2621-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) Abū Jamīlah, *yarfa'uhū*, that Abū Ja'far ('a.s.) said: "Surely, Allāh hates someone who is abusive and uses obscene language."

2622-5. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Sālim (-) Aḥmad ibn Naḍr that 'Amr ibn Nu'mān al-Ju'fī said:

"Abū 'Abdillāh ('a.s.) had a friend who accompanied him wherever he went and almost never separated from him. One day he was walking with the Imam in the shoemakers' market, while his servant, who was a Sindī, walked behind them. The man, at once, called his servant three times but could not find him. The fourth time [he called out is] when he saw him. He said [angrily]: 'Where were you, O son of a fornicatrix?'" The narrator said: "Abū 'Abdullāh ('a.s.) raised his hand and striking his forehead, exclaimed: 'Allāh is far above that! Do you accuse his mother (of fornication)? I thought you were pious but now I see you have no piety.' The man said: 'May I be made your ransom! His mother is a Sindī and a polytheist.' He ['a.s.] said: 'Don't you know that for every *ummah* (nation) there is marriage contract? Go away from me.'" The narrator said: "I never saw him walk with him ('a.s.) until death separated them."

In another tradition [the Imām, 'a.s.] said: "Indeed for every nation there is marriage contract by which fornication is avoided."

٢٦٢٣/٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الْفُحْشَ لَوْ كَانَ مِثَالًا لَكَانَ مِثَالُ سُوءٍ.

٢٦٢٤/٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ فَدَعَا اللَّهَ أَنْ يَرْزُقَهُ غُلَامًا ثَلَاثَ سِنِينَ فَلَمَّا رَأَى أَنَّ اللَّهَ لَا يُجِيبُهُ قَالَ يَا رَبِّ أَبَعِيدٌ أَنَا مِنْكَ فَلَا تَسْمَعْ عَنِّي أَمْ قَرِيبٌ أَنْتَ مِنِّي فَلَا تُجِيبُنِي قَالَ فَاتَّاهُ آتٍ فِي مَنَامِهِ فَقَالَ إِنَّكَ تَدْعُو اللَّهَ عَزَّ وَجَلَّ مُنْذُ ثَلَاثِ سِنِينَ بِلِسَانٍ بَذِيءٍ وَ قَلْبٍ غَاتٍ غَيْرِ تَقِيٍّ وَ نِيَّةٍ غَيْرِ صَادِقَةٍ فَاقْلَعْ عَنْ بَدَائِكَ وَ لِيَتَّقِ اللَّهَ قَلْبُكَ وَ لَتَحْسُنَ نِيَّتُكَ قَالَ فَفَعَلَ الرَّجُلُ ذَلِكَ ثُمَّ دَعَا اللَّهَ فَوُلِدَ لَهُ غُلَامٌ.

٢٦٢٥/٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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2623-6. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ibn Udhaynah (-) Zurārah that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: ' If obscenity had a likeness, it would have been very ugly."

2624-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb (-) 'Umar ibn Yazīd that Abū 'Abdillāh ('a.s.) said:

"There was a man among the Children of Israel who prayed to Allāh for three years to grant him a son. When he saw that Allāh did not respond to him, he said: 'O My Lord! Am I far from You that You do not hear me, or are You near to me but do not respond to me?' Someone came in his dream and said: 'You have been praying to Allāh, to Whom belong Might and Majesty, for three years with obscene language, an insolent heart and without sincere intention. So, refrain from obscenity, fill your heart with fear of Allāh, and make your intention good.'

"He [the Imām, 'a.s.] said: 'The man did that, and then prayed to Allāh and a son was born to him."

2625-8. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā (-) Samā'ah that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ شَرِّ عِبَادِ اللَّهِ مَنْ تُكْرَهُ مَجَالِسَتُهُ لِفُحْشِهِ.

٩/٢٦٢٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْبَدَاءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ.

١٠/٢٦٢٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانٍ عَنْ الْحَسَنِ الصَّنِيقَلِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الْفُحْشَ وَالْبَدَاءَ وَالسَّلَاطَةَ مِنَ التَّفَاقِ.

١١/٢٦٢٨ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَمْرِو بْنِ شَمِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَذِيءَ وَالسَّائِلَ الْمُلْحِفَ.

١٢/٢٦٢٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَدِينَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Indeed, among the worst servants of Allāh is the one whose company is disliked because of his obscene language.'"

2626-9. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) Ibn Ri'āb (-) Abū 'Ubaydah that Abū 'Abdillāh ('a.s.) said:

"Obscenity is from offensiveness and offensiveness leads to the Fire [of Hell]."

2627-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ibn Muskān that al-Ḥasan aṣ-Ṣayqal said:

"Abū 'Abdillāh ('a.s.) said: 'Surely, obscenity, abuse and impudence are parts of hypocrisy.'"

2628-11. From him (-) Aḥmad ibn Muḥammad (-) 'Alī ibn 'n-Nu'mān (-) 'Amr ibn Shīmr (-) Jābir that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Indeed, Allāh dislikes one who uses foul language and the insistent beggar.'"

2629-12. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ibn Udhaynah (-) Zurārah that Abū Ja'far ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ لِعَائِشَةَ يَا عَائِشَةُ إِنَّ الْفُحْشَ لَوْ كَانَ مُثَلًّا لَكَانَ مِثَالَ سُوءٍ.
 ١٣/٢٦٣٠ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ رِجَالِهِ قَالَ:
 قَالَ ﷺ: مَنْ فَحَشَ عَلَى أَخِيهِ الْمُسْلِمِ نَزَعَ اللَّهُ مِنْهُ بَرَكَهَ رِزْقِهِ وَ وَكَلَهُ إِلَى نَفْسِهِ وَ
 أَفْسَدَ عَلَيْهِ مَعِيشَتَهُ.

١٤/٢٦٣١ - عَنْهُ عَنْ مُعَلَّى عَنْ أَحْمَدَ بْنِ غَسَّانَ عَنْ سَمَاعَةَ قَالَ:
 دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ لِي مُبْتَدِئًا يَا سَمَاعَةُ مَا هَذَا الَّذِي كَانَ بَيْنَكَ وَ بَيْنَ
 جَمَالِكَ إِيَّاكَ أَنْ تَكُونَ فَحَاشًا أَوْ صَحَابًا أَوْ لَعَانًا فَقُلْتُ وَ اللَّهُ لَقَدْ كَانَ ذَلِكَ أَنَّهُ ظَلَمَنِي
 فَقَالَ إِنْ كَانَ ظَلَمَكَ لَقَدْ أَرَبَيْتَ عَلَيْهِ إِنَّ هَذَا لَيْسَ مِنْ فِعَالِي وَ لَا أَمْرٌ بِهِ شِيعَتِي اسْتَغْفِرُ
 رَبِّكَ وَ لَا تَعُدْ قُلْتُ أَسْتَغْفِرُ اللَّهَ وَ لَا أَعُودُ.

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said to 'Ā'ishah: 'O 'Ā'ishah! If obscenity had a form, it would have been very ugly.'"

2630-13. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad (-) some of his important men that he ['a.s.] said:

"One who abuses his Muslim brother, Allāh will take away the blessing of sustenance from him; leave him alone and debase his life."

2631-14. From him (-) Mu'allā (-) Aḥmad ibn Ghassān that Samā'ah said:

"I entered upon Abū 'Abdillāh ('a.s.) and before I said anything, he ['a.s.] said to me: 'O Samā'ah! What happened between you and your camel driver? Be careful not be abusive, vociferous or vulgar.' I said: 'By Allāh, it was like that because he wronged me.' He ['a.s.] said: 'If he wronged you, you have indeed, overtaken him (in position). This is not something I do, nor do I order my Shī'ahs to act like this. Ask forgiveness from your Lord and never repeat it.' I said: 'I ask forgiveness of Allāh and I shall never repeat it.'"

- ١٣٢ -

بَابُ مَنْ يُتَّقَى شَرُّهُ

١/٢٦٣٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ النَّبِيَّ ﷺ بَيْنَا هُوَ ذَاتَ يَوْمٍ عِنْدَ عَائِشَةَ إِذَا اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَقَالَ رَسُولُ اللَّهِ ﷺ لَهَا يَا بِنْتُ أَخِي الْعَشِيرَةِ فَقَامَتْ عَائِشَةُ فَدَخَلَتْ الْبَيْتَ وَ أَذِنَ رَسُولُ اللَّهِ ﷺ لِلرَّجُلِ فَلَمَّا دَخَلَ أَقْبَلَ عَلَيْهِ بِوَجْهِهِ وَ بَشَرَهُ إِلَيْهِ يُحَدِّثُهُ حَتَّى إِذَا فَرَغَ وَ خَرَجَ مِنْ عِنْدِهِ قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ بَيْنَا أَنْتَ تَذْكُرُ هَذَا الرَّجُلَ بِمَا ذَكَرْتَهُ بِهِ إِذْ أَقْبَلْتَ عَلَيْهِ بِوَجْهِكَ وَ بِشَرِّكَ فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ إِنَّ مِنْ شَرِّ عِبَادِ اللَّهِ مَنْ تُكْرَهُ مُحَالَسَتُهُ لِفَحْشِهِ.

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Chapter on One Who is Feared for His Evil

2632-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā (-) Samā'ah (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"One day the Holy Prophet (s.a. 'a.w.a.w.s.) was with 'Ā'ishah, when a man asked him for permission to enter. The Messenger of Allāh (s.a. 'a.w.-a.w.s.) said: 'What an evil member of his clan!' 'Ā'ishah then got up and entered her room, then the Messenger of Allāh (s.a. 'a.w.a.w.s.) permitted the man to enter. When he entered, the Messenger of Allāh (s.a. 'a.w.a.w.s.) received him with smiling and cheerful face, talking with him until the meeting was over and he left. 'Ā'ishah said: 'O Messenger of Allāh! You mentioned this man they way that you did, yet you received him with a smiling and cheerful face?' The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Among the worst servants of Allāh is the one whose company is disliked because of his obscene language.'"

- ٢٦٣٣/٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ شَرُّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ.
- ٢٦٣٤/٣ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ خَافَ النَّاسَ لِسَانَهُ فَهُوَ فِي النَّارِ.
- ٢٦٣٥/٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ تَجْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ شَرُّ النَّاسِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ.

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2633-2. '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: 'The most evil of people before Allāh on the Day of Resurrection are those who were honoured because of the fear of their evil.'"

2634-3. From him (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) Yūnus that 'Abdullāh ibn Sinān said:

"Abū 'Abdillāh ('a.s.) said: 'One who is feared by people because of his [foul] tongue will be in the Fire [of Hell].'"

2635-4. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) Ibn Ri'āb (-) Abū Ḥamzah that Jābir ibn 'Abdillāh said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'The most evil people on the Day of Resurrection are those who were honoured because of the fear of their evil.'"

- ۱۳۳ -

بَابُ الْبَغْيِ

۱/۲۶۳۶ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ قَدَّاحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَعْجَلَ الشَّرِّ عُقُوبَةَ الْبَغْيِ. *

۲/۲۶۳۷ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: يَقُولُ إِبْلِيسُ لِحُنُودِهِ أَلْقُوا بَيْنَهُمُ الْحَسَدَ وَ الْبَغْيَ فَإِنَّهُمَا يَغْدِلَانِ عِنْدَ اللَّهِ الشَّرَّكَ.

۳/۲۶۳۸ - عَلِيُّ بْنُ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مِسْمَعٍ أَبِي سَيَّارٍ أَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَتَبَ إِلَيْهِ فِي كِتَابٍ أَنْظِرْ أَنْ لَا تَكَلِّمَنَّ بِكَلِمَةٍ بَغْيٍ أَبَدًا وَإِنْ أَعْجَبَتْكَ نَفْسُكَ وَ عَشِيرَتُكَ

۴/۲۶۳۹ - عَلِيُّ بْنُ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ وَ يَعْقُوبَ السَّرَّاجَ جَمِيعًا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Chapter on
Aggression

2636-1. A group of our co-sectarians (-) Shall ibn Ziyād (-) Ja'far ibn Muḥammad al-Ash'arī (-) Ibn Qaddāh that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Indeed, the evil that brings the quickest punishment is aggression.'"

2637-2. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"Iblīs says to his henchmen: 'Cast jealousy and aggression between them (people) because they are equal to polytheism in the sight of Allah.'"

2638-3. 'Alī (-) his father (-) Ḥammād (-) Ḥarīz (-) Misma' Abī Sayyār that Abū 'Abdillāh ('a.s.) wrote to him:

"Beware never to utter an aggressive word, even though you consider yourself and your family to be better [than others]."

2639-4. 'Alī (-) his father (-) Ibn Maḥbūb (-) Ibn Ri'āb* and Ya'qūb as-Sarrāj, both of them, that Abū 'Abdillāh ('a.s.) said:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَيُّهَا النَّاسُ إِنَّ الْبَغْيَ يَقُودُ أَصْحَابَهُ إِلَى النَّارِ وَإِنَّ أَوَّلَ مَنْ بَغَى عَلَى اللَّهِ عَنَاقُ بِنْتِ آدَمَ فَأَوَّلُ قَتِيلٍ قَتَلَهُ اللَّهُ عَنَاقُ وَكَانَ مَجْلِسُهَا جَرِيْباً فِي جَرِيْبٍ وَكَانَ لَهَا عِشْرُونَ إِصْبَعاً فِي كُلِّ إِصْبَعٍ ظُفْرَانٍ مِثْلُ الْمِنْجَلَيْنِ فَسَلَطَ اللَّهُ عَلَيْهَا أَسْداً كَالْفِيلِ وَذُبَاباً كَالْبَعِيرِ وَنَسراً مِثْلَ الْبَغْلِ فَقَتَلْنَهَا وَقَدْ قَتَلَ اللَّهُ الْجَبَابِرَةَ عَلَى أَفْضَلِ أَحْوَالِهِمْ وَآمَنَ مَا كَانُوا.

- ١٣٤ -

بَابُ الْفَخْرِ وَالْكِبَرِ

١/٢٦٤٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ عَجَباً لِلْمُتَكَبِّرِ الْفَخُورِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً ثُمَّ هُوَ غَدًا جِيفَةً.

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"The Commander of the Faithful (*a.s.*) said: 'O people! Surely, the aggressor leads its companions to the Fire [of Hell]. The first who was rebelled against Allāh was 'Anāq, daughter of Ādam, and the first to be killed by Allāh was 'Anāq. Her hip was one *jarīb* by one *jarīb*¹, and she had twenty fingers, every finger had two nails like two sickles. Then Allāh set on her a lion like an elephant, a wolf like a camel, and an eagle like a mule, so they killed her. Indeed, Allāh eliminates the tyrants when they are in the best and safest condition."

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Chapter on Arrogance and Pride

2640-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Maḥbūb (-) Hishām ibn Sālim that Abū Ḥamzah ath-Thumālī said:

"Alī ibni 'l-Ḥusayn (*a.s.*) said: 'I wonder at one who is arrogant and proud, yet yesterday he was but a sperm and tomorrow he will be a

1. A patch of arable land.

٢٦٤١-٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَفَةُ الْحَسَبِ الْإِفْتِخَارُ وَالْعُجْبُ.

٢٦٤٢-٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ قَالَ:

قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَا عُقْبَةُ بْنُ بَشِيرٍ الْأَسَدِيِّ وَأَنَا فِي الْحَسَبِ الضَّخْمُ مِنْ قَوْمِي قَالَ فَقَالَ: مَا تَمُنُّ عَلَيْنَا بِحَسَبِكَ إِنَّ اللَّهَ رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ وَضِيعًا إِذَا كَانَ مُؤْمِنًا وَوَضَعَ بِالْكَفْرِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ شَرِيفًا إِذَا كَانَ كَافِرًا فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالتَّقْوَى.

٢٦٤٣-٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عِيسَى بْنِ الصَّحَّاحِ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ عَجَبًا لِلْمُخْتَالِ الْفَخُورِ وَإِنَّمَا خُلِقَ مِنْ نُطْفَةٍ ثُمَّ يَعُودُ حَيْفَةً وَهُوَ فِيمَا بَيْنَ ذَلِكَ لَا يَدْرِي مَا يُصْنَعُ بِهِ.

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(decaying) corpse."

2641-2. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'The bane of havage is self-conceit and pride."

2642-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Muḥammad ibn Ismā'īl (-) Ḥanān that 'Uqbah ibn Bashīr al-Asadī said:

"I said to Abū Ja'far ('a.s.): 'I am 'Uqbah ibn Bashīr al-Asadī and I belong to a noble family in my tribe.'" He said: "Then he ['a.s.] said: 'Do you oblige us because of your lineage? Surely, Allāh will raise one who is debased by people, due to his faith if he is a believer; and He [s.w.t.] will debased one who is honoured by people, due to his disbelief, if he is a disbeliever. Therefore, no one is superior to another except through piety."

2643-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā that 'Isā ibn 'q-Ḍaḥḥāk said:

"Abū Ja'far ('a.s.) said: 'I wonder at one who is arrogant and proud while he is created from a [single] sperm, then he will turn into a (decaying)

٥/٢٦٤٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ حَتَّى عَدْتُ تِسْعَةً فَقَالَ لَهُ
 رَسُولُ اللَّهِ ﷺ أَمَا إِنَّكَ عَاشِرُهُمْ فِي النَّارِ.
 ٦/٢٦٤٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ أَفَةُ الْحَسَبِ الْإِفْتِخَارُ.

- ١٣٥ -

بَابُ الْقَسْوَةِ

١/٢٦٤٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ
 عِيسَى رَفَعَهُ قَالَ:

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corpse, and in between, he does not know what may happen to him."

2644-5. 'Alī ibn Ibrāhīm (→) his father (→) an-Nawfalī (→) as-Sakūnī that Abū 'Abdillāh (a.s.) said:

"A man came to the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) and said: 'O Messenger of Allāh! I am the son of so-and-so,' (boastfully) mentioning up to nine of his forefathers. So the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said to him: 'Indeed you are the tenth of them in the Fire [of Hell].'"

2645-6. 'Alī ibn Ibrāhīm (→) his father (→) an-Nawfalī (→) as-Sakūnī that Abū 'Abdillāh (a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'The bane of havage is pride.'"

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Chapter on Hard-Heartedness

2646-1. A group of our co-sectarians (→) Aḥmad ibn Muḥammad (→)

فِيمَا نَاجَى اللَّهَ عَزَّ وَجَلَّ بِهِ مُوسَى عَلَيْهِ السَّلَامُ يَا مُوسَى لَا تُطَوِّلْ فِي الدُّنْيَا أَمَلَكَ فَيَفْسُدَ قَلْبُكَ وَ الْقَاسِي الْقَلْبِ مِنِّي بَعِيدٌ.

٢٦٤٧/٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ إِسْمَاعِيلَ بْنِ دُبَيْسٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا خَلَقَ اللَّهُ الْعَبْدَ فِي أَصْلِ الْخَلْقَةِ كَافِرًا لَمْ يَمُتْ حَتَّى يُحِبِّبَ اللَّهُ إِلَيْهِ الشَّرَّ فَيَقْرَبَ مِنْهُ فَاِبْتِلَاؤهَ بِالْكِبَرِ وَالْجَبَرِيَّةِ فَقَسَا قَلْبُهُ وَ سَاءَ خُلُقُهُ وَ غُلِظَ وَجْهُهُ وَ ظَهَرَ فُحْشُهُ وَ قَلَّ حَيَاؤُهُ وَ كَشَفَ اللَّهُ سِتْرَهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا ثُمَّ رَكِبَ مَعَاصِيَ اللَّهِ وَ أَبْغَضَ طَاعَتَهُ وَ وَثَبَ عَلَى النَّاسِ لَا يَشْبَعُ مِنَ الْخُصُومَاتِ فَاسْأَلُوا اللَّهَ الْعَافِيَةَ وَ اطْلُبُوهَا مِنْهُ.

٢٦٤٨/٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمَتَانِ لَمَّةٌ مِنَ الشَّيْطَانِ وَ لَمَّةٌ مِنَ الْمَلِكِ فَلَمَّةُ الْمَلِكِ الرَّقْمَةُ وَ الْفَهْمُ وَ لَمَّةُ الشَّيْطَانِ السَّهْوُ وَ الْقَسْوَةُ.

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'Amr ibn 'Uthmān (–) 'Alī ibn 'Isā, *rafa'ahū*, said:

"Allāh, to Whom belong Might and Majesty, told Moses (*'a.s.*): 'O Moses! Do not extend your hopes in this world as this will harden your heart, and he who is hard-hearted is far from me.'"

2647–2. 'Alī ibn Ibrāhīm (–) his father (–) Muḥammad ibn Ḥaḥṣ (–) Ismā'īl ibn Dubays (–) whom he mentioned that Abū 'Abdillāh (*'a.s.*) said:

"When Allāh, in the original creation, creates a servant as a disbeliever, he will not die until Allāh makes evil pleasant to him, so, he draws near to it. Then He [*s.w.t.*] afflicts him with arrogance and tyranny, so his heart is hardened and his character becomes bad, his countenance becomes harsh, his obscenity becomes obvious, his modesty is reduced and Allāh reveals his secrets. He indulges in unlawful acts and does not abstain from it. He then becomes disobedient to Allāh and hates His obedience. He becomes offensive with the people and does not tire of disputes. Thus you must ask Allāh for the well-being and seek it from Him."

2648–3. 'Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū 'Abdillāh (*'a.s.*) said:

"The Commander of the Faithful (*'a.s.*) said: 'Whispering is of two types: the whispering of Satan and the whispering from an angel. The whispering of an angel is tenderness and understanding while the whispering of the

- ١٣٦ - بَابُ الظُّلْمِ

١/٢٦٤٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
الظُّلْمُ ثَلَاثَةٌ ظَلَمَ يَغْفِرُهُ اللَّهُ وَ ظَلَمَ لَا يَغْفِرُهُ اللَّهُ وَ ظَلَمَ لَا يَدْعُهُ اللَّهُ فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالشِّرْكَ وَ أَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ فَظَلَمَ الرَّجُلُ نَفْسَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ وَ أَمَّا الظُّلْمُ الَّذِي لَا يَدْعُهُ فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ.

٢/٢٦٥٠ - عَنْهُ عَنِ الْحَجَّالِ عَنْ غَالِبِ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ قَالَ:
فَنَظَرَةً عَلَى الصُّرَاطِ لَا يَجُوزُهَا عَبْدٌ مُظْلَمٌ.

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Satan is forgetfulness and hard-heartedness."

- 136 - Chapter on Injustice

2649-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) Hārūn ibn al-Jahm (-) al-Mufaḍḍal ibn Ṣāliḥ (-) Sa'd ibn Ṭarīf that Abū Ja'far ('a.s.) said:

"Injustice is of three types: the injustice that Allāh forgives, the injustice that Allāh does not forgive and the injustice that Allāh does not overlook. The injustice that He does not forgive is polytheism. The injustice that He forgives is the one a man does to himself, in that which is between him and Allāh. As for the injustice that He does not overlook, it is that which is owed between the servants (of Allāh)."

2650-2. From him (-) al-Ḥajjāl (-) Ghālib ibn Muḥammad (-) whom he mentioned that Abū 'Abdillāh ('a.s.) said about the words of Allāh, to Whom belong Might and Majesty: *Most surely your Lord is watching*

٣/٢٦٥١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ وَعُبَيْدِ اللَّهِ الطَّوِيلِ عَنْ شَيْخٍ مِنَ التَّخَعِّعِ قَالَ:

قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنِّي لَمْ أَزَلْ وَالِيًا مُنْذُ زَمَنِ الْحَاجَّاجِ إِلَى يَوْمِي هَذَا فَهَلْ لِي مِنْ تَوْبَةٍ قَالَ فَسَكَتَ ثُمَّ أَعَدْتُ عَلَيْهِ فَقَالَ لَا حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ.

٤/٢٦٥٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا مِنْ مَظْلَمَةٍ أَشَدَّ مِنْ مَظْلَمَةٍ لَا يَجِدُ صَاحِبَهَا عَلَيْهَا عَوْنًا إِلَّا اللَّهُ عَزَّ وَجَلَّ.

٥/٢٦٥٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عِيسَى بْنِ بَشِيرٍ عَنْ أَبِي خَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا حَضَرَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ الْوَفَاةَ ضَمَّنِي إِلَى صَدْرِهِ ثُمَّ قَالَ يَا بُنَيَّ أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي عَلَيْهِ السَّلَامُ حِينَ حَضَرَتْهُ الْوَفَاةُ وَبِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ قَالَ يَا بُنَيَّ إِنِّي أَكُفِّرُ

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[Qur., 89:14]:

"There is a bridge on *Şirāt* that will not be crossed by one who committed an injustice (against others)."

2651-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Wahab ibn 'Abd Rabbih* and 'Ubaydillāh aṭ-Ṭawīl that a *shaykh* from (the tribe of) an-Nakha' said:

"I said to Abū Ja'far (*a.s.*): 'I have been the governor from the time of Ḥajjāj until now, is there any repentance for me?'" He said: 'He [*a.s.*] remained silent. Then I repeated (my question), and he [*a.s.*] said: 'No, until you return all the rights to their owners.'"

2652-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥusayn ibn Sa'īd (-) Ibrāhīm ibn 'Abdi 'l-Ḥamīd (-) al-Walīd ibn Šabīḥ that Abū 'Abdillāh (*a.s.*) said:

"There is no injustice worse than the injustice done to one who cannot find any helper except Allāh, to Whom belong Might and Majesty."

2653-5. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) Ismā'īl ibn Mihrān (-) Durust ibn Abī Maṣṣūr (-) 'Isā ibn Bashīr (-) Abū

ظَلَمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِراً إِلَّا اللَّهَ.

٦/٢٦٥٤- عَنْهُ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَنْ خَافَ الْقِصَاصَ كَفَّ عَنْ ظُلْمِ النَّاسِ.

٧/٢٦٥٥- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ

عَمَّارٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ أَصْبَحَ لَا يَنْوِي ظُلْمَ أَحَدٍ غَفَرَ اللَّهُ لَهُ مَا أَذْنَبَ ذَلِكَ الْيَوْمَ مَا لَمْ يَسْفِكْ دَمًا أَوْ يَأْكُلَ مَالَ يَتِيمٍ حَرَامًا.

٨/٢٦٥٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَصْبَحَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ غَفَرَ اللَّهُ مَا اجْتَرَمَ.

٩/٢٦٥٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ

اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Hamzah ath-Thumālī that Abū Ja'far ('a.s.) said:

"When death approached 'Alī ibn al-Husayn ('a.s.), he pressed me to his bosom and then said: 'O my son! I advise you what my father ('a.s.) advised me at the time when death approached him this is what his father advised him too.' Then he ['a.s.] said: 'O my son! Beware of injustice to one who cannot find any helper against you except Allāh.'"

2654-6. From him (-) his father (-) Hārūn ibn al-Jahm (-) Ḥaḥḥ ibn 'Umar that Abū 'Abdillāh ('a.s.) said:

"The commander of the Faithful, may the blessing of Allāh be upon him, said: 'One who fears retribution should restrain himself from doing injustice to people.'"

2655-7. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Safwān that Ishāq ibn 'Ammār said:

"Abū 'Abdillāh ('a.s.) said: 'One who begins the day not intending to do injustice to anyone, Allāh will forgive every sin he commits on that day so long as he does not shed blood or consume the wealth of an orphan.'"

2656-8. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī

مَنْ ظَلَمَ مَظْلَمَةً أَحَدٍ بِهَا فِي نَفْسِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ.
 ١٠/٢٦٥٨ - ابن أبي عمير عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ: اتَّقُوا الظُّلْمَ فَإِنَّهُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.
 ١١/٢٦٥٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ
 مَنْصُورٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ: اتَّقُوا الظُّلْمَ فَإِنَّهُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.
 ١٢/٢٦٦٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ
 عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 مَا مِنْ أَحَدٍ يَظْلِمُ بِمَظْلَمَةٍ إِلَّا أَخَذَهُ اللَّهُ بِهَا فِي نَفْسِهِ وَ مَالِهِ وَ أَمَّا الظُّلْمُ الَّذِي بَيْنَهُ وَ بَيْنَ
 اللَّهِ فَإِذَا تَابَ غُفِرَ اللَّهُ لَهُ.
 ١٣/٢٦٦١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ
 عَمَّارِ بْنِ حَكِيمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ:

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that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'One who begins his day not intending to do injustice to anyone, Allāh will forgive the sin he commits.'"

2657-9. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said:

"One who does injustice will have to pay the price for it, either himself or through his wealth or his children."

2658-10. Ibn Abī 'Umayr (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Beware of injustice, for it is the [cause of] darkness of the Day of Resurrection.'"

2659-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā [(-) Muḥammad ibn 'Isā] (-) Manṣūr (-) Hishām ibn Sālim that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Beware of injustice, for it is the [cause of] darkness of the Day of Resurrection.'"

2660-12. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Umar ibn Udhaynah (-) Zurārah that Abū Ja'far ('a.s.) said:

"There is no one who does injustice (to others) but that Allāh makes

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَنْ ظَلَمَ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ [أَوْ عَلَى عَقِبِهِ] أَوْ عَلَى عَقِبِ عَقِبِهِ قُلْتُ هُوَ يَظْلِمُ فَيَسْلُطُ اللَّهُ عَلَى عَقِبِهِ أَوْ عَلَى عَقِبِ عَقِبِهِ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَلَيُخْشِ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا.

٢٦٦٢/١٤- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى نَبِيٍِّّ مِنْ أَنْبِيَائِهِ فِي مَمْلَكَةِ جَبَّارٍ مِنَ الْجَبَّارِينَ أَنْ أَتَيْتَ هَذَا الْجَبَّارَ فَقُلْ لَهُ إِنِّي لَمْ أَتَعْمَلْكَ عَلَى سَفَكِ الدِّمَاءِ وَاتِّخَاذِ الْأَمْوَالِ وَإِنَّمَا اسْتَعْمَلْتُكَ لِتَكْفَ عَنِّي أَصْوَاتِ الْمَظْلُومِينَ فَإِنِّي لَمْ أَدْعُ ظُلَامَتَهُمْ وَإِنْ كَانُوا كُفَّارًا.

٢٦٦٣/١٥- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ أَكَلَ مَالَ أَخِيهِ ظُلْمًا وَ لَمْ يَرُدَّهُ إِلَيْهِ أَكَلَ حَذْوَةً مِنْ

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him pay for it either himself or through his wealth. As for the injustice which is between him and Allāh, if he repents, Allāh forgives him."

2661-13. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Abī Najrān (-) 'Ammār ibn Ḥakīm that 'Abdu'l-A'lā mawlā Āl Sām said:

"Abū 'Abdillāh ('a.s.) himself began saying: 'Whoever does injustice (to others), Allāh will make him subordinate to someone who will do injustice to him [or to his posterity] or the offspring of his posterity.'" He said: "I asked: 'He does injustice, then Allāh sets someone over his posterity or the offspring of his posterity?' He ['a.s.] said: 'Verily, Allāh, to Whom belong Might and Majesty says: *And let those fear who, should they leave behind them weakly offspring, would fear on their account; so let them be careful of (their duty to) Allāh, and let them speak right words* [Qur., 4:9].'"

2662-14. From him (-) Ibn Maḥbūb (-) Ishāq Ibn 'Ammār (-) Abū 'Abdillāh ('a.s.) said:

"Indeed, Allāh, to Whom belong Might and Majesty, revealed to one of His prophets who was in the kingdom of one of the tyrant rulers, to approach this tyrant and tell him: 'Surely, I have not appointed you to shed blood and usurp wealth. Rather, I have appointed you to hold back for Me

النَّارِ يَوْمَ الْقِيَامَةِ.

١٦/٢٦٦٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلَاثَتُهُمْ.

١٧/٢٦٦٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْعَبْدَ لَيَكُونُ مَظْلُومًا فَمَا يَزَالُ يَدْعُو حَتَّى يَكُونَ ظَالِمًا.

١٨/٢٦٦٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي نَهْشَلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ مَنْ عَذَرَ ظَالِمًا بِظُلْمِهِ سَلَّطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ فَإِنْ دَعَا لَمْ يَسْتَجِبْ لَهُ وَ لَمْ يَأْجُرْهُ اللَّهُ عَلَى ظُلَامَتِهِ.

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the voice (of complaint) of the unjustly treated ones, for indeed I shall not overlook the injustice done to them, even if they are unbelievers."

2663-15. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) 'Alī ibn Abī Ḥamzah that Abū Baṣīr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'One who consumes the wealth of his brother (in faith) unjustly and does not return it to him, he will surely (be forced to) consume a brand of fire on the Day of Resurrection.'"

2664-16. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ṭalḥah ibn Zayd that Abū 'Abdillāh ('a.s.) said:

"The one who does injustice, and the one who helps him, and the one who is pleased with it, (all) three of them are partners."

2665-17. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam that Hishām ibn Sālim said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Sometime a servant (of Allāh) is oppressed, then he does not cease to curse (the oppressor) so much that eventually he becomes an oppressor.'"

2666-18. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn

1. It means his curse outweighs the oppression he has been subjected to.

١٩/٢٦٦٧ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ مَا أَنْتَصَرَ اللَّهُ مِنْ ظَالِمٍ إِلَّا بِظَالِمٍ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ كَذَلِكَ نُؤَيِّ بِغَضِ الظَّالِمِينَ بَعْضًا.

٢٠/٢٦٦٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ ظَلَمَ أَحَدًا فَعَاتَهُ فَلْيَسْتَغْفِرِ اللَّهَ لَهُ فَإِنَّهُ كَفَّارَةٌ لَهُ.

٢١/٢٦٦٩ - أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمَرْوَزِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَصْبَحَ وَ هُوَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ غَفَرَ اللَّهُ لَهُ مَا اجْتَرَمَ.

٢٢/٢٦٧٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنِ الْحَسَنِ بْنِ مَجْنُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ:

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Khālid (–) his father (–) Abū Nahshal (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

"One who finds excuse for an oppressor, Allāh will set someone over him to oppress him, and whenever he invokes (Allāh), his invocation will not be answered and Allāh will not recompense him for oppression (he suffered)."

2667–19. From him (–) Muḥammad ibn ‘Isā (–) Ibrāhīm ibn ‘Abdi ‘l-Ḥamīd (–) ‘Alī ibn Abī Ḥamzah (–) Abū Baṣīr that Abū Ja‘far (‘a.s.) said:

"Allāh does not take revenge from any oppressor except through another oppressor, and that is (the meaning of) His statement, to Whom belong Might and Majesty: *So We make the evildoers friends of each other...* [Qur., 6:129]."

2668–20. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of Allāh (ṣ.a. ‘a.w.a.w.s.) said: 'One who did injustice to another and then he missed the chance to ask him for forgiveness, he should ask forgiveness from Allāh for him, as that will be an expiation for him.'"

2669–21. Aḥmad ibn Muḥammad al-Kūfī (–) Ibrāhīm ibn al-Ḥusayn (–) Muḥammad ibn Khalaf (–) Mūsā ibn Ibrāhīm al-Marwazī that Abu ‘l-Ḥasan

دَخَلَ رَجُلَانِ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي مُدَارَاةٍ بَيْنَهُمَا وَ مُعَامَلَةٍ فَلَمَّا أَنْ سَمِعَ كَلَامَهُمَا قَالَ أَمَّا إِنَّهُ مَا ظَفَرَ أَحَدٌ بِخَيْرٍ مِنْ ظَفَرٍ بِالظُّلْمِ أَمَّا إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ مَالِ الْمَظْلُومِ ثُمَّ قَالَ مَنْ يَفْعَلِ الشَّرَّ بِالنَّاسِ فَلَا يُنْكِرِ الشَّرَّ إِذَا فَعَلَ بِهِ أَمَّا إِنَّهُ إِنَّمَا يَخْصِدُ ابْنَ آدَمَ مَا يَزْرَعُ وَ لَيْسَ يَخْصِدُ أَحَدٌ مِنَ الْمُرِّ حُلُوءًا وَ لَا مِنَ الْحُلُوءِ مُرًّا فَاضْطَلَعَ الرَّجُلَانِ قَبْلَ أَنْ يَقُومَا.

٢٦٧١/٢٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ مَنْ خَافَ الْقِصَاصَ كَفَّ عَنْ ظُلْمِ النَّاسِ.

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Mūsā ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'One who begins the day not intending to oppress anyone, Allāh will forgive his sins.'"

2670-22. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb (-) 'Alī ibn Abī Ḥamzah that Abū Baṣīr said:

"Two men entered upon Abū 'Abdillāh ('a.s.) to settle their disagreement over a deal they had between them. After listening to their case, he ['a.s.] said: 'Truly, no one gains any good by attaining victory through injustice. Verily, the oppressed one takes from the religion of the oppressor more than what the oppressor takes from the wealth of the oppressed one.' Then he ['a.s.] said: 'Whoever does evil to people should not then decry the (same) evil when it is done to him. Surely, man only reaps what he sows. No one reaps sweetness from bitterness, or bitterness from sweetness.' So, the two men agreed to settle their difference before standing up to leave."

2671-23. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Asbāṭ (-) whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"One who fears retribution restrains himself from doing injustice to people."

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بَابُ اتِّبَاعِ الْهَوَى

١/٢٦٧٢ - مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ اخْذَرُوا أَهْوَاءَكُمْ كَمَا تَخْذَرُونَ أَعْدَاءَكُمْ فَلَيْسَ شَيْءٌ أَغْدَى لِلرِّجَالِ مِنْ اتِّبَاعِ أَهْوَائِهِمْ وَحَصَائِدِ أَلْسِنَتِهِمْ.

٢/٢٦٧٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَعِزِّي وَجَلَالِي وَعَظَمَتِي وَكِبْرِيَائِي وَنُورِي وَعُلُوِّي وَارْتِفَاعُ مَكَانِي لَا يُؤْثِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا شَتَّتْ عَلَيْهِ أَمْرَهُ وَابْتَسَتْ عَلَيْهِ دُنْيَاهُ وَشَغَلَتْ قَلْبَهُ بِهَا وَلَمْ أُوتِرْ مِنْهَا إِلَّا مَا قَدَرْتُ لَهُ وَعِزِّي وَجَلَالِي وَعَظَمَتِي وَنُورِي

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Chapter on Following (Your) Desire

2672-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Maḥbūb that Abū Muḥammad al-Wābishī said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Beware of your desires as you are wary of your enemies because nothing is a more dangerous enemy to men than following their own desires and what their tongues reap.'"

2673-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) 'Abdullāh ibn al-Qāsim (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Allāh, to Whom belong Might and Majesty, says: 'By My Honour and My Glory; by My Might and My Greatness; by My Light, My Loftiness and My Exaltedness, no servant prefers his desire to My wish but that I shall scatter his affair and make the world confusing for him and shall occupy his heart with it. I shall not give him except what is ordained for him. By My Honour and My Glory; by

وَعُلُوِّي وَارْتِفَاعَ مَكَانِي لَا يُؤْثِرُ عَبْدٌ هَوَايَ عَلَى هَوَاهُ إِلَّا اسْتَحْفَظْتُهُ مَلَائِكَتِي وَكَفَلْتُ السَّمَاوَاتِ وَالْأَرْضِينَ رِزْقَهُ وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ وَآتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ. ٣/٢٦٧٤ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنَّمَا أَخَافُ عَلَيْكُمْ اثْنَتَيْنِ اتِّبَاعَ الْهَوَى وَطُولَ الْأَمَلِ أَمَّا اتِّبَاعُ الْهَوَى فَإِنَّهُ يَصُدُّ عَنِ الْحَقِّ وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ.

٤/٢٦٧٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ:

قَالَ لِي أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ اتَّقِ الْمُرْتَقَى السَّهْلَ إِذَا كَانَ مُنْحَدِرُهُ وَغَرًّا قَالَ وَكَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لَا تَدْعِ النَّفْسَ وَهَوَاهَا فَإِنَّ هَوَاهَا فِي رَدَاهَا وَتَرَكُ النَّفْسَ وَمَا تَهْوَى أَذَاهَا وَكَفَّ النَّفْسَ عَمَّا تَهْوَى دَوَاهَا.

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My Might and My Light; by My Loftiness and My Exaltedness, no servant prefers My desire to his but that I will command My angels to protect him, and the heavens and the earth to assure his sustenance. (Moreover), I shall back his business (dealings) with every merchant and this world will come to him, subdued and compelled."

2674-3. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) 'Āsim ibn Ḥumayd (-) Abū Ḥamzah that Yaḥyā ibn 'Aqīl said:

"The Commander of the Faithful (a.s.) said: 'Indeed, I fear two things for you: following lowly desires and prolonged hopes. As for following lowly desires, it will keep you away from the truth; and as for having prolonged hopes, it will make you forget the Hereafter.'"

2675-4. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn al-Ḥasan ibn Shammūn (-) 'Abdullāh ibn 'Abdi'r-Raḥmān al-Aṣamm that 'Abdu'r-Raḥmān ibn al-Hajjāj said:

"Abu 'l-Ḥasan (a.s.) said to me: 'Beware of the elevation which is easy to ascend but difficult to descend.'"

He said: "Abū 'Abdillāh (a.s.) used to say: 'Do not give free rein to your soul and its desires, because its destruction lies in its desires. Leaving the soul unrestrained along with that which desires is harmful for it while restraining it from vain desires is its cure.'"

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بَابُ الْمَكْرِ وَالْغَدْرِ وَالْخَدِيعَةِ

١/٢٦٧٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَوْ لَا أَنَّ الْمَكْرَ وَالْخَدِيعَةَ فِي النَّارِ لَكُنْتُ أَمَكْرَ النَّاسِ.

٢/٢٦٧٧ - عَلِيُّ بْنُ أَبِيهِ عَنْ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ يَجِيءُ كُلُّ غَادِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلٍ شِدْقُهُ حَتَّى يَدْخُلَ النَّارَ وَ يَجِيءُ كُلُّ نَاكِثٍ بِنِعَةٍ إِمَامٍ أَجْذَمَ حَتَّى يَدْخُلَ النَّارَ.

٣/٢٦٧٨ - عَنْهُ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ مِنَّا مَنْ مَكَرَ مُسْلِمًا.

٤/٢٦٧٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ

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Chapter on
Scheming, Treachery and Deception

2676-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim, *rafa'ah* said:

"The Commander of the faithful ('a.s.) said: 'If scheming and deceit had not led to hellfire, I would have been the best schemer among the people.'"

2677-2. 'Alī (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Every treacherous person who is disloyal to the Imām ['a.s.] will come, on the Day of Resurrection, with a deformed mouth until he enters the [Hell] Fire. And he who breaks his allegiance to the Imām ['a.s.] will come with his hand cut off until he enters the Fire.'"

2678-3. From him (-) his father (-) an-Nawfalī (-) as-Sakūnī (-) Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'He who schemes against a Muslim is not from us.'"

2679-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-)

بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَأَلْتُهُ عَنْ قَرَيْتَيْنِ مِنْ أَهْلِ الْحَرْبِ لِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلِكٌ عَلَى جِدَةٍ اقْتَتَلُوا ثُمَّ اضْطَلَحُوا
ثُمَّ إِنَّ أَحَدَ الْمَلِكَيْنِ غَدَرَ بِصَاحِبِهِ فَجَاءَ إِلَى الْمُسْلِمِينَ فَصَالَحَهُمْ عَلَى أَنْ يَغْزُوا مَعَهُمْ تِلْكَ
الْمَدِينَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَغْدِرُوا وَلَا يَأْمُرُوا بِالْغَدْرِ وَلَا
يُقَاتِلُوا مَعَ الَّذِينَ غَدَرُوا وَلَكِنَّهُمْ يُقَاتِلُونَ الْمُشْرِكِينَ حَيْثُ وَجَدُوهُمْ وَلَا يَجُوزُ عَلَيْهِمْ مَا
عَاهَدَ عَلَيْهِ الْكُفَّارُ.

٥/٢٦٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ
شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْأَشْعَثِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ الْأَنْصَارِيِّ عَنْ يَحْيَى بْنِ
عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ يَجِيءُ كُلُّ غَادِرٍ بِإِمَامٍ يَوْمَ الْقِيَامَةِ مَا يَلَا شِدْقُهُ حَتَّى يَدْخُلَ النَّارَ.

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Muhammad ibn Yahyā that Ṭalḥah ibn Zayd said:

"I asked Abū 'Abdillāh ('a.s.) about two towns whose inhabitants are at war with Muslims, and every town has a separate king. They fight each other and then make peace among themselves. Then, one of the two kings acts treacherously and seeks to ally himself with the Muslims so that they can help him fight (his adversary in) the other town.

"Abū 'Abdillāh ('a.s.) said: 'It does not behove the Muslims to act treacherously, to order others to be treacherous, or to fight alongside those who are treacherous. However, they should fight the idolaters wherever they find them; and they are not obliged to abide by the covenant of the disbelievers.'"

2680-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn al-Ḥasan ibn Shammūn (-) 'Abdullāh ibn 'Amr ibn 'l-Ash'ath (-) 'Abdullāh ibn Ḥammād al-Anṣārī (-) Yahyā ibn 'Abdillāh ibn 'l-Ḥasan that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Everyone who is disloyal to the (infallible) Imām ['a.s.] will come, on the Day of Resurrection, with a deformed mouth until he enters the [Hell] Fire.'"

2681-6. 'Alī ibn Ibrāhīm (-) his father (-) 'Alī ibn Asbāṭ (-) his uncle Ya'qūb ibn Sālim (-) Abu 'l-Ḥasan al-'Abdī (-) Sa'd ibn Ṭarīf that al-Aṣbagh ibn Nubātah said:

٦/٢٦٨١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَشْبَاطٍ عَنْ عَمِّهِ يَغْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ:
 قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ذَاتَ يَوْمٍ وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ بِالْكُوفَةِ يَا أَيُّهَا النَّاسُ لَوْ لَا
 كِرَاهِيَةُ الْغَدْرِ كُنْتُ مِنْ أَذْهَى النَّاسِ أَلَا إِنَّ لِكُلِّ غُدْرَةٍ فُجْرَةٌ وَ لِكُلِّ فُجْرَةٍ كُفْرَةٌ أَلَا وَإِنَّ
 الْغُدْرَ وَ الْفُجُورَ وَ الْخِيَانَةَ فِي النَّارِ.

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بَابُ الْكَذِبِ

١/٢٦٨٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ
 إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الثُّعْمَانِ قَالَ:
 قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا أَبَا الثُّعْمَانِ لَا تَكْذِبْ عَلَيْنَا كَذِبَةً فَتُسَلَبَ الْخَنِيفَةَ وَ لَا تَطْلُبَنَّ أَنْ

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"The Commander of the Faithful ('a.s.) said one day, when he ['a.s.] was delivering a speech from the pulpit in Kūfah: 'O people! Had it not been my intense hatred for treachery, I would have been the most cunning among people. Indeed, for every treachery there is immorality, and for every immorality there is disbelief. Surely, treachery, immorality and disloyalty are in (Hell) Fire.'"

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Chapter on Lying

2682-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) Ishāq Ibn 'Ammār that Abu 'n-Nu'mān said:

"Abū Ja'far ('a.s.) said: 'O Abu 'n-Nu'mān! Do not attribute any lie to us as it will take away your faith; and do not try to be the head as you

تَكُونُ رَأْسًا فَتَكُونَ ذَنْبًا وَلَا تَسْتَأْكِلِ النَّاسَ إِنَّا فَتَفْتَقِرَ فَإِنَّكَ مَوْقُوفٌ لَا مَحَالَةَ وَ مَسْئُولٌ
فَإِنْ صَدَقْتَ صَدَقْنَاكَ وَإِنْ كَذَبْتَ كَذَبْنَاكَ.

٢٦٨٣-٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ
سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ عَلَيَّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ لَوْلَيْدِهِ أَتَقُوا الْكَذِبَ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جَدٍّ
وَهَزَلْ فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَى عَلَى الْكَبِيرِ أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ مَا يَزَالُ الْعَبْدُ يَصْدُقُ حَتَّى يَكْتُبَهُ اللَّهُ صَدِيقًا وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتَّى
يَكْتُبَهُ اللَّهُ كَذَابًا.

٢٦٨٤-٣- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي
جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالًا وَجَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَابَ وَالْكَذِبُ
شَرٌّ مِنَ الشَّرَابِ.

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will end up the tail; and do not use us as a means for eating the wealth of the people, as it will make you poor. Certainly, you will be stopped and questioned, so if you tell the truth we shall confirm you and if you tell lie we shall deny you."

2683-2. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Ismā'il ibn Mihrān (-) Sayf ibn 'Amīrah (-) whoever narrated it to him that Abū Ja'far ('a.s.) said:

"Alī ibni 'l-Ḥusayn, may the blessing of Allāh be upon them both, used to say to his children: Beware of lying, whether it be small or big, in seriousness or in jest. Indeed, he who tells a small lie will dare to tell a big lie as well. Don't you know that the Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'A servant keeps on telling the truth until Allāh registers him as a truthful one; and another servant keeps on telling lies until Allāh registers him among the lying ones.'"

2684-3. From him (-) 'Uthmān ibn 'Isā (-) Ibn Muskān (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"Indeed, Allāh, to Whom belong Might and Majesty, has made certain locks for evil and has made wine the key to those locks; and lying is worse than (drinking) wine."

٢٦٨٥/٤ - عَنْهُ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْكَذِبَ هُوَ خَرَابُ الْإِيمَانِ.

٢٦٨٦/٥ - 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 أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْكَذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ ﷺ مِنَ الْكَبَائِرِ.

٢٦٨٧/٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ

الْأَحْمَرِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ أَوَّلَ مَنْ يُكَذِّبُ الْكَذَّابَ اللَّهُ عَزَّ وَجَلَّ ثُمَّ الْمَلَكَانِ اللَّذَانِ مَعَهُ ثُمَّ هُوَ يَعْلَمُ أَنَّهُ كَاذِبٌ.

٢٦٨٨/٧ - عَلِيُّ بْنُ الْحَكَمِ عَنْ أَبَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْكَذَّابَ يَهْلِكُ بِالْبَيِّنَاتِ وَ يَهْلِكُ أَتْبَاعُهُ بِالشُّبُهَاتِ.

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2685-4. From him (-) his father (-) whom he mentioned (-) Muḥammad ibn 'Abdi 'r-Raḥmān ibn Abī Laylā (-) his father (-) Abū Ja'far ('a.s.) said:

"Indeed, lying is the destruction of faith."

2686-5. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad* and 'Alī ibn al-Ḥakam (-) Ṣāliḥ ibn Abī Ḥammād, both of them (-) al-Washshā' (-) Aḥmad ibn 'Ā'idh (-) Abū Khadījah that Abū 'Abdillāh ('a.s.) said:

"Telling a lie about Allāh and His Messenger (ṣ.a. 'a.w.a.w.s.) is among the great sins."

2687-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn al-Ḥakam (-) Abān al-Aḥmar (-) Fuḍayl ibn Yasār that Abū Ja'far ('a.s.) said:

"Indeed, the first who belies a liar is Allāh, to Whom belong Might and Majesty, then the two angels who are with him, and then (finally) he, himself, knows that he is a liar."

2688-7. 'Alī ibn al-Ḥakam [(-) Abān] that 'Umar ibn Yazīd said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Indeed, the liar is destroyed by clear evidence and his followers are destroyed by doubts.'"

٨/٢٦٨٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ آيَةَ الْكَذَّابِ بَأَن يُخْبِرَكَ خَبَرَ السَّمَاءِ وَ الْأَرْضِ وَ الْمَشْرِقِ وَ الْمَغْرِبِ فَإِذَا سَأَلْتَهُ عَنْ حَرَامِ اللَّهِ وَ حَلَالِهِ لَمْ يَكُنْ عِنْدَهُ شَيْءٌ.

٩/٢٦٩٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْكَذِبَةَ لَتَفْطُرُ الصَّائِمَ قُلْتُ وَ إِنَّمَا لَا يَكُونُ ذَلِكَ مِنْهُ قَالَ لَيْسَ حَيْثُ ذَهَبَتْ إِنَّمَا ذَلِكَ الْكَذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَئِمَّةِ عَلَيْهِ السَّلَامُ.

١٠/٢٦٩١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

ذَكَرَ الْحَائِكُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ مَلْعُونٌ فَقَالَ إِنَّمَا ذَاكَ الَّذِي يَحُوكُ الْكَذِبَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ ﷺ.

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2689-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Abī Najrān that Mu'āwiyah ibn Wahb said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Verily, the sign of a liar is that he informs you about the heaven and the earth, the east and the west, but when you ask him about what Allāh has forbidden and what He has made lawful, he has nothing to say (in reply).'"

2690-9. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Manṣūr ibn Yūnus that Abū Baṣīr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Indeed, a single lie can invalidate one's fast.' I said: 'Who among us does not do this?' He ['a.s.] said: 'It is not as you think. It is only the lie one tells about Allāh, His Messenger and the Imāms, the blessing of Allāh be upon him and them, (that invalidates the fast).'"

2691-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) some of his co-sectarians, *rafa'ahū*, Abū 'Abdillāh ('a.s.):

"It was mentioned before Abū 'Abdillāh ('a.s.) that a weaver is cursed. 'Then he ['a.s.] said: 'This is only (about) the one who weaves lies about Allāh and His Messenger (s.a. 'a.w.a.w.s.)."

٢٦٩٢/١١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُزُوَّةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرَكَ الْكَذِبَ هَرْثَهُ وَجِدَّهُ.

٢٦٩٣/١٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْكَذَّابُ هُوَ الَّذِي يَكْذِبُ فِي الشَّيْءِ قَالَ لَا مَا مِنْ أَحَدٍ إِلَّا يَكُونُ ذَلِكَ مِنْهُ وَ لَكِنَّ الْمَطْبُوعَ عَلَى الْكَذِبِ.

٢٦٩٤/١٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بِهِأُوهُ.

٢٦٩٥/١٤ - عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ رَفَعَهُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاحَاةَ الْكَذَّابِ فَإِنَّهُ يَكْذِبُ

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2692-11. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father (-) al-Qāsim ibn 'Urwah (-) 'Abdu 'l-Ḥamīd aṭ-Ṭā'ī that al-Aṣbagh ibn Nubātah said:

"The Commander of the faithful ('a.s.) said: 'A servant will not get the taste of faith until he stops lying, whether in seriousness or in jest.'"

2693-12. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr that 'Abdu 'r-Raḥmān ibn al-Hajjāj said:

"I said to Abū 'Abdillāh ('a.s.): 'Is the liar one who lies about something?' He ['a.s.] said: 'No, there is no one who does not do that. Rather, a liar is he who is accustomed to lying.'"

2694-13. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) al-Ḥasan ibn Ṭarīf (-) his father (-) whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"'Isā son of Maryam ('a.s.) said: 'He who frequently lies, his prestige will perish.'"

2695-14. From him (-) 'Amr ibn 'Uthmān (-) Muḥammad ibn Sālim, *rafa' ahū*, said:

"The Commander of the faithful ('a.s.) said: 'It behoves a Muslim man to avoid fraternizing with a (habitual) liar, because he lies so much that

حَتَّى يَجِيءَ بِالصِّدْقِ فَلَا يُصَدِّقُ.

١٥/٢٦٩٦ - عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ مِمَّا أَعَانَ اللَّهُ بِهِ عَلَى الْكَذَّابِينَ النَّسْيَانُ.

١٦/٢٦٩٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْكَلَامُ ثَلَاثَةٌ صِدْقٌ وَكَذِبٌ وَإِصْلَاحٌ بَيْنَ النَّاسِ قَالَ قِيلَ لَهُ جُعِلَتْ فِدَاكَ مَا الْإِصْلَاحُ بَيْنَ النَّاسِ قَالَ تَسْمَعُ مِنَ الرَّجُلِ كَلَامًا يَبْلُغُهُ فَتَخْبِثُ نَفْسُهُ فَتَلْقَاهُ فَتَقُولُ سَمِعْتُ مِنْ فُلَانٍ قَالَ فَبَيْنَكَ مِنَ الْخَيْرِ كَذَا وَكَذَا خِلَافَ مَا سَمِعْتَ مِنْهُ.

١٧/٢٦٩٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُمْتَانَ عَنِ الْحَسَنِ الصَّنِيعِلِيِّ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّا قَدْ رَوَيْنَا عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ يُوسُفَ عَلَيْهِ السَّلَامُ أَيَّتُهَا

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even when he tells the truth, no one believes him."

2696-15. From him (-) Ibn Faḍḍāl (-) Ibrāhīm ibn Muḥammad al-Ash'arī that 'Ubayd ibn Zurārah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Indeed, one of the ways [by which] Allāh helped us against the liars is (their) forgetfulness."

2697-16. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Abū Yaḥyā al-Wāsiṭī (-) some of our co-sectarians that Abū 'Abdillāh ('a.s.) said:

"Speech is of three types: 'Truth, falsehood and conciliation between people.' It was said to him ['a.s.]: 'May I be made your ransom! What is conciliation between people?' He ['a.s.] said: 'When you hear a person says something about someone else such that if he became aware of [what was said about him], he would feel bad. However, when you meet him, you tell him: "I heard so-and-so saying good things about you: such and such," contrary to what you heard about him from that person."

2698-17. 'Alī ibn Ibrāhīm (-) his father (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Ḥammād ibn 'Uthmān that al-Ḥasan aṣ-Ṣayqal said:

"I said to Abū 'Abdillāh ('a.s.): 'It was narrated to us from Abū Ja'far ('a.s.) about the words of Yūsuf ('a.s.): "caravan! You are most surely

الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ فَقَالَ وَاللَّهِ مَا سَرَقُوا وَمَا كَذَبَ وَقَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْتَلَوْهُمْ إِنْ كَانُوا يَنْطِقُونَ فَقَالَ وَاللَّهِ مَا فَعَلُوا وَمَا كَذَبَ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا عِنْدَكُمْ فِيهَا يَا صَيْقَلُ قَالَ فَقُلْتُ مَا عِنْدَنَا فِيهَا إِلَّا التَّسْلِيمُ قَالَ فَقَالَ إِنَّ اللَّهَ أَحَبُّ أَتْنَيْنِ وَ أَبْغَضُ أَتْنَيْنِ أَحَبُّ الْخَطَرِ فِيمَا بَيْنَ الصَّغِيرِ وَ أَحَبُّ الْكَذِبِ فِي الْإِضْلَاحِ وَ أَبْغَضُ الْخَطَرِ فِي الطَّرِيقَاتِ وَ أَبْغَضُ الْكَذِبِ فِي غَيْرِ الْإِضْلَاحِ إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ إِذَا قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا إِرَادَةَ الْإِضْلَاحِ وَ دَلَالَةً عَلَى أَنَّهُمْ لَا يَفْعَلُونَ وَ قَالَ يُوسُفُ عَلَيْهِ السَّلَامُ إِرَادَةَ الْإِضْلَاحِ.

٢٦٩٩/١٨ - عَنْهُ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ أَبِي مُحَمَّدٍ السَّرَّاجِ عَنْ عِمْسَى بْنِ حَسَّانَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ كُلُّ كَذِبٍ مَسْئُولٌ عَنْهُ صَاحِبُهُ يَوْمًا إِلَّا كَذِبًا فِي ثَلَاثَةِ رَجُلٍ كَانَتْ فِي حَرْبِهِ فَهُوَ مَوْضُوعٌ عَنْهُ أَوْ رَجُلٌ أَضْلَحَ بَيْنَ أَتْنَيْنِ يَلْقَى هَذَا بِغَيْرِ مَا يَلْقَى بِهِ

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thieves; [Qur., 13:70]. He ['a.s.] said: 'By Allāh, they neither stole, nor did he (Yūsuf, 'a.s.) lie. Also, about Ibrāhīm ('a.s.) when he said: "Rather it was this biggest of them who did it! Ask them, if they can speak." [Qur., 21:63]. He ['a.s.] said: 'By Allāh, neither did they do it nor did he (Ibrāhīm, 'a.s.) lie.'"

He [as-Sayqal] said: "Then Abū 'Abdillāh ('a.s.) said: 'O Sayqal! What do you think about this?'" He said: "I said: 'We have no explanation (for this) but accept it as is.'" He said: "Then he ['a.s.] said: 'Indeed, Allāh likes two things and dislikes two. He [s.w.t.] likes the shows of pride between two fighting armies (of Islam and disbelief) and He [s.w.t.] likes lying for the sake of reconciliation. He [s.w.t.] hates shows of pride on the roads and lies told in matters other than reconciliation."

"Surely, when Ibrāhīm ('a.s.) said: "Rather it was this biggest of them who did it!" The intention was reconciliation, and to prove that they (idols) could not anything. Yūsuf ('a.s.) also said so for the sake of reconciliation."

2699-18. From him (-) his father (-) Şafwān (-) Abū Mukhallad as-Sarrāj that 'Īsā ibn Ḥassān said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Every liar will be held accountable for his lie one day, except in three cases: A strategist of war is not held accountable (for lying as a strategy to win the war); or a man who tries to reconcile two people. He meets one in a different way than he meets

هَذَا يُرِيدُ بِذَلِكَ الإِصْلَاحَ مَا بَيْنَهُمَا أَوْ رَجُلٌ وَعَدَ أَهْلَهُ شَيْئًا وَهُوَ لَا يُرِيدُ أَنْ يُتِمَّ لَهُمْ.
 ١٩/٢٧٠٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ
 الْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 الْمُصْلِحُ لَيْسَ بِكَذَّابٍ.

٢٠/٢٧٠١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ
 يَحْيَى الْكَاهِلِيِّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ:
 حَدَّثَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِحَدِيثٍ فَقُلْتُ لَهُ جِئْتُ فِدَاكَ أَلَيْسَ زَعَمْتَ لِي السَّاعَةَ كَذَا
 وَكَذَا فَقَالَ لَا فَعَظُمَ ذَلِكَ عَلَيَّ فَقُلْتُ بَلَى وَاللَّهِ زَعَمْتَ فَقَالَ لَا وَاللَّهِ مَا زَعَمْتُهُ قَالَ
 فَعَظُمَ عَلَيَّ فَقُلْتُ جِئْتُ فِدَاكَ بَلَى وَاللَّهِ قَدْ قُلْتُهُ قَالَ نَعَمْ قَدْ قُلْتُهُ أَمَا عَلِمْتَ أَنَّ كُلَّ
 زَعَمٍ فِي الْقُرْآنِ كَذِبٌ.

٢١/٢٧٠٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي إِسْحَاقَ

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the other, with the intention of reconciling between the two; or a man who promises something to his family (only to appease them) yet he does not intend to fulfil it."

2700-19. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) his father (-) 'Abdullāh ibn al-Mughīrah (-) Mu'āwiyah ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"A conciliator is not (considered) a liar."

2701-20. Muhammad ibn Yaḥyā (-) Ahmad ibn Muhammad (-) 'Alī ibn al-Ḥakam (-) 'Abdullāh ibn Yaḥyā al-Kāhilī (-) Muhammad ibn Mālik (-) 'Abdu 'l-A'la mawlā Āl Sām said:

"Abū 'Abdillāh ('a.s.) narrated to me a tradition, so I said (to him): 'May I be made your ransom! Did you not aver to me such and such just an hour ago?' He ['a.s.] said: 'No.' That was hard for me (to digest). I said: 'Yes, by Allāh, you averred that.' He ['a.s.] said: 'No, by Allāh, I did not aver that.'" He (the narrator) said: "It became even more difficult for me, so I said: 'Yes, by Allāh, may I be your ransom! You indeed say that.' He ['a.s.] said: 'Yes, I indeed say that. But don't you know that every averring (za'm) in the Holy Qur'ān, is a lie.'"

2702-21. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Asbāṭ that Abū Ishāq al-Khurāsānī said:

الخزاساني قال:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ إِذَا كُنتُمْ فِي كُلِّ رَاجٍ طَالِبٌ وَكُلُّ خَائِفٍ هَارِبٌ.
 ٢٧٠٣/٢٢ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ
 مَعْمَرِ بْنِ عَمْرٍو عَنْ عَطَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ لَا كَذِبَ عَلَى مُصْلِحٍ ثُمَّ تَلَا آيَتَهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ثُمَّ قَالَ وَ
 اللَّهُ مَا سَرَقُوا وَ مَا كَذَبَ ثُمَّ تَلَا بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْتَلَوْهُمْ إِنْ كَانُوا يَنْطِقُونَ ثُمَّ قَالَ
 وَ اللَّهُ مَا فَعَلُوهُ وَ مَا كَذَبَ.

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"The Commander of the Faithful, the blessing of Allāh be upon him, used to say: 'Beware of lying, because every hopeful one is a seeker, and every fearful one is a fugitive.'"

2703–22. Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdī 'l-Jabbār (–) al-Ḥajjāj (–) Tha'labah (–) Ma'mar ibn 'Amr (–) 'Aṭā' that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'There is no (sin for) lying for a peace maker.' Then he [ṣ.a. 'a.w.a.w.s.] recited: 'O caravan! You are most surely thieves;' [Qur., 13:70]. Then he [ṣ.a. 'a.w.a.w.s.] said: 'By Allāh, they neither stole, nor did he (Yūsuf, 'a.s.) lie.' He [ṣ.a. 'a.w.a.w.s.] then recited: 'Rather it was this biggest of them who did it! Ask them, if they can speak.' [Qur., 21:63]. He [ṣ.a. 'a.w.a.w.s.] then said: 'By Allāh, neither they did it nor did he (Ibrāhīm, 'a.s.) lie.'"

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بَابُ ذِي اللِّسَانَيْنِ

١/٢٧٠٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَوْنِ الْقَلَانِسِيِّ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ لَقِيَ الْمُسْلِمِينَ بِوَجْهَيْنِ وَ لِسَانَيْنِ جَاءَ يَوْمَ الْقِيَامَةِ وَلَهُ لِسَانَانِ مِنْ نَارٍ.

٢/٢٧٠٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي شَيْبَةَ عَنِ الزُّهْرِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

بِئْسَ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَ ذَا لِسَانَيْنِ يُطْرِي أَخَاهُ شَاهِدًا وَ يَأْكُلُهُ غَائِبًا إِنْ أُعْطِيَ حَسَدُهُ وَ إِنْ ابْتُلِيَ خَذَلَهُ.

٣/٢٧٠٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ رَفَعَهُ قَالَ:

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Chapter on
Double-Tongued

2704-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) 'Awn al-Qalānisī (-) Ibn Abī Ya'fūr that Abū 'Abdillāh (a.s.) said:

"Whoever meets Muslims with two faces two tongues, he will come on the Day of Resurrection with two tongues of fire."

2705-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā (-) Abū Shaybah (-) az-Zuhrī that Abū Ja'far (a.s.) said:

"How evil is a servant with two faces and two tongues! He praises his brother (in faith) in his presence, but backbites him in his absence. If he (his brother) is granted (wealth), he envies him and if when is afflicted with calamity, he forsakes him."

2706-3. 'Alī ibn Ibrāhīm (-) his father (-) 'Alī ibn Asbāṭ (-) 'Abdu'r-Raḥmān ibn Ḥammād, *rafa'ahū*, said:

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِعِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ يَا عِيسَى لَيْكُنْ لِسَانُكَ فِي السِّرِّ وَالْعَلَانِيَةِ
لِسَانًا وَاحِدًا وَكَذَلِكَ قَلْبُكَ إِنِّي أَحَذَّرُكَ نَفْسَكَ وَكَفَى بِي خَبِيرًا لَا يَضْلُحُ لِسَانَانِ فِي فَمٍ
وَاحِدٍ وَلَا سَيْفَانِ فِي غِمْدٍ وَاحِدٍ وَلَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَكَذَلِكَ الْأَذْهَانُ.

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بَابُ الْهَجْرَةِ

١/٢٧٠٧ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ وَ عِدَّةٍ مِنْ
أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ رَفَعَهُ قَالَ:
فِي وَصِيَّةِ الْمُفَضَّلِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لَا يَفْتَرِقُ رَجُلَانِ عَلَى الْهَجْرَانِ إِلَّا
اسْتَوْجَبَ أَحَدُهُمَا الْبِرَاءَةَ وَاللَّعْنَةَ وَرَبَّمَا اسْتَحَقَّ ذَلِكَ كِلَاهُمَا فَقَالَ لَهُ مُعْتَبٌ جَعَلَنِي اللَّهُ

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"Allāh, the Blessed, the Exalted, said to 'Isā ibn Maryam ('a.s.): 'O 'Isā! Your tongue should be one, in secret and in public; and so should be your heart. I warn you about your soul and My awareness (of your intentions and deeds) is sufficient. Two tongues cannot fit in one mouth as two swords cannot fit in one sheath, or two hearts in one chest; and the same applies to minds."

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Chapter on Forsaking (Your Brother in Faith)

2707-1. al-Ḥusayn ibn Muḥammad (-) Ja'far ibn Muḥammad (-) al-Qāsim ibn 'r-Rabī* and a group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid, *rafa'ahū*, said:

"It is reported that al-Mufaḍḍal said in his will: 'I heard Abū 'Abdillāh ('a.s.) saying: "Two men do not separate, forsaking each other but that one of them deserves the disowning and curse (of Allāh and His Messenger) or perhaps both of them deserve that." Then Mu'attab (a close companion of the Imām) said to him ['a.s.]: 'May Allāh sacrifice me for you! This is

فَدَاكَ هَذَا الظَّالِمُ فَمَا بَالُ الْمَظْلُومِ قَالَ لِأَنَّهُ لَا يَدْعُو أَخَاهُ إِلَى صِلَتِهِ وَلَا يَتَغَامَسُ لَهُ عَنْ كَلَامِهِ سَمِعْتُ أَبِي يَقُولُ إِذَا تَنَازَعَ اثْنَانِ فَعَارَ أَحَدُهُمَا الْآخَرَ فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِهِ حَتَّى يَقُولَ لِصَاحِبِهِ أَيْ أَخِي أَنَا الظَّالِمُ حَتَّى يَقْطَعَ الْهَجْرَانِ بَيْنَهُ وَبَيْنَ صَاحِبِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَكَمَ عَدْلٌ يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ.

٢٧٠٨/٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا هِجْرَةَ فَوْقَ ثَلَاثِ.

٢٧٠٩/٣ - مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَضْرِمُ ذَوِي قَرَابَتِهِ مِمَّنْ لَا يَعْرِفُ الْحَقَّ قَالَ لَا يَنْبَغِي لَهُ أَنْ يَضْرِمَهُ.

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(understandable about) the oppressor, but how about the oppressed?' He ['a.s.] said: 'Because he does not invite his brother (in faith) to maintain good relations with him and does not overlook his (unkind) words. I heard my father saying: "When two people dispute each other and one of them prevails over the other, the oppressed one should approach his companion (the oppressor) and say: 'O my brother! I was unjust to you,' so that the mutual forsaking between them ceases. Surely, Allāh, the Blessed, the Sublime, is a just judge who takes the full right of the oppressed from the oppressor.'"

2708-2. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā'īl (-) al-Faḍl ibn Shādhān (-) Ibn Abī 'Umayr (-) Hishām ibn al-Ḥakam that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Forsaking (one's brother in faith) should not continue for more than three days.'"

2709-3. Humayd ibn Ziyād (-) al-Ḥasan ibn Muḥammad ibn Samā'ah (-) Wuhayb ibn Ḥaḥṣ that Abū Baṣīr said:

"I asked Abū 'Abdillāh ('a.s.) about a man who cuts off his ties with his relatives because they do not recognize the Truth. He ['a.s.] said: 'It is not appropriate for him to forsake them.'"

٢٧١٠/٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ عَمِّهِ مُرَازِمٍ
بْنِ حَكِيمٍ قَالَ:

كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ مِنْ أَصْحَابِنَا يُلَقَّبُ شَلْقَانَ وَكَانَ قَدْ صَبَّرَهُ فِي نَفَقَتِهِ
وَكَانَ سَيِّئَ الْخُلُقِ فَهَجَرَهُ فَقَالَ لِي يَوْمًا يَا مُرَازِمُ وَتُكَلِّمُ عَيْسَى فَقُلْتُ نَعَمْ فَقَالَ أَصَبْتُ
لَا خَيْرَ فِي الْمُهَاجَرَةِ.

٢٧١١/٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَاطِ
عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ أَبِي عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا مُسْلِمَيْنِ تَهَاجَرَا
فَمَكَّنَا ثَلَاثًا لَا يَضْطَلِحَانِ إِلَّا كَانَا خَارِجَيْنِ مِنَ الْإِسْلَامِ وَلَمْ يَكُنْ بَيْنَهُمَا وَلَايَةٌ فَأَيُّهُمَا
سَبَقَ إِلَى كَلَامٍ أَحَبَّهُ كَانَ السَّابِقُ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ.

٢٧١٢/٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي

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2710-4. A group of our co-sectarians (-) Ahmad ibn Muhammad (-) 'Alī ibn Ḥadīd that his uncle Murāzim ibn Ḥakīm said:

"One of our people called Shalqān was with Abū 'Abdillāh ('a.s.). The Imām ['a.s.] appointed him to be in charge of his household expenses. But he had bad character and because of that he forsook him (and left his service). One day he ['a.s.] said to me: 'O Murāzim! Do you speak to 'Isā (Shalqān)?' I said: 'Yes.' He ['a.s.] said: 'You have done well, there is no good in forsaking (one's brother in faith).'"

2711-5. Muḥammad ibn Yaḥyā (-) Ahmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Abū Sa'īd al-Qammāṭ that Dāwūd ibn Kathīr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'My father ('a.s.) said that the Messenger of Allāh said: "Whenever two Muslims forsake one another and remain (separated) for three days without any reconciliation, they are both considered as having left Islam, and there is no bond of brotherhood between them. Then, whoever precedes his brother in speech (with the intention of reconciliation), he will be the first to proceed to Paradise on the Day of Resurrection."'"

2712-6. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ibn Udhaynah (-) Zurārah that Abū Ja'far ('a.s.) said:

جَعَفَرُ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الشَّيْطَانَ يُغْرِى بَيْنَ الْمُؤْمِنِينَ مَا لَمْ يَرْجِعْ أَحَدُهُمْ عَنْ دِينِهِ فَإِذَا فَعَلُوا ذَلِكَ اسْتَلْقَى عَلَى قَفَاهُ وَتَمَدَّدَ ثُمَّ قَالَ فُزْتُ فَرَحِمَ اللَّهُ أَمْرًا أَلْفَ بَيْنٍ وَلِئِينَ لَنَا يَا مَعْشَرَ الْمُؤْمِنِينَ تَأَلَّفُوا وَتَعَاطَفُوا.

٧/٢٧١٣ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَا يَزَالُ إِبْلِيسُ فَرِحًا مَا اهْتَجَرَ الْمُسْلِمَانِ فَإِذَا التَّقْيَا اضْطَكَّتْ رُكْبَتَاهُ وَتَخَلَّعَتْ أَوْصَالُهُ وَنَادَى يَا وَيْلَهُ مَا لَقِيَ مِنَ الثُّبُورِ.

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"Verily Satan causes enmity among the believers until one of them turns away from his religion. When this happens, he lies on his back and stretching himself out, he says: 'I am victorious.'

"Therefore, may Allāh have mercy upon one who unites two of our friends. O company of believers! Be friends and sympathize with each other."

2713-7. al-Ḥusayn ibn Muḥammad (-) 'Alī ibn Muḥammad ibn Sa'īd (-) Muḥammad ibn Muslim (-) Muḥammad ibn Maḥfūz (-) 'Alī ibn an-Nu'mān (-) Ibn Muskān (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Satan is happy as long as two Muslims have forsaken each other; but when they reconcile, his knees start to tremble and his limbs begin to get detached and he screams: 'Woe to me, of what I have met of destruction!'"

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بَابُ قَطِيعَةِ الرَّحِمِ

١/٢٧١٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ فِي حَدِيثٍ أَلَا إِنَّ فِي التَّبَاغُضِ الْحَالِقَةَ لَا أَعْنِي حَالِقَةَ الشَّعْرِ وَلَكِنْ حَالِقَةَ الدِّينِ.

٢/٢٧١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ حَذِيفَةَ بْنِ مَنْصُورٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اتَّقُوا الْحَالِقَةَ فَإِنَّهَا تُمِيتُ الرِّجَالَ قُلْتُ وَمَا الْحَالِقَةُ قَالَ قَطِيعَةُ الرَّحِمِ.

٣/٢٧١٦ - مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Chapter on

Cutting Off Ties with Near Relatives

2714-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Umar ibn Udhaynah (-) Misma' ibn 'Abdu 'l-Malik that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said in a Tradition: 'Truly, in mutual hatred there is shaving. I do not mean the shaving off of hair, rather (I mean) cutting off the religion.'"

2715-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn 'Alī (-) Muḥammad ibn al-Fuḍayl that Ḥudhayfah ibn Manṣūr said:

"Abū 'Abdillāh ('a.s.) said: 'Beware of *al-ḥālīqah*, because it kills men.' I said: 'What is *al-ḥālīqah*?' He ['a.s.] said: 'It is cutting off ties with near relatives.'"

2716-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Uthmān ibn 'Isā (-) some of our co-sectarians (-) Abū 'Abdillāh ('a.s.):

قُلْتُ لَهُ إِنَّ إِخْوَتِي وَبَنِي عَمِّي قَدْ ضَيَّقُوا عَلَيَّ الدَّارَ وَاجْتَوَوْني مِنْهَا إِلَى بَيْتٍ وَلَوْ تَكَلَّمْتُ أَخَذْتُ مَا فِي أَيْدِيهِمْ قَالَ فَقَالَ لِي اصْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرْجًا قَالَ فَأَنْصَرَفْتُ وَوَقَعَ الْوَبَاءُ فِي سَنَةِ إِحْدَى وَثَلَاثِينَ وَمِائَةٍ فَمَاتُوا وَاللَّهُ كُلُّهُمْ فَمَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ فَخَرَجْتُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ مَا حَالُ أَهْلِ بَيْتِكَ قَالَ قُلْتُ لَهُ قَدْ مَاتُوا وَاللَّهُ كُلُّهُمْ فَمَا بَقِيَ مِنْهُمْ أَحَدٌ فَقَالَ هُوَ بِمَا صَنَعُوا بِكَ وَبِعُقُوبِهِمْ إِلَيْكَ وَ قَطَعَ رَحِمَهُمْ بُرُوا أُنْحَبُ أَنَّهُمْ بَقُوا وَ أَنَّهُمْ ضَيَّقُوا عَلَيْكَ قَالَ قُلْتُ إِي وَاللَّهِ.

٢٧١٧/٤ - عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ ثَلَاثُ خِصَالٍ لَا يَمُوتُ صَاحِبُهَا أَبَدًا حَتَّى يَرَى وَبَالَهُنَّ الْبَغْيُ وَ قَطِيعَةُ الرَّحِمِ وَ الْيَمِينَ الْكَاذِبَةُ يُبَارِزُ اللَّهُ بِهَا وَ إِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا لَصَلَّةُ الرَّحِمِ وَ إِنَّ الْقَوْمَ لَيَكُونُونَ فُحَارًا فَيَتَوَاصِلُونَ فَتَنَمِي أَمْوَالُهُمْ وَ يُتْرَكُونَ وَ إِنَّ الْيَمِينَ الْكَاذِبَةَ وَ قَطِيعَةَ

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"I said to him ['a.s.]: 'My brothers and cousins have restricted the house for me and pushed me in one room. If I speak up (for my rights), I can take away whatever is in their hands.'" He said: "Then he ['a.s.] said to me: 'Be patient, Allāh will certainly grant you release.'" He said: "So, I gave up that (thought). Then, in the year 131 (A.H.) there was an epidemic outbreak, so, by Allāh, all of them died and not even one of them survived." He said: "I went out and when I came to his house, he ['a.s.] said: 'How are the people of your family?'" He said: "I said to him ['a.s.]: 'By Allāh, all of them died and not even one of them survived.'" He ['a.s.] said: "This was because of what they did to you, their recalcitrance towards you and severing their ties with their near relative cut short their lives. Do you wish that they were alive despite the way they treated you?" I said: Yes, by Allāh!"

2717-4. From him (-) Aḥmad (-) al-Ḥasan ibn Maḥbūb (-) Mālik ibn 'Aṭīyyah (-) Abū 'Ubaydah that Abū Ja'far ('a.s.) said:

"It is in the Book of 'Alī ('a.s.) that: 'One who possesses (the following) three characteristics will never die until he sees their evil consequences: Injustice, cutting off ties with near relatives and taking a false oath, by which he challenges Allāh. Surely, the act for which one receives the quickest reward is keeping ties with near relatives. Even those who are unjust, as long as they maintain ties with their near relatives, find their wealth multiplying they

الرَّحِمِ لَتَذَرَانِ الدَّيَارَ بَلَاقِعَ مِنْ أَهْلِهَا وَ تَنْقُلُ الرَّحِمَ وَ إِنَّ نَقْلَ الرَّحِمِ انْقِطَاعُ النَّسْلِ.
٥/٢٧١٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُبَيْسَةَ
الْعَابِدِ قَالَ:

جَاءَ رَجُلٌ فَشَكَاَ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَقَارِبَهُ فَقَالَ لَهُ أَكْظِمَ غَيْظَكَ وَ أَفْعَلَ فَقَالَ إِنَّهُمْ
يَفْعَلُونَ وَ يَفْعَلُونَ فَقَالَ أُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ فَلَا يَنْظُرُ اللَّهُ إِلَيْكُمْ.

٦/٢٧١٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ لَا تَقْطَعْ رَحِمَكَ وَ إِنْ قَطَعَتْكَ.

٧/٢٧٢٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي حَمْرَةَ
الْثُمَالِيِّ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي خُطْبَتِهِ أَعُوذُ بِاللَّهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ فَقَامَ إِلَيْهِ عَبْدُ
اللَّهِ بْنُ الْكَوَّاءِ الْيَشْكُرِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ تَكُونُ ذُنُوبٌ تُعَجِّلُ الْفَنَاءَ فَقَالَ نَعَمْ

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become rich. Verily, false oaths and cutting ties with near relatives destroy homes, making them void of their inhabitants, and uproot relationships; and this results in the severance of (an entire) generation."

2718-5. 'Alī ibn Ibrāhīm (-) Ṣāliḥ ibnī 's-Sindī (-) Ja'far ibn Bashīr that 'Anbasah al-'Ābid said:

"A man came to Abū 'Abdillāh ('a.s.) and complained to him about his near relatives. So he ['a.s.] said: 'Suppress your anger, and do as I tell you (i.e. maintain ties with them).' He said: '(But) they do this and that (against me)!' He ['a.s.] said: 'Do you want to be like them such that Allāh may not look upon you (with kindness and mercy)?"

2719-6. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Do not cut off ties with your near relatives, even if they cut you off."

2720-7. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father, *rafa'ahū* that Abū Ḥamzah ath-Thumālī said:

"The Commander of the Faithful ('a.s.) said in a speech: 'I seek refuge from Allāh for those sins that hasten the annihilation.' 'Abdullāh ibn Kawwā' al-Yashkurī stood up and asked: 'O Commander of the Faithful! Are there sins that hasten annihilation?' He ['a.s.] said: 'Yes, woe to you,

وَيْلَكَ قَطِيعَةُ الرَّحِمِ إِنَّ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَ يَتَوَاسُونَ وَ هُمْ فَحَرَةٌ فَيَرِثُهُمُ اللَّهُ وَ إِنَّ أَهْلَ الْبَيْتِ لَيَتَفَرَّقُونَ وَ يَقْطَعُ بَعْضُهُمْ بَعْضًا فَيَحْرِمُهُمُ اللَّهُ وَ هُمْ أَتَقِيَاءُ.

٨/٢٧٢١ - عَنْهُ عَنِ ابْنِ مُحَبُّوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ.

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بَابُ الْعُقُوقِ

١/٢٧٢٢ - مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَذْنَى الْعُقُوقِ أَفٌّ وَ لَوْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ شَيْئًا أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ.

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the severing of ties with near relatives (is such a sin). Sometime, members of a family gather together and help each other, and even though they may be sinful, Allāh grants them sustenance. Yet, there may be another family whose members distance themselves from each other and sever their relationship, and as a result, Allāh deprives them (from His grace) even though they are pious people."

2721-8. From him (-) Ibn Maḥbūb (-) Mālik ibn 'Aṭīyyah (-) Abū Ḥamzah that Abū Ja'far, peace be upon him, said:

"The Commander of the Faithful ('a.s.) said: 'When people cut off ties with near relatives, (their) wealth falls in the hands of evil people.'"

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Chapter on Filial Impiety

2722-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) Ḥadīd ibn Ḥakīm that Abū 'Abdillāh ('a.s.) said:

"The least filial impiety (one shows towards parents) is (to say) 'Uff' (as an expression of disapproval). Had Allāh, to Whom belong Might and Majesty, known something less than that, He would have forbidden that (as well)."

٢/٢٧٢٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ كُنْ بَارًا وَ اقْتَصِرْ عَلَى الْجَنَّةِ وَ إِن كُنْتَ عَاقًا فَظًا فَاقْتَصِرْ عَلَى النَّارِ.
 ٣/٢٧٢٤ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ
 صَالِحِ الْحَذَاءِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُشِفَ غِطَاءُ مَنْ أُعْطِيَ الْجَنَّةَ فَوَجَدَ رِيحَهَا مِنْ كَانَتْ لَهُ رُوحٌ مِنْ مَسِيرَةِ
 خَمْسِمِائَةِ عَامٍ إِلَّا صِنْفٌ وَاحِدٌ قُلْتُ مَنْ هُمْ قَالَ الْعَاقُ لِوَالِدَيْهِ.
 ٤/٢٧٢٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ فَوْقَ كُلِّ ذِي بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي
 سَبِيلِ اللَّهِ فَلَيْسَ فَوْقَهُ بَرٌّ وَ إِن فَوْقَ كُلِّ عُقُوقٍ عُقُوقٌ حَتَّى يُقْتَلَ الرَّجُلُ أَحَدَ وَالِدَيْهِ فَإِذَا
 فَعَلَ ذَلِكَ فَلَيْسَ فَوْقَهُ عُقُوقٌ.

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2723-2. 'Alī ibn Ibrāhīm (-) his father (-) 'Abdullāh ibn al-Mughīrah that Abu 'l-Ḥasan ('a.s.), said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Be dutiful (to your parents) and content yourself with Paradise, and if you are undutiful and harsh (to them), then content yourself with the Fire (of Hell).

2724-3. Abū 'Alī al-Ash'arī (-) al-Ḥasan ibn 'Alī al-Kūfī (-) 'Ubays ibn Hishām (-) Ṣāliḥ al-Ḥadhdhā' (-) Ya'qūb ibn Shu'ayb that Abū 'Abdillāh ('a.s.) said:

"When the Day of Resurrection comes, one of the veils of Paradise will be removed and its fragrance will be perceived from a distance of five hundred years by whoever has a soul, except for one category (of people)." I asked: "Who are they?" He ['a.s.] said: "Those who were undutiful to their parents."

2725-4. '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: 'Above every possessor of righteousness there is (a greater) righteousness, until a man is killed in the way of Allāh. When one is killed in the way of Allāh, there is no virtue above that. Indeed, above every (act of) filial impiety is another that is worse, until a man kills one of his parents. If he does that, then there is no (act of) filial impiety above that.'"

٢٧٢٦/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ نَظَرَ إِلَى آبَوَيْهِ نَظَرَ مَاقَبٍ وَهُمَا ظَالِمَانِ لَهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً.

٢٧٢٧/٦- عَنْهُ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ مُحَمَّدٍ بْنِ فُرَاتٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ فِي كَلَامٍ لَهُ إِيَّاكُمْ وَ عُقُوقُ الْوَالِدَيْنِ فَإِنَّ رِيحَ الْجَنَّةِ تُوْجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ وَلَا يَجِدُهَا عَاقٌ وَلَا قَاطِعٌ رَحِمٍ وَلَا شَيْخٌ زَانٍ وَلَا جَارٌ إِزَارِهِ خِيَلَاءَ إِنَّمَا الْكَثْرِيَاءُ لِلَّهِ رَبِّ الْعَالَمِينَ.

٢٧٢٨/٧- عَنْهُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ السُّلَمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَوْ عَلِمَ اللَّهُ شَيْئًا أَذْنَى مِنْ أَفْ لَنَهَى عَنْهُ وَهُوَ مِنْ أَذْنَى الْعُقُوقِ وَ مِنَ الْعُقُوقِ أَنْ يَنْظُرَ الرَّجُلُ إِلَى وَالِدَيْهِ فَيُحِدَّ النَّظَرَ إِلَيْهِمَا.

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2726-5. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Ismā'īl ibn Mihrān (-) Sayf ibn 'Amīrah that Abū 'Abdillāh ('a.s.) said:

"One who looks at his parents with a hateful gaze when they are unjust to him, Allāh will not accept any of his prayers."

2727-6. From him (-) Muhammad ibn 'Alī (-) Muhammad ibn Furāt that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said in one of his speeches: 'Beware of filial impiety to your parents, for verily the fragrance of Paradise can be sensed from the distance of one-thousand years, but the one who is undutiful (to his parents), or who cuts off the ties with near relatives, or an old man who fornicates, or the one who wears long gowns, dragging them out of haughtiness, will not perceive it. Indeed, all Supremacy solely belongs to Allāh, the Lord of the worlds.'"

2728-7. From him (-) Yaḥyā ibn Ibrāhīm ibn Abi 'l-Bilād [as-Sulamī] (-) his father (-) his grandfather that Abū 'Abdillāh ('a.s.) said:

"Had Allāh known something less than 'Uff (a sound made to express disapproval)', He would have forbidden it and that is the smallest form of filial impiety. Another form filial impiety is to look glaringly at one's parents."

٨/٢٧٢٩ - عَلِيٌّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ أَبِي نَظَرَ إِلَى رَجُلٍ وَمَعَهُ ابْنُهُ يَمْشِي وَالْإِبْنُ مُتَّكِئٌ عَلَى ذِرَاعِ الْأَبِ قَالَ فَمَا كَلَّمَهُ أَبِي عَلَيْهِ السَّلَامُ مَقْتًا لَهُ حَتَّى فَارَقَ الدُّنْيَا.

٩/٢٧٣٠ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُحَسِّنٍ بْنِ أَحْمَدَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَدْنَى الْعُقُوقِ أَفٌّ وَلَوْ عَلِمَ اللَّهُ أَيْسَرَ مِنْهُ لَنَهَى عَنْهُ.

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2729-8. 'Alī (-) his father (-) Hārūn ibn al-Jahm (-) 'Abdullāh ibn Sulaymān that Abū Ja'far ('a.s.) said:

"My father saw a man who was walking with his son while the son was leaning on his father's arm." He ['a.s.] said: "So my father did not speak to him (that son) out of aversion for him, until he passed away from this world."

2730-9. Abū 'Alī al-Ash'arī (-) Aḥmad ibn Muḥammad (-) Muḥsin ibn Aḥmad (-) Abān ibn 'Uthmān (-) Ḥadīd ibn Ḥakīm that Abū 'Abdillāh ('a.s.) said:

"The smallest act of filial impiety is to say: 'Uff' (to one's parents). Had Allāh known something less (disrespectful) than that, He would have forbidden it (as well)."

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بَابُ الْإِنْتِفَاءِ

- ١/٢٧٣١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَفَرَ بِاللَّهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَ إِنْ دَقَّ.
- ٢/٢٧٣٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَفَرَ بِاللَّهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَ إِنْ دَقَّ.
- ٣/٢٧٣٣ - عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ فَضَّالٍ عَنْ رِجَالٍ شَتَّى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُمَا قَالَا كَفَرَ بِاللَّهِ الْعَظِيمِ الْإِنْتِفَاءُ مِنْ حَسَبٍ وَ إِنْ دَقَّ

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Chapter on
Disdaining One's Lineage

2731-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"One who renounces his lineage has disbelieved in Allāh, even if it (his lineage) is lowly."

2732-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Abu 'l-Maghrā' (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"One who renounces his lineage has disbelieved in Allāh, even if it (his lineage) is lowly."

2733-3. 'Alī ibn Muḥammad (-) Ṣāliḥ ibn Abī Ḥammād (-) Ibn Abī 'Umayr* and Ibn Faḍḍāl (-) various men (-) Abū Ja'far and Abū 'Abdillāh ('a.s.) that they said:

"It is disbelief in Allāh, the Great, for one to renounce his lineage, even if it be lowly."

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بَابُ مَنْ آذَى الْمُسْلِمِينَ وَ احْتَقَرَهُمْ

١/٢٧٣٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِيَأْذَنَ بِحَرْبٍ مِنِّي مَنْ آذَى عَبْدِي الْمُؤْمِنَ وَ لِيَأْمَنَ غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ وَ لَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ إِلَّا مُؤْمِنٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ لَأَسْتَغْنَيْتُ بِعِبَادَتِهِمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي وَ لَقَامَتْ سَبْعُ سَمَاوَاتٍ وَ أَرْضِينَ بِهِمَا وَ لَجَعَلْتُ لهُمَا مِنْ إِمَائِهِمَا أَنْسَاءً لَا يَحْتَاجَانِ إِلَى أَنْسٍ سِوَاهُمَا.

٢/٢٧٣٥ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ مُنْذِرٍ بْنِ زَيْدٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الصُّدُودُ لِأَوْلِيَائِي فَيَقُومُ قَوْمٌ

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Chapter on
Hurting or Humiliating Muslims

2734-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb that Hishām ibn Sālim said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Allāh, to Whom belong Might and Majesty, said: "One who hurts a believing servant of Mine has indeed declared war against Me; and he who treats a believing servant of Mine with honour, should feel secure from My wrath. Had there not been but one believer with a just Imām among all My creatures on this Earth, between the east and west, their worship would have made Me needless of all that I have created on the Earth; and the seven heavens and earths would remain erect by their presence. And I would have made their faith a comforting companion for them such that would not need any other companion.""

2735-2. From him (-) Aḥmad ibn Muḥammad (-) Ibn Sinān (-) Mundhir ibn Yazīd that al-Mufaḍḍal ibn 'Umar said:

"Abū 'Abdillāh ('a.s.) said: 'When the Day of Resurrection comes, a caller will call: "Where are those who turned away from my friends

لَيْسَ عَلَى وُجُوهِهِمْ لَحْمٌ فَيَقَالُ هَؤُلَاءِ الَّذِينَ آذَوْا الْمُؤْمِنِينَ وَ نَصَبُوا لَهُمْ وَ عَانَدُوهُمْ وَ عَنَّفُوهُمْ فِي دِينِهِمْ ثُمَّ يُؤْمَرُ بِهِمْ إِلَى جَهَنَّمَ.

٣/٢٧٣٦ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمَحَارِبِي.

٤/٢٧٣٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ حَقَّرَ مُؤْمِنًا مُسْكِينًا أَوْ غَيْرَ مُسْكِينٍ لَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ حَاقِرًا لَهُ مَا قَتْنَا حَتَّى يَرْجِعَ عَنْ مَحَقَّرَتِهِ إِبَاهُ.

٥/٢٧٣٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنِ ابْنِ مُشْكَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ:

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in aversion?" Then a group of people, on whose faces there will be no flesh, will rise; and it will be said: "These are they who hurt the believers, showed enmity towards them, opposed them and dealt with them harshly in (matters of) their religion." Then they will be ordered into the Fire [of Hell]."

2736-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Ibn Faḍḍāl (-) Tha'labah ibn Maymūn (-) Ḥammād ibn Bashīr that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'Allāh, the Blessed, the Sublime, said: "Whoever offends one of My friends has declared war against Me."

2737-4. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Ḥusayn ibn 'Uthmān (-) Muḥammad ibn Abī Ḥamzah (-) whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"One who humiliates a believer, poor or otherwise, Allāh, to Whom belong Might and Majesty, will not cease to humiliate him until he desists from humiliating that believer."

2738-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn an-Nu'mān (-) Ibn Muskān that Mu'allā ibn Khunays said:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمُحَارَبَتِي وَ أَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي.

٦/٢٧٣٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ قَدْ نَابَدَنِي مَنْ أَذَلَّ عَبْدِي الْمُؤْمِنَ.

٧/٢٧٤٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ

بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا عَنْ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ حَمَّادِ بْنِ بَشِيرٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمُحَارَبَتِي وَ مَا تَقَرَّبَ إِلَيَّ عَبْدٌ بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَ إِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أَحِبُّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَنْطِشُ بِهَا إِنْ دَعَانِي أَحْبَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ

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"I heard Abū 'Abdillāh ('a.s.) saying: 'Surely, Allāh, the Blessed, the Sublime said: "Whoever offends My friend has indeed waged war with Me, and I am the quickest in supporting My friends.'"

2739-6. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Mu'allā ibn Khunays 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: "One who humiliates My believing servant has declared war on Me.'"

2740-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā* and Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār, both of them, (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah that Ḥammād ibn Bashīr said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The Messenger of Allāh, (ṣ.a. 'a.w.a.w.s.) said: "Allāh, to Whom belong Might and Majesty, said: 'Whoever offends one of My friends has declared war against Me. And when a servant seeks nearness to Me with something that I love most, of what I have ordained for him, and seeks nearness to Me through the supererogatory (nāfilah) prayer until I love him. And when I love him, I become his hearing by which he hears, his sight by which he sees, his tongue by which he speaks, and his hand by which he strikes. If he invokes

مَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي عَنْ مَوْتِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ.
 ٨/٢٧٤١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ
 أَبِي سَعِيدٍ الْقَمَّاطِ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 لَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ قَالَ يَا رَبِّ مَا حَالُ الْمُؤْمِنِ عِنْدَكَ قَالَ يَا مُحَمَّدُ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ
 بَارَزَنِي بِالْمُحَارَبَةِ وَأَنَا أَسْرِعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي
 عَنْ وَفَاةِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يُضْلِحُهُ إِلَّا
 الْغِيَّ وَ لَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهَلَكَ وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يُضْلِحُهُ إِلَّا الْفَقْرُ وَ لَوْ
 صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهَلَكَ وَ مَا يَتَقَرَّبُ إِلَيَّ عَبْدٌ مِنْ عِبَادِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ
 وَ إِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ إِذَا سَمِعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي
 يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ بِهَا إِنْ دَعَانِي أَحْبَبْتُهُ وَ إِنْ سَأَلَنِي أُعْطِيْتُهُ.

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Me, I respond to him, and if he asks Me, I grant him. I never hesitate in anything I do as much as I hesitate in (causing) the death of a believer, since he dislikes death and I dislike hurting him. ""

2741-8. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'īl ibn Mihrān (-) Abū Sa'īd al-Qammāṭ (-) Abān ibn Taghlib that Abū Ja'far ('a.s.) said:

"When the Holy Prophet (s.a. 'a.w.a.w.s.) was taken up to the heavens, he [s.a. 'a.w.a.w.s.] asked: 'O Lord! What is the status of a believer with You?' Allāh said: 'O Muḥammad! Whoever offends a friend of Mine declares war against Me and I am the quickest in helping My friends. I never hesitate in anything I do, as I hesitate in (causing) the death of a believer, since he dislikes death and I dislike hurting him. Verily, there are some of My believing servants who are not reformed except by wealth, and if I turn them to other than that, they would perish. (On the contrary) there are some of My believing servants who are not reformed except by poverty, and if I turn them to other than that, they would perish. And My servants cannot seek nearness to Me with something more beloved to Me than what I have ordained for him; and when he seeks nearness to Me through the supererogatory (nāfilah) prayer until I love him. And when I love him, I become his hearing by which he hears, his sight by which he sees, his tongue by which he speaks, and his hand by which he strikes. If he invokes Me, I respond to him, and if he asks Me, I grant him. '"

٩/٢٧٤٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ اسْتَذَلَّ مُؤْمِنًا وَاسْتَحَقَرَهُ لِقَلَّةِ ذَاتِ يَدِهِ وَلِفَقْرِهِ شَهْرُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ.
١٠/٢٧٤٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ لَقَدْ أَسْرَى رَبِّي بِي فَأَوْحَى إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَى وَ شَافَهَنِي إِلَى أَنْ قَالَ لِي يَا مُحَمَّدُ مَنْ أَذَلَّ لِي وَلِيًّا فَقَدْ أَرَصَدَنِي بِالْمُحَارَبَةِ وَمَنْ حَارَبَنِي حَارَبْتُهُ قُلْتُ يَا رَبِّ وَمَنْ وَلِيُّكَ هَذَا فَقَدْ عَلِمْتُ أَنَّ مَنْ حَارَبَكَ حَارَبْتُهُ قَالَ لِي ذَاكَ مَنْ أَخَذْتُ مِيثَاقَهُ لَكَ وَلَوْصِيَّكَ وَلِذُرِّيَّتِكَمَا بِالْوَلَايَةِ.

١١/٢٧٤٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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2742-9. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"One who humiliates and belittles a believer because of his poverty and neediness, Allāh shall disgrace him on the Day of Resurrection before all the creatures."

2743-10. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Mu'āwiyah that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.w.s.) said: 'My Lord took me on a night journey (to the heavens) and revealed to me from behind the veil what He revealed, and spoke to me without any mediator. He said to me: "O Muḥammad! One who humiliates a friend of mine has indeed waged war against Me, and whoever fights Me, I fight him." I said: "O Lord! And who is this friend of Yours? I have learned that whoever fights You (by humiliating him), You fight him." He said to me: "He is the one from whom I took a covenant that he will accept your divine authority and guardianship, as well as that of your successor, and both your progenies."'"

2744-11. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Ibn Muskān (-) Mu'allā ibn Khunays that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ اسْتَدَلَّ عَبْدِي الْمُؤْمِنَ فَقَدْ بَارَزَنِي بِالْمَحَارَبَةِ
وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي عَبْدِي الْمُؤْمِنِ إِنِّي أُحِبُّ لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ
فَأَصْرِفْهُ عَنْهُ وَإِنَّهُ لَيَدْعُونِي فِي الْأَمْرِ فَأَسْتَجِيبُ لَهُ بِمَا هُوَ خَيْرٌ لَهُ.

- ١٤٦ -

بَابُ مَنْ طَلَبَ عَثَرَاتِ الْمُؤْمِنِينَ وَعَوَرَاتِهِمْ

١/٢٧٤٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ
وَالْفَضْلِ ابْنَيْ يَزِيدَ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَابْنِ عَبْدِ اللَّهِ
عَلَيْهِمَا السَّلَامُ قَالَا أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاجِهِيَ الرَّجُلَ عَلَى الدِّينِ فَيُخَصِّصِي عَلَيْهِ
عَثَرَاتِهِ وَزَلَّاتِهِ لِيُعْتَفَّ بِهَا يَوْمًا مَا

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"The Messenger of Allāh (s.a. 'a.w.a.w.s.) said: 'Allāh, to Whom belong Might and Majesty, said: "One who humiliates My believing servant has indeed declared war against Me. I never hesitate in anything I do as I hesitate in (taking the soul of) My believing servant. I like meeting him, but he dislikes death, so I avert it from him. When he invokes me for a matter, I respond to him with what is better for him.'"

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Chapter on

One Who Looks for the Mistakes of the Believers and Their Faults

2745-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān (-) Ibrāhīm and al-Faḍl, two sons of Yazīd al-Ash'arī (-) 'Abdullāh ibn Bukayr (-) Zurārah that Abū Ja'far and Abū 'Abdillāh ('a.s.) said:

"A servant is closest to disbelief when he fraternizes with a brother in faith and then begins to count his faults and his mistakes so that he may use them against him some day."

٢٧٤٦-٢- مُحَمَّدٌ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُخْلِصِ الْإِيمَانَ إِلَى قَلْبِهِ لَا تَذُمُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَاتِهِمْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ تَعَالَى عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي بَيْتِهِ.

عَنْهُ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ مِثْلَهُ.

٢٧٤٧-٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاجِهُ الرَّجُلَ الرَّجُلَ عَلَى الدِّينِ فَيُخْصِي عَلَيْهِ عَثَرَاتِهِ وَزَلَّاتِهِ لِيَعْتَفَهُ بِهَا يَوْمًا مَا.

٢٧٤٨-٤- عَنْهُ عَنِ الْحَجَّالِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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2746-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn an-Nu'mān that Ishāq Ibn 'Ammār said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'The Messenger of Allāh (ṣ.a. 'a.-w.a.w.s.) said: "Oh you who have accepted Islam with your tongues while faith has not yet entered your hearts, do not rebuke the Muslims and do not pursue their faults. Verily whoever pursues their faults, Allāh will pursue his faults, and one whose faults are pursued by Allāh, the Sublime, He will disgrace him even it be in his own house."'

* From him (-) 'Alī ibn Nu'mān (-) Abū Jārūd that Abū Ja'far said: The same Tradition.

2747-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Alī ibn al-Ḥakam (-) 'Abdullāh ibn Bukayr (-) Zurārah that Abū Ja'far ('a.s.) said:

"Indeed, the closest that a servant gets to disbelief is when he fraternizes with a brother in faith and then counts his faults and mistakes so that he may someday use them against him."

2748-4. From him (-) al-Ḥajjāl (-) 'Āṣim ibn Ḥumayd (-) Abū Baṣīr that Abū Ja'far ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُسْلِمْ بِقَلْبِهِ لَا تَتَّبِعُوا عَثَرَاتِ الْمُسْلِمِينَ فَإِنَّهُ مَنْ تَتَّبَعَ عَثَرَاتِ الْمُسْلِمِينَ تَتَّبَعَ اللَّهُ عَثَرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ عَثَرَتَهُ يَفْضَحْهُ.

٥/٢٧٤٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ لَا تَطْلُبُوا عَثَرَاتِ الْمُؤْمِنِينَ فَإِنَّ مَنْ تَتَّبَعَ عَثَرَاتِ أَخِيهِ تَتَّبَعَ اللَّهُ عَثَرَاتِهِ وَمَنْ تَتَّبَعَ اللَّهُ عَثَرَاتِهِ يَفْضَحْهُ وَلَوْ فِي جَوْفِ بَيْتِهِ.

٦/٢٧٥٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاحِيَ الرَّجُلَ الرَّجُلَ عَلَى الدِّينِ فَيُخْصِي عَلَيْهِ زَلَاتِهِ لِيُعِيرَهُ بِهَا يَوْمًا مَا.

٧/٢٧٥١ - عَنْهُ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"The Messenger of Allāh (s.a. 'a.-w.a.w.s.) said: 'Oh you who have accepted Islam with the tongue and not accepted it with the heart, do not pursue the faults of the Muslims, for one who pursues the faults of the Muslims, Allāh will pursue his faults, and one whose faults are pursued by Allāh will be disgraced by Him.'"

2749-5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Alī ibn Ismā'īl (-) Ibn Muskān (-) Muḥammad ibn Muslim or al-Ḥalabī (-) Abū Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.-w.a.w.s.) said: 'Do not look for the faults of the believers, since one who pursues the faults of his brother, Allāh will pursue his faults, and he whose faults are pursued by Allāh, Allāh will disgrace him even if he is inside his own house.'"

2750-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Zurārah that Abū Ja'far ('a.s.) said:

"The nearest thing to disbelief for a servant is when he fraternizes with a man who is his brother in faith and then counts his faults and slip ups so that he may (use them to) condemn him some day."

2751-7. From him (-) Ibn Faḍḍāl (-) Ibn Bukayr that Abū 'Abdillāh ('a.s.) said:

أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ أَنْ يَكُونَ الرَّجُلُ يُوَاحِي الرَّجُلَ وَهُوَ يَحْفَظُ عَلَيْهِ زَلَّاتِهِ لِيُعِيرَهُ
بِهَا يَوْمًا مَا.

- ١٤٧ -

بَابُ التَّعْيِيرِ

١/٢٧٥٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
مَنْ أَنْبَأَ مُؤْمِنًا أَنََّّهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.
٢/٢٧٥٣ - عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"A servant is farthest away from Allāh when he fraternizes with a man in order to record his faults so that he may condemn him for them some day."

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Chapter on Taunting

2752-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Ḥusayn ibn 'Uthmān (-) a man that Abū 'Abdillāh, peace be upon him, said:

"Whoever upbraids a believer, Allāh will upbraid him in this world and the Hereafter.

2753-2. From him (-) his father (-) Ibn Abī 'Umayr (-) Ismā'īl ibn 'Ammār (-) Ishāq Ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allah (ṣ.a. 'a.w.a.w.s.) said: 'Whoever publicizes an indecent act, it is as if he initiated it; and one who taunts a believer for something will not die until he himself commits it.'"

2754-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Maḥbūb (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَذَاعَ فَاحِشَةً كَانَ كَمُبْتَدِئِهَا وَ مَنْ عَيَّرَ مُؤْمِنًا بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

٣/٢٧٥٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ عَيَّرَ مُؤْمِنًا بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

٤/٢٧٥٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ فَضَالٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ سُلَيْمَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ لَقِيَ أَخَاهُ بِمَا يُؤْتِبُهُ أَنْبَى اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

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بَابُ الْغِيْبَةِ وَ الْبُهْتِ

١/٢٧٥٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"Whoever taunts a believer for a sin will not die until he himself commits it."

2755-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Faḍḍāl (-) Ḥusayn ibn 'Umar ibn Sulaymān (-) Mu'āwiyah ibn 'Ammār that Abū 'Abdillāh, peace be upon him, said:

"One who meets a believer in order to upbraid him, Allāh will upbraid him in this world and the Hereafter."

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Chapter on Backbiting and Slander

2756-1. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

قَالَ رَسُولُ اللَّهِ ﷺ الْغِيْبَةُ أَسْرَعُ فِي دِينِ الرَّجُلِ الْمُسْلِمِ مِنَ الْأَكَلَةِ فِي جَوْفِهِ قَالَ وَ قَالَ رَسُولُ اللَّهِ ﷺ الْجُلُوسُ فِي الْمَسْجِدِ انْتِظَارَ الصَّلَاةِ عِبَادَةٌ مَا لَمْ يُحَدِّثْ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا يُحَدِّثُ قَالَ الْإِغْتِيَابُ.

٢٧٥٧-٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَيْتُهُ عَيْنَاهُ وَ سَمِعْتُهُ أُذُنَاهُ فَهُوَ مِنَ الدِّينِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الدِّينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

٢٧٥٨-٣ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْغِيْبَةِ قَالَ هُوَ أَنْ تَقُولَ لِأَخِيكَ فِي دِينِهِ مَا لَمْ يَفْعَلْ وَ تَبْتَئَ عَلَيْهِ أَمْرًا قَدْ سَتَرَهُ اللَّهُ عَلَيْهِ لَمْ يَقُمْ عَلَيْهِ فِيهِ حَدٌّ.

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"The Messenger of Allah (s.a. 'a.w.a.w.s.) said: 'Backbiting destroys the religion of a Muslim faster than an internal cancerous disease.'"

He ['a.s.] said: "The Messenger of Allāh (s.a. 'a.w.a.w.s.) also said: 'Sitting in the mosque, waiting for the prayer, is an act of worship provided it does not take place.' It was said: 'O Messenger of Allāh! What is it that should not take place?' He [s.a. 'a.w.a.w.s.] said: 'Backbiting.'"

2757-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) some of his co-sectarians, that Abū 'Abdillāh ('a.s.) said:

"Whoever speaks about a believer what he has seen with his own eyes and heard with his own ears, is among those about whom Allāh, to Whom belong Might and Majesty, said: *Indeed those who want indecency to spread among the faithful, there is a painful punishment for them...* [Qur., 24:19]."

2758-3. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' that Dāwūd ibn Sirḥān said:

"I asked Abū 'Abdillāh ('a.s.) about backbiting. He ['a.s.] said: 'It is when you say something about your brother in faith that he has not done; and spread something about him which Allāh has kept hidden, and for which he does not have to face (divinely sanctioned) punitive action.'"

٢٧٥٩/٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سُئِلَ النَّبِيُّ ﷺ مَا كَفَّارَةُ الْإِغْتِيَابِ قَالَ تَسْتَغْفِرُ اللَّهَ لِمَنْ اغْتَيْبْتَهُ كُلَّمَا ذَكَرْتَهُ.

٢٧٦٠/٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنِ ابْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ بَهَتْ مُؤْمِنًا أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ بَعَثَهُ اللَّهُ فِي طِينَةِ خَبَالٍ حَتَّى يَخْرُجَ مِمَّا قَالَ قُلْتُ وَ مَا طِينَةُ الْخَبَالِ قَالَ صَدِيدُ يَخْرُجُ مِنْ فُرُوجِ الْمُؤْمَسَاتِ.

٢٧٦١/٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانٍ عَنْ رَجُلٍ لَا نَعْلَمُهُ إِلَّا بِحَيِّ الْأَزْرَقِ قَالَ:

قَالَ لِي أَبُو الْحَسَنِ ﷺ مَنْ ذَكَرَ رَجُلًا مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا عَرَفَهُ النَّاسُ لَمْ يَغْتَيْبُهُ وَ مَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا لَا يَعْرِفُهُ النَّاسُ اغْتَابَهُ وَ مَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَتْهُ.

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2759-4. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) his father (-) Hārūn ibn al-Jahm (-) Ḥaḥṣ ibn 'Umar that Abū 'Abdillāh ('a.s.) said:

"The Holy Prophet (s.a. 'a.w.a.w.s.) was asked: 'What is the expiation for backbiting?' He [s.a. 'a.w.a.w.s.] said: 'To seek forgiveness from Allāh for the one whom you have backbitten whenever you remember him.'"

2760-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb (-) Mālik ibn 'Aṭīyyah (-) Ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"One who slanders a believing man or woman for what is not in him (or her); Allāh will detain him in Ṭīnati Khabāl (to stay there) until he comes out of what he said. I asked: 'And what is Ṭīnati Khabāl?' He ['a.s.] said: 'The pus that comes out from the private parts of a prostitute.'"

2761-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Abbās ibn 'Āmir (-) Abān (-) a man I do not know him except Yaḥyā al-Azraq, said:

Abu 'l-Ḥasan, the blessing of Allāh be upon him, said to me: 'One who speaks about someone behind his back, mentioning what everyone knows is in him, has not backbitten him. And one who speaks behind someone about what is in him, but people are not aware of it, he has backbitten him; and one who mentions something about someone that is not in him has indeed slandered him.'"

٧/٢٧٦٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ:
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ الْغَيْبَةُ أَنْ تَقُولَ فِي أَحَدِكَ مَا سَتَرَهُ اللَّهُ عَلَيْهِ وَ أَمَّا الْأَمْرُ
 الظَّاهِرُ فِيهِ مِثْلُ الْحِدَّةِ وَ الْعَجَلَةِ فَلَا وَ الْبُهْتَانُ أَنْ تَقُولَ فِيهِ مَا لَيْسَ فِيهِ.

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بَابُ الرِّوَايَةِ عَلَى الْمُؤْمِنِ

١/٢٧٦٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ:
 قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَ هَذَمَ مُرُوءَتَهُ لِيَسْقُطَ
 مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ وَلَايَتِهِ إِلَى وَلَايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ.

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2762-7. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abdi 'r-Raḥmān (-) 'Abdu 'r-Raḥmān ibn Sayābah said he said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Backbiting is to say about your brother (in faith) what Allāh has kept hidden for him, but (mentioning) what is apparent from him like being hot-tempered or hasty, that is not backbiting. Slander is to say something about him that he does not possess."

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Chapter on Fabricating Lies Against Believers

2763-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān that Mufaḍḍal ibn 'Umar said:

"Abū 'Abdillāh ('a.s.) told me: 'One who fabricates lies about a believer, intending to disgrace him and to spoil his reputation and discredit him in the eyes of people, Allāh will drive him out from His guardianship to the guardianship of Satan, and Satan too will not accept him."

٢٧٦٤/٢ - عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:
قُلْتُ لَهُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ نَعَمْ قُلْتُ تَغْنِي سُفْلِيهِ قَالَ لَيْسَ حَيْثُ
تَذْهَبُ إِنَّمَا هِيَ إِذَا عَاةٌ سِرٌّ.

٢٧٦٥/٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِمْسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ
زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِيمَا جَاءَ فِي الْحَدِيثِ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ:
مَا هُوَ أَنْ يَنْكَشِفَ فَتَرَى مِنْهُ شَيْئاً إِنَّمَا هُوَ أَنْ تَرَوْيَ عَلَيْهِ أَوْ تَعْيَهُ.

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2764-2. From him (-) Ahmad (-) al-Hasan ibn Maḥbūb that 'Abdullāh ibn Sinān said:

"I said to him [*a.s.*]: 'Is that which is private for a believer forbidden to other believers?' He [*a.s.*] said: 'Yes.' I said: 'Do you mean his private parts?' He [*a.s.*] said: 'That is not what we mean. Rather, it means not revealing his secret.'"

2765-3. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) al-Ḥusayn ibn Mukhtār (-) Zayd (-) Abū 'Abdillāh (*a.s.*) in reference to the tradition: "That which is private for a believer is forbidden for other believers," said:

"This is not that he uncovers (his private parts) and you see something. Rather, it means not relating lies about him or criticizing him."